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The Boneless Wonder*

By Simeon Stylites

SIR: "The Monday morning preachers' meeting," said the pastor of St. John's-by-the-Gas-station over a ham on rye, "had some tough luck yesterday."

"How come?" I asked.

"Well," he said, "the Demonsthenes from on high who was to have orated failed to show up. The meeting had to get by on local talent, and before I knew what dirty work was going on I was elected to make a few remarks. So I told them about my travels from and to in the summer and of the sermons I had heard.

"I mentioned one discourse I heard several times, one that might well be called the 'Boneless Wonder.' There were no bones, no skeleton in this sermon, not even a backbone to hold together the points, if any. It was an interesting thing to watch—like a large jellyfish trying to walk on land and collapsing gelatinously all over the place. You have seen it at the 11 o'clock service.

"Another type of sermon that is popular—particularly among the young men who have vocabularies full of jargon—is the 'Mammoth Cave Sermon.' The Mammoth Cave is a big, dark place, one of nature's wonders. So is this sermon. It abounds in Stygian darkness. Someone has said that this type of oration is best described in the words of Scripture, 'without form and void, and darkness

was upon the face of it.' Listening to it, I told my Monday morning colleagues, was like playing a game of blindman's buff, reaching out for an idea, if haply they might find one. The Mammoth Cave Sermon had several illustrations which helpfully explained the unknown in terms of the unheard-of. The language was so wrapped up around whatever it was wrapped around that a bit of advice was fitting to the speaker: 'Discocoon yourself.'

"A few times this summer I heard an achievement which deserved the name of the 'Emily Post Sermon.' Not that Emily wrote it. But it was done in such 'taste, perfect taste, in all this world of wrong.' It did not involve any noisy cavortings in the pulpit, nothing that might offend some delicate soul. But as a hearer said on one occasion, if man cannot live by bread alone neither can he live by perfect taste alone. There ought to be something to be tasted. But in this Emily Post Sermon there was no meat of the Word, just a bit of skim milk. Think of the terribly poor taste shown at certain lively moments in history—for example, Peter and John telling the High Priest that he was a 'whited sepulcher,' or William Penn calling the Vice-Chancellor of Cambridge University 'You poor mushroom!' There are a lot more lovely bits of English prose that Emily Post could not possibly approve.

**Christian Century* (used by permission).

"Then there is a sermon of my own which I have developed to a high point of frustration. I call it the 'Cape Canaveral Sermon.' The reason for the name is that it doesn't get off the ground. The load is too heavy for the power of the blast. Often this model starts with great preparation, such as a short history of the Hebrews

from the Garden of Eden to the Macabees. There goes the fuse—look out! But alas, it does not get the sermon off the firing platform."

The pastor of St. John's-by-the-Gas-Station regarded his empty plate and sighed. "That's what I told the preachers," he said. "They haven't asked me back again. They never do."

FROM the EDITOR

A Family-centered Church

ONE OF THE thrills of a life-time comes when a minister has the privilege of serving a truly "family" church. By this is not meant a church which is made up of one family or a church ruled by one family but rather a church which is made up of solid family units. There is no type of service which can quite equal this.

In recent years and even within recent months considerable thought has gone into this matter of improving family-church relationships. In the programs of all too many churches the family has been pushed aside, with such demands made by church organizations upon members of the family at various and sundry times during the week that the family has little time to solidify itself as a unit or participate as a family in activities within the church.

While some see this only as a casual problem, yet a more careful look at the issues involved will show that it

is very serious. It is, indeed, one of the critical, yet subtle, problems which we face in our churches today.

In a recent issue of *Evangelical Friend*, the general superintendent of the Ohio Yearly Meeting of Friends, Dr. Everett L. Gattell, wrote on the subject "The Self-sufficient Family and the Monopolistic Church." He began by quoting Elton Trueblood, who said, "The self-sufficient family hurts the church and the monopolistic church hurts the family."

Following are some excerpts from Dr. Cattell's article:

"The church and the family need each other and must treat each other with the greatest respect."

"In the home, rather than in the church, children's attitudes toward church and spiritual things are made."

"It is important to see whether religion is a thing reserved for the church or whether it is an essential part of home life. A child growing up

in a home whose atmosphere is saturated with spiritual life, in a sense becomes naturalized in things of the Spirit and the church seems like an extension of the home."

"But what of the 'monopolistic church'? This is the case where a church begins to feel that it has a claim on the whole of the time of its members and allows its meetings and its organizations to so monopolize its members as to keep them out most nights of the week and leaves no time for home life. Such a church is defeating its own purpose. Only by nurturing family life in its midst can the church advance properly."

"Sometimes I think it would be a good thing for an over-organized church to declare a moratorium for a month on all meetings but its Sunday services and midweek prayer meeting and let folks get acquainted with their own families. Could it not be that, just as the midweek prayer meeting is a fixed feature in the program of the church, also a family night be observed by keeping it clear of all meetings?"

It is an easy thing for ministers to think of their churches and the programs of those churches as institutions which must be run with little regard for people. We frequently become so statistically minded, so program and method conscious, so absorbed in the task of making the church go, that we lose sight of the principal task of the church—that of helping the people who make up the church. The admonitions which are coming to us pointing us to the importance of this family-church relationship are well taken. It is time for us as pastors to come alive to this great responsibility.

A recent book in this field would make reading for any pastor. John Charles Wynn in his *Pastoral Minis-*

*try to Families*¹ places the entire parish and pulpit ministry within the framework of ministering to the family units. He recommends that the program of the church be built around the family, thus bringing the church and the family closer together and at the same time strengthening both the family and the church.

For some fifteen years churches have observed with growing interest and profit National Family Week—the first full week of May, closing with Mother's Day. Everything that is done during this week is certainly to be commended and certainly works in the direction of this family-church unity. However, the responsibility is broader than one week in the year can possibly care for. We need to catch the vision of putting these principles to work the year around. Let us notice some of the basics to this task.

1. As has been suggested, our church programs must be built and our schedules arranged so that we have a minimum of family splitting and a maximum of family solidifying. The Sunday school has long appealed (in most places) to the entire family. The young people's society has in recent years emphasized the place of every age in its training program. The missionary society under its reorganized plan seeks to enlist the entire family in missionary education and activity. Our auxiliaries are making progress in the right direction. It is a question, however, just what is the general philosophy regarding the worship services of the church itself. There are many who feel that the morning service is a "family" service and who encourage the families of the church to sit together. However,

¹Philadelphia: The Westminster Press, 1957.

there are those who do not emphasize this idea and make little provision for family emphasis in the week-by-week pattern. Too frequently even under the most favorable circumstances we allow the families to scatter during the evening service and the midweek service. Without doubt, even though we are making some progress, we do need to give attention to the family as such in all of our services.

2. This need reflects itself not only in program but also in preaching. The average sermon from the average pulpit is adult-directed and adult-centered from start to finish. The content, delivery, and direction of the message tend, by their very nature, to divide the family, even though by physical location the family is encouraged to be together. Some pastors are awakening to the need for "family" preaching, that is, preaching which is directed to the entire group—boys and girls, young people, adults. This will mean that the sermon must be in theme, content, and appeal broad in its base, possessing something to which each member of the family will be attracted. This will mean that the pastor should face his congregation as a "family of families." He will preach to the needs of families and bring their collective and individual needs into focus so that they can, later perhaps, face these needs together.

3. The church must also plan its program with the family in mind. Some churches are working to get as many as possible of the meetings of the church on the same night, so that the family can come together and each member of the family be occupied in one meeting or another. This gives the family the sense that the church belongs to all of them. They feel that the church is not a divisive factor but a unifying factor even

though each member of the family may be in a different place. Our medium-sized churches are rapidly seeing that some such solution to the problems of "over-organization" is necessary.

4. We see the principle in bold relief in our visitation and in our evangelism. While it is true that salvation is personal and that really no one ever gets saved unless he faces God alone, yet too frequently we have worked against the laws of the home and of human nature in these phases of our church program. Too much of the time we have isolated individual members of the family in our contacts for the church. In a sense we have worked on the principle "Divide and conquer" rather than on the principle "Unify and win" when we have approached families with the message of the church. Roscoe Pershall, director of evangelism of the Oregon Pacific District, who has been unusually successful in personal soul winning, makes an apt and long overlooked suggestion regarding presenting the claims of Christ in the home. He states that the worker should find a time when husband and wife can be together. He shows that the percentage of success is much higher when the two hear the appeal together. Often it is possible to bring some of the children into this decision for this home to accept Christ. The same principle applies to our public evangelistic endeavors. Let us make an endeavor to win entire families. This is a challenge which lies before us which has not been fully explored.

5. By a like token, some pastors seek to bring entire families into church membership together. Or, in case certain members of the family are already members, the entire family stands together at the altar as other members of the family are received into church membership. We

must be on our guard lest our very methods of dealing with individuals about church membership seem to divide the families and make it more difficult for all of them to see the relevancy of the church in family life. While it is true that on occasion the gospel does divide families, we should seek through every means we know to keep this from being true.

6. Much can be said about the need for the church to encourage its families to build strong inner ties. Broken homes are common in the society in which we serve. Broken homes are not uncommon within the church. But in a far greater number are the church homes which are incompatible even though they are going through the motions of solidarity. Home problems make up a sizable portion of the problems which the pastor will face in his congregation. The church by precept and example should encourage family activities—the family doing things together to assist in promoting interfamily understanding. The church might even give some direction to family hobbies, family recreation and vacations. Some districts have experimented with family camps during the summer. Churches have put a “stay at home night” on their calendar for the week. The solid Christian family is a great asset to the church. In the family circle most of the graces of Christian living are first applied. We just cannot separate concerns of the church and the concerns of our families.

Our society today is reaching to recapture some of the values of the united family. We can be glad for every move in that direction. However, the church has the additional responsibility of helping its families be vitally Christian as well as united. Let each of us as pastors keep the issue before us and find ways to make our churches truly family-centered.

Thoughts on Prayer

Contributed by
Willard Taylor*

ANDREW MURRAY: “O my Father, with my whole heart do I praise Thee for this wondrous life of never-ceasing prayer, never-ceasing fellowship, never-ceasing answers, and never-ceasing experience of my oneness with Him who ever lives to pray. O my God! keep me ever so dwelling and walking in the presence of Thy glory, that prayer may be the spontaneous expression of my life with Thee.

“Blessed Saviour! with my whole heart I praise Thee that Thou didst come from heaven to share with me in my needs and cries, that I might share with Thee in Thy all-prevailing intercession. And I thank Thee that Thou hast taken me into the school of prayer, to teach the blessedness and the power of a life that is all prayer. And most of all, that Thou hast taken me up onto the fellowship of Thy life of intercession, that through me too Thy blessings may be dispensed to those around me.

“Holy Spirit! with deep reverence I thank Thee for Thy work in me. It is through Thee I am lifted up onto a share in the intercourse between the Son and the Father, and enter so into the fellowship of the life and love of the Holy Trinity. Spirit of God! perfect Thy work in me; bring me into perfect union with Christ my Intercessor. Let Thine unceasing indwelling make my life one of unceasing intercession. And let so my life become one that is unceasingly the glory of the Father, and to the blessing of those around me. Amen.”

(With Christ in the School of Prayer, p. 254)

*Red Deer, Alberta.

The Preaching of Peter Marshall

By James McGraw*

MY SERMONS are not good enough for publication. Ask me again twenty years from now. Perhaps by then I'll have written something worth putting in print."

No doubt the editors of *Reader's Digest* looked twice as they read these lines before they could believe they were seeing clearly. Here was a minister declining their invitation to submit articles for publication, while hundreds of unsolicited articles were being received by them almost daily from would-be writers from all walks of life. Here was a letter from a man of God who didn't want to see his name in print, didn't care for the honorarium his articles might bring, wasn't interested in the publicity or fame they might have brought him. Further, here was a man who seemed genuinely humble. "My sermons are not good enough . . ." Whatever may have been the effect of this unusual letter upon the editors of this magazine, it expresses more eloquently than a thousand words something of the character and spirit of the man who wrote it—a man called Peter, as his wife entitled his biography—the man Peter Marshall.

One of the most patriotic citizens our nation has ever had, he was an American by adoption. He was a Scotsman by birth, born near Glasgow in Coatbridge, Scotland, in 1904. Reared in a bleak, uncongenial background—his father had died when he

was a small child, and his stepfather did not like him—he earned his bread as a laborer in his youth. Unhappy at home, he ran away to join the British navy at the age of fourteen, but was discharged two days later when it was discovered he was underage. His boyish pride wounded, he went to work as an office boy rather than to return to his unsympathetic high school chums, to whom he had boasted of his forthcoming naval career.

In his sermon "The Tap on the Shoulder," Peter Marshall tells of his life and the way God's hand of providence "tapped him on the shoulder" with the call to preach, and with the leadership he needed to bring him along in the center of His will. He tells of his intense love of the sea, his disappointment at being rebuffed in his attempt to join the navy, his work and his dreams that he might someday fulfill his wish to sail the seas. "I realize now it was an escape I sought, romanticized in the glamour and the call of the sea," he tells.

He worked in an accountant's office, then as a machinist in an iron and steel tube works. He studied six years in night school in a technical college, and in the meantime accumulated three years' experience in practical engineering. Then a critical moment in his life came when his stepfather, in a fit of temper, gave him an ultimatum to leave home. "How could I have known . . . that even this would work out to the glory of God, and that in the years ahead

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there was to be a complete reconciliation with my stepfather?" he said later.

His mother, typical of her deep devotion and her strong faith, her indomitable will and her Scotch courage, supported him in this severe crisis of his life with the words, "*Dinna* worry, Son; the Lord will provide. He'll open up the way." Open up the way He did, too. Within a few years Peter was in America preparing to preach the gospel of Jesus Christ.

Two incidents in his youth influenced him to dedicate his life in full-time Christian service. When he was lost on the moor at night, a voice called his name in time to save him from plunging into an abandoned stone quarry, and he realized it was the voice of God that had spared his life. He believed he was spared for a purpose, and he felt he should devote his life to Christ. Then a few months later a returned missionary from China, seeking volunteers for the mission fields, spoke in his "*kirk*." Deeply touched by the appeal, he volunteered, and began studies in Glasgow in Sherry's College three nights a week. It was hard to concentrate on Greek, Hebrew, and theology after working nine hours a day at the mill, and he might have been discouraged had it not been for a cousin who influenced him to come to America and paid his passage on the ship that brought him to this country.

