

# THE *Preacher's* *Magazine*

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# The Preacher's Magazine

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### The Channel Must Be Marked

**F**OR THREE HAPPY YEARS I pastored the Mount Scott Church in Portland Oregon. It was a perennial joy to make the drive along the Columbia River: the Columbia gorge always breath-taking, the river always majestic, ever mysterious.

But the vistas of scenic beauty were not all that caught my eye. At many, many strategic spots along the bank of the river were built large signs. These were of a vast variety of shapes. No wording appeared on any of them; it was apparent that the peculiar shapes conveyed the message each was meant to carry. Anyone driving the highway could tell that these signs meant nothing to him. So they must have been built for the river traffic. I enquired and found this to be the case.

The great Columbia River welcomed boat and barge traffic to its wide, watery bosom. But the unwary could be trapped into devious side currents, sand bars, and hidden rocks. So the main channel must be marked so "all who run may read"; hence the strange-looking markers all along the river bank. They were utterly meaningless to the landlubber, but for boat or barge pilots they spoke a fluent language.

I find myself afloat on a strange editorial sea in these early days of *Preacher's Magazine* editorship. Where shall I find markers which

will help me stay in the main channel? I know all too well the ease with which we can float unsuspectingly into lazy stagnant pools or dangerous shallows.

So I chose to go back to the original pronouncement of policy for the magazine when Dr. J. B. Chapman launched it in 1926. In that very first editorial I discovered some historic markers which I share with you.

#### THE "PREACHER'S MAGAZINE" IS NEEDED

In his very first issue Dr. Chapman stated the case in apt words:

We have felt that there is a field for a magazine which specializes on theological and sermonic material especially adapted to the requirements of the men and women who are giving their life to the preaching of the Wesleyan doctrine of holiness.

I find myself in total agreement. Those who give themselves to the preaching of Wesleyan holiness have need of what a later editor called "a trade journal." For there are materials Wesleyan ministers alone can use; there are methods Wesleyan ministers find most effective.

I am thrilled at another point. There is a great and a growing field of Wesleyan loyalty. Wesleyanism is on the upsurge. If this field warranted a magazine for its preachers thirty-five

years ago, all the more so today. Calvinism is doing some serious heart-searching regarding its doctrine of final perseverance. But no facet of Wesleyan faith is more solidly anchored today than a generation ago. Wesleyanism is clearly in the mid-current whether you refer to Biblical interpretation, doctrinal statement, or psychological position—Wesleyanism fits. So the field is clearly there and it merits a quality magazine to aid its ministers.

### THE "PREACHER'S MAGAZINE" HAS A DISTINCTIVE TASK

Again permit me to quote from Dr. Chapman's first editorial of January, 1926. He speaks of the particular need of "men who stand for doctrines so definite as do the preachers of the holiness movement and who drive so constantly for evangelistic results as they do."

Through the years this has been a holiness distinctive: a crystal-clear, unstuttering, definite trumpet note for second-blessing holiness. There are many others around in other theological camps who mouth a holiness terminology which sounds quite akin to ours. But it is all too often a vague experience which leaves the seeker grasping at foam. In the Wesleyan ministry our distinctive is *definite* holiness preaching: the kind that can be squared off, measured, and if it is rejected a man knows what he is missing.

So I agree that a *Preacher's Magazine* is still needed to help the holiness minister hone his preaching to a finer edge, make it clearer and more unmistakable. Contributors, please note: When you write doctrinally, this will be the position of the *Preacher's Magazine*—write positively, definitely. Don't brush past

second-blessing holiness lightly; don't point toward it with a crooked finger. I would remind us all of the words of John Wesley, "All our preachers should make it a point of preaching Christian perfection to believers constantly, strongly, and emphatically."

But there is another distinctive among us: we must be *urgent*. There may be among some that anemic salesmanship which presents the product but never finalizes a decision. It is a sly temptation to many ministers. They can enthuse about holiness, exult about the splendid meanings, talk about the fiery cleansing—then with face aglow make no urgent, clinching appeal. This type of preaching seems to find full satisfaction in a convincing presentation, but asks for no name on the dotted line. From such we must turn away. We holiness ministers of the Wesleyan stripe must never succumb to the subtle snare to be superb preachers but spineless evangelists at the altar call. Urgency is ever our watchword if we would be worthy of our holiness heritage. People must not only know the way to Pentecost; they must strike out as seekers along the way.

I reply to Dr. Chapman's original statement with a hearty amen! We shall strive for evangelistic results. In all the writing for this magazine feel free to burn with evangelistic passion. Call men and women to soul searching; point them to the altar.

### THE "PREACHER'S MAGAZINE" IS A PROFESSIONAL JOURNAL

The original policy of limiting subscriptions to ministers only is still sound and we plan no shift at that point. Ideas, methods, illustrations, outlines, resource materials are really "classified information" as far as the laity is concerned. Of course we know

that no layman would be endangered by reading our magazine. But he would subject himself to a stronger temptation to be critical as he listens to his minister preach; and we don't need any more of that!

The publisher rejects every application by any layman who would subscribe to the *Preacher's Magazine*. But if it falls into the hands of a layman, he will be less than a gentleman if he derides his minister for using material from its pages. Any layman who cannot forego that kind of discourtesy had better decide not to permit himself the dubious privilege of reading the *Preacher's Magazine*.

#### THE "PREACHER'S MAGAZINE" IS NON-SECTARIAN

When we say it is nonsectarian we mean that it is not setting out to urge its readers to join the Church of the Nazarene. It is produced by the Church of the Nazarene. That is no secret and we make no attempt to hide our identity denominationally. There

will be features in it that have a denominational flavor; this cannot be avoided, and we do not apologize about it. We are not interdenominational, and will adopt no such pose.

But we feel that all materials in this magazine can be found helpful to all Wesleyan ministers. If you belong to some other holiness church, insert your church name where the name Church of the Nazarene appears. Adapt the material to your own denominational program. Here is our policy: We shall not needlessly inject our denominational name; neither will we be timid about using it when it strengthens our material.

Well, these are the markers along the river. These were placed solidly and conspicuously by Dr. J. B. Chapman thirty-five years ago. They have guided the editorial navigators along the main channel for three and a half decades. As this novice navigator takes the wheel and strikes out for the main channel, it is his prayer that the Great Pilot will help him keep in the main channel.

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#### Quotes and Notes

Who is not struck by cryptic quotations? They enrich our reading and preaching as well. I am beginning this feature which I entitle "Quotes and Notes." These are gleanings from my reading passed along to you in small capsules.—EDITOR.

#### Drink

Whiskey has more lovers and fewer friends than anything else on earth.

—INN DIXIE (Dinkler Hotels)

"Drinking is involved in one out of four fatal traffic accidents."

—*Alcohol Education Digest*

"Two-thirds of today's alcoholics began drinking while of high school age."

—*Alcohol Education Digest*

# The Preaching of J. H. Crawford

By James McGraw\*

**T**HEY WILL HOLD you a good meeting in your church. And they are the 'stripe' and 'type' we need all over the district."

These were the words the late Dr. E. O. Chalfant used in recommending a team of evangelists to one of his pastors, Rev. M. K. Millikan of Murphysboro, Illinois, in a letter dated November 13, 1937. The evangelists to whom he referred were Rev. J. H. Crawford and his wife, Maggie. Many who heard them preach in their long and rugged careers as evangelists in the Church of the Nazarene would agree that they were the "stripe" and the "type" needed to press the claims of the Good News upon the lost, and lead churches in revivals.

Certainly it would not be possible to discuss the preaching of James H. Crawford at any length without including some references to the ministry of his helpmeet. One could not do justice in an item of this size to both preachers, however, so our chief concern will be in analyzing the preacher who was the senior member of this unique "team" of pioneer holiness evangelists.

James H. Crawford was born August 30, 1879, near Fallsville, Arkansas, and grew up on the farm of his parents, J. H. and Emily Jane Crawford. In his early environment he learned two things which had a significant effect upon his life and

ministry: he learned the value of hard work and he learned the secret of courageous determination against all opposition. It took long hours of hard work to produce a living from the soil, and there were no easy paths to success in those days. Hard work and courageous determination—there ingredients, along with a generous double portion of the love of God shed abroad in his heart by the Holy Ghost—made J. H. Crawford's preaching what it was.

Like some of the other early preachers in the holiness movement, Crawford was converted fairly late in life. It was about 1908, when he was twenty-nine years old, that he was saved in Vaughn, New Mexico. It was about this time that his friendship and romance with Maggie began, and it was in 1910 that they were married and entered the ministry.

Their early ministry, according to their son Roy N. Crawford, of Oklahoma City, was confined mostly to the rugged West, in New Mexico, Colorado, Texas, and Oklahoma. Their method was to go into a community—without any invitation—secure a hall or school to use, and start preaching the gospel. "I remember many times," Roy writes, "sleeping behind a curtain on a pallet in a schoolhouse as a boy, and having nothing to eat but cheese and crackers. But Dad and Mother never seemed to get discouraged in their burning desire to spread the gospel."

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After eleven years of such pioneer work the Crawfords began a pastoral ministry in Hooker, Oklahoma, where Maggie looked after the flock and James continued to slate frequent evangelistic meetings. Then after some seven years of this, they accepted a call to Guthrie, Oklahoma; four years later went to Delta, Colorado; and then spent the last three years of pastoral ministry in Hot Springs, Arkansas, from 1932 to 1935. It was back into the full-time evangelistic ministry then for the final twenty-three years of their ministry.

J. H. Crawford left something to show for his forty-eight years of labor in the ministry. He organized more than forty churches during this time, all of which are functioning now as a part of the Church of the Nazarene, which he loved. Many of these churches worshiped in buildings he erected with his own hands.

The present-day preachers of our faith would do well to learn valuable lessons from some of the earlier stalwarts, many of whom are not as well known as our prominent leaders, but all of whom had something needed by every preacher. Robert J. McCracken, in his book *The Making of the Sermon*, observes that "none of us should hesitate to pick the brains of older preachers." They had something which made a difference as they presented Christ to their generation. Perhaps it was something like George Whitefield must have had when he prayed over and over again as he neared the end of his Spirit-filled and God-owned ministry: "Lord, give me a warm heart!"

J. H. Crawford preached with a warm heart, but this does not mean that he modified his message to please his hearers. He often preached from the text in Galatians 6:9, ". . . if we faint not," showing how carnality resembles diseases of the mind and body

which bring about fits and fainting. He showed how such a condition brings about a literal "falling," which is like falling from grace or from a state of victory and blessing. He drew an analogy from the stifled breath and heart failure that sometimes accompany fainting, a resemblance of the spiritual conditions which result from fits of temper and uncontrollable anger. He reminded his listeners that entire sanctification is not a guarantee of immunity from fainting, since lack of nutrition, exhaustion, hurts, and injuries bring fainting in the physical sense and also may bring about similar spiritual conditions. His concluding point in this sermon on "Fainting" presented the cure. Applying "water," the cleansing stream of Calvary, was his first suggestion for the cure. Then he reminded his audience that just as fresh air was needed to overcome fainting, so it is that the Spirit breathes the breath of life upon us and gives us strength. He saw in the posture recommended for a person who has fainted—"head down"—a similarity to the posture of prayer and humility which cures and prevents fainting. He called on Christians everywhere to "give first aid" to the fainting, and to keep themselves strong enough to help others.

Few preachers were able to get as much out of a passage of scripture as James H. Crawford. This he did by the use of a "sanctified imagination," as Andrew Blackwood would describe it. He used inferences in making the scriptures vivid and practical. He made the Bible live, and he brought it "down to earth" so that it had meaning for those living in his times. Before Sockman or Fosdick ever thought of "contemporary preaching," this holiness evangelist was doing it, and he did it with a heart that was warm with a love for

God, love for souls, and love for the Word of the Lord.

In analyzing the content of Crawford's preaching, one comes to the conclusion that at least 50 per cent of all the sermons he preached were on some phase of heart holiness. He used all the "blue ribbon" holiness texts, and he did not stop when he had used them. He saw holiness in the Old Testament as well as in the New Testament. He preached it where the text clearly showed its meaning, and he preached it where the text merely suggested its truth. He used his texts with a great degree of "freedom," yet in any accommodation of the scriptures he was always sure to document his assertions with proof texts from other portions of the Bible.

One of his favorite quotations was Bishop Foster's eloquent soliloquy on holiness. It declares:

"Holiness! It breathes in the prophecy, thunders in the law, murmurs in the narratives, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns with the spirit of the scheme, from the Alpha to its Omega.

"Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment . . ."

The late James B. Chapman once set forth the task of preaching as being a threefold task, which he said was "(1) to lead the lost to Christ for salvation, (2) to inform and indoctrinate those who become children of God, and (3) to inspire and direct the church in faith, unity, and good works." It seems that J. H. Crawford, in his own way, was always striving for aims and goals which included these three which Dr. Chapman saw as essential in preaching. Much of

Crawford's preaching was evangelistic. He was never satisfied long outside the field of evangelism. He loved the lost, and he received his greatest thrills in life when he saw them saved and sanctified.

Crawford was not one-sided in his preaching, in spite of his strong emphasis upon holiness evangelism. He loved to indoctrinate Christians in the "things of God." He was just as happy when he was helping weak, ineffective church members grow stronger in the faith as he was when he was persuading a sinner to seek salvation through repentance and faith. He loved to see the church strengthened, the Christians encouraged, and the work of the Kingdom advanced all along the line. He always left a church stronger after he had ministered to it in revival meetings. What better word could be said of anyone's preaching than this?

He died like he lived. His wife, who preceded him in death, concluded a sermon she had preached on Easter morning in 1956 in Hot Springs, Arkansas, asked the congregation to bow their heads in prayer, then slumped to the floor with a heart attack. Crawford died two years later after a two-month illness, and the last hours of his life were spent in a semiconscious state quoting scripture, raising his index finger as he so often did when he preached.

