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Editorial

He Lost Him

One day I visited my doctor. Over the years he and I had become good friends, so it was easy for us to talk freely with each other. I found him quite upset and nervous. He looked haggard and worn, as if he had been without sleep the preceding night. Instead of being composed as he was usually, he was pacing the floor as he talked with me. I had a feeling that his mind was not concentrated on what we were then saying. Presently he said, as if thinking aloud, "I lost him."

Upon inquiry he told me of his battle through the night to save the life of a patient. This patient was in serious condition when he was brought to the hospital, but the doctor said, "I thought I could save him." He had done everything that he thought he could do; had spent most of the night beside the patient's bed, and the other portion of the night at the hospital ready to respond to the call of the patient if he were needed. But near to the time of sunrise the patient died. As he completed this story he added with deep distress of heart, "I thought I could save him, but I lost him."

He had spent some time going back over the case, had even made inquiry of some of his associates, in an effort to realize what he might have done, in addition to what had already been done, to save the life of that patient.

That visit to the doctor's office did something more for me than to obtain physical help. It challenged the depths of my soul, and I have found myself going back to it again and

again as I have been called upon to deal with the spiritual needs of people. At times I have had to say, as the doctor did, "I lost him"; but I think I have said it with a feeling of regret at least as deep as the doctor had for losing his patient. Many times it has helped me to exercise more patience and long-suffering and I have saved some.

II

We are physicians of souls. If sincere physicians of the body will exercise such concern and carry such burdens for their patients and manifest such regret when they are lost, as did my friend, how much more should the physicians of the soul do the same!

It is true that we do not place our losses in the caskets. We do not attend their funerals, nor see them placed in the grave. But it is likewise true that their loss is even more tragic because it is not physical and visible—our loss here may be an eternal loss.

We are in a great Crusade for Souls. We are making successful efforts in many places in reaching new people and in winning them to Christ and the church. We should increase in our efforts and pray earnestly for increasing successes in winning souls.

But what about our losses—those people who once were among our fellowship but have drifted away, or perhaps because of some unfortunate situations within the church have become hurt and no longer attend? What about our young people, the children we lose from our Sunday schools, the members of our own church families who no longer show

an interest in the church? This is our primary responsibility.

Would our losses in this respect be as large as they are if we had more of the spirit manifested by my friend the doctor? If we had been willing to spend much time and effort with them, if we had sincerely done all we could do, if we had wept over them in intercession before God and had earnestly manifested a deep love for them in our efforts to bring them back—would we have lost them? If we were as much upset about their loss as my doctor friend was about the death of his patient, would we not have fewer such losses?

What kind of physician of souls are we?

III

This week I read where Mr. J. Edgar Hoover, FBI director of the U.S. Government, said that all signs point to a rapid rise in juvenile delinquency in the United States for several years to come.

That statement reminded me of incidents where I with other pastors have had to deal with juvenile problems within the circle of our church constituency, yea, at times within the families of our church membership. Not a few pastors have had to endeavor to console parents of juveniles who have gotten in trouble, have had to make their appeals to the judges or to be forced with a burdened heart to stand by while a youth had been sentenced for his or her delinquency.

The statement by Mr. Hoover should challenge every pastor. Here is emphasized a great field of responsibility which is often overlooked until we are faced with the actual problem of delinquency. In this sense we must be physicians which prevent trouble or sickness; we must take a genuine interest in the welfare of the children and youth within our church constituency; as

they pass through these perilous years, we must keep them from getting into trouble. Above all, we must win them to Christ and the church.

Do we dare ask of ourselves, "Am I as a physician of souls, as a spiritual leader to whom has been entrusted the care of the souls of the people of my constituency, doing what I should to save them, to keep them from becoming involved in the evils of the day as well as in crime?"

If we are true physicians of souls we might find ourselves in the position where we would be against fewer things and for more positive and remedial endeavors to save our youth—yea, to keep from losing people of any age.

A closer relation with the Great Physician of souls, Christ, our Saviour, will enable us to have more of His compassion for the people, will keep us from losing so many from our church and Sunday school.

Some years ago I was deeply and permanently impressed with a statement Gypsy Smith made. He held high his Bible before the large congregation and said: "This is 'the sword of the Spirit.' I used to think that it was given me to use it as I wished. I cut and slashed with it and by so doing injured and harmed people. But I have learned that it is not the Spirit's Sword under my control. If it is to be used with success, my life must be under the control of the Spirit. With my life, my hand, yielded to Him the Holy Spirit has used effectively His own Sword. He has cut more deeply and delicately than I could ever have done and, while for the time it has hurt, it has not injured, and there has been unbelievable success attending His use of His own Sword."

The Preaching of C. E. Cornell

By James McGraw

SHOOTING into the tops of the trees is never wise, nor is it effective. You might knock off a few dead leaves by accident. The gospel gun must be loaded to kill!"

So wrote Clarence E. Cornell in his book *Casting the Net*, which contains some of his pungent ideas on evangelism. Of the many things which can be said of the preaching of Cornell, it must be said first of all that he preached for results, he planned to see results, and he had results.

C. E. Cornell has repeatedly been characterized as the greatest pastor the Church of the Nazarene has ever had. The board of general superintendents at the time of his death paid him that tribute, and men like H. B. MacCroy, Henry B. Wallin, Lewis T. Corlett, C. W. Ruth, and Hugh C. Benner have spoken and written statements containing the same opinion.

Spirituality and devotion were perhaps the most important factors in the success of Cornell's ministry. He was indeed a Spirit-filled man, living and preaching and witnessing to the cleansing, purging, sanctifying touch of the Holy Ghost in his heart.

A native of Pennsylvania, Cornell was converted at the age of eighteen in the Methodist Episcopal church. The important date in his life was the night of January 19, 1893, when the Holy Spirit touched and flooded his soul in sanctifying power in the Scoville Avenue Methodist Church of Cleveland, Ohio. A year later he was called as a lay evangelist at the

age of thirty-six, and spent ten years of his life in this work. He received a call to the pastorate of the First Church of the Nazarene in Chicago in 1906 and, during the five years of his labor there, the outstanding and remarkable result was that there was a continuous spirit of revival under his pastoral ministry.

He then went to First Church of the Nazarene in Los Angeles, to succeed Dr. P. F. Bresee, and for seven years he led that church in marked success in the task of soul winning. He later served as pastor of Pasadena First Church and, after his health began to fail, a smaller church in Ontario, California. During his last three years of life, too weak to be in the active ministry and yet still ablaze with his passion for souls, he continued writing, praying, and advising for the advancement of the church. He was "promoted" to the Eternal City at the age of sixty-six.

The late Dr. Orval J. Nease once observed that Brother Cornell's opportunities for formal education were limited, and he fitted himself for service "in the college of hard knocks." Yet Cornell was a trained man. He trained himself, as Nease expressed it, "by the very dint of strong determination to be at his best, and by the urge of the needy world for whose salvation he yearned." He was one of the best-read men of his generation, and became one of the most-read writers in his denomination. His book *Casting the Net* sold more than fifty thousand copies.