The Columbia Theological Seminary at Decatur, Georgia, accepted his educational work in Scotland as the equivalent of the A.B. degree (setting a precedent for them) and were rewarded by his fine record. He was graduated *magna cum laude* in 1931, and ordained a minister the same year just before his twenty-seventh birthday.

His first full-time pastorate (he served two churches during his senior year at seminary) was a Presbyterian church in Atlanta. After four years here he received the call to the New York Avenue Presbyterian Church in Washington—the so-called "church of the Presidents," where eight presidents of the United States have been members—and began an eleven-year ministry which made an impact upon the city, the congress, the government, and the nation. From 1947 until the time of his death he won the hearts of the tense, harassed members of the Senate as their chaplain, opening their sessions with pithy prayers which caused them to listen, to think, and to reverence the God who seemed so near when Peter Marshall prayed.

Catherine Marshall, his widow, captured something of the Christlike spirit of humility of the man when she relates how inadequate he felt when given the task of Senate chaplain. Once he began his opening prayer with the words, "Our Father, let not my unworthiness stand between Thee and the members of this body as we join in prayer. Hear not the voice that speaks, but listen to the yearnings of the hearts now open before Thee . . ." In his prayers and in his sermons he seemed to worship along with his listeners. When he prayed, he prayed for pardon and peace and strength for himself, and so other people felt that he was expressing their own deep needs.

Gladys Dodd made a study of some of Marshall's sermons, and in analyzing them she makes some interesting observations. One is a sermon on immortality, one on patriotism, one on forgiveness, one on "spectator Christians." There is one dealing with worry and tension and one on prayer. These give an idea of Marshall's emphasis upon the practical, everyday needs of his hearers. In the six ser-

mons mentioned above there are twenty-eight different scriptures quoted, Dodd observes. Twenty-two of these are from the Gospels—ten from John and nine from Matthew, the other three from the other Gospels. There are four Old Testament quotations, and only two Epistles quoted—Ephesians once and Romans once.

There are many illustrations in Peter Marshall's sermons, and a large number of them are from contemporary events. He speaks of the atom bomb, of Hiroshima, of Albert Einstein. There are illustrations from history—the "Mayflower," the founding fathers, Valley Forge, the Bill of Rights. He quotes lines from hymns, for example, "It Is Well with My Soul," "Lead, Kindly Light," and "Take My Life and Let It Be." He quotes from a variety of sources, such as Lincoln's "Gettysburg Address," Fulton Oursler, the Washington newspaper, Dr. Glenn Clarke, *Time* magazine, the *British Medical Journal*, and Billy Rose's column, "Pitching Horse-shoes." He mentions Keats, Shelley, Shakespeare, and Byron. And of course he quotes often from "Robbie" Burns of his beloved Scotland.

Marshall used frequent gestures in his preaching, but most of the emphasis was achieved with his voice, which was extraordinarily resonant, flexible, and dramatic. A journalist for *Saturday Review* describes his voice as being "soft but determined." A Washington radio newscaster marveled at his clear, precise diction. A speech teacher suggested to his students that they should listen to Peter Marshall if they wished to hear an example of perfect diction.

A typical Scotch Presbyterian "evangelical," warmhearted and deeply devoted, he believed that emotion, not intelligence and common sense, is the strongest motivation, and that

it is the real springboard under the will to action. An example of such appeal in his preaching is the factual story he uses as an illustration in his sermon "Go Down Death." A little boy whom Marshall knew lay ill with an incurable disease. He asked his mother if it hurt to die. Praying for guidance, the mother explained death to the boy in this way. She told him that when he was a tiny boy, weary from play and two tired to undress, he had tumbled into his mother's bed and fallen asleep. That was not his bed, not where he belonged. In the morning when he awakened, he found himself in his own room and in his own bed; for his father, who loved him and cared for him, carried him there. Death is like that. In the resurrection morning we find that Jesus has taken us to our own room.

Peter Marshall was told by his professors in Columbia Theological Seminary to "be himself." They recognized this was a style different from their own, and they very wisely did not attempt to shape him into their old mold. They encouraged him to use his "sanctified imagination," and this he did very vividly and very effectively.

Marshall was a "life situation" preacher. He preached on the text in Matthew 9:13, "I did not come to invite the pious but the irreligious" (Goodspeed), and gave it the title "Gallery Christians." He began with the story of one Joe Betts, of Betts and Son fish market, who encountered a stranger he had never seen before in his store one morning, and the stranger said, "Come with me." Betts left his half-opened keg of codfish right there in his market and followed that stranger down the street! Marshall explains this didn't really happen in Washington, but it happened in Galilee, and the man's name was Simon

Peter. Thus he makes the Scriptures real and true to life, thanks to his "sanctified imagination."

He was a "pictorial preacher." He told the students at Gettysburg Theological Seminary to "consider the needs of the people who will come to hear you preach. Use your imagination when you try to deal with the problems that are most real to them. If, when you write your sermons, you can see the gleaming knuckles of a clenched fist, the lip that is bitten to keep back tears, the troubled heart that is suffering because it cannot forgive, the Spirit that has no joy because it has no love . . . if you can see these things—preach for them, and get down deep."

His "pictorial preaching" earned for him the affectionate nickname "Twittering-birds Marshall." He would speak of "the pink and dimpled hands" of the infant Jesus, bathed in baby tears, His Deity." He would declare that we have had enough of the emaciated Christ, "the pale, anemic, namby-pamby Jesus . . . the gentle Jesus, meek and mild." He presented Christ as striding up and down the dusty miles of Palestine "sun-tanned, bronzed, fearless." In Marshall's early ministry he seemed to like playing with the alliteration of words, as in this example:

"So much of our modern preaching

consists of platitudes, polite and perfumed philosophies . . . pacifistic palaver . . . puerile palpitations . . . paltry phrases . . . in which a great deal is spoken and nothing said."

He got many of his sermon ideas from life, as he discovered the needs of his listeners through pastoral conferences, hospital calls, and the reading of periodicals. The idea for a sermon on unused power came from reading a Sinclair gasoline advertisement, which claimed that the potential kinetic energy of one gallon of gasoline would lift an ocean liner, the pyramids, or the Empire State Building. His sermon titles reflected his desire to preach to the life situations of his hearers. They took such names as "The Dice of Death," "You Can't Postpone the Sunset," and "Mr. Jones, Meet the Master."

"My sermons are not good enough for publishing," he had written to the *Reader's Digest* editors. But the world has thought differently on that score. For within a few years after his untimely death at the age of only forty-six, his life and ministry were widened and deepened through the writings of his widow, Catherine Marshall, and through the publication of his sermons and prayers. This "man called Peter" has indeed left an example in Christ-centered preaching for all of us to follow.

VICTORY OVER SUFFERING:

When Robert Louis Stevenson, as a youth, took his first book of poems to the publisher, the book was refused. The publisher said that those poems were written by one who knew only the sunny side of life, and not reality. The poems did not reveal that the author was bedfast, and a sufferer all the while he was writing them. Stevenson had so triumphed over his pain that the readers of his poems could see only beauty.

John H. Blough in *Streams of Healing*
compiled by Lester R. Liles
(Fleming H. Revell Company)

I. Entire Sanctification as a Second-Crisis Experience

By Earl E. Barrett*

THE CRUCIAL issues on the nature of the experience of sanctification are its entirety, instantaneousness, and subsequentness to regeneration. The writer knows of no attempt to exhibit this threefold character by a synoptic view of the six outpourings of the Holy Spirit as recorded in the Book of Acts. The purpose of this article is to link these outpourings with entire sanctification as an identical second-crisis experience, and to do it by an empirical appeal to history—chiefly, history recorded in the divinely inspired, absolutely dependable, and ultimately authoritative Word of God, in the confidence that such an appeal will be decisive to the conservative reader.

By “sanctification” is meant “the act of God’s grace by which the affections of men are purified or alienated from sin and exalted to a supreme love to God and righteousness”¹ “Entire,” etymologically related to “integer” and “integrity,” means “complete, whole, undivided, without mixture or alloy, morally whole, sincere, and perfect.”² “Sincere,” in turn, is derived from the Latin *sine cera*, “without wax,” or from *sin cerno*, “separate,”³ (the equivalent of

the Greek *suntested*) and means “whole” and “pure.” So the very idea of purity in “sanctification” inheres in the adjective which is used with it.

“Crisis” is “the point of time when it is decided whether any affair or course of action must go on, or be modified or terminate; decisive moment, turning point.” As a second work of grace, the experience is “a free gift of God to man for his . . . sanctification.”⁴

I. Sanctification Is an Experience Subsequent to Regeneration.

Viewing together the outpourings, and indicating their location in Acts by chapters alone, we note that the Spirit fell upon Jewish Christians (2), persecuted Christians (4), Samaritan converts (8), converted Paul (9), righteous Cornelius and household (10), and the Ephesian disciples (12).

For His disciples, who were already “clean,” whose separation from the world was as distinct and complete as was His own (and thus initially sanctified and accepted with God, evidence for which there are at least twenty-four statements in the immediate context), Christ prayed that they might be sanctified (John 13:10; 15:3; 17:1-26). This prayer, implicitly for their entire sanctification, was answered at the first out-

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¹Daniel Webster, *New International Dictionary*.

²*Ibid.*

³*Ibid.*

⁴*Ibid.*

pouring (Acts 15:8-9). Those of this number present at the second outpouring received, of course, an anointing for boldness in service ("one baptism; many refreshings"), but for those of the five thousand converted in the meantime, it was the second answer to the prayer of Jesus (John 17:20). Then, all signs point to the fitness of the converts in Samaria to be baptized with the Holy Spirit. The "certain disciples" at Ephesus, having received John's baptism "unto repentance" (Matthew 3:11), and being rebaptized in the name of Jesus (evidently indicating the meeting of a technical requirement rather than a character change, Acts 2:38), were baptized with the Spirit. And is there any doubt of the conversion of Paul, upon whom the light of heaven shone, who saw and talked with Christ, and entered Damascus with changed purpose, conduct, and career?

Some have assumed that Cornelius and his household prior to the falling of the Spirit were not justified by faith, due to the use of "repentance" and "saved" in the account (Acts 10:43-44; 11:14). But in favor of their acceptance with God as proper candidates for the baptism of the Spirit are the following considerations:

(1) Jesus declared that the world—those unacquainted with the Spirit by an initial experience—could not receive Him (John 14:17).

(2) There was that about the gentile outpouring that reminded Peter of the Jewish Pentecost and the prediction Jesus made about the baptism of the Spirit (Acts 11:15-16; 1:5; see 5:32). Are sinners baptized with the Holy Ghost?

(3) The Spirit must have come upon believers in this gentile outpouring, or Jesus was in error and the Spirit out of harmony with Jesus.

(4) Do the prayers and alms of sinners come up before a holy God as

a memorial? The best they have—their righteousness—is as "filthy rags" in the sight of God (Isaiah 64:6).

(5) This justification appears more than the justification of Old Testament saints or of proselytes, for these gentiles previously had heard the preaching of "peace by Jesus Christ" (Acts 11:36-37; see Romans 5:1).

(6) It was before the Spirit fell that Peter declared, ". . . I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35).

(7) In falling, the Spirit put His seal upon all this, for His coming is the crowning evidence that one has received "remission of sins" (Acts 10:44).

(8) Obviously, the Early Church did not consider one fully saved or safe until he had been cleansed by the Holy Spirit. We still use "salvation" in this broad sense.

Consequently the recipients of all these outpourings may be considered Christians. But does not one receive the Spirit when he is born again? Yes, for ". . . if any man have not the Spirit of Christ, he is none of his" (Romans 8:9). This union of "Christ" and "Spirit" works. However, in the sense used in these outpourings, "receive" is a technical term for the welcome the Christian gives the Spirit for a ministry different from any ministry prior to that time.

II. Sanctification as a Second-Crisis Experience Is Entire.

Referring to the gentile Pentecost, Peter said, "Then remembered I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:16; see also 1:5). The primary thought in "baptize" is cleansing, and is so used by Jewish,

Protestant, Roman Catholic, and the Eastern churches. But Peter's words have far-reaching implication. They tie together the Jewish and gentile Pentecosts, as did his words later—"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). As shown, what Jesus actually prayed for was the entire cleansing of the disciples, as they were already initially pure. Thus both Jews and gentiles were entirely sanctified.

Yet Acts 11:16 implies more. When Peter saw the outpouring, he remembered what Jesus said; and Jesus, in turn, recalled what John said: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matthew 3:11-12). Here are seven expressions of cleansing, three being of complete cleansing.

III. The Experience of Entire Sanctification Is Received Instantaneously.

Sanctification as an experience is by the "grace" of God and not by the growth of man (see definition at beginning). Every one of the six outpourings was a crisis experience. The prayer of Jesus for the instantaneous purifying of His followers (progressive cleansing would have been expressed by the present, not the aorist, tense) was answered, and His pre-

diction of their cleansing by the baptism of the Spirit "not many days hence" (Acts 1:5) was fulfilled, when "suddenly" (Acts 2:2) the Spirit in the symbolism of "a rushing mighty wind" separated the chaff from the wheat in their hearts, and as "fire" consumed the chaff. As soon as the persecuted Christians prayed ". . . they were all filled with the Holy Ghost . . ." (Acts 4:31). Arriving in Samaria and not taking time even to preach, Peter and John prayed, laying their hands on the new converts, who "immediately" received the Holy Ghost (Acts 8:17). Three days after his conversion Paul received the sanctifying baptism "immediately" following the imposition of hands and prayer (Acts 9:17-21; 13:9). At the Ephesian Pentecost, likewise instantaneously the Spirit came upon these disciples who had just become aware that there was a Holy Spirit (Acts 19:1-6).

How swift the action! There is a significant item in Peter's making the outpourings and the Spirit's baptism one. Jesus had declared that through the Spirit His friends would recall His words. Peter said that he remembered, yet he did not quote all the short prediction, omitting ". . . not many days hence" (Acts 1:5; see Acts 11:16). Why? Doubtless he had seen or heard of case after case of the falling of the Spirit without delay. Perhaps the Spirit checked him. At any rate, "not many days" has been wiped out. God set the date for the coming of the Spirit into the world on the Jewish Feast of Pentecost, but after that there is no command to tarry and no case of tarrying. We set the date. It is for us all today if we trust and truly pray.

The Minister as Shepherd

By C. E. Shumake*

SCRIPTURE: . . . *the shepherds of Israel* . . . (Ezekiel 34:2).

Without exception, the faithful minister has the greatest and most varied task given to men. He must be able to do many things well. No one who by nature is indolent can well succeed in the Christian ministry. The minister must be a preacher, but he must be more than a preacher. We certainly in this country face a need for strong preaching, but there is also a need for more efficient ability in all the phases of the ministry. The minister, particularly, the pastor, must be a good shepherd. Being a good shepherd is a good job, but a most difficult one. We face a great need in the church for emphasis upon this phase of the work of the ministry.

