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D. SHELBY CORLETT, *Editor*

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Editorials

A Planned Service

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

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

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

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

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

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

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

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

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

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

Share with Your Musicians

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

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

Another Failure

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

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

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

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

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

The Preaching of John W. Goodwin

By James McGraw

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Continued on page 9)

Motherhood Militant

By Dr. Paul S. Rees

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

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

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

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

"Moral Curvature"

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

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

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

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

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

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

I

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

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

"Dark Ages"

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

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

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

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

"Deadly Neglect"

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

the one place that He deserved was first.

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

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

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

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

"Forced Labor Camps"

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

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

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

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

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

II

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

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

"Heroic Testimony"

Here is a picture of a courageous

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

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

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

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

"Superior Leaders"

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

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

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

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

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

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

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

"Brassy Amazons"

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

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

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

III

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

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

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

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

"Unshaken Faith"

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

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

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

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

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

*On the maps of the world you will
find it not;
It was fought by the mothers of men.*

*Nay, not with cannon and battle shot,
With sword or mightier pen;
Nay, not with eloquent words and
thoughts
From the lips of eloquent men.*

*But deep in a walled-up woman's
heart,
Of a woman that would not yield,
But silently, bravely bore her part,
Lo, there is the battlefield!*

The Preaching of John W. Goodwin

(Continued from page 4)

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

What is power? Ask the sunbeam that flashes through the air and strikes the disease germ to its death and brightens human life in its errand of mercy; ask the dewdrop that sparkles in the sunlight refreshing the withered leaf; ask the lightning that shoots across yonder sky and sends its death dealing arrow to our earth; . . . but none of these mighty forces can give us the answer . . . the answer evolves when we recognize that back of every moving thing, back of all energy and force, is the Almighty. Man after all is weak, and soon falls to the ground helpless, but the promise comes from the lips of our Lord like gentle zephyrs to cool our anxious fear, "Ye shall receive power, after that the Holy Ghost is come upon you."¹

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

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

¹Goodwin, J. W., *The Gospel for Our Age*, Nazarene, p. 35.

(Continued on page 12)

Ministering Through Music

By R. W. Stringfield

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

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

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

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

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

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

Singing by the People

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

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

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

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

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

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

Singing in the Worship Service

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

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

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

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

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

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

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

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

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

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

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

* * *

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

The Preaching of John W. Goodwin

(Continued from page 9)

another occasion for special rejoicing, that we should be counted worthy to suffer. If prisons be the lot, this would be a fine place to get the jailer to an altar of prayer and pray him through to victory. The gospel church is a glad and victorious band of faithful believers.²

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

The demand of the times is upon us. The people who know their God must be strong and do exploits. This is no time to fold arms. No time to become careless. No time to drift with the tide. "Knowing the time, it is high time to awake out of sleep," shall we not do and dare for the Holy Nazarene, King David's greater Son?³

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

²*Ibid.*, p. 131.

³Goodwin, J. W., *Living Signs and Wonders*, Nazarene, p. 156.

Singing in the Evangelistic Service

By Ray H. Moore

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

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

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

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

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

I

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

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

Many discussions of church music miss the largest and most important

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

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

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

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

II

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

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

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

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

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

An evangelistic song service serves several important purposes.

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

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

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

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

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

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

make the unbeliever hungry for the Christian experience.

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

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

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

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

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Vocal Music in the Church Service

By Charles E. Higgins

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

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

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

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

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

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

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

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

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

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

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

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

Music for the Worship Service

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

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

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

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

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

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

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

Music for the Evangelistic Service

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

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

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

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

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

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

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

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

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

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

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

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

Singing in the Evangelistic Service

(Continued from page 15)

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

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

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

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Piano-Organ-Orchestra

By Wilda Jackson Auld

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

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

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

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

The Piano and Pianist

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

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

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

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

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

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

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

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

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

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

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

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

The Organ and Organist

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

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

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

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

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

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

The Use of the Orchestra— Its Instruments

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

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

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

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

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

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

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Isaiah 61.21 **Up** into a mountain: and when *he*
John 16.20 **was** set, his disciples came unto him:
2 Cor. 1.7 **2** And he opened his mouth, and taught
Rev. 21.4

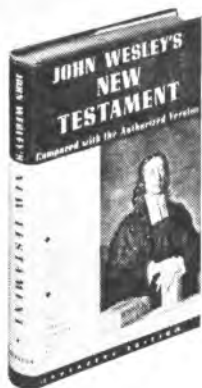
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Gleanings from the Greek New Testament

By Ralph Earle

GALATIANS 2:1-10

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

REPUTATION: REAL OR APPARENT?