C. E. Cornell preached for the salvation of souls. His prayer life had

much to do with his unusual success in soul winning. He once said: "To be a man of prayer is infinitely greater than to be a man of oratory, polished rhetoric, a popular lecturer or a sensational pulpiteer. The prayer habit is a sure cure for ministerial skepticism and barrenness. It anchors the preacher, enriches the soul, makes him mellow, humble, kindhearted, and gives him access to God and man."

An important factor in his sermon preparation, besides that of prayer, was his study of the Bible and good books. He lived in the Scriptures. He urged others in the ministry to persistently and systematically take time to read, study, and meditate. He once declared you could judge a man by the books he read. He used the Bible as his chief textbook, and looked upon other books as being valuable only insofar as they were able to throw light upon it.

Cornell recognized the importance of *unction* in preaching. He made it his goal that his sermons should always be delivered with unction, and they were. He described this essential quality which he coveted for his preaching as "the supernatural winging words on steeds of lightning into the consciences of men. It is God in the man, making the heart fervent, hot, so that the words burn." In his words we have here the words which might well be used to describe his own preaching, as those who heard him will remember it.

C. E. Cornell was like Dwight Moody, not only because both began their ministry as lay evangelists, but because Cornell, like Moody, was a tremendous exhorter, and knew how to give invitations and "draw the net." He once said that he would rather preach a short message and give a long altar call than to preach a long sermon and not have time

enough for his altar call. He wrote some basic rules for giving invitations in his *Casting the Net*, which we quote:

- "1. Never show discouragement.
- "2. It should never be made in a hurry.
- "3. Make definite propositions.
- "4. Show people that you are their friend.
- "5. Make your audience believe in you.
- "6. Never show impatience, never pout, never scold."

John Holstead, doing research for a class in Nazarene Theological Seminary, examined sixty-one sermon outlines submitted to the *Preacher's Magazine* by Dr. Cornell, and drew some interesting conclusions. Of the sixty-one, fifty were taken from New Testament texts and only eleven from the Old Testament. An overwhelming majority of these sermons dealt either completely or in part with the doctrine of holiness. There is no doubt that the content of Cornell's sermons majored in this great theme. A few have more or less, but most of his sermon outlines have from four to six major divisions, with from two to ten subdivisions under each. He was definitely a Biblical preacher. His treatment of texts was more often textual or expository than any other method. Many of his illustrations were taken from the Scriptures.

An example of his sermon style might be interesting to the reader. We quote one which he published on the prodigal son, taking his scripture from Luke 15:11-24. His topic is "A Story in Three Chapters," and his divisions are as follows:

- I. Man's Folly
 - A. Departs from God
 - B. Goes far away

- C. Wastes his talents
- D. Serves Satan
- E. Starves his soul

II. Man's Wisdom

- A. Reflects
- B. Resolves
- C. Repents
- D. Returns
- E. Confesses

III. God's Mercy

- A. Receives
- B. Forgives
- C. Cleanses
- D. Adopts
- E. Feasts

At the end of many of Cornell's outlines will be seen words like, "Plan to make an altar call," and, "Why not enjoy it now?" It is easy to see how preaching on such great themes would lead to evangelistic emphasis.

C. E. Cornell once asked the question, "Why preach without seeing results?" In this question, with its obvious answer, lies the genius of his ministry. In twenty years as a pastor, he saw a continuous spirit of revival in his churches without a break in the regular services. In his opinion—and who can say he was wrong?—such can be the normal and natural outcome in the ministry of any man who is willing to pay the price for it. That price he cheerfully paid. He was a man of great prayer, and a giant in faith. He kept the fires of evangelism burning constantly in his soul, and he kept the goal of his ministry on that plane. He shortened his life with unlimited giving of his boundless physical, spiritual, and mental energies.

Put it down as a principle that we are never in earnest about prayer for God to do something for us unless and until we are ready and willing to do that thing for ourselves to the measure of our power.

—J. B. CHAPMAN

Dr. H. Orton Wiley, while editor of the *Herald of Holiness*, described the evangelistic preaching of C. E. Cornell in the night service of the district assembly in Los Angeles. He said: "On the last Sunday night, the evangelist preached with his usual fervor, and when the altar call was made, scores of people came from the main floor, the choir, and the galleries. The evangelist was so exhausted that he was almost overcome, and kind friends would fan him until he could regain his strength temporarily and then he would continue the altar call."

Thousands responded to the passionate appeals of this God-anointed preacher. Among the best known were a young couple who were sanctified in Los Angeles First Church, and have since taken their places in the front lines of battle. He is at the present time the chairman of the Board of Trustees of Nazarene Theological Seminary and the district superintendent of the Kansas City District. They are Dr. and Mrs. Jarrette Aycock.

Clarence E. Cornell's own words leave behind him the incentive for us to keep the same blazing passion upon our souls that sent him out after results, and with it the hope that we, too, can see a continuous revival in our ministry. He spoke the truth when he said:

"Those who will search for it upon their knees, who will fearlessly thrust home the truth, and who plan and pray for immediate results will enjoy this peculiar, inestimable characteristic so essential to the effectiveness of the Christian ministry."

Evangelistic Preaching

By Dr. Roy F. Smee*

EVANGELISM has been the throbbing pulse of every major advance in the Church of Jesus Christ. It has been the heart of the holiness movement which gave birth to the Church of the Nazarene. If we are to continue to grow it will be because the spirit of evangelism still predominates over every other emphasis.

We speak of the pastoral type, inspirational type, and various other types of sermons. But every sermon should have in it the element of evangelism. In fact, I find it hard to see how any gospel message can fail to have in it some principle of evangelism. Suppose one is preaching primarily for the edification of the saints. Can you imagine how the message could lift the saints to new concepts of the Christian life, bring them to sense the satisfaction of fellowship with God, or to anticipate the glory of His smile upon them now and in that day when we stand in His presence, and not at the same time cause any sinner or unsanctified person who may be present to want to experience this grace? I believe that all of our preaching should be shot through with the spirit of evangelism.

But there is the evangelistic sermon properly so called in which the primary objective is to result in the salvation of sinners and the sanctification of believers. These sermons are usually thought of as being preached on Sunday night, but in some churches the order should be reversed because there are more who

need these messages in the Sunday morning service than at night.

In preparing these evangelistic messages the ones to whom the message is to appeal should be constantly kept in mind. The pastor or evangelist who has kept close to his congregation will be more effective than the one who prepares his messages in the abstract.

While serving as district superintendent I had a pastor on the district who was very unlearned so far as formal education is concerned, though he always succeeded in any pastorate he served. He was so short in his scholastic training that he never capitalized the personal pronoun "I." He spelled by the phonetic system. One day he came to me and said, "Brother Smee, I am so dumb I ought not to try to preach." I said to him, "Brother Wilbanks, you know two things without which no preacher can succeed. You know God and you know men." There is a lot in between that is worth while, but if we know God we will have a passion to bring others to know Him also. If we know men we will find ways to bring to men a sense of their need of God.

It is true that God gives us messages, but usually those messages come to us when we have a keen sense of the need of those to whom we preach. If Jesus felt it necessary to move among men, how much more do we need to make personal contact until we sense their longings, frustrations, and bewilderment! It was when Jesus "saw the multitudes" that

He looked with compassion upon them. When we "see Jerusalem" we will also weep as He did. A true sympathy for a lonely, broken-hearted world will take a lot of the acid and harsh, cutting slashings out of our "great" (?) evangelistic sermons. A true sympathy for the heart need of those to whom we preach is essential in preparing the message and its appeal will show through like the warmth of the sun from the introduction to the final "amen."