God, through the voice of the prophet of old, has this to say to the "shepherds of Israel." "Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?" (Ezekiel 34:2) This was quite an indictment against the shepherds of old, but aren't there modern shepherds who might be equally indicted? It seems that there are still some shepherds whose main object is to "feed themselves," while the flock to which they have been called slowly starves to death!

The faithful Christian minister cannot lay aside this duty, that of being responsible for the care and safety of the flock. Yet what a responsibility is this! For the flock of God is continually exposed to many dangers.

It is surrounded always by enemies! To safeguard the flock against many of these dangers God has ordained shepherds to have the oversight of the flock.

One of the important duties of the shepherd is to *feed* the sheep. This is done by leading the flock into "green pastures" and beside "still waters." These are evidently divine truth. It seems that almost everything is being heard from the pulpits today. The need is still for the deep and refreshing truths from God! It is said that the average modern congregation is spiritually famished. If that is true, who is to blame for it? Preachers often become apt students in the art of rationalization and shifting responsibility. But the plain truth is that, if our people do not develop and grow in grace and love, the shepherd is to blame.

It hardly ever occurs to the preacher to stop and seriously examine the diet that has been handed to the flock. We say what we need is more "glory," and then proceed to give it in every conceivable fashion. We try to run on emotionalism until our people have to stay on the mountaintops of ecstasy or feel that they are backslidden. We think the mourners' bench solves every problem, so we proceed with an almost endless cycle of good people back to the altar. We hasten to get mourners to come for everything and anything. If more preachers would pluck a few feathers from the wings of their imagination and stick them in the tail of their judgment it would often be a lot better for some local congregations. It is

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a sad indictment, yet a true one, against the character of our preaching when the churches that we serve are characterized as unstable and spiritually weak.

Yet when the cause for spiritual instability and weakness can be plainly identified and justifiably laid at the door of the shepherd, we often refuse to face it. In our processes of rationalization we proceed to dissect the church to find the causes. In plain terms, rationalization is our attempt to justify ourselves for our acts and failures. Thus if the church starves to death, surely it is not the shepherd's fault. I have often wondered if many church splits and scandals could not have been avoided if the shepherd had known how to feed the flock until they would live so close to heaven that emulation and dissension would have been forgotten in the real joys of feeding and living upon the bread of heaven. It is pretty hard for the preacher to see this. But I think the real shepherd does see it! Superfluous living among the flock is inevitably caused by superfluous feeding of the flock! The laws of logic make it evident that, if the sheep are poorly fed, the one charged with the responsibility of feeding them is not without blame. How can we escape this conclusion?

You do not have to be around people very long to understand them fairly well. It is not a secret to say that some congregations are running on emotionalism. Now we do not deny the element of emotion in our holy religion. Love is an emotion, and our religion is founded upon love. Jesus somewhat summarized His gospel when He replied to the scribe that one should love God with all the heart and love his neighbor as himself. We cannot separate emotion and religion. But some preachers seem to attempt to run their programs upon the crest

of emotional outbursts. Really, noise and commotion is no more of an evidence of the Spirit's presence than the "unknown tongue" is a sign of the Spirit's presence. A critic of the program told me recently that the young pastor that I had placed in charge of a new work was "just not spiritual enough for that place." Yet in just a few days this young preacher had visited and prayed in numerous homes and was doing more to build the church than others had been doing. The truth of the matter is that some preachers just do not know how to feed the flock and are not interested enough to learn how to do so. Their ministry in each pastorate is short-lived, and they always wonder why.

Feeding and caring for the flock takes time and energy. It is not as "glamorous" as other phases of the ministry. In the first place it takes hard study of the great truths of the Word. It also takes time. I read an impressive article in one of the periodicals written by a doctor of medicine. It concerned the diets of teenagers. The high school boys and girls of the age are undermining their health by their eating habits. They "snack" on candy bars and ice cream and sandwiches, when they definitely are in need of well-balanced and well-prepared meals. This medical authority stated that permanent injury will be the inevitable from such habits of diet. Yet sometimes the program of the church is that we rush around to get a crowd and run them through the "mill." What real advantage is there in getting people to the house of God unless they receive something from God while there? Too many Christians are living upon spiritual sandwiches instead of getting well-balanced spiritual meals. I know there is a danger of being "too slow" for the times, but I also realize a danger

of just playing religion, and it seems in some instances we are doing just that!

The indictment remains in many instances—we are not adequately fulfilling our responsibility to feed the sheep. Their diet is not sufficient to produce deep spirituality and strength and force of Christian character. And who is to blame? It must be those in charge of the feeding. And that is you, pastor! Are we the shepherds that God intends for us to be? What a tragic thing to fail here! For as shepherds of the flock we shall not be without accountability at that great day when we must answer to the Chief Shepherd for our stewardship.

The minister as shepherd must give diligent and tender care to the weak and afflicted of the flock. Even in the flock of Christ, weaknesses and infirmities often prevail. And though our holy gospel proclaims the glad truths of deliverance from the power and presence of sin, there are still human imperfections that are not corrected by an immediate act of the grace of God. A sanctified man is still a sanctified man—not even a superman, and surely not an angel. Elijah was a man “subject to like passions as we are.” Elijah had to obey God in order to achieve. He had to keep himself in the will of God for victory.

Perhaps there will always be those who are spiritually weak. And it takes a lot of patience on the part of the shepherd and on the part of other members of the flock that these may grow and become strong. And though there is a place for discipline in the matter of development, sometimes the discipline is not measured by the fact that some have not had the years of growth that others have had. It must always be remembered that discipline is designed to correct and not to de-

stroy. Some seemingly take the attitude that it is their duty to purge the flock. But discipline is a means used to improve and strengthen. If every pastor would have a real shepherd heart it would often save the church from setbacks and splits which take years for it to get over, if indeed it ever does. I have yet to see one church trial that adds anything but confusion and dissension to the cause, and I've seen many attempts. Too many! If preachers could only see their own faults and weaknesses (and who does not have some of these?), it would go far in giving them the patience and gentleness that are necessary for the shepherd to deal happily with problems in human relations that he must face and help to solve.

The minister as shepherd must give account of the flock. What a tremendous responsibility is this! In a very definite sense the shepherd is responsible to God for the flock—not responsible for every individual act, of course, but responsible to God for the way that he has led them. Every shepherd and every sheep must stand before Christ in the accounting of his stewardship. And the faithful shepherd will receive from the hands of the Chief Shepherd “a crown of life that fadeth not away.”

How truly solemn is the responsibility of the Christian shepherd! He has the charge of souls! The never-dying souls of men are his charge! What a responsibility! Ah, shepherds of Israel, do not weaken your high and holy office but pray for strength and for divine guidance in your holy task. There is no joy, outside of the joy of personal salvation, like the joy of knowing that you are a co-worker together with God in the building of His kingdom!

O God, make us faithful shepherds over Thy flock!

If I Am Not Sanctified

By L. K. Mullen*

TEXT: *For to be carnally minded is death* (Romans 8:6).

INTRODUCTION:

What God demands cannot be optional with us. When God said, "Be ye holy," there was placed before the child of God a spiritual imperative from which there could be no escape. God intended from the beginning that holiness of heart should be the norm of Christian experience and conduct. Nothing less could satisfy the stern requirements of Christian discipleship.

Yet too often, and quite strangely so, we find in our midst the attitude that sanctification is optional. To some, at least, entire sanctification is considered to be a spiritual luxury rather than a spiritual necessity. Those having this attitude do not necessarily oppose the doctrine of the second blessing, but when the call goes out for seekers, and for clear-cut witness to the experience, they just are not there.

Failure to press on unto perfection, however, always leaves certain marked conditions and characteristics in the life of the unsanctified. Let us consider some of these at this time.

I. IF I AM NOT SANCTIFIED, I LIVE IN CONFLICT.

Both scripture and experience bear testimony to a conflict that exists in the heart of the unsanctified. Nothing could be more certain to happen, for

the new man in Christ could not be expected to dwell in peace and harmony with the old man of sin. Conflict is the normal outcome of two opposing powers, each contending for the mastery of a soul. Man's redeemed self is spiritually minded and seeks to be governed by the law of the Spirit. On the other hand, man's old self is carnally minded and refuses to be governed by any law, except the law of sin.

Some would deny that this conflict exists, but denial does not change the fact. The data of experience bear adequate witness to this civil war in the soul. No amount of external polish can disguise it.

With God

When God says, "Do this," the old man begins to argue by saying that to obey will mean sacrifice and difficulty. To obey, he says, will mean unpopularity and poverty, separation and loneliness. While the new man says, "Yes, I delight in doing the will of God," the old man says, "No." Thus the first area of conflict is with God and His will.

With Others

Not only do I find myself at odds with the will of God, but I find that my unsanctified self gives me trouble with my fellow man. Selfishness manifests itself when I do not get my share. Stubbornness manifests itself when things do not go my way. Covetousness manifests itself when

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my neighbor does better than I. Jealousy manifests itself when someone else gets moved ahead of me. Pride manifests itself when the call of Christian duty lays upon me a humbling demand.

The sincere Christian cannot have feelings like these without sensing that something is wrong. Such manifestations are contrary to the clear call of the Scriptures to be forgiving and humble, long-suffering, generous, and kind. Though I should wish it otherwise, these carnal traits are recognizable by others, and they erect a barrier between us. Our fellowship loses its sweetness. Even our testimony loses its ring.

With Myself

I am in conflict with God and with others because I am in conflict with myself. The external manifestation simply demonstrates the inner condition. I have a divided will, a divided loyalty, and a divided love. Only the grace of God can help me.

The tension resulting from such a conflict has a devastating effect upon the soul's peace of mind. Sooner or later one of two things will happen. Either the new man in Christ cries with St. Paul, "Who shall deliver?" or else he succumbs to the power of the old man and surrenders his soul to Satan.

II. IF I AM NOT SANCTIFIED, I FALL SHORT OF GOD'S WHOLE WILL.

God's alternative to the carnal heart is the pure heart. The change is effected by the sanctifying grace of God. And it is within the will of God for such an event to happen. "For this is the will of God, even your sanctification . . ." (I Thessalonians 4:3).

Some at this point would encourage argument, saying that a little sin in the heart of a Christian has the

wholesome effect of keeping him humble; that sin in the heart must continue until death; and that sin in thought, word, and deed, every day, is the normal expression of the Christian life.

Satan glories in the proclamation of such a hopeless theology, a theology which exalts neither God nor man, and which offers to the Christian nothing but defeat and despair. In its broader implications it discourages the attainment of the highest goal in Christian living, that of perfect love coming from a pure heart.

Dr. H. E. Jessop says: "The 'must sin' theory has no place in the New Testament. There is no Scripture anywhere within the covers of the Sacred Book which can be rightly interpreted as sanctioning such teaching."¹

The doctrine of holiness is not a heresy, though it has been placed at times in that category. If holiness teaching through the years has been heretical, then among the heretics are some illustrious names. The names of the Apostles Peter and Paul are registered, for they were none other than holiness men. To these may be added such worthy names as Irenaeus, Cyprian, Martyr, and Origen, men of the Early Church who maintained that only a holy life was acceptable to God. Later history added the names of Fenelon, Guyon, Fox, Law, Taylor, and the Wesleys—all dedicated to the concept of holiness and to its proclamation. The name of the Son of God must be added as well, for when Jesus prayed, "Sanctify them," He left forever stamped upon the minds of His followers His ultimate purpose for them.

¹H. E. Jessop, *We—the Holiness People*. (Chicago, Illinois: Chicago Evangelistic Institute, 1948), p. 57.

In a recent sermon, Roy S. Nicholson, president of the Wesleyan Methodist Church of America, stated, "If holiness is a heresy, then the doctrine that sin must continue to dwell in the heart of a Christian is a greater heresy." This puts it bluntly but effectively.

Once on being accused of extremism because he preached that one could be saved from all sin, J. B. Chapman admitted the charge. He added, however, "There is no escape from being an extremist—either for Christ or for sin; for if we hold that Jesus Christ can save from all sin, we are extremists for Christ, but if we hold that Jesus cannot save from all sin, then we are extremists for sin. And I elect to be an extremist for Jesus."²

From the Beginning

The doctrine of holiness is not the product of a denomination, of a particular group or class of people, or of any one individual. True, denominations, peoples, and the individuals have preached and practiced the doctrine, but it is bigger than all of them. For from the beginning the will of God for His people was that they should be holy, separate, and devoted to His will. This applied to Enoch, Noah, and Abraham, Job, Isaiah, and the saints of all ages. The record of those who have pleased God has always been a record of holy living and holy conduct.

For All Men

The call unto holiness is not selective, but is universal. When Jesus said, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20), He opened the door unto all

men who would believe and avail themselves of the provisions of divine grace. The message of St. Paul was the same: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12).

In This Life

The Scriptures make clear also the will of God concerning the time element and the experience of holiness. "In this present world" is where God wants His people to be sanctified.

The normal outcry of the sincere seeker after God and holiness is aptly expressed in the words of Charles Wesley:

*Oh, that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire
And make the mountains flow!*

*Oh, that it now from heav'n might fall
And all my sins consume!
Come, Holy Ghost, for Thee I call.
Spirit of Burning, come.*

*Refining Fire, go thro' my heart.
Illuminate my soul;
Scatter Thy life thro' ev'ry part
And sanctify the whole.*

III. IF I AM NOT SANCTIFIED, I LIVE BENEATH MY PRIVILEGES.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

Tragically true is the fact that some born-again people live a lifetime under the constant sound of holiness preaching, yet fail to enter into the promised experience of entire sanctification. The reason? It is not easy to give, to be sure. Possibly one rea-

²J. B. Chapman, *Holiness Triumphant*. (Kansas City: Beacon Hill Press, 1951), p. 16.

son is the failure on the part of the preacher to make the issues clear to those in the congregation. Much too frequently what is clear in his mind is not clear in the minds of the people. This fact is verified simply by listening to people's attempts to explain the meaning of holiness. Confusion in concept quite naturally produces confusion in experience.

And the reason is to be found in the very nature of the second-blessing experience. Whereas in conversion one experiences a birth, in entire sanctification one experiences death—the death of the old man and his carnal deeds. This death does not come easily. Some come to the very border of the sanctified experience, even seek it at a public altar, yet fail to step into the joys of full surrender. The price of death is too high!