Like others who were faithful at their posts of duty, J. H. Crawford and his wife, Maggie, were not so well known in the Church of the Nazarene as were some. But they take their places along with those who fasted and prayed, sang and shouted, preached and called sinners to repentance and restitution, and insisted on clean hearts and sanctified lives among those early Nazarenes who heard their message and were never the same again.



*Continued from September Issue*

## Evangelism—Christ's Way for Our Day

By Lloyd B. Byron\*

THERE WAS A DAY when the church was the center of community life. There was little to do in the leisure time but go to church. A revival meeting was attended, not only because some people desired spiritual things, but because it gave the whole community "something to do," "someplace to go." But today is not such a day. Now the church competes for attention; the school activities, the community doings, commercialized recreational centers, cultural groups, clubs, lodges, service clubs, the beaches, the mountains—all are inviting the people, soliciting the people, attracting the people, so that there is plenty to do, there are plenty of places to go, plenty of reasons for going everywhere but to church. To recapture the people, the church must get back to evangelism, personal and visitation.

Personal evangelism has always been an effective means of winning men to Christ. It was used extensively by the Lord himself as the normal way of reaching souls. It is the spontaneous act of the Christian who is alert to seek the lost. Opportunities come constantly, opportunities we should grasp and use. We recall that Christ, though "wearied with his journey," eagerly accepted the opportunity to talk with the woman of Samaria. Such was His consuming zeal in

laboring for the lost that He was indifferent to the weariness of His body and the claims of hunger. And that must be the heart of the laymen if they are to be winners of souls.

But basic for the soul winner is a satisfactory heart relationship with God. No one is going to be a personal evangelist unless his own Christian experience is meeting his own life needs and proving adequate for his life situations. Then as one testified of another, "He is like a man who has met Jesus for the first time and cannot wait to share his great joy with others."

Many of our people who love God sincerely have not been gripped with the realization that God would use them in winning souls. Others, yes; but them, no. But it is true, if only they will open themselves to the full tides of His purpose. How can we convince them that God not only has taken peasants and fishermen, miners and tinkers, liars and libertines and made them mighty in witnessing, but that the same God can do as much for them? How can we assure them that, though they may be ordinary, unglamorous, unexciting, God wants to use them in soul winning?

Our present witnessing emphasis, "Try Christ's Way," is made to order for just such folk. To put a "Try" pin on a common person, to place a tract in his hand, to go tell him to combine

\*District Superintendent, North Carolina District.

his simple testimony, "I have tried Christ's way," with some form of the follow-up question, "Have you tried Christ's way?"—this makes the mechanics appear easy and natural enough that any of our people can witness with comparative ease. Most of our laymen want to do more than receive the grace of God for themselves. They want to be givers too. They want to be fruitful. They want to win souls. They want to witness effectively outside the circles of the church services. Hence "Try Christ's Way" comes to them as the very tool to fit their hands.

Many of our folk want to witness in personal soul winning, but they do not know how to begin, how to start the ball rolling. They start talking, hoping that somewhere an opening will show up. But most of the sinners have an uncanny sense of what the Christian has in mind; hence they turn aside every approach, open or subtle, or they monopolize the conversation, or they cut it short and hurry away. How naturally, though, and how arrestingly can the Christian finger his "Try" pin and express his gratitude for what God has done for him since he began trying Christ's way!

I read of one Christian worker, Uncle John Vassar, of a previous generation, who seldom made a circuitous approach to anyone. His first question, after the ordinary greeting, was generally the vital question, "My friend, will you kindly permit me to ask, Have you been born again?" That was indeed direct, where many favor a more gradual approach; but this very directness became one of the reasons for his success in personal evangelism. There are many books that will be helpful in suggesting ways of approach; and the wise pastor will circulate them, he will refer to pas-

sages in them, he will use them in ministering to his people. He will emphasize soul winning in his sermons and prayer meeting talks; he will encourage his people to practice winning souls; he will ask for testimonies from those who have had some success; he will make public mention of those who come to the altar as seekers and those who join the church as a result of personal evangelism. Somehow he will make personal evangelism more than the unusual, the exception; he will make it the normal climate of his church.

This does not mean any lessening of interest in mass evangelism, for the two go together, hand in hand. As Dr. Lewis says, "Mass and personal evangelism are not enemies. They are both essential to each other. Neither method alone is successful. Personal evangelistic efforts are not always able to bring to full harvest the seed sown without a Holy Spirit-anointed pulpit. Likewise mass evangelism begs for harvest material without the effective work of personal witnessing and soul winning. Both are vital and mighty when used together. Both were used by Christ."

It is evident that God blesses the people who evangelize, whether unto the uttermost part of the earth or right at home in Jerusalem—rather, when they are busy at both. And wherever there are souls to be won, there the Church of the Nazarene must seek those souls through her people who witness, who visit, who lie in wait, for souls. Christ's way for our day is evangelism: through the preacher called and gifted for this special ministry; through the pastor who preaches and promotes, organizes and inspires, directs and administers; through the laity who seek out the lost with hearts aflame with love for God and love for souls.

If we would avoid the sad dilemma of many liturgical groups we must give attention to—

## Music in the Field of Evangelism

By Edward S. Barton\*

MARTIN LUTHER said, "I am strongly persuaded that, after theology, there is no art that can be placed on a level with music; for besides theology, music is the only art capable of affording peace and joy of the heart . . . I wish to see all arts, principally music, in the service of Him who gave and created them. Music is a fair and glorious gift of God. I would not for the world forego my humble share of music. Singers are never sorrowful, but are merry, and smile through their troubles in song. Music makes people kinder, gentler, more staid and reasonable . . . The devil flees before the sound of music almost as much as before the Word of God."

Aside from the acknowledged power of the Word of God to move men to seek God, perhaps no greater force has ever been found than that of music, particularly vocal music sung by either an individual or a group, expressing a deep feeling of sincerity and personal experience.

Music as a tool in the field of evangelism is a medium which has accompanied and in most cases accounted for the attraction of multiplied thousands to hear the gospel. Its magnetic power has accounted for untold tens of thousands attending revivals or services where, hearing the gospel, they have sought and found the Christ. Let no one underestimate the power of music to woo and win men to Christ.

\*Springfield, Ohio.

Occupying probably about one-third of the time given for evangelistic services, and for that matter all our religious services, already proved to be the most effective tool other than the "preaching ministry" to move men to God, what better way could we use our time today than to use such a tool more effectively in reaching a lost world and bring men to God?

Music is used to express one's own emotion; however, it is also a powerful instrument to incite emotion in the hearts of those who hear. A song can stir emotion to its very depths. It can elevate, inspire, encourage, enrapture, or it can debase and degrade. Any emotion—love, hate, desire, anger, courage, hope, trust, fear—that is in the human heart can be musically expressed. As well, these same emotions can be stirred in the hearts of hearers.

Phil Kerr in his book *Music in Evangelism* states, "All music, whether vocal or instrumental, can be classified into three groups—music which expresses emotion, music which incites emotion, and music which describes."

The power of music is demonstrated in every walk of life, in the homes of rich and poor, in industry and science, in war and peace, in church and in the school, from the cradle to the grave. A person never gets away from the influence of music. During infancy he is lulled to sleep by a lullaby. In childhood his playtime is enliv-

ened with merry children's songs. In youth he employs songs to express his fealty to his alma mater, and he uses music to express his undying love to the feminine object of his affections. When he goes into the armed forces or to war, a military band follows him about. When he seeks entertainment it generally has music attached. When he goes to church, music will occupy one-third to one-half of the service. And when he dies the mourners sing "Nearer, My God, to Thee."

The same dynamic power of music has been utilized to great advantage in the cause of Christ and could be exploited to even greater untold advantage. Books could be filled with the accounts of the multitudes of persons throughout the centuries who have been led to Christ through Spirit-inspired music—of weak Christians that have been strengthened—of discouraged Christians that have been quickened—of hardened sinners whose hearts have been softened—for music, when used in the cause of Christ, not only carried its own natural power but also carried the endued power of the Holy Spirit!

Music has always had a predominant part in the Christian religion. A Christian who has definite knowledge of sins forgiven cannot help but express a triumphant song of victory and courage and praise unto God.

To a blighted world that had lost its song, Christ came. On Calvary's cross he struck up a song that will never die—a song that involuntarily comes from the heart of all who find Him as their Saviour and Lord.

In the shadow of the Cross, Christ and His apostles sang (Mark 14:26). In a loathsome Philippian jail, Paul and Silas sang a duet of praise, and when God joined with them, He shook loose the prison doors (Acts 16:25). Who would dare deny the song of

praise coming from the lips of those he had tortured a few hours before was the avenue by which the Holy Spirit reached the Philippian jailer's heart to cause him to cry out a few moments later, "What must I do to be saved?"

The gospel singers in the Philippian jail possessed a weapon supercharged with dynamic power of the Spirit of God, and it was certain that they sang with the utmost spiritual anointing!

Evangelistic endeavor is lifeless and powerless unless drenched in prayer and inspired of the Holy Spirit. Of the various evangelistic weapons available—the sermon, the testimony, the personal example, the printed page, and gospel music—it is to be regretted that too few preachers and evangelists and Christian workers realize the potential evangelistic power of inspired and Spirit-anointed music. It is as though a soldier, facing tremendous opposition, deliberately ignored a high-powered machine gun which was ready for his use, and chose instead to fight with less effective weapons.

In our religious services of the present day we shall discuss two phases or mediums through which music can be a force for evangelism, namely, the evangelistic song service and, second, the use of "special music."

The evangelistic song service is not a "time filler," to occupy the people's time or give something to do until the "crowd gets here." As much prayer should be behind the song service as behind the sermon. The musical portion of the service should be rendered just as wholeheartedly as the sermon. The musical portion of an evangelistic service is tremendously important.

An evangelistic song service serves several important purposes:

1. It provides an opportunity for congregational testimony.

2. It helps to center the attention of the audience on spiritual things.
3. It provides the opportunity for the unsaved to receive a definite spiritual message and become convicted of sin.
4. It can be a definite means of attraction, providing a magnetism to draw the lost to an opportunity to hear of the unsearchable riches of Christ and their need of His saving grace.

Every Christian should participate in every song which is sung. Care should be exercised in the selection of congregational songs. A great share of the responsibility rests upon the song leader. The song leader should have a definite plan for each meeting. It is wise to begin the song service with an easily sung gospel song, well known to all. The wise use of joyful, enthusiastic choruses along with gospel hymns is profitable. A prayer chorus or song is desirable preceding the prayer—which, by the way, should be short.

Following prayer other gospel songs or choruses can be sung preceding the special musical numbers. It is very important that the song leader select congregational songs which are well known to the entire audience. Care should be exercised in the matter of tempo with which congregational songs are directed. It is always better to sing too few songs than too many songs. It is unwise if not disastrous for the leader to exhort between each song. Proper instrumental accompaniment plays an important part in the successful evangelistic song service.

An evangelistic choir is a great asset, provided the congregation does not allow the choir to carry the burden of the singing. The choir is to stimulate the audience to participate

in the singing. There should be order and direction in the process of the various components of the service, it being evident to all that advance planning was made under the guidance and influence of the Holy Spirit. The evangelistic song leader should welcome and earnestly desire the intervention of the Holy Spirit in divine manifestation; however, he should be careful that he definitely knows the divine voice.

The gospel singer (or singers) should realize the serious importance of his mission. Those who sing special music have as important a commission as the gospel preacher. With divine anointing resting upon the singer and upon the song, souls may be drawn to the Lord—souls that may never possibly be won another time or in any other way. And if these souls are not reached because of a *powerless* song, when they might have been reached through a *powerful* song, the responsibility for their eternal doom rests upon the singer who performs his task so lightly and carelessly.

As the preacher must have the power of the Holy Spirit upon his preaching, else his efforts be in vain, similarly the gospel singer should be entirely consecrated and should make an intensive spiritual preparation before he sings. The gospel singer who attempts to sing a gospel song without spiritual preparation should not face a congregation.

Special numbers in song should be selected with care. As with congregational singing, few stanzas are desired as against too many. The necessity for rehearsal cannot be too strongly emphasized. Preparation properly done, can be blessed of God and used under the anointing of the Holy Spirit to reach the lost and bring them to the feet of a loving and forgiving Saviour.

The altar service was over and the last seeker had prayed through and a member of the congregation in her late forties approached the evangelist and said, "Would your trio sing a special request, if by doing so my unsaved husband would attend the services? He promised me he would come this Friday night if you would sing a song for him," she explained. The evangelist and special singers prayerfully rehearsed and included the song in the services for the night the woman's husband planned to attend. On the night specified she came and in a timid, backward manner, accompanying her was a stalwart, six foot

two, big-boned, calloused-handed coal miner. The service progressed, and as the trio proceeded to answer the request that prompted the unsaved husband of the woman to attend, hardly had the first stanza of the song been sung when a big, bony, calloused hand reached for a handkerchief to wipe away the free-flowing tears. God had used the message of a song to grip powerfully the heart of a wicked coal miner, and he was to make his way to the altar that night to be wonderfully saved by the power of the gospel song.

May God help us to see and to use the vast potential of music in the field of evangelism.

## Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 13:8-14

### LOVE

**P**AUL DECLARES (v. 8) that the only thing we should owe our fellow men is love. He thereby implies that this debt will never be discharged.

Sanday and Headlam have an excellent note on "The History of the word *agape*" (pp. 374-76). We can only summarize the main points.

There are three Greek verbs for "love." The first, *erao*, means "strong passionate affection." Because of its frequent connection with sensual passions this word is not used at all in the New Testament.

The second word is *phileo*. It signifies "warm domestic affection." The third verb is *agapao*.