The content of your sermon should be logical and scriptural. Paul "reasoned of righteousness, temperance, and judgment to come." He did not rant about these things. Remember that God is a reasonable God and His gospel is reasonable. His truth may go beyond our ability to reason, but never will it contradict reason. You may stir a man's emotions without appealing to his mind, but it is much better to stir his emotions through his mind. In order to do this your evangelistic message must come as the fruit of careful and thoughtful preparation.

God's Word will not return unto Him void. The most effective preaching must be based on scripture and penetrated with Bible references. The most effective illustrations come from the Word of God. And don't be afraid to illustrate every principal thought. Many times the most homely illustrations are most lasting. It has been said of Spurgeon that he drew his illustrations so much from everyday life that when the housewife kneaded her dough for the bread she was baking she was reminded of something Spurgeon had said in his sermon on Sunday. When the policeman walked his beat, when the plowman urged his oxen, when the milkmaid milked her cows, some potent truth from the great soul winner preached itself.

If we are to win men we must appeal to them from the plane on which they live. Did you ever notice how quickly your congregation comes to life when you forget the essay you are reciting or reading and begin to tell a story taken from life? It is the truth thus illuminated that will stick.

Big and unfamiliar words have no place in a sermon that you want to reach the hearts of your congregation. It is good to increase one's vocabulary but to use multisyllabic words in speaking to the average congregation, though it may demonstrate what a learned man you are, will not bring men to appreciate the gospel you preach. In all of Christ's preaching He used the simplest of language. No wonder the children loved Him!

The evangelistic sermon should be short. Dr. C. E. Cornell, one of the greatest pastor-evangelists I ever knew, seldom preached over twenty minutes. His strength in the art of exhortation, however, I have seldom seen equaled. He was proficient in drawing the net.

Too often we come to our services hoping to catch fish and find that we have no net. We have forgotten to prepare to catch the fish. We have just attracted them to us. Thought and preparation are necessary to properly draw the net. Large crowds and the applause of the people will not take the place of fruit at our altars. We must plan to have seekers.

I am reminded of another experience which I had while serving as district superintendent. It was a Sunday morning service. I had just dropped in unannounced. I used to like to do that just to see how pastors conducted services when no one special was there. This morning the pastor was befuddled. I doubt that he had once thought of the order of the service in his preparation, if indeed he had made any preparation.

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After leafing rapidly through the songbook he announced a hymn. During the singing of the last stanza he again searched for a suitable number. Not being able to find one, he nervously asked for a selection from anyone in the small audience. No one had a selection. While he continued his nervous search for a song he turned to me and said, "We don't have anything cut and dried around here." I said, "I don't like to have it dried, but I do like to have it cut." It is no wonder the man was soon out of the ministry.

In all of one's preparation there is nothing more important than the preparation of his own heart. Only as he senses and feels the worth of immortal souls will he be able to cause those who hear him to sense the need of their own salvation. Only as the preacher feels the tragedy of a soul being lost will he be able to convince the unsaved that without Christ they are forever lost. Paul pointed to this in his reference to his earlier ministry to the Thessalonians when he said, "Being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls . . . ye remember, brethren, our labour and travail" (I Thess. 2:8, 9). Without this deep concern in our hearts, moving us in our studies and places of prayer, we cannot feel it or demonstrate it when we come to our pulpits.

So far we have given attention to the preparation phase of evangelistic preaching. The more attention given to the preparation, the less will need to be said about the preaching. The giving of the message will largely take care of itself if proper preparation is made. But we should mention here briefly the preaching service. I hope I will not be misunderstood when I say that nothing in an evan-

gelistic service should overshadow the evangelist and his message. That pastor who cannot subordinate himself to the importance of his evangelist for the period of his revival should never engage an evangelist. The pastor by his attitude toward the man or woman he has secured to help in the revival will mold the attitude of his people for or against messages he may bring. Anything—singing, announcements, or any other part of the service—that detracts from the man of God or his message should be avoided.

Every effort should be made to create a wholesome atmosphere for the bringing of the message. Whether the occasion be a revival meeting or an evening evangelistic service, when the pastor is to preach, the preacher should be master of the service. If this be the case, he can come directly to his message with a poised grip on his congregation. And only as he senses the grip of God on his own soul will the evangelist be able to grip the minds and consciences of his hearers.

It is important to "get your congregation with you." You will not be able to win men to Christ until in a very real sense you have won them to yourself. Many of the best evangelists use a lighter touch to begin their messages. It is said that it is a short step emotionally from a laugh to a cry. When once you have the attention of your audience, their appreciation and sympathy, you will be in a position to put on them the claims of the gospel and bring them to a decision.

If your preparation has been what it should be, you will have a message. Deliver your soul. Stop when you have delivered it, whether it be ten minutes or an hour. How many times have I wished the preacher had

(Continued on page 11)

Evangelism in Pastoral Calling

By Roy F. Smeo

IN PAUL'S second letter to Timothy he instructs him to "do the work of an evangelist." I have been thinking about that expression "work of the evangelist." Evangelism is work. There is much that is passed off as evangelism that is not really evangelism. True evangelism is not easy. I once heard a friend of mine who spent a number of years in the pastorate say, "I never spend much time preparing my evening message. Anyone can preach an evangelistic message." That attitude doubtless accounted for the fact that, while he pastored some of our strongest churches, his Sunday night crowds were invariably small, he had few seekers, and the church membership was largely static. Oh, yes, he was a gifted speaker. He had a keen mind. He had many admirers, many of which never considered joining the church. They liked the man. He built his constituency around himself. Without exception, when he changed pastorates there was a slump in the attendance of the church he left. Always there was a stream of letters exchanged between this man and the members of his former church. Certain members always sought his advice concerning any major issues which came up, regardless of how long it had been since he was their pastor.

The sum total of this good man's permanent fruit was small. I am firmly convinced that if he had put as much "work" into his evangelism as he did into his efforts at preaching attractive sermons to his morning crowds his life's harvest would have

been more permanent and more abundant.

The true evangelist exalts Christ. He has one passion, one desire, and that is so to lift up Christ that men will be drawn to Him. His messages may not require so much study in the realm of metaphysics, science, and theology. The work of the evangelist centers in the inner urge of the soul. Isaiah expressed it when he said, "As soon as Zion travailed, she brought forth her children" (Isa. 66:8). Paul uses the same figure in Gal. 4:19, "My little children, of whom I travail in birth"; and again in I Thess. 2:9: "For ye remember, brethren, our labour, and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God."

Soul labor gets results. The work of the evangelist calls for a deeper appeal than that of one intellect to another. It demands the heart pull of one impassioned soul toward that of another who is in danger. Harsh and cutting warnings of hell and damnation are not evangelism. Without a deep concern for the lost prompted by the love of Christ, such warnings may drive the sinner farther from God. Paul said, "The love of Christ constraineth us" (II Cor. 5:14). It is not the love for Christ but the love of Christ—the same quality of love that Christ had. It was this kind of love that prompted Jesus to go to the extremes of Gethsemane and Calvary. It was said of Him in derision as He hung on the cross, "He saved others; himself he cannot save" (Matt.