But these reasons, and many others added, do not in any sense justify one's continuing in an unsanctified state. For the fact is that Christ on the Cross provided for our sanctification.

The cost of our sanctification was too high for us to fail to claim it and receive into our hearts its benefits and blessings.

A businessman would be charged with insanity were he to build a huge plant to generate electricity and then fail to put that power to work. Inquirers would soon begin to ask, "Why the plant?"

If God, who knows us perfectly, felt it wise and necessary to purchase our sanctification at the price of Jesus' blood, then it behooves us to seek it with all our hearts until we find it. We dare not consider it optional, a spiritual luxury, something to have or not to have. To do so insults the very mercy and wisdom of God. The precious privileges made available to us by the blood of Christ must not be

treated lightly, for it is what we do with them that determines our spiritual destiny.

IV. IF I AM NOT SANCTIFIED, I RISK MY FUTURE DESTINY.

"Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Hebrews 12:14).

One fundamental teaching of this verse is that it is possible to fall from grace. Equally fundamental is the teaching that holiness is God's minimum requirement and is the best guarantee of spiritual success. Paraphrasing the above verse of scripture, Dr. J. B. Chapman put it this way: "Get sanctified wholly, lest the root of inbred sin which remains in the heart of the regenerated spring up and give the individual himself trouble and defeat, and bring an occasion for stumbling to many who observe his unbecoming break."³

What is the root of inbred sin that can spring up and cause trouble? The Scriptures call it the "carnal mind" and the "old man." This inherited condition persists even after regeneration and, if left there, will surely cause trouble.

The original act of sabotage is said to have been committed by workmen who slipped a wooden shoe or sabot into a loom in the early days of machinery in order to hinder production. A Christian discovers that after being saved from his sins there remains something in his life that must be guarded lest it become a sabot in his spiritual progress. This presence of evil may exercise its influence through a spirit of indifference, or idleness, or

³*Ibid.*, p. 31.

by a violent outburst of temper. The sabot must be destroyed if the Christian is to save himself!

Some ask, "Is holiness necessary in order to reach heaven?" In the first place, let it be said that the person interested only in reaching heaven has not plumbed the depths of the riches of Christ; he is but a babe in spiritual things. The scripture says, "Without . . . [holiness] no man shall see the Lord." Nothing unholy shall enter the presence of a holy God. Heart holiness is God's minimum requirement for acceptance in Him.

We must not, however, entertain the idea that everything which goes by the name "holy" is holy nor that what does not come under that particular name is necessarily unholy. Unfortunately, much misunderstanding and prejudice have come to surround the word holy, until some good and godly men use the term with caution. Likewise, other terms are used with caution, e.g., sanctification, perfection, and Pentecost. But these terms are scriptural, and ought to be used, for they refer to experiences or states of grace which are for us to experience and to enjoy. At least one argument for the use of these terms is the fact that, where they are not used, there is an accompanying lack of understanding of the experiences of grace which they signify and define.

If I fail to be sanctified, there are at least three ways in which my spiritual well-being is placed in jeopardy.

A. The carnal mind is still with me, and as a sabot, it may destroy my soul. I cannot predict when it will destroy me, nor can I control its ex-

istence within me. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Romans 8:7).

B. Growth in grace is necessary for continuance of the spiritual life. A static condition soon produces petrifaction. This can be more destructive in its total bearing on the Christian than even deliberate disobedience. For whereas an open break with God is instantly recognizable, the slow process of spiritual hardening is so subtle it scarcely can be discerned. Failure to walk in the light of holiness implies that the Christian has chosen not to grow. This means death for the soul.

C. By failing to "go on unto perfection" I deliberately drag my feet against the known will of God. This involves me in disobedience, and disobedience is sin. God is patient at this point, not expecting me to develop beyond the light which has come. But persistent rebellion against the light of entire sanctification will necessarily cause me to forfeit my justified state and eventually to lose my soul.

CONCLUSION:

To the unsanctified, let us urge you with all Christian love and concern to press your claims in Christ and receive your "inheritance among them which are sanctified." Do not continue trying to satisfy your spiritual man with something less than the fullness of the blessing. For your own peace of mind, the influence of your life, and the destiny of your soul, seek a place of prayer today and enter, by faith, into the grace of entire sanctification.

SUCCESS

The hard part of making good is that you have to do it again every day.—RALPH BELLAMY, radio program.

Gleanings from the Greek New Testament**

By Ralph Earle*

Romans 8:1-4

THE MOST significant single chapter in the New Testament on the Holy Spirit is the eighth chapter of Romans. While the Holy Spirit is mentioned only once before in the Epistle, He is referred to nineteen times in this chapter. Here is portrayed clearly the fact that victorious Christian living comes only from the indwelling power and presence of the Spirit of God.

THEREFORE

The Spirit-filled life is possible only "through Jesus Christ our Lord" (7:25). That is the force of the "therefore" in verse one. *Oun* is translated "therefore" 263 times and "then" 197 times. But here the Greek word is *ara*, found only about 50 times in the New Testament. While *oun* is frequently merely a resumptive connective ("then"), *ara* has a more dominant inferential emphasis; that is, it underscores the conclusion drawn from a previous statement. Paul frequently uses the two particles together, and when he does, *ara* "expresses the inference and *oun* the transition."¹ So *ara* here emphasizes the connection of this verse with 7:25a.

Now

There are about a dozen different Greek words which are translated "now" in our English New Testa-

ments. Some of them are merely resumptive, furnishing a loose connection between what precedes and what follows. For instance, *de* is rendered "and" or "but" hundreds of times. But it is also translated "now" some 166 times in the King James Version. This is obviously the weakest meaning of "now," simply introducing or resuming the narrative.

In this passage the word is *nun*. Abbott-Smith says that it is used properly of time, *now*, i.e. at the present time: as opposed to past . . . [or] future."² Occurring some 139 times, it is translated "now" 121 times in the King James Version.

Its use here emphasizes the fact that one does not have to wait until he gets to heaven to know that he is saved. Freedom from condemnation is an experience that can be enjoyed in this life. It is the happy lot of all who are "in Christ Jesus."

NO CONDEMNATION

The Greek word translated "no" is a strong term, *ouden*. Denney writes: "The *ouden* is emphatic: condemnation is in every sense out of the question."³ Wuest translated thus: "There is not even one bit of condemnation."⁴

The word for "condemnation" is also a strong term, *katakrima*. The simple noun *krima* means "judgment," but in the King James Version it is

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¹Arndt and Gingrich, *Lexicon*, p. 103.

²*Lexicon*, p. 306.

³EGT, II, 644.

⁴*Romans*, p. 127.

translated that way only thirteen times, while seven times it is rendered "damnation" and five times "condemnation." The latter two might be classified as over-translations. The noun comes from the verb *krino*, "judge."

But *katakrino* means "condemn" and is so rendered in the King James Version in seventeen out of its nineteen occurrences. "Damn" in the other two (Mark 16:16; Romans 14:13) is probably not best, in view of the popular use of the word today.

So *katrakrimia* clearly means "condemnation." It is translated thus in all three places in the New Testament.⁵

TWO LAWS

The secret of victory for the Christian is stated in the second verse: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Vincent defines "law" (*nomos*) as "regulative principle."⁶ Abbott-Smith suggests "a force or influence impelling to action."⁷ Thayer calls it "the impulse to action."⁸

Every unsanctified person is conscious of an inner influence or impulse moving him to do wrong. This is "the law of sin," which produces death, since death is always the consequence of sin (Romans 6:23). But in the believer this is to be replaced by a new vitalizing force, "the law of the Spirit," which gives life. In other words, the indwelling Holy Spirit moves us constantly to do the right. More than that, the Spirit actually provides life, the power and strength to do what we should. He is not only an influence; He is a positive force, enabling us to live righteously. What

a wonderful exchange: to lose an inner influence toward sin and receive a living Person who will guide and empower!

THE WEAKNESS OF THE LAW

The exact interpretation of verse three is a bit difficult. The first clause has no grammatical relationship to the rest of the sentence. It is probably a nominative absolute, although, being neuter, it could be accusative. Alford favors the second.⁹ Denney thinks there is no way of deciding between the two.¹⁰ Sandy and Headlam conclude: "On the whole the passive sense appears to us to be more in accordance with the Biblical use of *adynaton* and also to give a somewhat easier construction."¹¹ They would thus agree with Alford in adopting the accusative.

But Vincent disagrees. He labels it: "An absolute nominative in apposition with the divine act—*condemned sin*."¹² In other words, "God condemned sin, which condemnation was an impossible thing on the part of the law."¹³ The Revised Standard Version reflects this meaning in its rendering: "For God has done what law, weakened by the flesh, could not do." As Paul avers in the previous chapter, the law itself was holy (7:12). But its fatal weakness was that it furnished no power for carrying out its commands.

FOR SIN

In the latter part of verse three it states that God sent his Son "for sin" (*peri hamartias*). The Greek phrase is used more than fifty times in the Book of Leviticus, besides elsewhere in the Old Testament (LXX), for the "sin offering." So this could be trans-

⁵Cf. Romans 5:16, 18.

⁶Word Studies, III, 85.

⁷Op. cit., p. 304.

⁸Lexicon, p. 427.

⁹Greek Testament, II, 386.

¹⁰EGT, II, 644.

¹¹Romans, p. 192.

¹²Op. cit., III, 85.

¹³Ibid.

lated "as a sin offering." The English Revised Version (1881) reads: "as an offering for sin." But both American revised versions (1901 and 1946) reverted to the King James rendering, "for sin." Williams has "as a sacrifice for sin." But the majority of the best commentators feel that the context favors the wider, more general sense of "for sin" or "concerning sin." That is, Christ came to deal with the entire problem of sin.

RIGHTEOUSNESS OF THE LAW

The word *dikaïoma* is here given its most usual meaning, "righteousness" (so four times in the King James Version, which translates it four different ways—righteousness, ordinance, judgment, justification—in its ten occurrences in the New Testament). But that meaning does not seem to fit very well here. Arndt and Gingrich note that in the Septuagint it generally means "regulation, requirement, commandment" and suggest "the requirements of the law" as the best translation here.¹⁴ Tyndale caught the correct sense when he rendered it "the righteousness required of [by] the law." Vincent translates *dikaïoma* as "righteous requirement."¹⁵ The English Revised Version has "ordinance" (so A.R.V.). But the Revised Standard Version has "the just requirement." We would recommend Vincent's rendering as best.

The last half of verse four¹⁶ shows how one may fulfill "the righteous requirement of the law." It is by continually walking (present tense), "not after the flesh, but after the Spirit." The Spirit-filled, Spirit-directed life alone can fulfill God's law which is summed up in the word "love" (Gal. 5:14).

A Father's Prayer

No more impressive language could be uttered from any platform, no more golden wisdom could come from the voice of the greatest orator—than the humble, simple, yet magnificent truth expressed in a father's prayer by General Douglas MacArthur, for many years a general in the American Army:

"Build me a son, O Lord, who will be strong enough to know when he is weak—and brave enough to face himself when he is afraid. One who will be proud and unbending in honest defeat, but humble and gentle in victory.

"Build me a son whose wishes will not replace his actions, a son who will know Thee, and that to know himself is the foundation stone of knowledge.

"Send him, I pray, not in the path of ease and comfort, but in the stress and spur of difficulties and challenge. Here let him learn to stand up in the storm; here let him learn compassion for those who fail. Build me a son whose heart will be clear, whose goal will be high—a son who will master himself before he seeks to master others.

"One who will learn to laugh, yet never forget how to weep; one who will reach into the future, yet never forget the past.

"And after all of these things are his—this I pray—enough sense of humor that he may always be serious; yet never take himself too seriously.

"Give him humility so that he may always remember the simplicity of true greatness, the open mind of true wisdom, the meekness of true strength.

"Then I, his father, will dare to whisper, 'I have not lived in vain.'"—from *Sunshine*.

¹⁴Op. cit., p. 197.

¹⁵Op. cit., III, 86.

¹⁶"Who walk . . ." is not found in verse one in the earliest Greek manuscripts.

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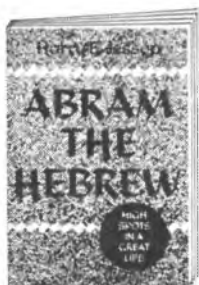
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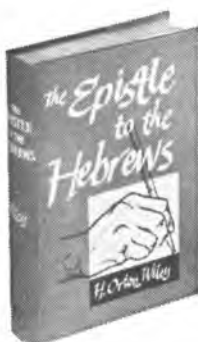
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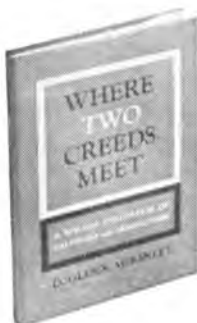
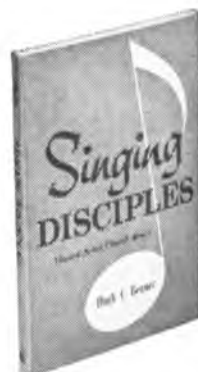
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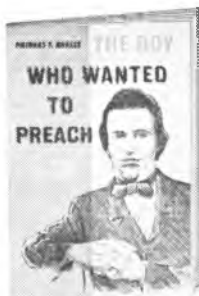
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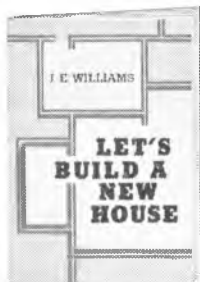
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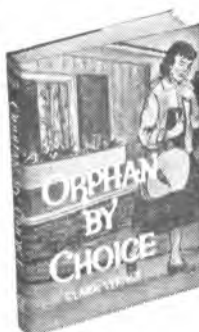
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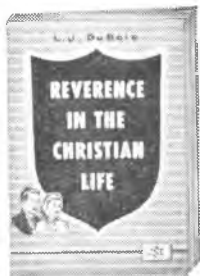
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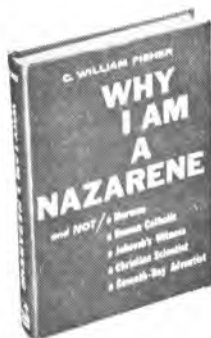
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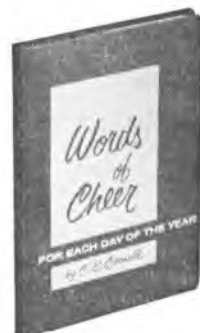
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A Pastor Writes an Evangelist

DEAR EVANGELIST:

We are looking forward to our date with you, Wednesday over two Sundays. We shall look forward to your coming to us here at First Church. I would like to brief you as to the preparation that we have made for the Crusade, so that you might work with us in the salvation of souls for the above date. We have appointed the following committees and they are already functioning at this date, which is about a month before the Crusade:

Prayer Committee: Mrs. B——, Chairman

Finance Committee: R—— C——, Chairman

Visitation Committee: K—— B——, Chairman

Publicity Committee: J—— K——, Chairman

Hospitality Committee: J—— P——, Chairman

Choir: J—— M——, Chairman

Music: C—— W——, Chairman

I have written our singer for the meeting and informed him of our plans as well. The services will begin at seven-thirty each night with the exception of Saturday, when there will be no services. Let us look at these committees and their work:

Section I, Prayer Committee: Mrs. B——, Chairman

We have asked for individuals to pray for the revival. Seven weeks preceding the date we have asked individuals to pray and fast each Friday noon.