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

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

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

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

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

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

PRIVILY OR SECRETLY

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

FACE OR PERSON?

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

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

WROUGHT OR MIGHTY?

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

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

FELLOWSHIP OR COMMUNION?

In verse 9 we find a word which is

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

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

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

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

Singing in the Evangelistic Service

(Continued from page 19)

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

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

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

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

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

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

Sentence Sermons

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

"Religious differences are not as bad as religious indifference.

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

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

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

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

—SELECTED

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

By Eric E. Jorden *

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

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

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

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

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

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

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

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

*Pastor, North Hollywood, California.

Sanctified Promotion

By Leslie Parrott*

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

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

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

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

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

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

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

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

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

*Pastor, First Church of the Nazarene, Flint, Michigan.

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

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

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

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

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

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

"It is in three words," she said.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Irritability in the Sanctified

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

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

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

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

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

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

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

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

A LIGHT IN THE PARSONAGE

By Mrs. John Riley

DEAR GIRLS:

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

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

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

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

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

*Come, Holy Spirit, still my heart
With gentleness divine.*

*Indwelling peace Thou canst impart;
Oh, keep that blessing mine!*

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

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

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

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

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

MRS. R.

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

On Receiving New Members

(Continued from page 38)

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

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

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

Secret of Bible Study

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

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

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

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

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

ONE MAN'S METHOD

On Receiving New Members

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Continued on page 35)

SERMON OUTLINES

SUCCESS IN THE HOME

(Moses and his parents)

SCRIPTURE READING: Heb. 11:23-27

BACKGROUND:

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

I Responsible parents

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

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

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

III. Faith rewarded

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

IV. Moses' choice

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

—HENRY B. HUGHES

FOUR CERTAINTIES

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

INTRODUCTION:

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

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

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

- A. Man has always had a thirst for a personal God. His deepest desire has come from an inward spiritual nature and that desire will never be satisfied till the spiritual nature is satisfied.
- B. David said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." What is the answer to that thirsting? Only one thing—God. God spoke and there was light. Light for thirsting, for conviction, for salvation, light to grow in. Whether His Word be history, prose, poetry, prophecy, or the Epistle, the purpose is to reveal God to man.
- C. Examples of a personal God.
 - 1. Moses found Him a personal God at the Red Sea and at the river Jordan.
 - 2. Elijah said, "Let it be known . . . that thou art God." God manifested His presence with fire that consumed the whole altar and sacrifice.
 - 3. Hezekiah received an insulting letter from Sennacherib and he laid the letter before the Lord, saying, "Let it be known that Thou art God." God came to the rescue.

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

- A. The historic Christ. History proves that there was a Washington, Lincoln, etc. December 25 proves that there is a Christ. All the philosophy can't prove that He never lived. If He can be disproved, by the same laws it can be proved that there never was a Lincoln, a King George, etc.
- B. There is a living Christ. How do we know He is living? He lives within our hearts. The empty tomb is proof. Mohammed, Confucius, the originator of Shintoism, etc., all lie buried in the tomb; but our Christ is a risen Christ.
- C. The omnipotent Christ. The blind, lame, deaf have all been touched by Him.
ILLUSTRATION: Use cases that you have seen where He met the need of both body and soul.
- D. There is an indwelling Christ. Through the Holy Ghost Christ will set up His abode in the human heart.

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

- A. The demoniac was clothed and in his right mind, sitting at the feet of Jesus.
- B. The woman guilty of a social crime was forgiven.
- C. Every professing Christian is a testimony that salvation has reached him.

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

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

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

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

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

ILLUSTRATIONS:

- (1) Stephen, through the parted veil, saw Christ standing at the right hand of God.
- (2) My old-fashioned, shouting Free Methodist grandmother tried to get the others in the room to see and hear the angels singing in the corner of the room.
- (3) M. L. Taylor, after having the death rattle in his throat for two weeks, rallied one day and called for me. I was the last human he spoke to on this earth. This is what he said, "Levert, preach it straight, rugged, and hot; for it pays in an hour like this." If everybody in the world tried to prove to me that there is no hereafter, I could never believe it.

CONCLUSION:

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

—L. I. WEAVER

CHRISTIAN CONVERSATION

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

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

I. Remarks

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

II. Characteristics of true Christian speech

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

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

III. Christian speech as a force for righteousness

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

2. It will put to silence wicked criticism.
 3. "Ye may put to silence the ignorance of foolish men" (I Pet. 2: 15).
 4. It will publish the good news of salvation.
 5. It will testify of the goodness and mercy of God.
 6. It will point sinful souls to Christ and the church.
- IV. Christian speech as a matter to be cultivated.
- "That ye may know how ye ought to answer . . ."
1. Habits of praise will grow on those who practice it.
 2. God should be praised for every material blessing.
 3. Speech should praise God, encourage others, and win the lost to Christ.
 4. Testimony should be personal, definite, victorious, and joyful.
 5. Testimony should not be a drag, but should be spontaneous, happy, and free.