27:42). These words, though spoken in contempt, were eternally true. And, likewise, we cannot hope to save others and at the same time save ourselves.

Warnings of the sternest kind must be given, but always they must be prompted by a genuine love for the soul in danger, as a mother would warn her children of the danger in the rapids and falls of the river below the boat in which her children drift. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

It was this kind of labor that Jesus engaged in on that memorable night as He prayed alone in Gethsemane. The agony of intercession very nearly snuffed out His life. This was indicated by the fact that He sweat great drops of blood. Had not the angel intervened and ministered unto Him, according to Luke 22:43, the cross would have been cheated of its Victim, and prophecy would not have been fulfilled. This is the quality of love that should possess every true child of God. Our limitations make it impossible to possess the same degree of love as Jesus had, but the quality must nevertheless be the same. A heart passion for lost souls is an absolute essential in doing the work of the evangelist.

The "work of an evangelist" that Paul mentions calls for more than careful preparation within the four walls of his study or a masterful presentation of truth from the pulpit. It requires him to go out where people live in their homes, in their offices, into their fields and places of business. Jeremiah complained in his day, "Thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my

flock; and driven them away; and have not visited them" (Jer. 23:2).

Men in the business world recognize the importance of personal contact in salesmanship. Recently a salesman visited our house intent upon selling us Rusco storm windows. We told him we were not interested and could not handle the proposition before the first of June in any event. He left, but on June the first he was right back at our door. We had decided against buying, but it was only with insistence on our part that we got him to move on. On the other hand, for some time we have been wanting a couple of these aluminum awnings for over our doors. We have seen them advertised in the newspapers and heard them mentioned on the radio but so far we have not bought any. All that it would take would be for a salesman to knock at our door and he would have a sale in his hand. Newspaper and radio advertising is good, but there is nothing that consummates a sale like the personal touch. The "work of the evangelist" includes this personal salesmanship of the gospel. If men will call and make personal visits to our house in order to make a dollar, how much more should the pastor who is intent on winning souls be willing to enter into this "work of the evangelist"!

The pastor will usually find enough "leads" to keep him busy if he will follow them. He should make it a point to call in every home where boys and girls live who attend his Sunday school. What a field of evangelism our Sunday schools offer! Few other denominations can boast of having twice as many enrolled in their Sunday schools as they have on their church membership rolls. Today we have over 550,000 enrolled in our Sunday schools with a church membership (not counting foreign mission

fields) of about 260,000. This percentage will carry through in most of our churches. What about that house where the parents do not attend your church but they have entrusted their boys and girls to you for whatever Christian training they may receive? Have you visited that home? Those parents doubtless think of you as their pastor. In times of sickness or death they will call on you. When there is a wedding to be performed, you will be called. There is an open door. Maybe your first call should be just for a moment to thank the parents for the privilege of having their children in your Sunday school. Then as friendships are established you can press the personal need of salvation on the parents' hearts. Insist that your Sunday-school teachers call in the home also.

Other open doors are those who have paid your public services a visit, either during a special occasion or in your regular service. It is not enough to shake their hands and tell them you are glad they came and hope they will return. Get their names and addresses if possible. Then follow up their visit to your church by a visit to their home.

One of the most fatal neglects of which a pastor may be guilty is to fail to visit often that new convert that has been to his altar. Yes, his special interest should also follow the one who came to the altar and did not get through to God and salvation—or that one who raised a hand for prayer but did not come to the altar. There may be questions that only a personal visit can answer. There may be unreasonable prejudices which you can remove by a personal call.

Watch for the open doors. You will find many. Remember that every soul has the capacity for God. This inner need is universal. Our challenge is to find an approach and

make the appeal that will win. This many times can be done only by personal visitation. "Do the work of an evangelist." And depend upon the assistance of the Holy Spirit. "When he is come, he will reprove the world of sin, and of righteousness, and of judgment: . . . he, the Spirit of truth . . . will guide you into all truth."

Evangelistic Preaching

(Continued from page 8)

recognized the terminal point and drawn the net! But he went on talking long after he had stopped saying anything, and conviction seemed to have left and the service closed with a barren altar. Be always sensitive to two things: the movings of the Spirit and the attitude of your crowd.

That altar call! How important! Here again the preacher must be in touch with the Holy Ghost. Usually long altar calls do not prove best. However, there are times when the preacher who is conscious of God's direction may hold for a long time. These are times of special unction and mighty conviction when some soul is held in the balances. But the pastor who hangs on and dingdongs every Sunday night when there is no special pressure does more harm than good. And the same holds true with the evangelist. And the preacher who has to use some tricky proposition to trap seekers should be excluded from our pulpits. Let us never be guilty of undermining faith in weak Christians in order to get seekers. After all, it is the seeker who comes because he feels his deep need that will be the happy finder.

May God bless our evangelists and make them more evangelistic, and I pray that the spirit of evangelism shall come anew on all of our pastors until every Nazarene will feel the urge to be a bearer of the good news of salvation to men everywhere.

The Pastor as the Children's Evangelist

By Dr. A. F. Harper*

A PASTOR was dreaming. The Lord stood before him with His arms outstretched and an eager look in His eyes. "Where are the souls of My children?" He asked the pastor.

"Here are some grown folks," the pastor was able to reply. "We planned carefully, we spent liberally, and we worked hard to win them."

Jesus accepted that which was offered and gave His smile of approval.

"But where are the souls of My children?" the Master asked again.

"Well, now, I am not just certain; surely someone has cared for them," the hesitant pastor replied. "Perhaps the Sunday-school teacher will know," he said as she entered the room.

Christ turned to the teacher with a look of longing. "Where are the souls of My children?" He asked.

"Here are their bodies," the teacher was able to reply. "They come to school very regularly and promptly."

Jesus took their bodies in His hands and, lo, they turned to dust before the pastor's eyes.

"Where are the souls of My children?" Christ insisted.

"Here are their manners," faltered the teacher as she glanced at the worried pastor. "They are quiet and very respectful; they listen very carefully; indeed, they are beautifully behaved."

Jesus took their manners, and they also turned to ashes in His hands.

Again the Lord repeated the question: "Where are the souls of My children?"

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"I can give you their brains," the teacher said. "They can name all the books of the Bible, forward and backward; they can recite the list of the Hebrew kings; they know in order the seventy events of Your life here on earth; they can recite the Sermon on the Mount from beginning to end. Really, they are excellent scholars."

Jesus took their learning and, lo, it dissolved into vapor and a puff of wind blew it away.

"But where are the souls of My children?" urged the Master, with sorrowful longing. Then the pastor was filled with agony that broke the bonds of slumber.

"Alas!" he cried. "We have done much for our children, but it is all as nothing, because we have not done the one thing needful. Henceforth, though we do many things for our children, my teachers and I shall have the one goal, and perhaps it will be given to me to dream that dream again." (Adapted.)

THE RESPONSIBILITY

Dr. H. C. Trumbull once wrote, "It seems to me that the devil would never ask anything more of a minister than to have him feel that his mission was chiefly to the grownup members of his congregation, while someone else was to look after the children." Pastors in the Church of the Nazarene would not knowingly turn children away from seeking Christ nor intentionally neglect them. But there is, nevertheless, a real danger in our churches of slighting the ministry to the children. The pastor carries so

many responsibilities that he unconsciously gives attention to those which press upon him most insistently. Children do not vote in church elections and children do not pay budgets; they are therefore in danger of being forgotten.