Contributed by V. H. Lewis

On our financial pledge cards (see "Finance" section) we have asked, not only for money, but for a pledge for prayer for the revival. This Sunday, with the meeting one month away, we are asking for each person to turn in a prospect that he is endeavoring to win to Christ during the meeting. These prayer prospects will be given to the groups which we will describe below:

1. Teachers and officers. We are beginning our prayer this Friday with the teachers and officers, feeling that these will be instrumental in winning many if they will but pray; therefore we have called a prayer service around the altar of the sanctuary for the teachers and officers on Friday, February 13.
2. We are calling all teachers and pupils of our adult departments—Adult I, Adult II, and Adult III—to meet on the second Friday preceding the revival for prayer around the sanctuary altar.
3. The following Friday before the revival begins on Wednesday there will be "zoned" cottage prayer meetings. We have divided the city into five zones (see "Visitation").
4. Pre-service prayer, seven o'clock. Our prayer chapel will be open with a leader each night of the Crusade.
5. We have pledged our shut-ins to take a night during the meet-

ing and spend this time in prayer for the Crusade.

6. Our young people's PAL group will spend their entire hour on the last Friday preceding the revival around the sanctuary altar.
7. Each day on our daily broadcast we will mention the "Crabtree Crusade" in prayer, that God may inspire you and us to win souls during this period.

Section II. Finance Committee:

R— C—, Chairman

We are attempting to have our finances in hand before the Crusade begins. This Sunday, with the revival four Sundays away, we are asking for a three-way pledge:

1. I will pray.
2. I will attend.
3. I will pay.

All pledges are to be paid before the revival begins.

The Crusade begins Wednesday, the fourth. Here is the procedure we are using to finance the revival: We are using an envelope with an inserted card. In each Sunday school class from the oldest to the youngest we will pass out these envelopes. We will give one to each individual. We will ask each teacher then to pledge—(1) to pray; (2) to attend; (3) to pay a certain amount before the revival. Then we will ask each individual to keep the envelope and return the card to the Sunday school office, where the pledges of prayers, attendance, and money will be totaled and announced in church, where additional pledges of these three vital things will be given by departments. Our budget for the Crusade is \$800. Goal for Adult III—\$300; Adult II—\$200; Adult I—\$200; other departments—\$200. If additional money is received for the Crusade, it will be spent in advertising to a greater degree and a better payment of our workers.

Section III. Visitation Committee: K— B—, Chairman

The work of this committee is divided into three parts:

1. Before revival
2. During revival
3. After revival

This committee will be made up of the chairmen and five zone chairmen (see "Prayer Committee"). This committee will follow up: (1) Prayer requests given before the Crusade begins, inviting attendance. (2) Seekers who have come to the altar during the meeting will be followed up and encouraged to continue to attend and encouraged to live for Christ. (3) After the Crusade, seekers will be asked about baptism and church membership. These zone chairmen will serve as advisers to these persons until they are firmly established in our church.

Section IV. Publicity Committee:

1. Newspapers. We will use write-ups as well as space advertisements. If you have feature articles that other pastors have used in their newspapers, please rush them along to me, so that I might use them here. We have arranged an interview with you and the church editor of the *Arkansas Democrat* on Thursday morning. Anything that is unique and interesting about you, your family, or your work would be of interest to our readers here in Little Rock.
2. We have arranged for you to be with us in several of the service clubs of the city, so that our businessmen might become acquainted with you.
3. Also, we have arranged that you would be on "Little Rock Today," a local telecast of prominent Little Rock personalities. As you well know, we have our daily radio broadcast and you

will be expected to bring five-minute messages each and every day with the exception of Sunday, closing with an invitation for people to turn to Christ and also an invitation to the services each night.

4. We have approximately two thousand names on our direct mailing list. These names are up-to-date. The addresses are correct through last week, and we will be sending circulars from Visual Art to all of our addresses.
5. We have given each teacher a card with each night of the revival listed from top to bottom. Beside each night is a blank space for the number in attendance from that class and the number saved. At the bottom of the card is a place for the total number attending each night and the number saved during the Crusade. We will give recognition to teachers and supervisors who have good attendance records. It is obvious that a teacher cannot keep a record of attendance unless he is present himself. Each one uniting with the church at the close of the revival will have his teacher or another by his side, giving recognition for soul-winning effort.
6. Each night of the Crusade we will have special emphasis, that is, Sunday school departments, class night, youth night, etc. Your suggestions are welcome.

Section V. Hospitality Committee:
Mr. J P——, Chairman

We would like for your stay here to be convenient for you to get to the church studio for the broadcast and the church services. We want you

to be comfortable, so that you might have opportunity for prayer and meditation as well as study. We want you to stay where it will be economical for the church budget, so that we might pay you the maximum for your services. Mr. P——, the chairman, will see that you are transported back and forth to the church and that you have any convenience you might desire, that is, a typewriter for your correspondence, etc. Please let me know your preferences in this regard. We will do our utmost so that you might be at your best for the meeting.

Section VI. Choir Committee: Mr. J—— M——, President.

We have enlisted the choir for every-night attendance. We have enlisted volunteers for "minuteman" service in case of absenteeism on the part of a regular member. We are urging "on time" attendance with prayer before entering the choir loft. The choir will be behind you, not only physically, but spiritually and prayerfully.

Section VII. Music Committee: C—— W——, Chairman

Mr. W——, our minister of music, will arrange the accompaniments, that is, the organ and piano, for the revival. We will assist the song evangelist in any way possible. In all probabilities our regular organist will be at the console and Mr. W—— will be at the keyboard of the piano. If the song evangelist should so desire, Mr. W—— will arrange additional special songs for the Crusade and supply choir specials upon request. The Crusade will be announced on all radio broadcasts, including daily "Songs in the Evening," the 11:00 p.m. daily "Nazarene Hour." You will find the chairman most co-operative and vitally interested in the Crusade.

Section VIII. Ushering Committee:

The ushers will be at their post of duty each service. They will be prepared to seat persons who desire to be seated. They will welcome new people before the service begins, secure their names and addresses, and pass them to the platform, for the pastor to recognize the visitors. In addition to the normal activities of the usher, we will have this one feature: our ushers will be stationed in different parts of the auditorium. Each one has been assigned a given number of pews. If you so desire, when the invitation is given, those who raised their hands for prayer will

be given a personal invitation to step forward to the altar. The usher will offer to assist the inquirer in any way possible. The Sunday school is departmentalized by ages. Whenever anyone steps forward to the altar for spiritual help, the teacher of that age-group is obliged to counsel with him immediately before the close of the invitation service.

If there are additional ways that I may be of service to you, please let me know immediately.

Yours because of Calvary
K— D—, PASTOR

(Next month, a report on this revival and the results of the organization)

ONE MAN'S METHOD

By Walter Miracle*

AN INTERESTING METHOD of creating interest in the pastor's preaching program was carried out by an Indiana pastor. Two newspaper clippings tell the story.

"Walter Miracle, pastor of the Fortville Church of the Nazarene, decided that during the month of September, in order to create more enthusiasm and interest, he would let the people help decide what he would preach. Therefore, he handed mimeographed Sermon Topics, asking all members of the congregation to check one of the four different categories. The subject in each category receiving the highest number of votes will be used to build a sermon around in the morning services during the month of September.

"Thinking it might be of interest to the community, here is the list of subjects the congregation had to choose from: When the final count is in, we will announce the subjects that will

be used. Trees, Pomegranate, Deer, Hornet, Rocks, Razor, Cold, and Thunder."

A week later the following clipping told the results of the balloting.

"Reverend Walter Miracle, pastor of the Fortville Nazarene Church, has announced the results of the voting on the sermons his congregation would like to hear. There were four groups of words to choose from. The words which received the highest number of votes, also the date on which the sermon will be preached, are: September 7th, a.m.—Trees, Psalms 92:12, "The righteous shall flourish like the palm tree"; September 14th, a.m.—Hornets, Deuteronomy 7:20, "The Lord thy God will send the hornets"; September 21st, a.m.—Rocks, I Samuel 14:4, "There was a sharp rock on the one side, and sharp rock on the other side"; and September 28th, a.m.—Thunder, Psalms 81:7, "I answered thee in the secret place of thunder."

*Pastor, Fortville, Indiana.

"QUEEN of the PARSONAGE"

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

Supplied by Ruth Vaughn*

Portrait of a Queen

Charming, lovely, and devout, Mrs. Orville Jenkins has proved herself to be "every inch a queen" since her debut into a home mission parsonage. Through the shining splendor of her influence, many have been led to the Master, Christ Jesus. Through her strength, many have gained the courage to press on "toward the prize of the high calling." Through the beauty of her life, many have discovered the full rich joys that come through serving the Lord.

For twelve years she served as a "parsonage queen." There were storms and battles, but she proved that His grace was sufficient, and the strength she received at her secret altar of prayer was enough for all of life's demands.

She loved everyone: rich or poor, sick or well. She won people everywhere to herself and ultimately to her Saviour. There is no greater challenge, no greater accomplishment than this. She showed forth to her parishioners the beauty of Jesus.

Eight years ago Dr. and Mrs. Orville Jenkins were called to the Abilene District to serve. Here she became a "district parsonage queen," and here again she measured up.

She is loved by all on the district—but in a special way by the ministers'

wives. For with all of the problems, pressures, and demands, we sometimes feel swamped with the task set before us. But with a smile, a word, a gesture, she has led us to the Master, shown us how to pray our problems through, proved that His promises are sufficient for all of the pressures and demands of the parsonage.

She attends all of the district camps, speaks for classes, engineers the district N.F.M.S., makes all of the missionary tours, cares for three children, keeps a spotless home, plans distinctive missionary conventions, holds special services in local churches, keeps everyone informed on district happenings, smiles and speaks to everyone at a gathering, remembers to compliment on a new hat, laugh at an old joke, and "ooh" at a new baby.

We, ministers' wives of the Abilene District, feel that she is a perfect pattern by which to mold our lives. And we are very grateful that Mrs. Orville Jenkins is our "district parsonage queen"!

ROYAL COOKBOOK

Potatoes are a pretty standard commodity in the parsonage, but what to do with the leftovers can prove to be quite a standard problem. I ran across this recipe recently, which takes care of this problem and is real-

*Pastor's wife, Amarillo, Texas.

ly delightful when served hot with strawberry preserves. Here is the way to make potato scones:

3 tsp. baking powder

$\frac{3}{4}$ tsp. salt

$1\frac{1}{2}$ c. sifted flour

1 c. leftover mashed potatoes

2 tbsp. shortening

1 beaten egg

$\frac{1}{4}$ c. milk

Sift flour, salt, baking powder; cut in potatoes and shortening with pastry blender. Add egg and milk all at once; mix till dough follows fork. Roll or pat to $\frac{3}{8}$ inch on lightly floured surface. Cut 2-inch squares; half for triangles. Bake in very hot oven (450°) about fifteen minutes. Makes $2\frac{1}{2}$ dozen.

OVER TEACUPS

"I want to be a good minister's wife. But I don't play the piano, sing, or any of the wonderful things that seem to mean so much to others. How can I win the hearts of our church people in spite of my lack of ability? What can I give to them?"

The ability to play the piano and sing beautifully are not the most important. The greatest abilities which you can possess, the greatest gifts you can give to your people are those which come from your heart. These have no price tag, no great applause, but they mean the most for those who speak of these gifts with a tear or a twinkle in their eyes. These are the priceless abilities, the cherished gifts.

There is the gift of help. This is the gift where the words of Jesus, "It is more blessed to give than to receive," become a glorious and wonderful fact. There is the wondrous gift of friendship which is free to all. There is the delightful gift of laughter which lightens hearts, lifts clouds, and makes life merrier. There is the gracious gift of welcome which opens your home and heart to others. There

is the beautiful gift of responsiveness: expressing consideration and spontaneous interest in others' lives and problems.

These are the priceless gifts, the greatest abilities. For the most wondrous ability which you can possess is the ability to give freely of yourself. The greatest gifts which you can give to your people are those which come from your heart, radiating in glowing splendor the lives whom you are privileged to touch.

BOOKSHELF WITH LACE

In our role of a minister's wife, it is our opportunity to deal much with the winning of souls. There are four small books which give much-needed instruction in this important phase of our responsibility. These are *Win Them* (50c), which gives help in meeting inquiries and arguments of those seeking salvation; "*Save Some*" (65c), which gives advice and suggestions for our dealing with people at the altar; *Invite Them* (65c), which instructs on the inviting of sinners to the altar; and *Add Them* (65c), which gives the way to lead new converts into the membership of the church. These are written by Jarrette Aycock and may be purchased at the Nazarene Publishing House. Add these to your library soon!

THE KING'S HOUSE

Need some place to get toys and books up out of the way? An excellent window seat, toy shelf, and bookcase may be made from three orange or lemon crates.

The center crate is laid on its side, so that it will fit under the window. The two ends stand upright on each side of the window. With sandpaper, smooth off all exposed surfaces. Fasten the crates together with small wood screws and put four metal straps to the underside where the two ends fasten onto the center crate. Reinforce the center crate, which will

serve as the window seat, with an extra thickness of wood.

This will be very attractive if two shades of paint are used: light color outside, darker inside. You may paper the inside of the boxes if the wood is rough. Paint the outside and front edges the same color. Make a tufted cushion for the window seat.

HEART TALK

When problems arise, when the thread of your family life or your church life becomes tangled, when pressures descend unmercifully on

every side, God has given a promise that will take you through every storm successfully, smooth out the thread of life, and give strength for each pressure. It is this: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deuteronomy 31:6).

With such a promise we cannot falter; with such a God we cannot fail.

[Since this material was prepared, Dr. and Mrs. Jenkins have been called to the pastorate of Kansas City First Church and assumed their duties there in the middle of August.—Ed.]