The difference between these last

two is that *phileo* expresses "greater affection," *agapao* "greater esteem." The latter was much preferred by Biblical writers and translators. In the Septuagint *agapao* occurs 268 times, *phileo* only 12 times. The New Testament uses *agapao* 138 times, *Phileo* (for "love") 22 times. The noun *agape*, not found in classical writers, appears only occasionally in the Septuagint but is frequent in the New Testament (116 times).

### COMPREHENDED OR SUMMED UP?

In the ninth verse Paul says that all the obligations of man to man are "comprehended" in the one great commandment to love one's neighbor as oneself. The Greek verb is *anakephalaioo*. It comes from *ana*, "up," and "*kephale*," "head." It means "to sum up, gather up." Elsewhere in the

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New Testament it is found only in Ephesians 1:10, where it is rendered "Gather together" (KJV). But in this passage almost all recent translations (e.g., Weymouth, Williams, Moffatt, Goodspeed, A.R.V., R.S.V., N.E.B.) have "summed up." The Berkeley Version has "heads up." Lightfoot suggests "comprise."<sup>1</sup> The best translation is "summed up."

### TIME OR SEASON?

In the New Testament there are two words for time. The first is *chronos*, from which comes "chronology." It means "time in the sense of duration."<sup>2</sup> The second is *kairos* (used here, v. 11). It first meant "due measure, fitness, proportion," and so "time in the sense of a fixed and definite period."<sup>3</sup> Thayer says that when *ho kairos* is used alone (as here) it signifies "the time when things are brought to a crisis, the decisive epoch waited for."<sup>4</sup> As compared with *chronos*, *kairos* means "a definitely limited portion of time, with the added notion of suitableness."<sup>5</sup> It is interesting to note that in modern Greek *kairos* means "weather," while *chronos* means "year." Cremer says that here *kairos* suggests "a time in some way limited or defined."<sup>6</sup> Lightfoot suggests that it means "the right moment."<sup>7</sup> Vine defines it as "a fixed or definite period, a season."<sup>8</sup> Arndt and Gingrich say that here it means "the present [time]."<sup>9</sup> Denney writes: "*Ho Kairos* is not 'the time' abstractly, but the time they lived in with its moral import, its critical place in the working out of God's designs."<sup>10</sup>

It is in keeping with the emphasis that the New English Bible translates this passage: "Remember how critical the moment is." The Revised Standard Version has: "You know what hour it is." Williams says: "You know the present crisis." Similarly Moffatt has, "You know what this Crisis means"; Goodspeed, "You know this critical time."

In this passage Paul is emphasizing the need for keeping alert and awake in view of the significance of passing time. Cullmann comments: "Every passing minute brings us nearer to the end point, and from the viewpoint of redemptive history every passing minute, when seen from the center [the Christ-event], is important in the Church."<sup>11</sup>

The King James Version fails to bring out the difference between *chronos* and *kairos*. The former it renders "time" thirty-three times and "season" four times, the latter "time" sixty-three times and "season" thirteen times. It is significant of the New Testament emphasis that *kairos* occurs more frequently (eighty-six times) than *chronos* (fifty-three times). In the Scriptures time is thought of in its redemptive and often eschatological significance.

All the recent translations seek to bring out the Biblical emphasis of the term *kairos*. The Revised Version (English, 1881) changed "time" to "season" in some twenty places. More recent versions go even farther. The failure to make such distinctions is one of the greatest faults of the King James Version.

### SALVATION

The apostle declares that "now is our salvation nearer than when we

<sup>1</sup>Notes on the Epistles of St. Paul, p. 322.

<sup>2</sup>Abbott-Smith, *Lexicon*, p. 226.

<sup>3</sup>Ibid.

<sup>4</sup>*Lexicon*, p. 318.

<sup>5</sup>Ibid., p. 319.

<sup>6</sup>*Lexicon*, p. 324.

<sup>7</sup>Notes, p. 70.

<sup>8</sup>Expository Dictionary, IV, 138.

<sup>9</sup>*Lexicon*, p. 395.

<sup>10</sup>EGT, II, 699.

<sup>11</sup>Christ and Time, p. 148.

believed." Perhaps a better translation would be, "Now is salvation nearer to us" (A.R.V., cf. R.S.V.). Vincent thinks the order of the Greek words favors this.<sup>12</sup>

What is meant here by salvation? Were we not saved "when we believed"? Denney gives the meaning here as follows: "*He soteria* has here the transcendent eschatological sense."<sup>13</sup> That is, it refers to our final salvation in heaven.

### WALK OR LIVE?

The Greek word (v. 13) is *peripateo*, which means "walk," or literally "walk around." But in the New Testament it is used very frequently in the metaphorical sense of "live." This usage is especially prominent in Paul's Epistles (thirty-three times). Elsewhere in the New Testament it occurs sixteen times. Here the verb may be translated "behave" (Weymouth, Berkeley, New English Bible), "live" (Moffatt, Goodspeed, Williams, Phillips), or "conduct ourselves" (R.S.V.).

### HONESTLY OR BECOMINGLY?

The Greek adverb is *euschemonos*. It comes from *eu*, "well," and *schema*, "fashion." So it means "decorously" or "becomingly." The latter is a common rendering in the recent translations (so Weymouth, Williams, R.S.V.). Moffatt has "decorously" and Goodspeed "honorably."

One might wonder about the reason for "honestly" in the King James Version. The answer is that "honest" originally meant "honorable." The first meaning given in the *Oxford English Dictionary* is "held in honour; holding an honorable position; respectable."<sup>14</sup>

### RIOTING OR REVELRY?

The term "rioting" is apt to have political overtones today. A riot is a disturbance of the public peace by an unlawful assembly of people. The Greek word *komos* does not suggest that. Originally it was used for "a festal procession in honor of Dionysius, then a joyous meal or banquet."<sup>15</sup> In the New Testament it always has the bad sense of carousing or revelry. Recent translations have "carousing" (Williams, Berkeley, Goodspeed), "revelry" (Weymouth, Moffatt), "revelling" (A.R.V., R.S.V., N.E.B.).

### CHAMBERING OR DEBAUCHERY?

The latter is the translation of Moffatt, the Revised Standard Version and the New English Bible (A.R.V. has "chambering and wantonness," as K.J.V.). Weymouth has "lust," Williams "sexual immorality," Goodspeed "immorality," and the Berkeley Version "prostitution." These strong renderings are justified by the Greek word *koite*. First it meant "bed," then the marriage-bed, then illicit relations. It is debauchery at its worst.

### WANTONNESS OR LICENTIOUSNESS?

The Greek word here is *aselgeia*. It is translated "sensuality" (Moffatt), "lust" (Weymouth), "indecent" (Goodspeed), "vice" (N.E.B.), and "licentiousness" (Williams, R.S.V.). The last seems best today.

### ENVYING OR JEALOUSY?

In the New Testament *zelos* has both the good meaning "zeal" and the bad connotation "jealousy." Here it is obviously the latter. Almost all recent translations have "jealousy" (so Weymouth, Williams, Moffatt, Goodspeed, A.R.V., R.S.V.). This is undoubtedly the correct rendering.

<sup>12</sup>Word Studies, III, 165.

<sup>13</sup>EGT, II, 699.

<sup>14</sup>OED, V, 361.

<sup>15</sup>Arndt and Gingrich, *op. cit.*, p. 462.



Beginning with this issue we are happy to present two splendid articles on the Trinity under the title "The One Divine Three." This theme deserves clarification and simplification always. Dr. Grider is well able to help us in such a task.

I commend to your reading this two-installment series.

The Editor

## The One Divine Three

### I. Some Thoughts on the Trinity

By J. Kenneth Grider\*

**H**OW AUDACIOUS an affirmation is the Christian doctrine of the Trinity! It is a high doctrine, a high mystery. We cannot attain to it of ourselves by rational processes. Our minds are "shrouded in clay," and we cannot unaided approach to the light in which God dwells.

But Christians have never lived by reason alone. We have lived chiefly by every revelation that has proceeded out of the heart of our speaking God. We have exulted, in rapt adoration, to the revelation of God as a tri-personal organism.

Some have thought of the tri-unity as simply an interesting, fabricated riddle. Some have supposed that Christians conjured up an ultimate irrationality at this point and asked reasonable people to believe in it without any bases whatever. Thomas Jefferson, deistic political leader of young America, wrote a letter in which he talks of "the incomprehensible jargon of the trinitarian arithmetic." He did not see that Christians were talking about a unity rather like

that found in organisms, instead of the kind found in arithmetic.

But although it has been belittled as an interesting riddle, or an ultimate irrationality, or as an "incomprehensible jargon," it has been a glorious confidence of Christians from very early times. When considered in its wide connectedness, so as to include redemption, it is the "central doctrine of our faith."\*\*\*

Early, it was understood that *Christ* was divine. Soon Christians of New Testament times also saw that the Holy Spirit is divine. Still later, formulation of the doctrine in its intricacies was accomplished in church councils and by the detailed delineations of theologians.

#### A REVEALED TRUTH

One of my own thoughts on the doctrine is that we should be content that it be a revealed truth. On this area of Christian teaching we have heard some things in the Holy Scriptures which we ourselves could not

\*Teacher, Nazarene Theological Seminary.

\*\*\*G. A. F. Knight, *A Biblical Approach to the Doctrine of the Trinity*.

have told (II Corinthians 12:2-4). In the Bible we have seen

*The immortals of the eternal ring,  
The Utter, the Uttered, Uttering*

We do notice that the only Biblical passage in which the Three are referred to singly and said to be one, I John 5:7, is only in the King James Version, of all the versions and translations commonly known in Protestantism. We might go to Adam Clarke's commentary and find that Clarke was quite sure that that passage was not in any Greek New Testament manuscript prior to the twelfth century. We might do further study and find that Erasmus in the early sixteenth century omitted it from his printed Greek New Testament, but that he was pressured by the Roman Catholic church to include it in a later edition of his work. Thus it got included in the King James Version a century later.

But whether or not I John 5:7 is thought of as inspired in New Testament times, there is a whole array of Biblical support for both the unity of God and the triple personality.

The unity of God is scored repeatedly in the Scriptures. Deuteronomy 6:4 teaches it as a most basic belief. Israel was to hear it taught from generation to generation that there is but one God. Many Gods so-called among the heathen, but only one for the Jews—only one *living* and true God for the whole world. In order to dramatize this, God's dwelling place was thought of for centuries as the ark of the covenant, which under David was taken to the Tabernacle in Jerusalem (Psalms 24), later to be placed in the Temple. Moreover the Hebrews were the only ancient people who did not think of any sexual distinction in the Deity. There was no male and female, as in all other early faiths. The Hebrew language does not even have in it the word "goddess." The Lord God was

one Lord, certainly, in the Old Testament, and in the New Testament as well.

But the one God is tri-personal. This is taught only in an embryonic way in the Old Testament. The very frequent name for God as a being of great power, Elohim, is plural in form. Interestingly, that word even appears in Deuteronomy 6:4, the main Old Testament "unity" passage—"The Lord our God [Elohim] is one Lord." Pronouns for God such as "us" in Genesis 1:26 and 11:5 also suggest at least plurality. Such a plural pronoun appears in Isaiah 6:8—after God has been designated in threeness as "Holy, holy, holy," five verses earlier.

The baptismal formula at the end of Matthew, the benediction in II Corinthians 13:14, the description of Jesus' baptism, and many other passages teach the Trinity in the New Testament, not systematically, but in a strung-out way.

Evidently, from what we have on the subject in the Holy Scriptures, God is both one and three—one in being, three in personhood. Of such a tri-unity—threeness in oneness—we have no actual analogies in our human experience. Because there are no analogies of it, we cannot reason from what is observable in the natural sphere to the triunity of God. It is a revealed truth, and surely we should be content that it be a truth of that type.

#### A CREEDAL TEACHING

We should have a considerable regard for the explication of the doctrine of the Trinity found in the great creeds of the Western Church. It might well be that the Holy Spirit was with the creed makers as much as with the Church's revivalists. Even though the apostles did not compose the Apostle's Creed, who is to say that the Spirit who had inspired the apostles did not verily guide in the

very earliest form of the Apostles' Creed, developed at perhaps around A.D. 150? Who is to say that the Spirit did not win out in A.D. 325 at Nicea when Christ was agreed to be of the same substance with the Father, or at Constantinople in A.D. 381 when the Holy Spirit was conceived of in a similar way? Since Eastern Christianity believed that the Spirit proceeds from the Father only, with the Western Church teaching that He proceeds from both the Father and the Son, one might be at least a little less certain that the Spirit talked of is on his side. And yet those of us who are predisposed to share in the Church's living tradition find no special tendency to bolt from the Western position even at this more debatable point. There are certainly suggestions in John 14—17 of the double procession agreed upon by the Synod of Toledo in A.D. 589 and consequently added to the Nicene Creed as it is used today by Protestants and Roman Catholics.

A commendable spirit of respect for the Church's living past was shown in the eighth century by John of Damascus, who accepted the creedal statement that the Son is generated and that the Spirit proceeds, but did not know the distinction between the two terms. He said, "The Holy Spirit is from the Father, not by generation, but by procession; that there is a difference between the two we have been taught, but wherein they differ we know not."\* The terms are used in the creeds because they are the terms used in Scripture. And those

theologians are probably right who say that the Son is generated eternally by the Father's intellect, and that the Holy Spirit eternally proceeds from the love of the Father and the Son—binding the Father and Son together something as a child binds together its parents.

Of the three main ancient creeds, the Apostles', the Nicene, and the Athanasian, the last mentioned contains the most carefully elucidated doctrine of the One Divine Three. One important passage in that creed reads, "And in this Trinity none is above, or after another. But the whole three Persons are co-eternal and co-equal." Similar elucidation was agreed upon by the Fourth Lateran Council. In its statement we read, ". . . the Father from no one, the Son from the Father alone, the Holy Ghost equally from both: without beginning, everlasting and without end: the Father generating, the Son being born, the Holy Ghost proceeding: co-substantial and co-equal and co-omnipotent and co-eternal."