Because of our short pastorates one is likely to overlook or to minimize the importance of spiritual issues in the lives of children. We are in danger of assuming that those matters will be cared for by the following pastor when the children have reached the age of youth. But often spiritual issues need to be faced and settled in childhood. In a recent revival meeting a seventeen-year-old girl struggled for hours against breaking off unchristian associations and giving up unchristian friends; she never did win a clear-cut victory. A teen-age young man, observing the struggle commented, "I'm glad that I made up my mind to go with Christ before I got into high school."

THE TIME IS NOW

The pastor is charged by God and by the Manual of the church "to seek, by all means, the conversion of sinners, the sanctification of the converted, and the upbuilding of God's people in their most holy faith." This charge includes the children of the church. A wise pastor will not let any child of whom he has spiritual oversight go far past eight or nine years of age without seeing that he is confronted with the possibility of accepting Christ as his personal Saviour.

All studies of the age of conversion point to the years of youth as our golden opportunity to win folk to Christ. One survey indicated that 86 per cent of all persons who are converted are won before they are twenty-one years of age, and seventy per cent of those who are saved come to Christ before they are fifteen. Chil-

dren from Christian homes are sometimes converted during Primary years, a very few even earlier. But most children even from church homes and virtually all children from non-church homes who are converted are saved after they are eight or nine years of age. Thus if few are converted before nine, and yet 70 per cent are converted before they are fifteen, it is easy to see where our major evangelistic responsibility lies. It is in the Junior and Intermediate years. Children of four and five can be saved; occasionally they are. Children six, seven, and eight may be saved; quite a few from Christian homes are converted as Primaries. But children nine, ten, and eleven ought to be saved and we should definitely but gently press the issue of personal salvation. Early adolescent young folk, twelve to fifteen years of age, who have not yet been converted must be saved if we are not to miss our best opportunities to reach them for Christ.

A PROGRAM OF CHILD EVANGELISM

In reaching children for Christ the pastor must think of and plan for each individual child in his congregation and constituency. He must know those who have already been converted in order to encourage them in their Christian life and to help them grow in grace. He must know those who have not yet been saved in order to plan wisely for opportunities to confront them with the call of Christ and to press upon them the importance of giving their lives to Jesus. There are a number of different ways in which children may be won to Christ and the wise pastor will include all of them in his planning.

REGULAR EVANGELISTIC SERVICES

The regular evangelistic services of the church are often fruitful in child

evangelism, and they may be even more so with some definite planning. The first necessity is to get unsaved children into the services where the call of Christ is being presented. Some will be there without any planning but the pastor will miss many unless special plans are made to secure their attendance. Perhaps once or twice a year the pastor should arrange an evangelistic service especially directed to the needs of children. Such services may be conducted in connection with regular revival meetings in co-operation with the called evangelist. It is, however, a rare privilege for the pastor to lead the children of his own congregation to Christ in a regular Sunday evening evangelistic service. To do so gives the man of God a continuing influence over the developing spiritual life of the child that cannot be secured in any other way.

SPECIAL CHILDREN'S SERVICES

Sometimes the best results can be obtained by working with the children in their own groups where few adults are present. This calls for specially planned evangelistic services in the Sunday school, the vacation Bible school, the Caravan, the Junior Society, or in specially planned and promoted children's services. The decision as to whether such services should be undertaken will depend upon how well all of the children in the congregation and constituency are being reached through the regular evangelistic services. Quite often there are children from unchurched homes who may attend the Sunday school for several years and yet never get into an evangelistic service of the church. If there are such children, or if there are children who have not been reached through the regular services, a pastor may well plan special evangelistic meetings for the Pri-

mary and older children. Here he will want sincerely and earnestly to present the claims of the gospel and give children an opportunity to come to Christ.

ENLIST AID OF TEACHERS AND PARENTS

In all efforts of child evangelism the pastor will want to plan and work closely with Sunday-school teachers and other leaders of children in the local church. They will prove to be his best assistant evangelists to help him prepare for evangelistic services with the children and to follow up with encouragement and help for the new and young converts. Church parents, too, should be acquainted with the pastor's plans in order that they may co-operate in securing the attendance of children and in conserving the results of the evangelistic efforts. Teachers should be encouraged to make plans for entire classes to attend, and they should be alerted to speak personally to children who seem to hear Christ's call when the invitation is given. Such vital co-operation by teachers will not only make the pastor's appeal more fruitful but it will show teachers how to be soul winners and will give them a deeper personal interest in pupils whom they have encouraged to begin the Christian life.

PERSONAL EVANGELISM

As the pastor becomes interested in the spiritual welfare of children he may well make plans to speak to each unsaved child personally regarding his need to be converted. In this work of personal child evangelism the pastor will again want to enlist the aid of his Sunday-school teachers and other children's workers. It has been said that in winning souls to Christ through the Sunday school "the pastor is across the street, the superin-

tendent is at arm's length, but the teacher is right up close, face to face." The pastor who can encourage and instruct his teachers to deal personally and wisely with children regarding their salvation will find a rich ministry in child evangelism in his community. One teacher recorded in her diary, "Talked with Bob today about being a Christian but he does not seem to understand it yet." Here was a personal soul winner gently but definitely taking the initiative in presenting the claims of Christ to a child. Such a teacher or pastor will one day find the joy of recording in his diary, "I talked to Bob today about being a Christian and he gave his heart to the Lord!"

ZONE AND DISTRICT GATHERINGS

The wise pastor-evangelist knows the power of group influence in persuading young people to give their hearts to God. Some who cannot be won through the influence of the home church will yield their lives to Christ in youth meetings where larger groups of their own are gathered together, where the majority are Christians, and where others are yielding to Christ. The pastor's annual program of child evangelism will certainly include getting his unsaved youngsters into youth zone rallies, boys' and girls' camps, and other evangelistic programs planned by the church for her children. Many a young person who is a Christian today dates his conversion to an altar service or a cabin prayer meeting in a boys' or girls' camp conducted by the Church of the Nazarene.

DEFINITE FOLLOW-UP

All of our most fruitful forms of evangelism depend upon careful follow-up of converts with encouragement and support by Christian friends. Such conservation work is

necessary for successful adult evangelism; without it, child evangelism is all but finally fruitless. The child simply does not persevere in his Christian faith and conduct without encouragement, instruction, and mutual support from pastors, teachers, parents, and Christian friends. Much of this will come informally from Christians who are close to the child, but the pastor must make sure that it is forthcoming. Parents or teachers should be alerted to the special need of the child. The pastor himself must stay close enough to the child to know what spiritual progress is being made. In all but the smallest churches he will probably have to depend upon parents and teachers to alert him to times when the child is in need of personal counsel. But this is not likely to be done unless the pastor himself encourages parents and teachers to report such needs to him.