Music in the Church

II. Congregational Singing

By Andrew F. Cone*

The choice of songs is another important element. It should go without saying that normally the songs chosen for a devotional worship service will differ from those chosen for an evangelistic worship service, although we must be careful not to classify our hymns and songs so rigidly as to forbid the Spirit's leading to a hilarious Sunday morning service or a quiet, melting Sunday evening evangelistic service. Above all, keep sensitive to God's leading.

There are two methods for choosing songs, both of which are acceptable and effective, while both have advantages and disadvantages. We will waste no time elaborating upon the self-evident fact that a last-minute, haphazard, lottery-type choice of songs—leafing through the hymnal for the next choice while the congre-

gation is murdering the first—is simply, strictly, emphatically, and categorically out.

The first of these two methods is to choose songs more or less as they appeal to us, all built around a particular theme or mood. This tends to concentration and intensification of the mood of the service. It also, unfortunately, tends to narrow the choice of songs to a few familiar favorites, which consequently are often sung threadbare. It also lends itself to abuse by a lazy man, resulting in a hodgepodge without plan or purpose other than to fill in a period known as the "preliminaries."

Right here would be a good place to inject a brief word about this matter of planning and its possible result, formalism.

One of the greatest difficulties in the field of church music, as well as in other fields, is to prevent overcom-

*Pastor, Gardiner, Maine.

pensation—the wild, undisciplined swing of the pendulum which so often drives us to live in the extremes. Actually, we are not limited to a choice between a rigid, prearranged program which, like the laws of the Medes and Persians, brooks no interference from man or God, and a limping, inadequate, insipid conglomeration of haphazard grabs from an oftentimes too empty hat.

To my mind nothing is so boring, lifeless, and uninspiring as a program so rigid and hidebound that it practically requires an act of congress to change one item. We must remember that in programing we are using modeling clay, not plaster of Paris.

On the other hand, nothing is so nauseating and boring as a sloppy program revealing thoughtlessness and carelessness, if not worse. As someone was overheard wisecracking, "I don't like anything cut and dried, but if it's going to be dry, it may as well be cut."

We must have a flexible program which has been carefully preplanned, with wise use of available talent, and arranged in such a way that awkwardness and hesitant fumbling will not evoke a sense of contemptuous pity in place of the attitude of worship we had planned to foster.

A program must have enough form so that in use it won't fall apart like a handful of "squishy" tapioca pudding, and yet be adjustable enough so that there is room for the Spirit of God to have His way, not only in the long-range planning, but in the adjustment to the emergencies of the moment.

The second method is the planned song service in which the emphasis is not so much on the emotional effect of the singing as upon the continuity of theme running through the successive songs. This continuity is brought out by the leader in a few

well-chosen words, showing how the announced song is a natural outgrowth of the message of the preceding one, so that the service is an artistic whole, depicting some scriptural thought. When well done this is very effective and usually results in a much better variety of songs, including many of rich beauty and deep meaning which are quite often overlooked in the other type of song service.

Here again, however, we find some disadvantages. If the preacher is doing his own commenting, the danger is not so great (except in the case of men who cannot control their yen for preaching). But when a separate leader is involved, the few well-chosen words often become merely words to the wearying of the people and the destruction of the song service. The trend is also away from the spontaneous toward the rigidly formal, depending of course upon the adaptability of the leader. Again the effort to carry this type of service over a considerable period of time sometimes results in a strained artificiality.

The writer personally prefers the first, with special care in the choice of songs to insure a healthy variety. This is one of the weak spots in our music program. We should sing our songs often enough that they become familiar friends but vary them enough that they do not wear out their welcome.

This does not rule out the value of the second method as an occasional change or special emphasis, providing the words are kept at a minimum. Frankly, I have always had a private peeve against song leaders who adulterate the poetry of beautiful songs with the mediocre prose of their impromptu ideas. My own opinion is that if I cannot see that the artist has pictured a horse, posting a sign, "This

is a horse," will neither make the artist any better nor me any wiser—so if you take my advice, "ye'll not be after gilding the lily."

Leaving the unscrambling of the metaphors to the grammarians, we want to think briefly of the choice of songs. As a rule you will not choose a slow, meditative type of hymn in conjunction with those of a livelier and brighter vein unless you are deliberately using it as a brake upon a high emotional plane to bring it into a calmer spirit for the time of prayer. Do not, however, feel that this is necessary or even desirable in every service. For sometimes prayer rises in paeans of praise from the wings of a victorious song of testimony, to break through and precipitate God's glory upon the service in a way which might never happen if every time we rise to an emotional height we feel we must cool off and calm down before we dare approach God.

We must ever and always reiterate the fact that God is not bound by any system, whether the formality of ritualism or the formality of spontaneity. Some feel that God is not present unless the thunders roar and the lightnings flash; others are as certain that God never speaks except in the still, pregnant calm of quiet meditation. Let's face the fact that God uses both, and co-operate with Him.

As a rule the devotional worship service calls for a Christ or God-centered hymn for a first selection, i.e., a hymn in which the theme is primarily some attribute of God or His general excellence rather than our relationship to Him or the experience we enjoy in serving Him. This would be followed by a hymn on a general salvation theme, such as faith, love, heaven, etc. In my services, when only one special is scheduled, I usually plan a third hymn following the

responsive reading or the scripture reading, whichever is used that morning. In most cases this is a song of testimony or challenge.

In cases where the transition from Sunday school to morning worship service is made by the singing of a song, it would be well to use a hymn of testimony or a general hymn, putting the God-centered hymn second, in order that any attendant confusion may not detract from the worship and exaltation of God. Occasionally a chorus could be used in place of this hymn in striking the keynote of the service, such as "Spirit of the Living God" or "Fill Me Now." But nothing can equal the old, majestic hymns in their power to express our heartfelt worship of God.

If time permits, and you have an appropriate hymn, a stanza or two in closing makes an effective close to the service. Another effective close is the singing of the doxology. This is all right if in harmony with the service. Any excessively long preaching or extreme dryness of the service which leaves a wide-open opportunity for levity would, of course, rule this out. A closing hymn has been found useful in churches where the congregation persists in beating the preacher to the door. The preacher has time to make a dignified exit, pronouncing the benediction at the door. Another method for accomplishing this end is to have the congregation seated following the benediction while the preacher is taking his place at the exit. The pianist may either commence playing immediately following the benediction or when the preacher has taken his position, making that the signal for the congregation to depart. Use whatever means works best, but in no case should the preacher be compelled to run a "rat race" in order to reach the exit first.

For the evening service, shift your

emphasis. Traditionally our evangelistic services have included enthusiastic singing of gospel songs of the testimony type. To leave these out of our service is to rob our people of their rightful heritage and hinder our ministry. I do not mean that we must choose light, jazzy tunes with meaningless jingles just to work up some noisy enthusiasm. Choose songs with a message and a singable melody—songs that touch the heart and tell forth the experience of your people—and you're on your way to having a good song service. Choruses also fill an important part in the total music program of the church. Whether as a five-minute side dish or sprinkled here and there as a condiment, choruses in young people's services, evangelistic services, or prayer meetings are invaluable. A mimeographed chorus sheet can be turned out inexpensively and will be very rewarding.

If your pianist is able to play choruses without the book, do not be afraid to slip them in at unexpected moments. The testimony time should be liberally interspersed with appropriate choruses. If your pianist cannot do that, then you still have two alternatives. You or some of your people can strike up a chorus without any instrument. Maybe you will strike it wrong sometimes, but the increased spontaneity of the services will more than make up for any slight embarrassment involved. Then again, you may do as one pianist of my acquaintance did in following an outstanding pianist. She collected and compiled in sequence all the choruses she could find of those on the church chorus sheet, numbering them to correspond. In spite of the handicap, the system is working out very well.

This discussion of congregational singing would not be complete without a glance at that moot question of the speed at which the songs should

be sung. I realize that I am on controversial ground in this matter but, as I give my considered and settled convictions, you are at liberty to take them or leave them and proceed on your way according to your own beliefs.

To my mind there is a proper speed for every song, just as there is a proper speed for a 78, 45, or 33 1/3 rpm record. Any deviation from the true speed results in distortion and deterioration of tone. Of course the time signature gives us a basic idea, but the type of song and the inherent tempo of the words and music—we might call it the mood of the song—are the deciding factors.

Some feel that anything slower than a dogtrot is dead, and therefore all songs must be speeded up until the crowd is left either far behind or else weak and panting from the race. This is to yield to the pressure of the age and deny the fundamental genius of music, which is the power to create and express all the thoughts, emotions, and aspirations of the human soul. The tempo of the song must be moderate enough to give the singers a chance to enunciate the words and sing the notes. Intelligently enthusiastic singing is impossible if you are gasping for breath and coming croppers at constantly multiplied hurdles. I have figuratively thrown up my hands in despair as some song leaders have belabored the congregation for poor singing while at the same time making it impossible for them to make a genuine singing tone.

As for song leading itself, there is no one right way, although some definite system is desirable. The primary purpose of song leading, let me repeat, is to get the people to sing. So, although the average member of the congregation does not watch the leader continuously nor even most of the time, it is still good song leading to

use arm movements even when the singers have no idea what they mean. A motionless song leader almost invariably results in a dead song service. These movements may vary all the way from the wildly enthusiastic—endangering the life and limb of all on the platform—to the barely perceptible movement of the hands indicating the tempo.

Some have enjoyed a great measure of success in spite of using the same two-beat swing for all tempos, but there is really no excuse for not knowing the very few basic movements which make it possible for you to accurately lead any congregational song.

In song leading there are actually only three fundamental patterns and these, far from being bafflingly mysterious, are simple and easily mastered. They are, first, the 4/4 time pattern featuring a downbeat to approximately waist level, a swing to the left, across the chest, a swing back along the same line to the right, and then a sweeping upcurve to the starting point again. It will help in visualizing this to think of yourself with a pencil inscribing a gigantic plus sign on the air in front of you. Next comes the 3/4 time pattern, featuring a triangular figure with its apex in front of and just above the head and its base running along a line about chest-high. The beat follows the side of the triangle down to the left, across to the right, and back up to the starting point. The final pattern is the 2/4 or 6/8 measure. This may be a simple left-right waving motion of the hand if the tempo is rather rapid; or a

down swing to the left, bringing the hand back along the same line in two distinct steps, then swinging down to the right, returning to the starting point in two steps again, thus giving a distinct movement of the hand for each count in the measure. This embellishment is used where the tempo is slower. The same method of variation applied to 4/4 and 3/4 time may be used in leading songs in 9/8 and 12/8 time.

Each pattern begins with the leading hand held above the head, so that it is clearly visible to the congregation as well as the pianist—your light is not meant to be hidden behind the pulpit. In ordinary congregational singing use full arm movements. With smaller groups less extravagant movements are in order, except that they must always be crisp and well defined. A small group deserve as much care and attention as a full auditorium, and probably require more. Give them the best you have and they'll surprise you.

A little practice will make these movements natural and graceful. Any stiffness or mechanical appearance should be avoided like the plague. It will communicate itself to your crowd. You should be relaxed and confident. Know where you want to go and start with the idea of taking your crowd with you. Abandon yourself to the music, and the people will see and feel what you see and feel.

More detailed assistance together with helpful illustrations may be found in any of the many books on song directing.

SUCCESS

Some people believe that success depends entirely on luck and pluck: luck in finding somebody to pluck.—*Times of Brazil*. (Sao Paulo)

Contributed by Nelson G. Mink*

SENTENCE SERMONS

If you have the right key you can sing in any flat.

Some people never change their opinion because it's been in the family for generations.

One of the best erasers in the world is a good night's sleep.

—Selected

WHAT HAPPENS WHEN YOU'RE AWAY?

The preacher does better when you are there;

*'Tis hard to preach to an empty chair.
But your seat is not empty when you're away,*

*For Satan's imps are there that day.
They make faces at the preacher's text;*

They nudge the folks that are sitting next;

They show them how much the church is down.

And it's all because you're out of town!

—COLLEGE PARK CHURCH

Lake Charles, Louisiana, Bulletin

GOING STEADY

Steady to Sunday school

Steady to the morning services

Steady to the evangelistic services

Steady to prayer meeting

This keeps our romance with God pleasant and enjoyable. Breaking dates with God could cause us to miss the Marriage Supper of the Lamb.

—ALICE TUCKER

Elkhart First Church Bulletin

A CHRISTIAN

A father was telling his young son about the life of a Christian and describing the virtues of the same. When he had completed the discussion the father asked if there were any questions. "Yes," said the boy, "have I ever seen one?"

—Selected

"I DON'T WANT GOD'S MONEY IN MY POCKET WHEN I DIE."

He was not an outstanding church member, as such. He quietly came and went each week. It was not expected that he could give much to the cause, yet each month on payday he made a special trip to the church office with the tithe from his modest salary. One day the secretary asked him: "Why do you make this special trip each month?" To this the man replied: "As soon as I get paid I must bring my tithe to the Lord. You see, I have a bad heart and may go at any time and I don't want God's money in my pocket when I go."

—Columbus, Georgia

First Church Bulletin

THE LEVEL OF GIVING

1. The tip level—tipping the Lord as you do the waiter.
2. Entertainment level—giving like you do when going to a game.
3. Emotional level—only when emotionally stirred. This may happen once or twice a year.
4. The promise level—the ones who pledge but forget to pay.
5. The Bible level—"Tithes and offerings"—"Upon the first day of the week."

—Selected

*Pastor, Waco, Texas.

Sermon Ammunition

"THOUGHTS ON THE SECOND COMING"

1. Joe Louis lost only three of seventy-one contests. Retired in 1949. Surprised everyone in 1950 by saying, "I will return." He did so and knocked out Rocky Marciano.

2. General Douglas MacArthur, forced out of the Philippines in 1942, said, "I will return." He did so triumphantly in 1945.

3. Spain terminated her sovereignty over Cuba in 1898. Our government set

up a system to maintain order, telling the Cuban people, "I will return," meaning of course their government of self-rule. In 1902 the Cuban Republic was instituted.

4. Fidel Castro, some time ago with the odds against him, said, "I will return"—and he did.

5. Jesus said, "I will come again."

Above we have accounts of returns in the recreational, military, international, financial, and political. Most of all is the spiritual.

REV. BUD ATTICK

SERMON STARTERS

I Want to See a Revival in Our Church Because:

TEXT: . . . *for I have much people in this city* (Acts 18:10).