Other thoughts on the Trinity are planned for next month's issue of the *Preacher's Magazine*. At that time further attempt will be made to articulate this "impenetrable and yet not unilluminated mysteriousness."\* Meanwhile, in this connection, it is well for both the writer and the reader to keep in mind that highly devotional thought of Thomas a Kempis, who wrote, "What will it avail thee to argue profoundly of the Trinity, if thou be void of humility and art thereby displeasing to the Trinity?"\*\*

\*Cited in Charles Lowry, *The Trinity and Christian Devotion*.

\*\*Thomas a Kempis, *Imitation of Christ*.

# The Preacher's Spiritual Life\*\*

By J. Lewis Ingle\*

**D**R. J. B. CHAPMAN, writing in the *Preacher's Magazine* (Vol. III, p. 34), said: "The preacher is a leader of the people's devotions, and as such he must himself be truly devout. The preacher is a prophet of righteousness, and as such he must be truthful and honest and pure to the very core of his being. The preacher is the criterion of his people's zeal for saving souls, and as such he must carry a burden for the lost which is both heavy and constant. Superficiality and want of reality anywhere in him will, even though he thinks these things covered, make his personality weak and his influence correspondingly impotent. Of all men the preacher must be truest and most sincere to succeed in his calling."

Why should the preacher give such emphasis to the cultivation of his own spiritual life? First, for the sake of his own soul's welfare, the deepening of his own love for God, the implementing of his own usefulness as a saved individual in the work of the kingdom of God, he must care for his own soul. Second, for the sake of the influence of his personal life on his family he must give intense care of his spiritual life. Third, for the sake of the influence of his personal life on the people of his church, he must give attention to the cultivation of his spiritual life. Fourth, for the sake of the effectiveness of his preaching min-

istry and of his person-to-person ministry in counseling and calling he must give attention to his own soul.

The pastor's own inner spiritual life is reflected in the spiritual life and character of his church. Hosea the prophet wrote, "Like people like priest" (Hosea 4:9). If the preacher is not a deeply spiritual man, his church will reflect his shallowness, and the whole community will suffer. The spiritual life of the preacher should be his own greatest concern, not his education, nor his leadership qualifications, nor his personality development, nor his native endowments, nor his administrative abilities. There is no substitute for deep inward devotion to God and intense dedication to His will.

Carlyle's philosophy of history led him to say that an institution is "the lengthened shadow of an individual." One may say that the great Church Invisible is the lengthened shadow of the incarnate Son of God. In a lesser sense the church as a local congregation is the lengthened shadow of its human leadership with special reference to the pastor. The strengths and weaknesses of the pulpit will be reflected in the pew. This is a sobering thought for every pastor. Given a praying leader, the church will be a praying church. Let the pastor be aflame to bring people into the experience of holiness, and the laity's cry will be, "Holiness unto the Lord!" Let the preacher be filled with a passion for the lost; then the church will

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\*\*Excerpt from a paper presented at the Dallas District Preachers' Meeting.

move forward with evangelistic ardor to reach the unevangelized. Let the minister be on fire over getting the gospel to the heathen; then the church will be possessed of the missionary vision and will pour out its prayers and its monies in a grand display of unselfish love for the heathen lost. But remember! A visionless, passionless, prayerless, burdenless, unloving, and unlovable preacher will leave *his* stamp indelibly on his people too! A certain church board in asking a district superintendent for a pastor is reported to have said, "We don't care if you send us a 'big preacher' or not, but we do want him to be big enough to touch heaven when he gets on his knees."

Preachers deal in such problems of men as make constant demands on inner resources. They hear many stories of despair, discouragement, and depression. If they pursue their work conscientiously (and most of them do), they are constantly giving out to others from their inner resources. They are busy, busy, busy, and their time belongs to their people. If they are to continue to help others, their own inner resources must be replenished. Even our Lord himself felt this need. Too many among the ministerial ranks are like the check that came back from the bank marked, "Insufficient funds." If one draws out of the bank of heaven, he must also put something back in by the cultivation of his own spiritual life.

Lack of proper attention to spiritual culture is the greatest single reason for the ineffectiveness of many preachers. One may not be able to overcome his lack of native ability. The possibility of overcoming his lack of educational advantages may be in a measure limited by his other responsibilities and lack of opportunity. But

nothing can limit the minister in his own spiritual power but his own lack of vision, his own laziness and lack of determination and dedication to achievement in this matter. God will pour out through each preacher just as much of His power as that preacher will permit by his own faith and obedience.

Most preachers feel a *must* when it comes to preparing and preaching strong sermons; there is a *must* about doing a good job of promotion and a *must* of good church administration. But when it comes to spiritual cultivation, too many seem just to relax and think that this matter will take care of itself, and all they need to do is just to lose themselves in service to others. They fail to remember that, after all, to try to do these other things without careful attention to spiritual resources is to labor with increasingly dull tools and lessening personal strength. Spiritual culture requires personal attention, strong determination, effort, planning, and time. If one does not give such attention to this work, there is a very grave danger of shaping his life after the pattern of the crazy quilts the old-time mothers used to quilt with no particular design or pattern, just a sort of hit-and-miss affair, an easy following of the lines of least resistance. Spiritually speaking, this, like the stream, always leads downward.

Preachers are men, and like other men they must be born of the Spirit, quickened and raised from Spiritual death and unbelief to a new life in Christ, a life of faith. They ought then to be baptized with the Holy Spirit and thereby cleansed from carnal dross and weakness and endowed with the power of the Spirit's indwelling. Whatever will help any man to conserve and increase his spiritual resources will be good for the preacher.

*In a day when communism strides across the world  
stamping out freedom and threatening faith  
it is well to consider again—*

## Our Four Great Faiths

By W. G. Vollmer\*

**W**E LIVE IN A land of plenty . . . in a land of mechanical miracles and great scientific achievements.

We are the best fed the best clothed, and the best housed people in the world.

Our vast material blessings have no equal in the long, turbulent history of civilization.

The productive capacity of our farms, our factories, our mines is the envy and the hope of a free world.

Yet at the peak of our prosperity and power, we find ourselves beset by fears, by doubts, and by uncertainties.

The situation is a frightening one.

The seeds of this critical situation in which we find ourselves today were planted many years ago by a German named Karl Marx.

The teachings of this man long lay dormant. But some years ago they came to life in such forms of governments as fascism, Nazism, socialism, and communism.

This Marx-bred philosophy is an anti-God concept of life.

It denounces and smears the God-given rights and liberties of man.

It denounces the basic faiths and rights contained in the Bible, the Declaration of Independence, and our Constitution.

Under the Marxist idea, man has only one right . . . the right to follow blindly and unquestioningly the dictates of the state, and to slave and die uncomplainingly for it.

This theory of the all-powerful state is now locked in a death struggle with the concept of freedom, justice, and the dignity of man.

It is a global struggle with a philosophy which seeks constantly and craftily to destroy everything we hold dear.

It is a conflict between human dignity and godless tyranny, between freedom and slavery, between God-given rights and state-granted privileges.

Thus today we stand at a crossroads in the history of our great nation.

The time has come when we must act, not procrastinate . . . when we must lead not follow . . . when we must speak, not listen . . . when we must unite, not divide.

In this crisis we have at our command the strength, the courage, and the inspiration which lay in the four great faiths of our founding fathers . . . *Faith in God, Faith in Ourselves, Faith in Our Fellow Men, Faith in Freedom.* Our nation was founded upon these faiths. The men who signed the Constitution, the men and

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the women who braved the prairie and the mountain to pioneer our land lived and died by those faiths.

But what about us . . . and our faiths?

### FAITH IN GOD

In searching our minds and hearts for the answer to this question, let us remember that down through the ages faith in God has been an all-powerful force in the lives of men . . . that it has been a never-failing source of strength in time of trouble.

Let us remember, too, that all of the great and lasting movements of civilization have been dedicated to, and founded upon faith in a Supreme Power.

When our Pilgrim fathers waded onto the shores of New England, there was no government ready to give them aid or comfort or support.

All they had to sustain them was a deep and abiding faith. But it was sufficient.

In those early days the voices of the nation's builders resounded through the hills with the great songs of faith.

In times of distress, of danger, of Thanksgiving, these ancestors always relied upon faith in God, which they fortified with faith in themselves, faith in their fellow men, faith in freedom. Upon these faiths rests the foundation and the strength and the security of our nation today.

Most of the world's two billion people have a firm faith in the existence of a Supreme Power.

Throughout civilization that faith has persisted. It has survived the efforts of tyrants and dictators to stamp it out.

This faith is woven into the foundation and uprightness of our nation. It has given us strength when we faltered, courage when we were afraid, united us when we were divided.

Recognition of a Supreme Power and dependence upon that Power for guidance are contained in the Declaration of Independence and in our national and state constitutions.

So strong was their faith in God that our forebears caused to be stamped on our coins the words, "In God We Trust."

To these founding fathers, to these men who signed the Declaration of Independence and the Constitution, these men who pioneered our land, this phrase had *real* meaning.

But what about us? Do these words, "In God We Trust," guide us . . . inspire us . . . strengthen us?

If our country's future is uncertain, if we are worried about tomorrow, then we should do as our forefathers did! We should turn again to the faiths which made our nation great.

Our country's leaders down through the years shared a sure belief in God. In crisis and in peace, they placed their faith in God's wisdom, in their own ability to work out their problems, in the great justice of a free people.

Between the America of yesterday and the America of tomorrow stands our generation. To us has fallen the duty to preserve the faith, the honor, the strength, and the glory that are in America.

So guided, we will serve best America's destiny . . . and the world's.

By looking to God, by dedicating ourselves to His teachings, we and our children can be filled with renewed and strengthened faith.

### FAITH IN OURSELVES

The Scriptures remind us that as a man "thinketh in his heart, so is he."

This Biblical admonition tells us that we cannot think in terms of failure, and then succeed . . . in terms of weakness, and then be strong . . . in

terms of fear, and then be courageous . . . in terms of doubt, and then have faith.

Our material well-being is ample proof that we have had faith in ourselves.

It is proof, too, that the "Lord helps those who help themselves."

Each of us can help revive the spirit which built our country by renewing and revitalizing this faith in ourselves.

We know that it has paid off in richer, in happier, in fuller lives.

We know that it has brought us the greatest outpouring of goods and services the world has ever known.

We know, too, that it can bring us peace and security.

The history of our country is the history of people with faith in themselves.

But in recent years we have lost some of this faith.

We have started leaning upon the government for aid and assistance; we have started looking to the government for the solution of personal and community problems.

If we persist in this dependency upon government, we shall surely destroy one of the basic faiths that helped to make our country free, prosperous, and strong.

As dependence upon the government's ability to solve personal and community problems increases, faith in ourselves is gradually weakened . . . and eventually destroyed.

Faith in our own ingenuity, resourcefulness, and ability to take care of the basic needs of life is essential to the preservation of human rights and personal liberties.

This kind of faith in ourselves is what our forefathers handed down to us. It is our responsibility to preserve it untarnished . . . undiminished.

#### FAITH IN OUR FELLOW MEN

It follows naturally that faith in

God and in ourselves leads directly to faith in our fellow men.

Our forefathers possessed this faith too. They lived by it, fought for it, and died to foster it.

They wrote it, too, in the Declaration of Independence . . . that all who followed in their footsteps never would forget these words: "With a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our lives, our Fortunes, and Sacred Honor." These are the words shaped by men who faced the future with a firm faith in their fellow men.

Today no less than long years ago we must seek the strength such faith in our fellow men yields.

We too should pledge to each other "our Lives, our Fortunes, and our Sacred Honor" in working to revive the spirit of brotherhood upon which the foundation of our great nation rests.

We must renew our faith in each other, and in the inalienable rights of each other "to life, liberty, and the pursuit of happiness."

The preservation of this basic faith, this foundation of brotherly love, is our duty and our privilege.

#### FAITH IN FREEDOM

The fourth and last of our four great faiths is faith in freedom.

Personal freedom is the natural fruit of faith in God, in ourselves, and in our fellow men.

Our forefathers believed this. They believed that freedom was more than an abstract dream.

They believed it was a God-given right, not a state-granted privilege . . . and they believed it so deeply that they made freedom an accomplished fact.

That is why we have freedom.

That is why we, more than any people in the world, have been blessed



so richly with so many of the good things of life.

Our nation truly has become a land of plenty . . . in a world beset by poverty, hunger, and suffering.

Freedom made this possible by releasing the fetters from our minds.

Down through the years we have been free to dream, to explore, to invent.

We have been free to work, to achieve, to accumulate.

We have been free to venture . . . and if we failed, to venture again and again.

We have been free to spend our money or to save it.

We have been free to climb from lowly beginnings to positions of power, honor, and trust.

We have been free to rise from rags to riches.

We have been free to enjoy the fruits of our labors.

But as we enjoy these blessings, we should remember always that freedom can be lost . . . and that it will be lost if we take it for granted.

Freedom is a sacred trust, one which we must protect and pass on inviolate, unblemished.

It is our children's birthright, ours to hand on to them and to their children.

To do this, we must do as those before us have done . . . we must have faith in God, who answers prayers; faith in ourselves and our work; faith in our fellow men, their courage and honesty; faith in freedom, its strength and its comfort.

But it is not enough merely to de-

clare our faiths. We must give them life and meaning . . . by our words, by our works, in our daily lives.

The dynamic Joshua, rugged warrior and man of God who was chosen to lead the children of Israel into the land of Canaan, provides an example of what we can do to give meaning to our faith.

At a critical period in the history of his people, old Joshua told them: "Choose you this day whom you will serve . . . but as for me and my house, we will serve the Lord."

Another stirring example that points the way was given us by the great patriot Patrick Henry, when he said: "I know not what course others may choose, but as for me, give me liberty or give me death."

The faith of our pioneering ancestors was a living, vital force. It was what sustained and guided them as they toiled and fought to lay the foundation and carve the uprights of our nation. To these men and women, faith was a daily, hourly substance . . . a constant source of strength and comfort.