CHURCH MEMBERSHIP

One of the important steps of follow-up is church membership. Every child of Junior age or older who has been converted should be encouraged to come into church membership. In church homes this will normally present no problems; but with children from nonchurch homes, after discussing the step with the child, the pastor should confer with parents and secure their consent. In order to make his membership most meaningful the child should be given some special preparation for it. Increasing numbers of pastors are offering a pastor's class of a half dozen sessions in which they talk to their prospective young members about the meaning of church membership with its privileges and responsibilities. Such contact helps the pastor to get better acquainted with his young people and ties young people more closely to the pastor and

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Making the Altar Call

ONE OF THE most important factors in the public work of evangelism is that of making the altar call. With a stronger emphasis now being placed upon our Sunday evening evangelistic services, there has come also an appeal for suggestions on how to make the altar call. Therefore the editor has written some of our preachers, pastors and evangelists, who have been somewhat successful in this work, requesting them to give some suggestions on making the call. The following articles have been received in response to the editor's request.

My Work Plan in the Altar Call

Evangelist Harold L. Volk

All the efforts of evangelism point to the altar invitation. Evangelism is making Christ known to men in a real way so that they are forced to make a decision about Him, and the altar invitation is the focal point for the decision. It is the goal of the entire evangelistic effort. Because this is the very heart of my purpose in preaching Christ to men, I have it in mind through all my sermon preparation. I direct the whole message to that point. I am after decisions and genuine surrenders. My preaching must be informative, and it must be directive, but it must also be persuasive. If it fails to persuade then it fails in a tragic way, and at the most important point.

I pray about the invitation. I pray as much about it as I do about my sermon. It must be God-directed and God-inspired and God-used. I dare not stoop to substituting human pressure for the work of the Holy Ghost. My purpose is not to obtain surrenders to my appeal, but to obtain surrenders to Christ. Only by bathing my own heart through prayer before God do I maintain sincerity of motive and find my invitations effective in winning men to Christ.

I plan the invitation to fit the topic.

If I am preaching on holiness, then my intention is to get believers sanctified. If I am preaching on repentance, then my purpose is to cause sinners to repent. Therefore I make the appeal in harmony with my subject. It is true that oftentimes sinners will surrender to an appeal for the un sanctified, but in general the appeal should fit the subject.

I make the invitation definite. It is necessary that seekers know where they stand and what they need. It is sad to see good people moved by extreme emotional force seeking at an altar who do not know what they need nor how to go about seeking it.

I try to get a response from the audience, either by the uplifted hand or by standing, signifying a spiritual need and desire for prayer. While I do this I do not employ traps or tricks to move them. I never at any time leave people standing who are in need while asking the Christians to resear themselves, thus creating an embarrassing situation for needy ones. I try to impress people in such a way that if I fail to win them this time I will have another opportunity with them.

I often make use of the "key individuals." In almost every congregation there is one or more who might by quickly surrendering release a spirit of yielding upon the entire congregation. I try to make them under-

stand that. I attempt to make them feel that by yielding quickly they have great influence upon others, who might never be saved otherwise. This is often a fruitful method of appeal.

If one type of invitation proves fruitless I try another, sometimes using several during one altar call. The possibilities are limitless. Some yield to one appeal while others require another type. Among the ones I generally employ are these:

1. *Love.* Love is a strong motive for surrender. Scores yield to Christ when they are made to realize that He loves them, cares what happens to them, and that He has them in the stream of His intention, that because He loves them He offers to save them.

2. *The Cross.* Many are won to Christ when they see the Cross and its implications understandingly. In using this I have God's promise upholding me, for he said, "If I be lifted up . . . will draw all men unto me." It is said that in the Welsh Revival it was the preaching of the cross of Christ which proved so fruitful.

3. *The situation.* If the religious census is correct, there are seventeen million boys and girls in America who have no religious training whatever. They are suffering a tragic loss, and I try to show them their loss is needless, for Christ offers to lift them.

4. *Salvation vs. sin.* What a difference salvation will make in a person's life! Many people are disappointed in themselves. Many are harried by memories which haunt them which they cannot wipe out. Many are ashamed of habits they cannot break. I try to show them that Christ offers them a way out.

5. *Their home.* Many of their homes are in jeopardy. There are countless thousands of such homes today—homes that are tottering and staggering on the brink of a breakup, all but on the rocks. Christ is their only hope. It is a fruitful appeal.

6. *The need for direction.* This appeal is especially fruitful among the youth. I can point out to them that

the major decisions of their lives must be made while they are young. Education, marriage, friendships, vocations, all these choices must be made while they are young—decisions that influence the rest of their lives. It is Christ who can give them sure guidance.

7. *Breakers ahead.* Trouble is the human heritage. "Man is born unto trouble, as the sparks fly upward." True, many have not yet faced trouble, but they will do so ere long. Loved ones die. Plans go wrong. Storms twist foundations, revealing the real need of something solid beneath. Christ can help meet these troubles with victory.

8. *Death.* I appeal to people with the fact that death is on their track. Every life is overshadowed by its approach. It colors every day that we live. Man desperately needs a workable way to meet death. The urgency here is not only for this life but for the hereafter life, for men conduct their lives by the way they view death. Where men have no fear of death nor the hereafter, they usually play fast and loose with life.

I try to make the altar call within a reasonable time. However, I do not follow this rule rigidly. Sometimes men are not easily persuaded and so I try to spend ample time with them. It is my experience that those who are deeply convicted will move quite readily if they move at all. "What must I do to be saved?" is the natural cry of the convicted.

In my altar work I stay pretty close to my singer. It is necessary for my work that he use songs time-tested and familiar. I must not tolerate the use of unfamiliar songs, nor the announcements of page numbers, nor any other interpolations by the singers which tend to distract the attention of the audience from the issue at stake. I request the singer and musician to be near their places, and to take their places quickly and unobtrusively, possibly during a short prayer, or while I'm asking for a

show of hands. I ask them to begin singing without comment, and to use songs that the congregation can participate in. That way all are kept busy and there is less time to gaze about or break the spirit for some who are on the verge of surrender.

My personal plan is to try for a break which is voluntary. Working in the crowd is fruitful in many instances, harmful in others. I do not disparage it, but I do not use it widely. My own experience is that there is more lasting good done where the seekers step out voluntarily, driven by their own need rather than by too much human pressure.

Another fruitful field of appeal is to those who need a new grip upon God. Dr. J. B. Chapman told me once: "We give an invitation to the unsaved of our number, we give one to the unsanctified, we give them to the backslidden. But to the host of people attending our church who are in God's grace, but are having a rough time with the devil, and whose grip is slipping, we do little until they are broken with God. Then we try to win them back and sometimes we fail. How much better if we gave them a chance to get a new and a stronger grip upon the Lord so as to not lose Him!" I could see the wisdom of that and promised him I would employ it in my own ministry. This I do occasionally. It is fruitful and helpful.

I do not offer this as a pattern, nor do I discount another's tactics. These are simply my methods, and I put them to work.

From Pressure to Principle

Evangelist C. William Fisher

There is but one ultimate question in evangelism: "What will you do with Christ?" The success of any technique or method of appeal, humanly speaking, is determined by one's approach to that question.

And there are many approaches. In fact, one writer has suggested sixty-five different ways of giving an evan-

gelistic appeal, but all of us have witnessed appeals that aren't listed in any book—and some shouldn't be.