- I. I NEED IT IN MY OWN SOUL.
- II. I WANT OTHERS TO BE BLESSED.
- III. I WANT TO SEE THE CHURCH PREPARED FOR A GREATER TOMORROW.
- IV. I WANT OTHERS TO KNOW AND ENJOY WHAT HAS MADE US HAPPY.
- V. I WANT OUR CHILDREN AND YOUNG PEOPLE TO KNOW WHAT WE MEAN BY "REVIVAL."

—NELSON G. MINK
PASTOR, Waco, Texas

The Wonder Caused by the Revival at Pentecost

TEXT: *And they were all amazed . . .* (Acts 2:7).

- I. WONDER CAUSED BY A BREAK WITH THE REGULAR ORDER
- II. WONDER CAUSED BY SUPERNATURAL INTERVENTION AND MANIFESTATION
- III. WONDER CAUSED BY CHANGES SEEN IN PEOPLE
- IV. WONDER CAUSED BY THE THRILL AND ZEAL IN CHURCH ACTIVITY
- V. WONDER CAUSED BY THE PROMINENCE OF THE HOLY GHOST

—NELSON G. MINK
PASTOR, Waco, Texas

The Program of Old "First Church"

TEXT: . . . *and great grace was upon them all* (Acts 4:33).

- I. SIN WAS DEFINITELY DEALT WITH
- II. CONSECRATED PEOPLE DID CONSECRATED WORK.
- III. A ONENESS OF PURPOSE AND PEOPLE.
- IV. FAITHFULNESS IN DEVOTIONAL LIFE.
- V. A CONTINUATION OF THE THING THAT STARTED THEM OUT.

—NELSON G. MINK
PASTOR, Waco, Texas

Delinquent Decisions

INTRODUCTION: Biblical examples underline the importance of settling our choice while we have opportunity.

- I. SELF-DECIDING. "Almost thou persuadest me . . ." (Acts 26:28).
 - A. Agrippa thoroughly understood the call.
 - B. Agrippa considered the call.
 - C. Agrippa decided against the call.
- II. SELF-DECEIVING. "But when the young man heard that saying, he went away sorrowful: for he had great possessions" (Matthew 19:22).
 - A. He exhibited morality to the public for personal respect.
 - B. He expected self-sufficiency to ease his mind.
 - C. His illusion was from the care for the earthly.

- III. SELF-DESTRUCTION. "But the Spirit of the Lord departed from Saul . . ." "Therefore Saul took a sword, and fell upon it" (I Samuel 16:14; 31:4).
- A. It was Saul's fault that the Spirit of God left him.
 - B. He personally ended his chance to choose the right.
 - C. This ushered in eternal destruction for him.

CONCLUSION: The time passed for these to make right decisions. Each marched on, perhaps expecting to have another opportunity to choose. Scriptural accounts record that their decisions became past due and they paid the supreme price—a lost soul.

—J. E. PERRYMAN, JR.

PASTOR, Beaumont, Texas

The All-sufficient Christ

TEXT: . . . *there went virtue out of him, and healed them all* (Matthew 6:19).

- I. HIS SUFFICIENCY IN RESTORING USEFULNESS. (Note the man with withered hand in this same chapter.)
- II. HIS SUFFICIENCY IN COMBATING EVIL SPIRITS. "And they that were vexed with unclean spirits: and they were healed" (Luke 6:18).
- III. HIS SUFFICIENCY IN MAKING MEN WHOLE. What He did physically here, He desires to do spiritually.
- IV. HIS SUFFICIENCY IN SATISFYING SPIRITUAL HUNGER.
- V. HIS SUFFICIENCY IN MEETING ALL THE NEEDS OF THE SOUL.

—NELSON G. MINK

PASTOR, Waco, Texas

PREACHING PROGRAM

MORNING

Standards or Spirit

TEXT: *Ye have heard that it was said by them of old time . . . But I say unto you . . .* (Matthew 5:21-22).

- I. STANDARDS ARE "THOSE IDEAS OR THINGS WHICH HAVE BY GENERAL CONSENT BECOME THE NORMAL."
- A. We have standards of money, weights, measures, etc. We would not be without them. They are necessary. Many would get out of line without standards. Most of us prefer to do business with the man who sells, not by standards alone, but also by a right spirit.
- B. We need standards in the church world. We do have them. Think of a church without standards. Really hard to understand how it would turn out without them. Everyone going his way with his own peculiar ideas, whether they hindered others or not.

II. THE CHURCH OF THE NAZARENE HAS STANDARDS.

- A. Some accuse us of having standards that are too high. We believe that if one is a real Christian he has no difficulty in keeping our standards.
- B. The big questions are these: What is immodest dress? What are questionable places? What is worldliness? To pinpoint these down is a difficult process. It is also a dangerous thing to do. Phariseeism may creep in unawares. A bitter spirit may arise.

III. IF WE LOOK TO THE WORDS OF JESUS, WE WILL GET OUR ANSWER.

- A. He said there was a spirit to be reconciled with. From His words we gather that correct dress does not make one a Christian, that refraining from going to questionable places does not make a Christian, that ceasing from worldly habits does not save.
- B. We must find the "spirit of the thing" and do just that. Did

not Jesus say, "Of old you had to kill a man to be a murderer, but I say unto you, Be angry with him and you sin"?

- C. Someone has said, "A man is not a thief because he steals; he steals because he is a thief. A man is not a murderer because he kills; he kills because he is a murderer."

CONCLUSION: Standards are great. I am for them. They are needed. I believe in upholding them. But I am also for the "spirit of the thing." Jesus was. According to Him, to be a successful Christian, I must live a life that exceeds the life of the ritualists—those who are for standards only.

—M. C. GARRISON
Hot Springs, Arkansas

Romance in Living the Christian Life

TEXT: II Corinthians 5:14

INTRODUCTION: Emerson wrote, "All mankind loves a lover." This is true . . . in all realms of life. The individual that loves his work is sought after. The one who loves his community is pushed forward. The one in love with his country is almost idolized. The one who serves mankind because of love rather than because of a sense of duty has begun a romance that makes his work all the more enjoyable. If he continues it, his life will blossom and grow, inspiring others.

I. IN THE MATERIAL REALM

- A. Many work to keep from going hungry! "To get more than the Joneses." To make a mark in the world. "To get on top."
1. Many plod desperately along to make a living.
 2. Thought never occurs they have a life to live and enjoy.
- B. Man should so work that he is creating something for others to enjoy.

1. Someone has said that "the poet is never overpaid, the artist barely gets by, the author seldom gets his due." All in all, those doing the most good are the least paid from a material standpoint.
2. The lover never stops to consider the cost if he can benefit his loved one.
3. No matter how menial the task—love can be injected into it. Even the street sweeper can have a romance in his work. The kind remarks of the tourist—the healthful conditions brought about by a clean street, etc.

II. IN THE PHYSICAL REALM

- A. Many practice health measures because of a fear of sickness. Others because they may miss a day's work and consequent pay.
- B. Why not make a romance of that by practicing health measures in order to enjoy the wonderful, tingling sensation resulting from a body toned up and "fit as a fiddle"?
- C. Physical health, adequate strength, makes every job lighter and work a joy.

III. IN THE SPIRITUAL REALM

- A. This being the most important one, let's give it more thought. This life embraces prayer, Bible reading, faith, service, soul winning, loyalty, etc.
- B. Many pray, serve, read the Bible—because it is expected of them if they testify to being Christians.
- C. I like to do these things because of the words of our text—"the love of Christ continuously constrains me." There is romance in it for me. I'm in love.

—M. C. GARRISON
Hot Springs, Arkansas

One loving spirit sets another on fire.—AUGUSTINE.

How to Achieve Harmony

SCRIPTURE: I Peter 3:8-9

INTRODUCTION:

At chapter 2:11, Peter began a long and sincere exhortation to the believers, whom he addressed as "beloved."

He has told us that the Christian is but a sojourner here as one whose homeland is elsewhere; then he has exhorted us to submit to human ordinances, and to honor all men: the king, one's master, one's husband, and one's wife.

He now gives us the general summary (cf. the term "finally") of the duty of each to all, as he turns to further exhortations which conclude with his first amen ("so it is, and so let it be") at 4:11.

These two verses focus primarily upon the brotherhood of believers, but also apply to each of life's relationships.

The harmony of holiness is not an accident; it is an achievement through grace.

I. THE THINGS THAT MAKE FOR HARMONY

A. The one mind for all Christians is the mind of Christ.

1. This alone makes for harmony in the faith and polity of the church.
2. "There is but one way to obey our Lord's command that all Christians shall be like minded, and that is for all to get rid of the carnal mind and possess only the mind of Christ."—W. B. GODEY.

B. Its characteristics:

1. Sympathy—"Rejoicing and sorrowing together."—John Wesley.
2. Brotherly love (Greek—*Philadelphia*)—"Fond of the brethren."—Rotherham.
3. Pity—i.e., "of tender affection," showing concern for the afflicted.
4. Courtesy—and courtesy is the manners of the court—

heaven's court, where Christ is King and all are courtiers. Christian politeness. The Greek is *Philophrones* in some manuscripts, meaning "friendliness." John Wesley observes: "Courtesy is such a behavior toward equals and inferiors as shows respect mixed with love."—Notes. But some Greek manuscripts read *Tapeinophrones*—"humble-minded," i.e., having a modest opinion of oneself."

5. Blessing (verse 9)—the Greek indicates "bestowing a blessing or benediction upon any who treat you evil or revile you." (See Romans 12:17, 21.)

II. THE THINGS THAT DEFEAT HARMONY

A. Recompense in kind.

1. Returning evil for evil. Evil deeds for evils done you never enable you to "get even."
2. Railing for railing. Reviling words must never be retaliated.

B. Harmony cannot be achieved in a "tit for tat," "give as bad as they send" relationship. These are the things that sow discord among the brethren.

III. This is the vocation with blessing (verse 9).

A. Believers are "called" to this harmony of holiness.

1. One's life must be a benediction.
2. This is the heavenly vocation.

B. One who lives after this manner inherits the fruits of his actions and attitudes, the blessings of God and the eulogies of his brethren.

CONCLUSION: The achievement of harmony edifies the whole body of believers.

—ROSS E. PRICE
Pasadena, California

The Good Life

SCRIPTURE: I Peter 3:10-12

INTRODUCTION:

These verses are almost a verbatim quotation from Psalms 34:12-16 in the Greek version of the Old Testament.

Peter uses them here to enforce his exhortation to Christian harmony in the two preceding verses.

He that loves to live and resolves to make his life happy and prosperous must heed these imperatives ("Let him" . . . "let him" . . . "let him" . . . "for").

"These rules are despised by the wicked, kept with difficulty by the unsanctified . . . but the delight of God's holy people."—Godbey.

I. THE RULES (verses 10-11)

A. Rule one: Speak advisedly!

1. Let him cause the tongue to cease from evil. Refrain from insolence and slander.
2. Let him cause the lips to cease from fraud and deception.

B. Rule two: Shun evil and do good!

1. Let him decline the evil. Abstain from any action that is wicked and injurious to others. Turn away from mischief.
2. Let him incline toward the good. Do that which is physically and morally good.

C. Rule three: Seek peace!

1. Be zealous for peace. Peaceful relations with all men.
2. Pursue it as a wild beast does its prey. Strenuously endeavor to secure peace, though it seems to flee away in this world of trouble.

II. THE REASON (verse 12): *For . . . but*

A. The Lord regards the righteous favorably.

1. His eyes express His anger.
2. The prospect is bad for evil-doers.

B. The Lord is not unaware of moral issues among mortal men.

1. He is not indifferent.

2. "Thou, Lord, seest me."

CONCLUSION:

Speak, practice, desire the good—and the good life will be yours as surely as God is righteous.

Character makes a difference.

—ROSS E. PRICE

Pasadena, California

EVENING

Choices That Made Destiny

1. Orpah—Moved Upon but Unmoved

SCRIPTURE: Ruth 1:14-15

INTRODUCTION: We know but little of the native country of Orpah, the land of Moab. Apparently it was a fertile section to the east of the Jordan, and for years in tugs of war the boundaries would alternate north and south as went the victory of battle. Moab, the father of this people, was the son of Lot's eldest daughter.

Near the close of the forty-year wanderings, Moses was led by God to Mount Nebo in Moab to view the land of Canaan. From the sublime heights of this mountain he saw the verdant valley of the Jordan, the misty mirage of ancient Jerusalem silhouetted against the horizon, and viewed the "Land of Promise" with a longing to go over and assist the people in possessing it. But here he died and was buried by the angels of Jehovah.

Choices sometimes seem to be insignificant, of little value. We live much of our time in the light of the present. Tomorrow is a closed book; hence a survey of what might result is pushed aside.

Orpah made a decision and that one decision made destiny. She is heard of no more. Let us analyze the situation and if possible ascertain the factors which bring her to our attention.

I. ORPAH, HER CHANCE

A. At the time of the story, the country of Moab was on friendly terms with the children of Israel.

1. This was during the time of the judges, and as yet Israel had not turned away from Jehovah to idols.

2. The news of God's marvelous dealings had swept the country, and surely the folk of Moab were made to fear because of this God.

B. Her marriage into a family from Bethlehem.

1. Notice the names of the husband and wife.

2. Elimelech—"My God is King"; and Naomi—"Pleasant."

II. ORPAH, HER CHOICE

A. The zero hour arrived. Sorrow, and now preparation.

B. Moved upon but unmoved.

1. She returns to her gods. Worshipers of fire, or that which resembled fire; the sun, moon, etc.

2. Notice how tradition binds, and how association ties one to the lesser of values.

C. The choice—what augmented it? We can only venture, but let us look. It could have been:

1. Just a refusal to make a change. Stubbornness with the asserting ego.

2. A new love affair among the followers of the gods of the Moabites.

3. Fear of what might come to pass in the new country.

4. It might be that the hurt of misfortune which had come to the family caused her to steel herself against anything with which Jehovah was connected.

5. Inability to understand the worship of the invisible.

III. ORPAH, HER CATACLYSMIC PLUNGE

A. Into oblivion. Heard of no more.

B. Her golden moment was suddenly blacked out and her hope of salvation gone.

CONCLUSION: Choose you must! Choose you will! Then, friend, be sure you make the right choice. Choose God and His way; it is the best way because it is the right way.

—L. A. OGDEN

PASTOR, *Tulsa, Oklahoma*

Choices That Made Destiny

2. Thomas, the Man Who Doubted but Dared!

SCRIPTURE: John 14:5

INTRODUCTION: Choices make character.

All that is involved neither the person making the choice nor the onlooker is conscious of. That which enters into decision likewise is not always known. Man's judgment is based on circumstantial evidence.