That is the kind of faith we *need* today to fortify our material strength.

That is the kind of faith we *can* have today if we are willing to look to God for guidance, to seek Him in His temple, to follow His teachings.

That is the kind of faith we *must* have if we are to achieve ultimately "on earth, peace to all men of good will."

Now is the time to take our stand. Tomorrow may be too late.

---

## SUCCESS

When a man lets a little success go to his head he probably has ample room for it there.—G. H. PRATT.

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G-1044



G-1045



G-1046

### No. G-1043 Nativity

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**Scripture:** Every good gift and every perfect gift is from above" (James 1:17).

### No. G-1044 Candle and Bible

**Message:** "May Christmas make you abundantly aware of Christ's presence and the New Year be full of His love."

**Scripture:** "And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Philippians 4:7).

### No. G-1045 Three Wise Men

**Message:** "May Christmas Day be truly one of blessedness for you and His presence abide with you in the year ahead."

**Scripture:** "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him" (Matthew 2:11).

### No. G-1046 Poinsettia

**Message:** "To greet you once again at Christmas and wish you rich blessings and deep inward peace, not only today, but the whole year through."

**Scripture:** "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psalms 118:24).

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*Every minister knows the twin temptations of  
pulpit privilege—irrelevancy and irresponsibility.  
It is well that we consider again and again . . .*

## **This Profound Business of Preaching**

**By Delmar Stalter\***

Our concept of preaching should be undergoing a healthy change with the passing years and as we search and find the riches of our gospel of holiness. Not too long ago we were engaged in the "theological battles," and of course we knew all the important answers. Later as we began to comprehend the deeper needs of man, our preaching brought us into the more complicated engagement with the issues of men's hearts. Then it was that it became more important and more thrilling to us to win the personal victories in people's lives. What should be our goal today?

One pastor, who was of great influence in this writer's own ministry, suggested, "Don't worry about the message; the people will pull it out of you." Facing the people from the vantage point of the pulpit is a tremendous responsibility, for our total concept of the ministry will be largely displayed in that one act of our ministry. Those we face have prayed, and are expecting God to speak from His Word to their hearts.

In the mystical contact of God's Spirit and the spirit of man, the min-

istry takes on its peculiar relationship and rises to the towering heights of the communication of God to man, and man to God. The young pastor, in his zeal, often feels, I really told them this morning, or, I lined them up this time. His longer contact with people in the varied kaleidoscopic situations of their lives, however, causes him to revise his concepts, leading him to think of the deeper, masked needs of men's hearts. With more experience the preacher becomes aware of the inner conflicts, the strugglings of self, and the inevitable clash because of personality and character faults in his people.

The thrill of "lining people up" loses its punch as the minister senses the perplexing needs of men's hearts. His study takes on a new sense of sacredness, for here he searches the Word, intent on finding answers. Here he searches the mind of the Spirit and looks to the writings of men through whom God has spoken. In the study, amid the realization of the responsibility, the "message" is born with a fervency that is easily set afire in the pulpit. Now, more perfectly, the communication of God

\*Pastor, Churubusco, Indiana.

is presented to men in the undeniable authority of the Holy Spirit.

It would be easier for us to decide that we do not want to be involved in people's problems. This kind of preaching takes its toll on the man of God. It is all too easy to be "too busy" to give time to struggling people. It is easy to say, "Don't worry; pray." But to those struggling hearts this is but the admonishment to do what he is already struggling to do, but what does not answer his need. Hence we must spend hours of time in reading and reflecting to understand men, and often some deep heart searching within ourselves to comprehend the real, but often hard to identify, problems of their lives. Our comprehension of man and his mind and heart will be the key, for we can show man his need. He can understand it because we can show it to him, and he is then able in prayer to resolve the issue and settle his own heart conflicts.

Witnessing is preaching too. The pulpit is not the only place the pastor preaches, for each time he witnesses, he preaches. Witnessing is an engagement with individuals on an individual basis and becomes quite personal. To "throw the Bible at them" without a real sense of understanding is pretty much like the "cymbal" of which Paul spoke. Love must reach out to man with the Word and it is at its very best when it witnesses to another of God.

Few would argue about the wickedness of man. Our world is lucidly described in the first three chapters of Romans. Our people must find themselves there and realize their lostness. They must seek the Rescuer, as Weymouth translates Romans 7:24-25, "Unhappy man that I am! who will rescue me from this body of death? God! to whom be thanks

through Jesus Christ our Lord!" Flesh and spirit are oft engaged in contention. Some problems seem to overwhelm and even at times to overpower the individual. Some face problems that have no immediate answer. It is a real thrill at times like these to be able to assure that God can deliver, through the Lord Jesus Christ.

Jesus, the greatest Man who ever lived, with all of His intellectual capacity, with His deep insight into man's heart, and His very real sense of man's physical limitations, found it necessary to turn again and again to the place of prayer. He spent great periods of time in learning scripture, for it had the answer to man's dilemma. In His ministry He seemed always to be able to probe with simple questions, designed to reveal heart needs, to the vital issues of man's heart. He was accepted by multitudes, for they said within themselves, He understands.

Can we glibly call men to repentance as we name a few outward sins which are in reality only a symptom of the deep-seated attitude of sin and rebellion in the heart? To do so is almost certainly to lead men to believe that we are only superficially concerned for their souls. To meet such needs, we must know how the mind works. We need to study the sources of motivations, understand the results of inner conflict, and how to let men know that the gospel can really meet the heart need. Until men sense we are speaking to their souls in language of comprehension, they will never find help in certain areas of their lives.

Yes, the Holy Spirit is able to translate the preacher's message so men can effectively receive it. Yet in all fairness, we must admit that He could do His work more quickly and fully if we were only able to give clearer

expression of man's need. For instance, the woman taken in adultery did not need further condemnation, for her guilt was already established. However, the ones who brought her to Jesus needed to have the wickedness of their hearts revealed to themselves, and the simple actions of Jesus struck them in their hearts. It was so effective that none dared to continue his accusation of the woman. The effective servant of God has the grasp of God's great heart, and the love of Christ has so constrained him that the listener senses God speaking to him and finds the assurance that arises in strength to say, "This is for me."

The business of preaching challenges the full reserves of our hearts and minds. The needs of our people are too great for us to waste words and breath with irrelevant issues. We face people who may in the next few hours be ushered into eternity. Our business of preaching is the "greatest of all," for we do meet responsible, intelligent men with the answer that satisfies both reason and heart. Dare we let our communication be picaresque, legalistic, and unsympathetic when men are looking for something to nail down as real and satisfying? In the words of the Hebrew writer, "Let us go on unto perfection" (Hebrew 6:1).

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*Copying others is a dubious pulpit pastime, so—*

## Just Be Yourself

By Clinton J. Bushey\*

SOMEONE OF this generation recently asked the question if Uncle Buddy Robinson's methods would work today as they worked when he was living. In the first place I do not like the word "methods." It is an ill-chosen word, for actually "Uncle Buddie" did not use methods as such. Many of us have seen him bring almost immediate order out of chaos in camp meeting. After a prolonged, spirit-dampening, money-raising session when everybody was tired and

restless, we have seen Uncle Bud introduced as the speaker and in a few words of testimony or well-rounded philosophical statements of his own wording he had the entire attention of the crowd, the children included. He might speak for a half hour, or an hour (what matter), saying the same things we had heard him say before time and time again, but always with a freshness of meaning or power which nobody could actually interpret. The more you came in touch with him, the more frequently you would want to hear him repeat his

\*Professor, Olivet Nazarene College.

messages. He, proverbially, first took his text (quoted from memory); secondly, immediately departed from it; and thirdly, never got back to it again, to quote his own statement. He had but two themes, (1) Christ and holiness, and (2) the *Herald of Holiness*. All true, but he always had souls at his altar. Method, you say? I wonder.

During the heyday of Henry Clay Morrison, that dynamic orator of Asbury College fame, there were scores of "little Morrisons" all over the country. These young men were so enthralled by his bearing and idiosyncrasies that they imagined this was the secret of his power. Accordingly they became "copies" of Dr. Morrison, expecting to win souls by so doing. Needless to say, they failed in their mission even though they may have been able to copy him to a great extent.

Billy Sunday was also a dynamic preacher in his day and counted converts in the thousands, although it is doubtful if he ever counted "decisions." He used common street language which even the down-and-outers could understand and would pile his numerous adjective one upon another in such rapid succession that one wondered if he would ever run down. I have seen him climb all over the pulpit, tear his hair, pull off his coat, and do other things which in his time were utterly repulsive to many of the "up-to-date" preachers. But he had souls saved. I know—I was one of his converts. And there were many who tried to copy his "methods," climbing on the pulpit, yelling at the tops of their voices, and multiplying their adjectives. They never became known, except possibly as fanatics.

The story is told of an incident in Peter Cartwright's life in the early pioneer days. In a certain preaching

point he was slated for a series of brush-arbor meetings. A certain bully of the locality boasted that if Cartwright came as announced he would attend the meetings with the intention of breaking up the meetings and of giving the preacher a beating. Friends of Cartwright informed him of the threat and asked him to cancel his meetings. Not so, Cartwright! He immediately set out on his horse for the place and on his way met up with another horseman who informed him he was also headed for the camp meeting, and explained what he intended to do to the preacher.

Upon recognizing that his riding companion was the bully he expected to meet, he immediately climbed down from his horse, promptly pulled the bully from his horse, and gave him a sound beating without any apologies. Then remounting he rode on to the meeting to preach. In the course of the series of meetings this bully was saved and scores of his buddies too. Many young men have tried to emulate Cartwright, the pioneer Methodist preacher of Illinois, Indiana, and Kentucky. No success.

Now, what were the "methods" of these preachers of the gospel of Christ? I repeat, I do not like the word "methods." It savors of copying, and that cannot be done in the realm of the ministry. Uncle Buddy was just himself plus the grace of God. Dr. Morrison could not have been any otherwise than he was and get results for God. Billy Sunday, Peter Cartwright, and scores of others did not rely upon methods. They gave themselves over to God and let God use them as individuals.

Do not copy anybody except as Paul said, "Follow me as I follow Christ." Let the Spirit use you and speak through you and let methods fall by the wayside.

## "QUEEN of the PARSONAGE"

*May she, who in the parsonage dwells, be radiant, poised, serene;  
And every moment of each day be every inch a queen!*

By Ruth Vaughn

### Portrait of a Queen

AS I RUSHED into the sanctuary one busy afternoon, I was suddenly conscious of the presence of God. Not of God in the sense of being in God's house, but of God's communing with one of His own. She was seated at the organ, tears in her eyes, book open to Ira Stanphill's 'For God Has His Way in It All,' not really singing—not actually praying—just using the song and the organ as a medium to bare the cloisters of her soul to the One to whom she had given all. There wasn't an air of pathos; this hour was one of reaffirmation of her commitment to God, her full trust in His wisdom, her true humility in service to Him and a full resignation to His will and love."

Thus Gurnice Smith wrote of a moment when he witnessed the unparalleled grandeur of the devotion of Mrs. Kenneth Vogt, presently the queen of the North Sacramento, California, parsonage. She is a splendid reflection of the Spirit of Christ.

Versatile, efficient, poised, Ruby Vogt meets all of the many demands of life without showing stress, strain, or hurry to those about her. Whenever a need exists within the church, she quietly steps in to fill it, taking with her someone who can be trained for the task. When the training period is finished, she quietly releases the

position, leaving it to the other person's direction and care. Thus more people are brought into active service for the Master while the one responsible remains in the background.

Mrs. Vogt possesses a deep interest and love for others. Her parishioners come to her and she takes their empty dreams and fills them with hope; she fills their empty lives with nobleness; the emptiness of their souls, she satisfies by leading them to the Cross. Each life with which she comes in contact leaves her presence with a new confidence and joy; for with her subtle ear she fashions beauty from their plain words, with a deft touch she molds loveliness from their ordinary lives.

She capably fulfills many roles in the church: organist, pianist, choir member, secretary, counselor, teacher, or supervisor. To two teen-age boys, she encompasses their needs: cook, tutor, nurse, advisor, playmate, camping partner, and mother. To Kenneth Vogt, she enhances many positions: helpmeet, friend, confidante, sweetheart, and wife.

Through eighteen years in the parsonage Ruby Vogt has learned to make laughter out of bafflement, gentleness out of perplexity, a temple out of the rocks of agony. She has keen inner eyes which perceive beauty and serenity which no outer lens would



discover. With dauntless hope she can find the sun in the darkest night. Her faith in God has given to her the vision of the mightiest telescope.

The life of Ruby Vogt is one of elegance, warmth, and royalty. Truly this is a portrait of a queen!

#### ROYAL COOKBOOK

For a super-easy, super-luscious pie that can be made ahead of time for Sunday dinner or company or just to have on hand in case of "drop-in" callers, try this one. It is made for parsonage timing!

Combine 12 oz. cream-style cottage cheese, ½ cup sugar, 1 cup whipping cream, salt, and vanilla. Whip until stiff. Fold in 10 oz. can drained, crushed pineapple. Spoon into baked pie shell and freeze about two hours. Serve plain or topped with strawberries. Umm! Good!

#### OVER TEACUPS

With keen insight, Mrs. Milo Arnold continues with her paper considering the problems and dilemmas that confront *the pastor's wife is a homemaker*.

"The minister's wife must make a home for her children. For her to devote so much of her life to the professional functions of the church that she fails to give her children an adequate home is folly. Sometimes ministers' wives seem to feel that their marriage to the minister gives them a sort of official capacity in the church and a peculiar assignment to have their fingers in everything about the work of the church. This is likely to lose them friends in the church, make them unhappy as persons, and deprive their children of a wholesome home climate. There is no official capacity included in a woman's marriage to a minister. She is a laywoman in the church and has the same home and family assignments as other women plus the added home

involvements that come with making that home in a goldfish bowl and exposing it to countless outside cares.