The altar call has undoubtedly been the subject of more criticism and misunderstanding than any other phase of evangelism. Even the discussion of methods and techniques of giving an altar call seems to smack of insincerity and sham. And yet, to any preacher interested in being an effective soul winner (and if a preacher isn't interested in *that*, why is he preaching?), few experiences bring more frustration and feeling of personal failure than the sense of inadequacy in an altar call. I know!

And so it is not in the spirit of one who has already attained, but in the spirit of one who is still sincerely questing, that I suggest a few things I try to remember when giving an altar call.

For instance, I try to remember:

That . . . *the end never justifies the means.* To say that it doesn't make any difference *how* we get people to the altar, just so we get them there, is not only confusing the ends—it is corrupting the means. We had better have fewer in the altar than to compromise our own integrity, or violate human personality and the God-given right of choice, or cheapen the high and holy business of Christian decision.

That . . . *I shouldn't give an altar call at all unless I have faith for results.* A sense of expectancy is contagious—for either success or for failure. God gloriously surprises all of us at times; but here, as elsewhere, it is still true that "according to your faith be it unto you."

That . . . *if one appeal is not working, try another, or another.* Any fisherman knows that different fish are caught at different depths.

That . . . *a soul winner should keep his poise.* Difficult? Indeed! But when I have failed in this—and I have failed at times—I have always felt shame and chagrin. Few people are won to Christ by impatience,

or rudeness. If love was the key word in redeeming souls, it is also the key word in winning souls.

That . . . *the altar call is not an afterthought, but the climax of an evangelistic service.* Everything—sermon, material and manner of presentation, songs, etc.—must move towards the appeal.

That . . . *if I am to have seekers, I must have the help of the Holy Spirit.* True, an altar can be "filled" by clever techniques and psychological know-how; but if there are to be genuine *seekers*, the Holy Spirit must move them Godward. And only genuine *seekers* are *finders*—and *keepers*!

Guided by these principles and convictions, the altar call never becomes a mere duty or routine; it ever continues to be the thrilling, challenging experience of calling men to that high decision that determines destiny.

How I Give an Altar Call

Evangelist Russell V. DeLong

Casting and pulling the net is an art. Success is due to both natural and acquired abilities. One must have both. If either is lacking, defeat is inevitable.

By natural ability I mean to have the "feel" or the "sense" to know when and how to do what needs to be done. If one doesn't have this intuitive and endowment, it cannot be acquired by education.

By acquired skill I mean that which is learned by personal experience (the trial-and-error method) plus that which has been taught by men who have been successful in getting decisions. This I label the "what" of casting and pulling the net.

And of supreme importance, in addition to the human *when* and *how* is the definite, specific guidance of the Holy Spirit. If a preacher is ununctionized by God, it is surprising how he can say the right thing at the right

time in the right way to produce the right response.

In an article such as this all I can do is to enumerate some of the "whats" that I have used effectively, assuming that the spiritual fisherman possesses the sense of "when" and "how" and relies upon the Holy Spirit for on-the-spot, at-the-moment divine leadership.

When I am preaching for commitments here is what I do and suggest:

1. Decide in your study what objective you are driving for. Is your sermon calculated to get sinners saved, backsliders reclaimed, or believers sanctified? Evangelistic altar calls, I believe, should be limited to these three goals. Other general calls may be given, such as prayer for the lost, getting nearer God, representing lost loved ones, etc., but they are not what we commonly mean by "pulling the net." Salvation, reclamation, and sanctification are the three legitimate evangelistic calls. Keep them clear, distinct, and definite.

2. Anyone who acts does so from some one internal motive. Decide what your particular sermon is supposed to arouse in your prospective seeker—love, fear, duty, service, example, etc.

3. Let the body of your sermon address the *mind*—sound, Biblical truth; doctrine.

4. Personalize and emotionalize your sermonic truth by the use of pertinent and appropriate illustrations.

5. Make your appeal to the *will*. No man ever acts who does not feel. No one feels until truth is applied to the heart. The entire personality must be affected—intellect, emotions, will; truth for the intellect, stirring for the heart, challenge for the will. If a sermon is all stories, the result will be sentimentalism. If the sermon is all dry doctrine, the result will be formalism or deadness. Neither produces lasting results.

6. Select a timely and attractive sermon theme or subject.

7. Make your first sentence striking, challenging, and provoking.

8. Work out an appealing, interest-creating introduction.

9. Be sure that every main point of the sermon drives the spike deeper and toward the objective of your message.

10. Make your conclusion the summation of the truth or doctrine of your sermon.

11. Plan your appeal. Do so in your study. Ask God to help you just as you do for the sermon itself. Too often preachers become confused after preaching a good sermon. When there is no spontaneous response they are disappointed and tempted to feel they have failed. In this state of mind, aided and abetted by the devil, it is easy to do the wrong thing and in the wrong way. Pre-sermon planning helps avoid this calamity.

12. Usually at the close of the sermon I have all heads bowed and request hands to be lifted signifying a definite need and desiring prayer.

13. After getting all the hands raised possible, I have the congregation stand while I pray.

14. Immediately following the prayer I ask those who raised their hands and others to come forward while we sing our first invitation hymn.

15. Always choose your own hymn. You know better than anyone else what song is most appropriate for the truth of your sermon.

16. Always have song leader and pianist on the platform ready for that first stanza of the invitation hymn. Any delay or commotion breaks your net. Avoid this at all costs.

17. Never announce the number of an invitation hymn. Use familiar songs so that a book is not necessary. Your purpose here is not to have good singing nor is it to get everybody to sing. In fact, it is better if some under conviction do not reach for a hymnbook and sing. You want them to act, come forward—not sing.

18. My choice of invitation hymns:

For sinners—

(1) "Just as I Am"

(2) "Pass Me Not"

(3) "Almost Persuaded"

For backsliders—

(1) "Lord, I'm Coming Home"

(2) "Softly and Tenderly"

For believers—

(1) "Whiter than Snow"

(2) "Where He leads Me"

(3) "Have Thine Own Way, Lord"

19. If no one responds on the first stanza, do something—either pray or exhort. Don't just sing stanza after stanza.

20. If there is a response, sing another stanza at once and build on those who have come. "A 'nest egg' helps.

21. Don't give up too soon. About 90 per cent of all seekers at the close of my sermons come after the first five minutes of invitation.

22. Don't hold on too long. That creates a defeatist attitude. Always close, if possible, with either victory or an exhortation which will engender faith for the next service. Seldom, if ever, berate your own people or refer to a possible Achan as the cause of failure. Such embarrasses your own members and encourages enemies.

23. What about dividing audiences with tests, etc.? I rarely do this. We are living in a very individualistic age. If people are embarrassed they do not return. Sometimes, I think, it is helpful when all heads are bowed and all eyes closed to ask how many know from experience what you have been preaching about. This does not embarrass and it does cause people to classify themselves and may give the preacher an idea of who has needs. But to have all stand who are ready to meet God, causing the others to be seated and spotted; or to have all stand and then ask all to be seated who are ready for death, leaving some standing conspicuously, in my opinion does more harm than good—unless

God definitely leads the evangelist to do so. Then it is all right of course. Here is my philosophy of this matter—if a person is under sufficient conviction to be ready to come forward, he can be reached with other means. If he is not ready, an embarrassing test only makes him mad and he will not return. I would rather have him come back hoping that conviction will increase until he will cry out, "What must I do to be saved?"