Integrity is what counts: uprightness, sincerity, wholeness. This can be recognized, and even though it may appear to be somewhat off center, yet the heart may be nearer right than the heart of the critic.

Thomas is one of the "back numbers" in the list of Jesus' disciples. When he is spoken of, it is generally as "doubting Thomas" and then in a censorious manner. Little is known about him; the Synoptics list him as one of the apostles, and it is the Gospel of John which brings him into any light. He was a twin and here again the problem deepens. Some say he was the twin of Judas, not Iscariot; and others that his twin was a sister by the name of Lydia, renowned as the seller of purple whose heart the Spirit opened and who offered her home to Paul as a meeting place. However, this is not important; for while a man's heritage may bless or blight, yet what he does is more important than where he came from.

There are courage and faith for many a soul in the consideration of the choice Thomas made. We desire to see what we can locate from the study of his relationship with the Master.

I. A FELLOW DISCIPLE.

- A. Associated with the group who listened attentively to the marvelous words of Jesus the Nazarene.

1. I can imagine he was thrilled to the depths as Jesus uttered the Sermon on the Mount. He must have been intrigued, for as our evidence will show, he had a questioning mind.
2. Following a night of prayer, Jesus chose him as one of the disciples.

- B. Some might suggest that he was only a "moral support" and that at times more of a liability than an asset.

1. There is strength in numbers and a crowd begets a crowd.
2. Who does the choosing? Who among us has discernment sufficient to evaluate the depth of a person's spiritual ebb and flow, just by the surface movings?

- C. He was an ardent admirer of the Lord, insomuch that he recommended to the group that they return to Judea and die with Christ at the time of Lazarus' death (John 11:16). This may have been done with fear and trembling, but we must give him credit for the suggestion.

II. A FALTERING FAITH.

- A. He lived close to the present and could not grasp the "intangible" path to reality (John 14:5).

1. As long as Christ was present in the flesh, fine—"But if He leaves, then how are we to have assurance?"
2. There are those today who wish they could have lived then, thinking it would have been easier.

- B. He despaired when he could not see and feel (John 20:19-25).

1. He was not with the group that first Sunday following the Resurrection.
 - a. Absence possibly by accident.

- b. Perhaps by characteristic default—this too is prevalent.

2. He was pessimistic—"Nothing has happened to entice me yet; this is a hard day and place."

3. Seekers who want to know are not to be criticized. Some instructors are at fault; some criticism has been blinding.

III. HE FINALLY DARED.

- A. Because he viewed the risen Lord.

1. God answers prayer today.
2. If you are inclined to be skeptical, stick around a little while; you will see and feel aplenty.

- B. His decision—"My Lord and my God."

- C. His daring.

1. Took him to Pentecost (Acts 1:13).
2. History tells us that he became a flaming herald of the good news, preaching in Persia and India.
3. He was martyred for his faith and today he is honored by the Latin church on December 21; by the Greek church on October 6; and by the Indians on July 1.

CONCLUSION: Who here tonight will turn to reality? We want you to know; you should know; and thank God, you may know.

—L. A. OGDEN

PASTOR, Tulsa, Oklahoma

Active Faith

SCRIPTURE: Hebrews 11:23-29

INTRODUCTION: Faith is necessary to receiving the provisions of divine grace. Faith is the antenna through which we receive from the heavenly world. But faith must not be merely passive—it must be active; it must take the initiative in a sinful world

in accomplishing "that good, and acceptable, and perfect, will of God."

- I. IT PROVIDES A CHRISTIAN HERITAGE.
 - A. Moses was hidden three months by his parents.
 - B. They were unafraid of the king's commandment in discerning God's will (v. 23).

- II. IT LEADS TO POSITIVE LIFE CHOICES.
 - A. Moses refused to be called the son of Pharaoh's daughter.
 - B. He chose to suffer affliction with the people of God (vv. 24-25).

- III. IT ESTEEMS CHRIST AS SUPREME.
 - A. Moses esteemed the reproach of Christ as the greatest riches of his day. This is the pattern for every life.
 - B. He regarded the reward rather than temporary trial and affliction (v. 26).
 - C. He forsook Egypt to do the will of Him whom he esteemed as supreme.
 - D. He endured, as seeing Him who is invisible (v. 27).

- IV. IT COMPLETES THE CIRCLE OF CHRISTIAN LIFE.
 - A. Moses kept the Passover.
 - B. He kept the sprinkling of blood as commanded of God.
 - C. He led the people through the Red Sea as by dry land, all by the power of active faith in obedience to the will of God.

CONCLUSION: We can fight the good fight, finish our course, and keep the faith only as we maintain an active faith. We can give to every man the gospel in the measure that we have received it only as we complete the circle by giving to the next generation the true Christian faith, maintained as such by keeping it alive in doing exploits and believing God.

—RUPERT CRAVENS

Lawrenceburg, Tennessee

A living faith needs no special methods.—HARNACK.

Home Missionary Responsibilities

SCRIPTURE: Acts 1:1-8

TEXT: "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

- I. WE HAVE A RESPONSIBILITY TO OUR PIONEER PREDECESSORS.

- A. To preserve their aggressiveness. Early Church leaders not content to merely hold their own, or we would not have 300,000 members today. Home missions will help us to preserve their spirit of aggressiveness.
- B. To preserve their enthusiasm. Not of the devil, but a mighty force ordained of God to increase our courage and faith. Let us use our enthusiasms to win the lost in other communities.

- II. WE HAVE A RESPONSIBILITY TO OURSELVES.

- A. To keep us spiritual. Many cooled off because satisfied with being Christian statues. We pray for God's Spirit to move upon us, and then if He comes, and we do not use that Spirit to win the lost, God is displeased and He may withhold future visitations. Home missions will assist.
- B. To maintain the spirit of sacrifice. To do our best we need constantly to have a goal before us that will challenge us to do more than just what is easy. The very nature of Christianity is sacrifice. Home missions provides a challenge to keep alive the spirit of sacrifice.
- C. To keep alive the passion for the lost. A Christian who fails to be persistent in winning souls will get careless, and interest will lag, and soon he will be content to go through the routine of the spiritual life without ever trying to win a soul. Home missions provides the opportunity and the vision.

- III. WE HAVE A RESPONSIBILITY TO GOD.

- A. For He sought us. The least we can do is to try to win others. There are souls that need to be rescued

in nearby communities that will never be found unless we find them.

- B. For He made the atoning sacrifice. Gratitude should incite us on to get the gospel of full salvation to every community.
 - C. For the Kingdom's progress is dependent on us. Every church we organize means more help to advance the Kingdom.
- IV. WE HAVE A RESPONSIBILITY TO OTHERS.
- A. To give them the message of Christ. We may say that all around have heard. They might have with ears, but the truth has not reached their hearts. A church in their community with holiness preaching and holiness living will help better to reach their hearts.
 - B. To save them from a life of sin and eternal destruction. During the time taken to count to ten, about eleven persons have gone out into eternity. Can we sit idly by without doing anything to rescue them? We have a responsibility.

CONCLUSION:

A minister tells about talking to an undertaker in a county of 10,000 population and found that an average of 100 persons die each year, or 1,000 in 10 years. The question struck him, "How many of these souls could the Church of the Nazarene have influenced for God and saved from hell had we been in there with our church door open?" As he thought of the crimes that had been committed in that locality, the question came, how many hundreds might have been averted had the Church of the Nazarene been there?

We have a responsibility!

—HOWARD S. SYLVIA, *Pastor*
Toledo, Ohio

The Christian is proof against the world without so long as he is clean from the world within.

—J. B. CHAPMAN

Isaac's Four Wells

SCRIPTURE: Genesis 26:20-33

- I. Esek—"Contention." Natural clash of personalities.
- II. Sitnah—"Hatred." Result of contention without grace of God.
- III. Rehoboth—"Room." Compromise of the peacemaker. Result of grace.
- IV. Shebah—"Oath" or "Reconciliation." Result of effort of the peacemaker.

—VERNON WILCOX
Pastor, Portland, Oregon

David, the Modern Psychologist

SCRIPTURE: Psalms 37:1-11

- I. "Fret not thyself." Don't worry.
- II. "Be not envious." Don't harbor resentment.
- III. "Trust . . . and do good." Get your mind off self, on God and others.
- IV. "Delight thyself . . . in the Lord." Have an integrated personality.
- V. "Commit thy way." Do your best—leave the rest with God.

—VERNON WILCOX
Pastor, Portland, Oregon

What Isaiah Saw

SCRIPTURE: Isaiah 6

- I. He saw the Lord:
 - A. High.
 - B. Holy.
 - C. Glorious.
 - D. Powerful.
- II. He saw himself:
 - A. As undone.
 - B. As unclean.
- III. He saw a needy world:
 - A. Also as unclean.
 - B. When cleansed himself, he offered to go.
 - C. Though the mission was unattractive, he went anyway.

—VERNON L. WILCOX
Portland, Oregon

Book of the Month Selection, July, 1959

SORRY! SORRY! SORRY!

Though I have read many, many books in a search for a worthy choice for this month—not one has come. This is the first time since I have been Book Editor that we have had to pass by a month without a Book Club selection.

I feel sincerely that each monthly choice must merit its place in our Nazarene Ministers' Book Club. So I prefer to pass this month rather than put in a book that does not seem to merit a place. I hope you will agree with this decision.

You will not object if I include an unsolicited word from one member of the club: "*Beyond Conformity* (the February selection) surely gives us plenty of taffy to chew on. Brother Mavis does a commendable job. Appreciate your selecting it for the Book Club."—REV. CHARLES McMINN, Pastor, Henderson, Texas.

EVANGELICAL COMMENTARY. THE ACTS OF THE APOSTLES

Charles W. Carter, Ralph Earle (Zondervan, \$6.95)

The *Evangelical Commentary* is being prepared by an editorial board of writers who are loyal to the Wesleyan and holiness position. The Commentary will be an immeasurable asset to teachers and preachers of the Wesleyan persuasion.

This volume, *The Acts of the Apostles*, is the second one to be released and will be found helpful, inspiring, scholarly, and thorough. Nearly four hundred pages gives adequate treatment to this entire book of the New Testament.

Dr. W. A. Carter of Marion College, Marion, Indiana, and Dr. Ralph Earle of Nazarene Theological Seminary, Kansas City, Missouri, collaborated in the preparation of this splendid commentary. Dr. Carter provided the expositions; Dr. Ralph Earle provided the textual exegesis. The research on this is utterly up-to-date; the text is treated sufficiently carefully without becoming wearisome with unnecessary detail. Each chapter is given a very splendid outline. All in all, this will be a commentary on the Acts of the Apostles, indispensable on the library shelf of every minister, Sunday school teacher, and thoughtful layman of holiness persuasion.

THE OPEN FOUNTAIN

Joseph Gray (Beacon Hill, \$1.00)

Six sermons, all from Old Testament texts. These sermons are prepared in a format that make them exceptionally readable. There is a very splendid outline of each sermon maintained with subheads, which lets the reader follow the pattern of thought easily and logically. This gives it lay appeal. This also makes these sermons more than usually helpful to pastors, for each one opens up very readily to sermonic use.

The author has done a good job in choosing titles for his sermons—note the topics listed. He has shown a yen for interesting material. There is a strong element of human interest throughout that will make these appealing to lay readers. The illustrative material is pointed and well placed.

CHRIST AND MODERN WOMEN

R. Guy Briggs (Eerdmans, \$2.50)

In twenty-one stimulating chapters the author presents the major conflicts faced by modern Christian women. Each chapter is based upon an encounter which Jesus had with women as recorded in the Bible.

This is both an intriguing and penetrating study of women's plight and place in modern society. The author is perhaps too strongly addicted to self-pity but on the whole presents a very fair and helpful case, and has given us a book that will be appreciated by women everywhere.

JUST CALL ME PASTOR

Robert E. Segerhammar (Augustana, \$2.00)

This would certainly be classified as nostalgic. Here a pastor reaches back into memory and reminisces relative to the various lights and shadows of his pastoral ministry. This is relaxing reading and the publishers would be the first to admit it was not intended as a research item. There are times however when every pastor should sit back, relax, and giggle at himself. That might be better than tranquilizing pills. Some pastors' wives could do the husbands a favor by presenting this to them as a Father's Day, birthday, or anniversary gift and relieve the tension of the vivid realism of everyday life in the pastorate.

A SPIRITUAL CLINIC

J. Oswald Sanders (Moody Press, \$2.75)

This is really a comprehensive handbook on the Christian life. Christian experience and Christian service are treated with sanity and spiritual wisdom. Strongly based on the Word of God, the author believes that help for the strains of modern life should not come from tranquilizers or stimulants, but from spiritual principles. For us, the book loses its merit in the chapter on "God's Part and Ours in Sanctification." This doctrinal position unfortunately leaves the book less than acceptable.

RURAL CHURCH IN TRANSITION

Carl A. Clark (Broadman Press, cloth \$2.25; paper \$1.50)

This book probes the problems and prospects of churches in rural communities. It would be excellent reading for every rural church pastor, from the standpoint of a better understanding of the trends in rural communities, of program, and also of his basic attitudes towards rural pastorates. Every illustration is of Baptist churches and the book is definitely denominational in its beaming. It has some very worthwhile material in it for any rural pastor. (Alpin P. Bowes).

WHERE TWO CREEDS MEET

(A Biblical Evaluation of Calvinism and Arminianism)

O. Glenn McKinley (Beacon Hill, \$1.50)

This book makes a very distinct contribution to all of us who classify ourselves as Arminian or Wesleyan. It gives a brief historical background to both Calvinism and Arminianism and will acquaint our people with the term and the meaning of Arminianism. There are pointed out the distinctive tenets of each of these creeds and they are placed side by side, that one may better evaluate them. Saturating his entire discussion with scripture, the author points out the three places where these two creeds must face each other frankly: (a) justification by faith, (b) the security of the believer, and (c) Bible holiness, or entire sanctification.

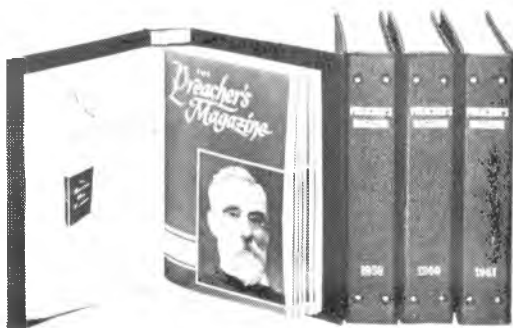
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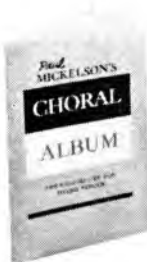


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