"A pastor's wife is a maker of a home and custodian of the lives of her children. She must make such a home as will prepare those children best for life. There must be a climate of peace within the walls of the home, and this does not always come without effort. There must be an atmosphere of love and good will. There must be happiness in song, laughter and calm voices. Children must feel secure and comfortable. They must be able to bring their friends home and feel proud, and to live in their house as persons of importance. They must find it easy to love their parents, to be proud of their mother and father, and to mature into confident persons. The minister's wife must build a home life which is easy, congenial, and unselfish. No matter how much money she has or how fine a house she can keep, she must never make the house a show place for guests to go through rather than a home where her children feel easy and natural."

#### BOOKSHELF WITH LACE

C. William Fisher's book *Why I Am a Nazarene* is a must for your parsonage library. Not only is it important that you be familiar with the contents of this book for your own life, but it is important that your teenagers have access to it, so they will better understand what they believe, why they believe it, and why they cannot accept other beliefs. (\$1.50—N.P.H.)

#### HER MAJESTY: A MOTHER

The little boy clad in jeans, T shirt, and Daddy's baseball cap swaggers to the square board outside the kitchen door, takes his stance, and swings at the ball, which flies through the air.

Contact is made and he runs to the next square piece of board, shrieking with delight.

The little girl smooths out the wrinkles of her dolly's pink gown and then, on tiptoe, places it carefully in the tiny bed. She adjusts the blankets and then straightens, her golden curls dancing about her head, her eyes sparkling diamonds, as she whispers in satisfaction: "Mine baby is as'eep!"

These little lives entrusted to our care are bundles of unfathomable possibilities. Christian leaders in classrooms, ball diamonds, Home Economics Clubs, debate teams, orchestra meets are here in the making. Christian leaders in the pulpit, operating room, law office, engineering field, industry, architectural drawing room, and mission field are here in embryo. And the decision as to whether they shall come forth into life with their hearts attuned to the eternal harmonies to fill these positions or whether their lives will be jarred with eternal discord is now in our hands.

The destiny of these, our children, is ours in great measure. It is not a task to begin when they start to school, when they graduate, when

they finish college—it is a task to begin on the day of their birth. For the choice of whether they will spend lives of usefulness on earth and then go to lives of reward and joy in heaven or whether their lives will be filled with wrongdoing on earth and then shall wing their way to lives in impenetrable darkness hereafter is now being determined by a Bible lesson, an evening prayer, a song of Jesus' love, a picnic, a ball game, a laugh, a word, a gesture.

#### HEART TALK

Problems in the parsonage can often bring about a state of fear: fear of the future, of recall, of what people think, of financial difficulties—and on and on. This fear eats at the fiber of your health, your disposition, your spirit. The Psalmist David speaks of the cure for this condition in Psalms 34:4: "I sought the Lord, and he heard me, and delivered me from all my fears." Seek the Lord; get close to Him in your thoughts; spend quiet moments in meditation upon Him and His promises. You will discover that your life will become so filled with God that fear is emptied out completely in the overflow. "I sought the Lord, and he heard me, and delivered me from all my fears."

---

#### Lord! It Is Not Life to Live

Lord! it is not life to live,  
If Thy presence Thou deny;  
Lord! if Thou Thy presence give,  
'Tis no longer death—to die.

Source and Giver of repose,  
Singly from Thy smile it flows.  
Peace and happiness are Thine;  
Mine they are, if Thou art mine.

—AUGUSTUS TOPLADY

*Famous names galore dot the pages of secular history. But for the Christian—*

### There Is Only One Name

By Robert W. Helfrich\*

**N**IKITA KHRUSHCHEV has repeatedly affirmed that he is atheistic in his philosophy of life. Yet he seldom speaks without employing such scriptural terms as "God," "heaven," "hell," "blessing," "Satan," et cetera. Premier Khrushchev even enjoys telling of the days of his youth when he won a prize at the church school he attended for knowing the Gospels by heart. It should not be at all surprising, however, to find a godless person using scriptural phraseology when we remember that Satan did likewise when he was tempting Christ in the wilderness.

More alarming than this is the fact that our age, a supposedly "believing" age, is replete with individuals whom, for purpose of identification, we shall call practical atheists. By this I mean that there are those persons who say they believe in God but act as though He does not exist. This should serve as some indication that mere belief in God is not enough. There must be nothing short of a personal acceptance of His Son, Jesus Christ.

When the Apostle Peter spoke of

Christ on one occasion he said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). These words are plain enough! They mean simply that no one can know God and appropriate His peace, no one can experience forgiveness of sin, no one can harbor any hope of eternal salvation—except through the atonement of Jesus Christ.

God made provision for the salvation of mankind by sending His beloved Son. Through Him alone can we gain title to heaven. He alone holds the keys to the Kingdom. He alone holds the power of life and death. Those who would be forgiven of their sins must accept Him unconditionally into their hearts.

A few years ago Premier Mussolini was "goose-stepping" his way across Italy and much of the Mediterranean world—strutting as though he were the most important individual in the world. His rise to power had been swift. On one occasion he was asked to explain his rapid rise to power and he replied by saying that he had found Europe full of empty throne

\*Pastor, Medford, Massachusetts.

rooms and he simply walked in and took one. This is our predicament today. Our world is filled with "empty throne rooms." Man's heart is his own personal "throne room"; and if Christ doesn't occupy that throne, the world does. If Christ doesn't live there, man doesn't know God. Jesus himself said: ". . . no man cometh unto the Father, but by me" (John 14:6).

Man's search for salvation has led him into every area of life with all of its excesses. He has made attempts to realize salvation through chastity and sacred prostitution, human sacrifice and saving of life, feasting and fasting, gods and evil spirits, one God and many gods. Today men are looking to communism, socialism, the United Nations, and many other philosophies and institutions for their salvation. Can we not hear the words of Peter: ". . . for there is none other name under heaven given among men, whereby we must be saved"?

Before the great Deluge, God told Noah to build an ark. Man's sin had sorely grieved the great Jehovah, and the destruction of mankind seemed to be the only answer to the world's problem. The only ones to be spared in this catastrophe were those who believed. When the rains fell and the Flood came, there was in all the earth only one place of safety. That was the ark which Noah had constructed according to the dictates of God. Man, search as he might, could not find a mountain that was high enough to grant him asylum from the ascending waters. Climbing trees was out of the question. Boats, rafts, and the like were useless. There was but one place to hide—Noah's ark; and that had been built exclusively for the believers. Right now there is only one hiding place for the sinner who would escape God's wrath—the Lord Jesus Christ.

At the time when Joseph was a leading statesman in the land of Egypt a great famine was experienced. It was his interpretation of a dream foretelling the famine which gained this high position for Joseph. During the seven years of plenty which preceded the seven years of famine, Joseph caused a certain percentage of all crops to be stored in a great warehouse that had been constructed for this purpose. When the devastating period of famine overtook the land and its inhabitants, there was only one person that the people could approach for food—Joseph. Authority to give had been bestowed upon him, and no one else in all of Egypt could help. If a hungering soul is desiring salvation he must go to Christ—else he will perish. ". . . for there is none other name under heaven given among men, whereby we must be saved."

During the Civil War, when brother fought against brother, many were the times when it was quite difficult to tell a northern soldier from a southern soldier. Many men did not have uniforms to distinguish them. However, there was usually one betraying characteristic—a man's speech. The southerner could be recognized by his drawl, while the northerner could be recognized by his lack of a drawl. Something of a similar nature occurred back during the Old Testament era. A difference in ideals led the Ephraimites and the Gileadites into conflict against one another. The only way that a Gileadite could determine whether or not an Ephraimite was friend or foe was to get him to say, "Shibboleth." An Ephraimite could not pronounce the word the same as a Gileadite, and mispronunciation of the name would result in death. When we stand before the great white throne on that inevitable day of judgment, our only

hope is going to be in the matchless name of Jesus. “. . . for there is none other name . . . whereby we must be saved.”

Our text makes our position clear-cut and simple. Man cannot and will not be saved but by Jesus Christ. “. . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isaiah 1:18). A wonderful promise—fulfilled in one’s acceptance of Christ! The Gospel of John records the words of our Lord which verify our text: “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6). In St. Paul’s letter to the church at Corinth he repeats the same thought by saying: “Other foundation can no man lay than that is laid, which is Jesus Christ” (I Corinthians 3:11). Be convinced of this—there is no salvation but by our Lord and Saviour Jesus Christ.

One of the greatest figures to emerge from the war between England and France was Lord Nelson, admiral of the English Navy. On one occasion Lord Nelson’s ship encountered a French man-of-war. After a brief, but effective, exchange of gunfire, the flag of surrender was raised on the French ship. Lord Nelson and a few of his men were lowered into a small boat and then taken to the French vessel to lay down the terms of surrender. Upon boarding the ship Lord Nelson met the French captain coming toward him with extended hand. The English admiral refused his hand with these words: “Your sword first.” The Frenchman removed his sword from its scabbard—signifying surrender. Then Lord Nelson reached out and took hold of the hand of the vanquished. Hostilities were over—they could be friends. There is no need trying to shake the hand of Christ unless we are ready,

first of all, to hand over the sword of our rebellious spirits.

We are to entrust the entire salvation of our souls to Christ. Refusal to do so can only lead to ultimate destruction. Placing of our trust anywhere else except in Christ is useless. Leading a good moral life will not save us. Whether our sins be little or large is of no consequence when dealing with salvation. Placing our trust in a seemingly sound philosophy of life will be to no avail. Resting our hopes upon the Church will not save us; the Church merely acts as an instrument of God in her attempts to lead man to Christ. Other than that she is powerless. Baptism will not assure eternal life; this is but your way of telling the sinful world that Christ reigns within your heart. Partaking of the elements at the Lord’s table will not save us. Salvation is to come to pass in our hearts and lives before such partaking. Who was it that said: “Nothing in my hand I bring; simply to Thy cross I cling”? These are beautiful words of resignation, yet:

*The cross on Golgotha can never  
save  
Thy soul from deepest hell;  
Unless with loving faith thou  
sett’st it up  
Within thy heart as well\**

“Within thy heart”—the “throne room.” Do not be satisfied until you know and feel that Christ reigns within and that you possess that peace which Jesus only can supply. There is only one entrance to heaven, and Christ holds the keys. Again we say with the Apostle Peter: “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

\*James Mudge, *Poems with Power to Strengthen the Soul*, Nashville, Tennessee (Abingdon Press, 1935), p. 186. Used by permission.

# Charles G. Finney's Advice to Preachers

By A. S. London\*

**C**HARLES G. FINNEY was one of the greatest evangelists that ever lived. He was a trained lawyer of the highest type. He was once asked as a young man if he would like for a certain church to pray for him. His reply was, "No." "Do you not believe in God?" His reply was, "Yes." "Then why would you not like for this church to pray for you?" Mr. Finney said, "You have been praying here for years for sinners to be converted, and no one has been saved. You have prayed for a revival and yet no revival has come, so why pray for me?"

In traveling through the section of the nation where Mr. Finney held his meetings, it was not uncommon to hear people talk of the revival that swept the eastern part of the United States under the leadership of Charles G. Finney. A hundred thousand people were converted over a period of a few months.

Finney's advice to preachers is worthy of our attention:

1. See that you are constrained by love to preach the gospel.

2. See that you have the special endowment of power from on high, by being filled with the Holy Ghost.

3. See that you have a heart and not merely a head call to undertake the preaching of the gospel. Be heartily inclined to seek the salvation of souls as the great work of life, and do not undertake what you have

no heart to.

4. Constantly maintain a close walk with God.

5. Make the Bible your Book of Books. Study it much upon your knees, waiting for divine light.

6. Keep yourself pure in will, thought, and feeling, in word and action.

7. Contemplate much the guilt and danger of sinners, that your zeal for their salvation may be intensified.

8. So love sinners yourself as to be willing to die for them.

9. Give your most intense thought to the study of ways and means that you may save them. Make this the great study of your life.

10. Refuse to be diverted from this work. Guard against every temptation that would abate your interest in them.

11. See that your own habits are in all correct; that you are temperate in all things—free from the smell of tobacco, alcohol, drugs, or anything of which you have reason to believe might stumble others.

12. Be sure to teach them as well by example as by precept. Practice yourself what you preach.

13. Guard your weak points. If naturally tending to gaiety and trifling, watch against occasions of failure in this direction.

14. Bridle your tongue, and be not given to idle and unprofitable conversation.

\*Sunday School Evangelist.

15. Avoid all affectation and sham in all things. Be what you profess to be, and you will have no temptation to "make believe."

16. Let simplicity, sincerity, and Christian purity stamp your whole life.

17. Spend much time every day and night in prayer.

18. Let your sermons be heart and not merely head sermons.

19. Let your people understand that you fear God too much to fear them.

20. Be "not a lover of filthy lucre."

21. Keep your body under, lest, after having preached to others, you yourself become a castaway.

22. Never flatter the rich. Be especially attentive to the wants and instruction of the poor.

23. Be an example to the flock, and let your life illustrate your teaching.

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## *Pulpit and Parish Tips*

# **A Sermon or a Message**

**By E. E. Wordsworth\***

**T**HERE IS A VAST difference between a mere sermon and a Spirit-anointed message from God. When Dr. J. H. Jowett advised ministers to preach for a verdict, he was doubtless thinking of something more than a sermon outline, good thoughts, and an intellectual discourse.

As a young preacher Dr. Harold J. Ockenga was a member of an evangelistic gospel team of which an older preacher was also a revered member. After Ockenga had preached a few times the older minister said to him, "Ockenga, what you preach is not a message. It is a Bible reading." Ockenga confessed he did not understand him at first and was irritated by his frequent remarks on this line during those summer months. But toward the close of the tour he found a richer, deeper, yea, a Pentecostal work wrought in his heart which completely changed his pulpit ministry. After he had preached his first sermon following his Pentecostal experi-

ence his friend said to him, "Ockenga, that's the first message I have ever heard you give. Now you can preach."