—H. B. GARVIN

THE RELIGION OF OVERFLOWING RESOURCES

TEXT: Jer. 2: 13

INTRODUCTION:

The human family is universally religious.

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

I. TWO KINDS OF RELIGION

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

II. SOME INADEQUATE RELIGIONS

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

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

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

D. Churchianity.

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

E. Irreligion—if there be true irreligion.

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

III. THE FOUNTAIN OF ADEQUACY

A. The Only Fountain That Solves the Sin Problem

Only God can forgive sins and sanctify the soul. The sinner's only hope.

B. The Only Fountain That Satisfies the Soul

“The water that I shall give . . . never thirst.”

C. The Only Fountain That Brings Security in Life

“Blessed assurance, Jesus is mine.”

D. The Only Fountain That Gives Adequacy in Life

“I can do all things through Christ which strengtheneth me.”

E. The Only Fountain That Gives Hope in Death

The last words of Evangelist W. H. Minor to his wife were, “All is well. Praise the Lord! I see Jesus! Bring all the children home.”

CONCLUSION:

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

“There is a Fountain filled with blood,” etc.

—MURRAY J. PALLETT

CHRIST IN THE STORMS OF LIFE

SCRIPTURE READING: Mark 4:35-41

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

I. Remarks.

1. Storms of life may prove strength or weakness of character.

2. Man's need of God is seen in the upheavals of life.

3. Human strength and wisdom are always inadequate.

“Titanic”—unsinkable, but it sank.

Hitler's “master-race”—to last 1,000 years—but crumbled.

4. Whatever the task, great or small, men need God.

II. Christ was genuinely human and gloriously divine.

1. The weary, sleeping Christ is a picture of humanity.

2. His voice to wind and waves—“Peace, be still,” is the voice of God.

3. He hears the call of distress in our hour of need.

(“Arose, and rebuked the wind . . . a great calm.”)

4. Marks of His humanity.

A helpless Baby, the flight to Egypt, temptation and hunger, weariness and sleep, weeping at Lazarus' grave, scourged, crowned with thorns, nailed to the cross, and died.

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

III. Christ is a Master of every human situation.

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

—H. B. GARVIN

CHRISTIAN BURDEN BEARING

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

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

I. Remarks

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

II. Some burdens others may share and some they cannot

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

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

III. Christ, our great Burden-Bearer

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

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

IV. Christian responsibility in burden-bearing

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

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

—H. B. GARVIN

THINGS THAT SHALL COME TO PASS

By C. E. Shumake

SCRIPTURE: II Pet. 3:1-10

TEXT: Heb. 9:28

INTRODUCTION:

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

I. IMPORTANCE OF EVENT

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

II. SCRIPTURAL BASIS FOR HIS COMING

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

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

III. SIGN OF HIS COMING

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

CONCLUSION:

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

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

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

—C. E. SHUMAKE

THERE'S DANGER IN DRIFTING

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

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

A. By the current of inactivity.

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

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

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

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

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

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

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

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

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

C. Because of the loss sustained if we drift

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

THE CHRISTIAN SOLDIER

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

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

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

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

II. The Captain provides the equipment.

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

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

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

III. A good Christian soldier.

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

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

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

IV. A good soldier shares in the victory.

A. He gains personal victory through Christ.

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

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

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

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

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

APPEAL—Are we faithful or good soldiers of Christ?

—Adapted

THE PROSPEROUS SOUL

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

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

I. Prosperity of soul is evidenced by—

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

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

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

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

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

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

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

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

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

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

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

APPEAL—Is it well with your soul?

—Adapted

ARE WE BLIND?

TEXT: John 9:1

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

2. *All persons are born spiritually blind.*

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

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

3. *Christ alone can give sight.*

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

—Selected

THE HIGH COST OF UNBELIEF

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

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

I. *It costs peace of mind and conscience.*

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

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

II. *It costs a sense of security.*

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

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

III. *It costs the loss of hope.*

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

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

IV. *It costs the sacrifice of eternal life.*

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

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

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

—Adapted

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CHAPTER 5

AND afterward Moses and Aaron went in, and told Pharaoh. Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the

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

CHAPTER 16

AND when the sabbath was past, Mary Mag'dalene, and Mary the mother of James, and Salome, had bought sweet spices

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