One can actually preach divine truth, give Bible readings, be doctrinally sound, and yet lack a message from God. The prophets of old—Isaiah, Jeremiah, Amos, yea, all the Major and Minor Prophets of God—spoke with a voice of authority and power. Peter, on the Day of Pentecost, had a burning message from God. Paul preached in the demonstration and power of the Spirit. Peter said we should "preach with the Holy Ghost sent down from heaven."

Then we ask, How and where does a preacher get a message? We answer: On his knees, by careful and prayerful Bible reading and study, by holy contemplation and utter devotion to God, by the guidance of the Holy Spirit. Commentaries and helpful sermon references should not be pressed into service until you have a message from God.

\*Evangelist, Redmond, Washington.

# SERMON WORKSHOP

Supplied by Nelson G. Mink

## A "DOORKEEPER IN THE HOUSE OF THE LORD"

A tribute to our faithful ushers

1. He is respectful of worship.
2. He is a loyal member of his church.
3. He is dependable.
4. He is a team worker.
5. He knows his crowd.
6. He co-operates with those leading the service.
7. He respects the congregation and tries to prevent interruptions.
8. He is patient and kind with people.
9. He comes to his task on time.
10. He realizes his is a spiritual task and shares responsibility in maintaining a spiritual atmosphere.

—E. M. HOSMAN

## TASTING YOUR WORDS

An elderly colored woman, one of the best liked persons in her community, was asked: "What's your formula for making and keeping friends?"

She replied: "Ise allus mighty careful to stop and taste mah words 'fore I lets 'em pass mah teeth."

—*Bunola, Pa., Bulletin*

## A CHILD'S THOUGHT AT A "GROUND-BREAKING" SERVICE

The children were invited to participate in the ground-breaking for a new Sunday school building. Each child turned over a small shovelful of dirt. Later in the day the grandfather of one little girl asked what happened at church that morning. "Well," she replied dejectedly, "we dug for a new Sunday school but we didn't find it."

—T. A. BURTON

## THE NEED OF FORGETTING

Most people consider any type of forgetfulness a sure badge of inefficiency. But actually, it's just as necessary to forget some things as it is to remember others. If you couldn't erase a good many impressions and experiences, trivia would so clutter your mind that it would obscure the important.

Then too, for your own peace of mind you have to forget such unpleasantnesses as disappointments, tragedy and pain. In extreme cases efficient forgetting may preserve sanity.

—JUDITH CHASE CHURCHILL

## GOD'S GREAT UNIVERSE

If a train had started out from the earth toward the planet Neptune at the time of Christ's birth, and had travelled at the rate of sixty miles an hour, day and night ever since, it would not yet be halfway there.

—*Sunshine Magazine*

## ATOMIC NOTICE

"If and when atom bombs start falling, our church will be open for prayer. But it may be too late then. You'd better come Sunday!"

—FLETCHER SPRUCE

## BE A THRICE

*If you, church member, are a oncer,  
Beware; the world may be your  
sponsor.*

*It is, I say, indeed, much nicer  
If you would prove yourself a twicer.  
The best is when, a joyful sacrificer,  
On midweek prayer nights you be-  
come a thrice.*

—E. WAYNE STAHL



## SERMON STARTERS

### *Sentence Sermons*

"There are two kinds of egotists—those who will admit it, and the rest of us."

"Be careful of half-truths; you may have hold of the wrong half."

"Never be afraid to trust an unknown future to a known God."

"Discontent is the penalty we must pay for being ungrateful for what we have."

"Friends are like flowers; they grow in the right climate, with loving care."

"Every Christian occupies some kind of pulpit and preaches some kind of sermon every day."

—*Gathered here and there*

### **The Honest Doubt of Habakkuk**

TEXT: "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!" (Habakkuk 1:2)

### **The Perfecting of Christian Character**

TEXT: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13).

1. A Full Salvation Program
2. A Full Salvation Purpose
3. A Full Salvation Power
4. A Full Salvation People

### **The New Heredity**

TEXT: "For as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:22).

### **The Hand of God**

TEXT: "Thou hast a mighty arm: strong is thy hand, and high is thy right hand" (Psalms 89:13).

1. This hand reaches out.
  2. This hand lifts.
  3. This hand gives.
  4. This hand opens doors.
  5. This hand soothes fevered brows.
  6. This hand controls the movements of enemies.
  7. This hand upholds us lest we fall.
- Anon.*

### **The Divine Indwelling**

TEXT: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (I John 4:15).

### **Secret of Bible Study**

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

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

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

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

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

### **The Universal Hunger**

TEXT: "But Jesus said unto them, They need not depart; give ye them to eat" (Matthew 14:16).

### **Holiness—the Qualifier for Right Living**

TEXT: "And this also we wish, even your perfection" (II Corinthians 13:9).

## **The Beauty of Holiness**

SCRIPTURE: Psalms 29:1-11

TEXT: *Worship the Lord in the beauty of holiness* (Psalms 29:2b).

### **INTRODUCTION:**

True holiness is beautiful. This is indicated by the Psalmist when he said: "Let the beauty of the Lord our God be upon us" (Psalms 90:17a).

The old axiom: "True beauty is more than skin-deep," is applicable to the beauty of holiness. Holiness beautifies the spirit and attitude of the people of God. It is in this area that holiness is most desirable. Why is holiness beautiful?

- I. HOLINESS IS BEAUTIFUL BECAUSE IT NEUTRALIZES CHRISTIAN PROBLEMS.
  - A. Among holiness people problems exist as well as among others.
  - B. Holiness does not cancel the possibilities of misunderstanding.
  - C. Holiness does change our attitude toward the problem.
  - D. Holiness enables one to view the problem objectively rather than subjectively.
  - E. The problem will, by our viewing it objectively rather than subjectively, lose its personal thrust.
- II. HOLINESS IS BEAUTIFUL BECAUSE IT HARMONIZES CHRISTIAN POTENTIAL.
  - A. Potential must be challenged.
  - B. Potential must be channeled.
  - C. Potential must be co-ordinated.
  - D. Holiness will harmonize Christian potential.

### **ILLUSTRATION:**

Electricity would be dangerous were it not channeled and co-ordinated. Since it is, you can push a button and the current is on; and you may push a button and the current is off. To be of use, the current must be channeled and co-ordinated. It cannot act by caprice, fancy, nor independently. This is also true of Christian potential. Holiness will properly channel and direct the potential of the church.

## **III. HOLINESS IS BEAUTIFUL BECAUSE IT GLAMORIZES CHRISTIAN PERSPECTIVE.**

- A. Duties can become very routine and monotonous.
- B. The daily grind tends to get us down.
- C. Holiness enables one to see beyond the trivial and the commonplace.
- D. We see life's activities, not in their relation to man and time, but to God and eternity.
- E. One could sweep the floors, take care of the church lawn, preach, or sing—all to the glory of God.

### **CONCLUSION:**

Holiness is a thing of beauty. Christian living need not be drab, dull, and dead. It can be, and should be, full of life, love, and light.

Holiness will neutralize the problems that arise, harmonize the potential of the church, and glamorize the perspective of each individual Christian. Let us say with the Psalmist: "Worship the Lord in the beauty of holiness."

—WILLIAM A. TOLBERT  
Detroit, Michigan

## **Asleep on the Run**

SCRIPTURE: Jonah 1:1-6

INTRODUCTION: Some places are definitely not the place for slumber (as driving a car), but Jonah's rest seems the most incongruous of all time.

### **I. A DOOMED WORLD**

- A. Jonah was told to cry out against sin in Nineveh.
  1. He felt he, personally, was too good to involve himself with sinners (he was a Jew).
  2. He was unwilling to make a personal effort, involving a trip and a strenuous witnessing campaign and possible defeat.

- B. We live in a doomed world—do we cry out?
1. It is easy to self-righteously condemn from a distance (we are Christians).
  2. Do we make any effort at all?

## II. A DREAMING WITNESS

- A. Fleeing Jonah slept, unaware that now he was in danger and was aroused only by a heathen shipmaster.
- B. If we have failed to witness we are asleep, and in as much danger as was Jonah.
1. Perhaps non-Christian scientists, with their calculated fear, parallel the awakening of Jonah by the shipmaster. The world is in panic.
  2. It is no light thing to ignore the call to witness.

## III. A DYNAMIC MINORITY

- A. Jonah did some tall praying from his dark prison. "Even a fish got sick in its stomach at a disobedient preacher!"
- B. God gave him another chance.
- C. And Jonah did some obeying, and 600,000 people repented and turned to God! "God does not need thousands. He needs you!"

CONCLUSION: Possible illustrations: Harmon Smelzenbach's obedience—10,000 Nazarenes today. D. L. Moody came to England in response to a 25-year intercession by a lady who prayed that revival would come to her town. Jesus Christ alone invaded a sinful world.

—R. F. METCALF  
*Atwater, Ohio*

## The Lad's Lunch

(A Problem in Arithmetic)

SCRIPTURE: John 6:1-14

TEXT: John 6:11

INTRODUCTION: Imaginary picture of the lad starting out to follow Jesus for the day with the lunch given him by his mother

## I. GIVEN TO CHRIST

- A. Pitifully small compared to the need
- B. All given
- C. Given willingly

## II. WHAT CHRIST DID WITH IT

- A. Added His blessing to it
- B. Multiplied it
- C. Divided it
- D. Had twelve baskets left over

## III. EARLY CHURCH

- A. Materially poor
- B. Equipment poor
- C. Numerically poor

CONCLUSION: But they gave willingly what they had. The Master added His blessing to it; multiplied it; divided it; and distributed it through His followers to feed a multitude, and they had more left over in the way of blessing than what they had to start with.

—DUANE SPRINGER

*Grand Forks, North Dakota*

## Forfeiting Eternal Life

TEXT: Hebrews 3:15; Proverbs 29:1

## INTRODUCTION:

God deals impartially with all mankind. He uses every available means to lead men to repentance and the knowledge of the truth. He uses providence, His Spirit, and human agency to call men to himself. The stubbornness of man is revealed in rejection and refusal to heed the overtures of mercy, only to harden their hearts and finally forfeit their only hope of eternal life. Consider these serious thoughts.

## I. AFFECTIONS CENTERED ON MATERIALISM LESSEN ONE'S DESIRE TO SERVE GOD.

- A. Slave to materialism.
  1. Only desire to get what he can out of life.
- B. Selfish moneymonger.
  1. Consumes spiritual appetite.
  2. Controls spiritual desire.
  3. Controls spiritual understanding.

## II. AFRAID WHEN FACING JUDGMENT BECAUSE OF OPPORTUNITIES PASSED.

- A. Failed to heed the call of God through the gospel.
  - 1. Popular among the masses to put off.
- B. Failed to consider the brevity of life.
  - 1. No assurance as to what will be tomorrow.
  - 2. Warnings are given through different sources.
  - 3. Death comes as an unexpected and unwelcomed visitor.

## III. AFFECTING ONE'S SENSIBILITIES

- A. Not easily moved by the gospel appeal.
- B. Not too eager about their eternal destiny.
- C. Not anything to incite a desire to get saved (past feeling).

### CONCLUSION:

Do not treat lightly the call of God or grow indifferent toward the moving of the Holy Spirit. Today if you should hear His voice, harden not your heart.

—HENRY T. BEYER, JR.  
*Baton Rouge, La.*

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## The Sinful Dismissal

TEXT: Acts 24:24-25

INTRODUCTION: The courtroom was filled and an expectant hush settled upon the crowd. Paul, the Christian missionary and zealot, was on trial. He started his defense slowly and in almost a whisper, but as his testimony progressed his words grew stronger and stronger. The atmosphere became charged until everyone realized that it wasn't really Paul on trial—but Felix!

The Roman judge's frame began to tremble until the whole crowd was aware of the spiritual struggle that was going on. Scarcely had Paul's defense ended when Felix replied in an almost inaudible voice, "Go thy way for this time; when I have a convenient season, I will call for thee."

What was the reason for this rejection?

## I. THE REJECTION BECAUSE:

- A. The preaching of Paul had delved beyond the ordinary—into the depths of his soul.
  - 1. It hurt his conscience.
  - 2. Within the recesses of his own heart he did not like what he saw.
- B. But sending the preacher away will not solve anyone's problems. He needed to realize:
  - 1. God sent the preacher.
  - 2. He was not rejecting the preacher only, but Christ also.
  - 3. It was open resistance to the Holy Spirit.

## II. HIS PREVAILING TEMPTATION WAS THIS, "WHEN I HAVE A CONVENIENT SEASON"

- A. It supposes a more convenient time than now.
  - 1. But Christ said, "Now is the time."
  - 2. It places religion and salvation secondary.

## III. A FATAL DELUSION—"I WILL CALL FOR THEE"

- A. Stifled conviction leads to a hardened heart.
- B. If we do call, will He hear? For it is not certain that a future call will prevail.
  - 1. The means of reaching God may not be at hand.
  - 2. Situations may prevent us from making that call.

CONCLUSION: Felix never had a more convenient season. The Scriptures never record anything which would lead us to believe that a change of heart took place. Once his opportunity was great. Christ would have answered his need.

Your convenient season is now. Today is your best opportunity.

—POWELL WYATT  
*Merigold, Mississippi*

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No matter where you later go in Jesus, you must enter at His feet.

—J. RUFUS MOSELEY

## The Fruitful Vine

SCRIPTURE: John 15:1-8

### INTRODUCTION:

The fifteenth chapter of St. John shows the relationship of Christ and believers to be analogous to the relationship between the vine and the branch.

#### I. THE PERSONS OF THIS UNION

*I am the vine, ye are the branches* (John 15:5).

##### A. Jesus Christ is the Vine.

1. As such, He is the Source of life.

##### B. We are the branches.

1. As such, we receive life from Him.

##### C. The properties of the vine and the branch are the same.

1. The life-giving sap found in the branch is the same found in the vine.
2. As believers in Christ, we are partakers of His divine life.

#### II. THE PURPOSE OF THIS UNION

*He that abideth in me, and I in him, the same bringeth forth much fruit* (John 15:5).

##### A. It is the purpose of the branch to bear fruit.

##### B. The vine supplies sap and life to the branch, but it is on the branch that the fruit appears.

##### C. The branch adds beauty and glory to the vine by bearing fruit.

##### D. Spiritual fruit bearing glorifies our Heavenly Father (John 15:8).

#### III. THE PROGRESS OF THIS UNION

*Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit* (John 15:2).

##### A. The order of fruitfulness is:

1. Bear fruit.
2. Bear more fruit.
3. Bear much fruit.

##### B. This does not indicate a static condition, but a growing, progressive one.

1. Progress is made by purging  
*Every branch in me that beareth fruit, he purgeth it,*

*that it may bring forth more fruit* (John 15:2).

#### 2. Purging is subtraction.

The Divine Husbandman purges all dross and iniquity, that we might be more fruitful.

#### IV. THE PROMISE OF THIS UNION

*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you* (John 15:7).

##### A. Fulfillment of prayers.

1. Unlimited . . . "Ask what ye will."
2. Unfailing . . . "And it shall be done."

##### B. Fullness of joy.

*These things have I spoken unto you, that my joy might remain in you, and that your joy might be full* (John 15:11).

1. Permanent . . . "remain in you."
2. Adequate . . . "might be full."

### CONCLUSION:

Christ is the True Vine. We are the branches. As the branch must abide in the vine to be fruitful, even so must we abide in Him to be fruitful.

—WILLIAM A. TOLBERT

## Spiritual Enemy Number One

TEXT: *Because thou art lukewarm* (Revelation 3:16).

### INTRODUCTION:

Many times our minds are arrested by a caption of the front page of some newspaper calling our attention to the fact that another man has become public enemy number one.

Enemies of society are dangerous, costly, destructive. They cause untold suffering and anguish to others, and society tries to stamp them out.

There is also a spiritual enemy number one—lukewarmness. It also is dangerous, deadly, and destructive. It too must be stamped out.

I. **LUKEWARMNESS IS A KILLER.**

- A. It kills our witness for Christ.
- B. It kills our inward joy.
- C. It kills our power to win others to Christ.

II. **LUKEWARMNESS IS A ROBBER.**

- A. It robs us of our peace with God.
- B. It robs us of our power with God.
- C. It robs us of our position with God. "I will spue thee out of my mouth."
- D. It robs us of our passion for souls.

III. **LUKEWARMNESS IS COSTLY.**

- A. Its cost is seen in the empty pews on Sunday night.
- B. Its cost is seen in the curtailment of church growth.
- C. Its great cost is seen in the great number of lost souls, uncared for, unwept for.

IV. **LUKEWARMNESS IS DEADLY.**

- A. It is as deadly as a physical paralysis, stealing subtly over the body.
- B. It is as deadly as quicksand, sucking ever downward.
- C. It is as deadly as the venom of a deadly snake, flowing through the blood stream until the whole system has been affected.
- D. It is as deadly as dry rot to the trunk of a tree, eating out the very heart of the life and soul.

**CONCLUSION:**

Let us realize that God has used very strong language against lukewarmness. "I would thou wert cold or hot." "I will spue thee out of my mouth."

What should we do? "Be zealous therefore, and repent." We must repent of our lukewarmness just as we would confess any sin. "As many as I love, I rebuke and chasten." Surely God rebukes and chastens of such an enemy as lukewarmness.

—WILLIAM A. TOLBERT

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Jesus does not call us to be religious, but to be His.—J. R. M.

—J. RUFUS MOSELEY

## **Don't Kid Yourself**

**SCRIPTURE:** Galatians 6:7

**INTRODUCTION:** Shakespeare said, "This above all, to thine own self be true. The Bible says, "Be not deceived." A common way to express this is, "Don't kid yourself."

I. **DON'T KID YOURSELF ABOUT THE NATURE OF GOD.**

- A. Popular songs of today reflect the thinking that God is an easygoing Santa Claus, "the man upstairs." Dr. Ralph Sockman says some persons think God is a cosmic bellboy they ring for when they want service.
- B. The Bible says concerning the nature of God, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments" (Exodus 20:5-6).

II. **DON'T KID YOURSELF ABOUT THE NATURE OF SIN.**

- A. A sign read advertising butter, "It's a sin to spread it on too thin," reflecting the light attitude of the world toward sin.
- B. The Bible says concerning sin, "The wages of sin is death" (Romans 6:23).

III. **DON'T KID YOURSELF ABOUT THE FINAL JUDGMENT.**

- A. Wickedness in this life often goes unpunished.
- B. The scales will be balanced at the last day.

**CONCLUSION:** The man who attempts to delude God inevitably ends by deceiving himself. A man must face the facts about God and sin and judgment or, like Saul, he will come to the end with the epitaph, "I have played the fool, and have erred exceedingly" (I Samuel 26:21).

—JACK WRIGHT  
Pine Bluff, Arkansas

# A Sermon Text from Dr. P. F. Bresee

TEXT: *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you (John 15:7).*

## INTRODUCTION:

- A. I come to the text with somewhat of a sense of the magnitude of the promise it contains. I would not lessen it.
  - B. I would study carefully the limitations that are here made and the conditions that are here imposed.
  - C. Here are the fundamental principles of the Christian life, our relation to Jesus Christ, the source of our strength. Here is a reference to the scope of His promises.
  - D. Here, too, is the mysterious working of a sanctified will in man's approach to God in prayer.
  - E. And here, too, breathing through it all, is that mighty faith which in the saints is "the victory that overcometh the world."
- I. HE BEGINS WITH THE FOUNDATION OF THE CHRISTIAN LIFE: VITAL CONNECTION WITH JESUS CHRIST.
- A. The branch and the Vine. Is there anything more tender, more intricate, more vital, than this?
  - B. It is the connection of fiber. The whole strength that is in the branch is in the connection; *a connection of life*.
  - C. A branch separated withers in a day, whether it is in bloom or with fruit far grown. It may have borne fruit many times before.
  - D. In the Christian life the relation of the soul is as close and the unity as perfect with Christ as the branch to the vine.
  - E. The life currents pass with the same facility from Jesus Christ to the Christian life as from the tree to the branch.
  - F. The unwithered leaf, the fair bloom, and the ripened fruit of Christian living are the results of their *ceaseless flow*.
  - G. When we are born again the soul is severed from its old juices, fountain of life, and grafted into Christ Jesus.
  - H. Jesus' prayer: "That they all may be one, as thou . . . art in me, and I in thee . . ." As currents pass from the Godhead into the Godhead incarnate, so may the very currents of the life of Jesus Christ flow into the human soul and out through the fruitage of his life, and pass from redeemed soul to redeemed soul. There can be no more perfect unity.

## II. "... AND MY WORDS ABIDE IN YOU ..."

- A. The Spirit may speak directly today, but more often through the written Word. He who does not earnestly peruse and memorize God's Word is not in condition to have the Spirit speak directly to his soul.
- B. His Word, the test of all inner voices. Study it, love it.
- C. This is the ordinary limitation of Christian faith: *not always* what God has promised, but what we have in our souls of the revealed Word of God, what we *know* God has *unequivocally* promised, or if conditionally, that we have met the conditions. Then for that we are ready to pray. How sensibly do we feel then that faith is the gift of God!

## III. THE CLIMAX: "YE SHALL ASK WHAT YE WILL ..."

- A. I presuppose that we know something about what it is to have God help us to will, that our wills are already loosened from its bands of evil.
- B. We must pray about the many things in life in reference to which God's will is not evidently revealed: business affairs, social relations, loved ones, trials, afflictions, bereavements.
- C. Prayer is not real prayer in this realm unless it is made in submission to the will of God. Otherwise we may believe through our own brains' fancy in a prayer God will not answer.
- D. Miracles are the sign of the truth of a message and are not intended to be an abiding gift. There has been given to no man in this day the power to heal the sick by faith.
- E. The great body of the promises refer to the central, abiding things of our being, our spiritual and moral life, and the unending conditions of destiny.
  - 1. First great promise in Eden: redemption, Messiah, the central stream of promise to men: Jesus Christ.
  - 2. Forgiveness; pardon, through Him.
  - 3. Removal of the moral taint from our nature. Ezek. 37:25—"Then will I sprinkle clean water, etc. . . ." "The blood of Jesus Christ . . . cleanseth us from all sin."
- F. Prayer for the church, ministers. For the Holy Spirit and power to rest upon the church. For constant revival. "He shall convince of sin . . ."
- G. Having these conditions, asking is no mere form or set phrase, but the *longing* of a soul that lays itself along beside the promise, that turns itself as far as possible into an agency, that asks with a persistence that will not be denied. (Woman to be avenged; man going to friend for bread.)

—P. F. BRESEE

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Jesus is the most precious being of all, for He is God on the plane of our suffering and need.—J. RUFUS MOSELEY.



### **THIS I BELIEVE, The Essential Truths of Christianity**

Ivor Powell (Zondervan, 1961, 224 pages, cloth, \$2.50)

In this volume, *This I Believe*, the author outlines chapter by chapter a brief summary of the various facets of his doctrinal position, in which he reveals himself to be a thoroughgoing advocate of eternal security in its unmodified form. Our readers would be thoroughly disgusted and upset by the reasoning in this chapter. It is hard to imagine a person, with as broad a Bible-based training as this author has had, using the old "once a son, always a son" argument for the support of eternal security. That argument, while always weak, has been so thoroughly exposed by competent theologians that no writer of position can longer use it as a basis for the teaching of "the perseverance of the saints."

Many of the books of Ivor Powell have been read with relish and benefit. Some of these books were *Bible Pinnacles*, *Bible Cameos*, *Bible Treasures*, *Bible Windows*.

### **PREACHING AND BIBLICAL THEOLOGY**

Edmund P. Clowney (Eerdmans, 1961, 128 pages, cloth, \$2.50)

Much has been said relative to the distinction between "systematic" and "Biblical" theology.

In this book the author answers such questions as: What is Biblical theology? What is the kerygma? How does Biblical theology relate itself to the making and preaching of sermons?

This will be found definitely academic and quite technical. The contents of the book was given first as a series of lectures to ministers of the Christian Reformed church. This is not doctrinally friendly to the Wesleyan position, but it is not meant to be a discussion of any school of theological thinking. It is merely a solid and substantial treatise, urging that all preaching be backed by a strong Biblical theology. Its basic contribution will be to clarify the meaning of Biblical theology and create a greater appetite for the Bible in preaching.

### **CHURCH WOMEN AT WORK, A Manual for Church Women**

Wilma L. Shaffer (Standard, 1961, 112 pages, paper, \$1.50)

There may not be a lot of our churches that have women's organizations that would find a great deal of use for a book such as this, but where there are such organizations, a book of this type can be a distinct asset. It discusses the place of women in the church, how women can develop themselves in church work. There is an extended treatment of the conduct of a women's business meeting, pointing out such things as organizing, conducting devotional meetings, caring for business details. Being in spiral binding form, it lies open on a pulpit very easily and provides ready reference for a woman in the conduct of a business session.

## INTRODUCING CHRISTIAN ETHICS

Henlee H. Barnette (Broadman Press, 1961, 178 pages, cloth, \$3.75)

Christian ethics is today and has been throughout the centuries of Christian history a matter of unceasing concern for the Church. Clement of Alexander has been known as "the first professor of Christian ethics." He was the first Christian thinker to deal with ethics in a specific and definite way. From that time until now there have been many books published in the area of Christian ethics. A new one that deserves attention and reading is *Introducing Christian Ethics*.

The book is divided into two parts: Part One, "Principles"; Part Two, "Problems." In Part One there is a good introductory section on the meaning of Christian ethics, the types of Christian ethics, and the value and necessity of such standards. Then the author deals with the ethics of the decalogue, of the prophets, and of the wisdom literature of the Old Testament. Then he discusses the treatment of ethics in the writings of Christ and St. Paul and other New Testament writers.

In Part Two ethics is treated relative to one's own self-marriage in the family, race relations, general economic life, and the field of politics. There is a comprehensive sweep, a Biblical and conservative treatment given to ethics in this book.

## CHRISTIAN COURAGE FOR EVERYDAY LIVING

Andrew Kosten (Eerdmans, 1961, 128 pages, cloth, \$3.00)

From the day that God gave the commandment to Joshua, "Be strong and of good courage," mankind has held courage in high esteem as a virtue of everyday life. It is especially needful with reference to a Christian life. For the word Christian and the word cowardice can scarcely be combined.

The author is a college instructor, clergyman, counselor, and many years a pastor. Here is a substantial and comprehensive treatment of the simple but invaluable quality of Christian courage. He deals with courage, discussing it frankly. He reminds us that we are living in an age of conformity when the courage to be an individualist and to stand squarely for personal convictions is at a premium. To this assumption your book editor shouts a loud "Amen." Read this book if you are inclined to be a "yes man." The author treats the matter of courage with reference to one's vocation, courage with reference to one's family. A decidedly meritorious book speaking in a time when its message needs to be heard!

## FOOD FOR LAMBS

A. M. Hills (Revivalist Press, 204 pages, cloth, \$2.25)

This is a reprint of an old-timer. It is a series of illustrated lessons for the use of parents and teachers in helping children find the Lord and in preparing them for church membership.

In phraseology, it is decidedly advanced for the understanding of children of our day. We wonder if children were sufficiently mentally advanced to understand the phraseology in the day in which the book was written. If so—what early Einsteins!

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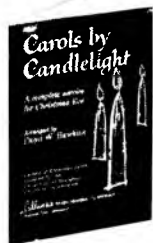
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