This article is already too long and I have not dealt at all with personal work, altar methods, follow-up, etc. It is important to select those who will give personal invitations during the altar call. It is also very important that competent, trained, spiritual people do the altar work.

Frankly, I feel that I fail more than I succeed in this all-important work of giving altar calls. It is so easy to do the wrong thing, say the wrong word, make the improper approach. So, let us use all the good common sense we have, appropriate all the successful techniques we can—but remember that God is the source of wisdom.

If your soul is immersed in the unction of the Holy Spirit until you have a real passion for the lost, you can do the right thing in the right way with the right spirit that will win souls and not repel them.

Drawing the Net

Lloyd B. Byron*

The logical sequence of the sermon should be the drawing of the net. Each evangelistic message should be directed to bringing folk to a verdict. The sermon should be built with that objective in mind—not the invitation added as a habit or custom or afterthought, but as the necessary conclusion of the message. We should draw the net on the basis of the sermon; it should stir to action and result in folk wanting to seek God.

That fact affirms the advisability of planning a right range of sermons,

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in order that through the different approaches of these sermons a balanced appeal may be made. Sermons should be preached on sin, repentance, conviction, conversion, carnality, consecration, sanctification, judgment, retribution, heaven, hell; and each will necessitate a different appeal, one that approaches from the different angle of the sermon preached.

This means that our methods of drawing the net should be varied. It means loss if we drop into ruts, for here spontaneity and variety are demanded. The appeal should not be entirely the product of the inspiration of the occasion, nor should it be entirely the result of a studied, calculated approach. Different congregations should be "worked" differently; for even though the needs of men are universally similar, yet by heritage or training or temperament or conviction the make-up of congregations so varies as to call for a study of each if the net is to be drawn with success. Sometimes folk will arise from their seats and come forward without singing, without waiting for the opportunity of soliciting help by the lifted hand. Sometimes folk will seek God if we can get them about the altar, possibly as a result of inviting everyone present to come forward for a closing prayer.

We should not use the same degree of pressure every time. We should vary the intensity of our appeal. And the depth of our earnestness may well depend on the type of the message. But to press folk persistently and at great length every time may set them in decision prematurely and adversely, weary them, or drive them away from the services as regular attendants. Our altar calls should not be long, as a regular custom; then we shall have liberty for the long pull when we are unusually impassioned or the spirit of the service calls for it.

The invitation songs are important. Sometimes it is effective to have the choir sing, or a soloist or a group,

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The Preacher's Responsibility

To Preach the Central Theme of the Bible

By V. H. Lewis*

PART I

WE FIND ourselves with an insufficient vocabulary as we attempt to state or restate the tremendous eternal importance of second-blessing holiness in God's great plan of redemption. It has its origin in the fundamentals of God's own holy nature. It is the central theme of the Book of Books. It stands out as the only medication of the ills of man that will provide a complete and lasting cure.

Christ ever pointed His stated and exemplified truths towards the realization of this experience in the hearts of men. Just before His departure into that mystic death march to the Cross, He instructed His disciples to tarry for the coming of the other Comforter. Yes, this is indeed a great creed. The task of the Church is then the promotion of this experience under the leadership of the Holy Ghost. The glory of the Church has never been in her great cathedrals, her robed choirs with their lovely singing or in her talented and oratorical ministry, but rather in her contact with the Holy Spirit. In the dark hours of world crises it has been the Church or rather those in the Church who had within their hearts the same pure flame as enkindled on the Day of Pentecost that were able to lead poor, blundering man out of the chaos of his own making. So today in this the blackest hour of

world history, when so-called progress has shown itself to be but a blind driving into sin's deeper hell, we find thrust upon our shoulders as ministers of the gospel the destiny of this world tomorrow.

Is it really our responsibility? If not ours, then whose can it be? Can we find any intelligently based hope that in the alcohol-fogged mind of fumbling, bewildered politicians there shall ever be germinated anything other than a repetition of the past? Is there in the annals of history any evidence that in the past the efforts of man without Christ have ever made a better world? Can we find any grain of evidence that from the philosophers of today or in the voices from the Christless temples of stone there is coming or will come any sort of renaissance of man? As we then pass before our thinking the vast panorama of the past and present, searching for the answer, lo, we find our minds focusing on a small group of men who had experienced a Pentecost and with burning hearts and Spirit-filled lives went therefrom to live Christ. We find that in them and through them surged a power before which heathen Rome's might fell; and man, seeing the shining of the Great White Light, started on his way out of the morass.

Then when beyond all this we read in the pages of Holy Writ those statements of Christ and of Paul that show us our peculiar place of importance, Christ-called and God-given, there

settles still heavier upon us the appalling conviction that our responsibility is great. Also when we listen to the bewildered and earnest cry that comes from leaders of our nation, calling for and stating the need of a great spiritual awakening, we find that their call haunts us in the night; for deep in our hearts is the knowledge that only in the promotion of second-blessing holiness, backed with much prayer and unction, can there be born the kind of revival that will meet the stark and tragic need of today. Let us then, confronted with such overwhelming evidence, admit our responsibility in this our hour and accept the fact that we are men of destiny.

The world of men stand today behind crumbling walls with trembling hands trying to hold the insecure bastions of all they think worth-while and listen in the gathering darkness for a voice of assurance, hope, and leadership. Is not this our day? Is not the darkness of today our opportunity? Do we not have the answer? Can we not administer the medication for the ills of the world? We can! By the grace of God we can! Our heritage as a church is great and pure with orthodoxy. While many churches sleep in their impotent stupor, let us throw aside the covers and spring from our beds and give to our great church the preachers she needs and with hearts on fire bend ourselves to the gigantic task of meeting our responsibility.

To get a clear conception of our responsibility is necessary. Let us for a moment attempt to arrive at a better computation of the eternal value of holiness. We find that holiness stretches away far into the foundations of heaven and of God's nature. Its magnificence staggers our thinking and its pure, everlasting beauty is beyond description. It car-

ries with it the fragrance of another world. Can we appraise its value?

We can arrive at some estimation of its supreme value when we consider the terrible price paid to make it accessible to man. That focuses itself into the consideration of the actions of the most prized possession of God—His Son. He came, leaving the indescribable beauty of heaven to be made a Priest for us, not after the law of a carnal commandment, but after the power of an endless life—the brightness of the Father's glory and the express image of His person—God manifest in the flesh—God in Christ reconciling the world unto himself. It was indeed fitting that His coming be heralded by innumerable angels, bursting into the sky to congratulate their fallen peers with a song of deliverance. Humbled to the flesh and its external conditions, all power given Him in heaven and the earth, faultless so that no man convinceth Him of sin, revealing in the humble guise of humanity the absolute beauty of God! Miracle of the ages! Gift of God's mercy! What a Gift!

He healed the sick and fed the hungry, and stilled the sea by His word. His doctrine was not human, but bore the stamp of a higher mind. It was verified and sealed by the perfection of His character. He walked the haunts of men, called a band of followers, instilled into their minds the quality of His matchless love. He trod the path to Calvary and under the shadow of the Cross pointed to His bewildered followers the entrance of another Comforter into their lives, an indwelling Power. He died upon the cross; the sun refused to look on the sight; the frame of nature shuddered with the dropping of His blood upon the soil. The body that was taken by Him for endurance

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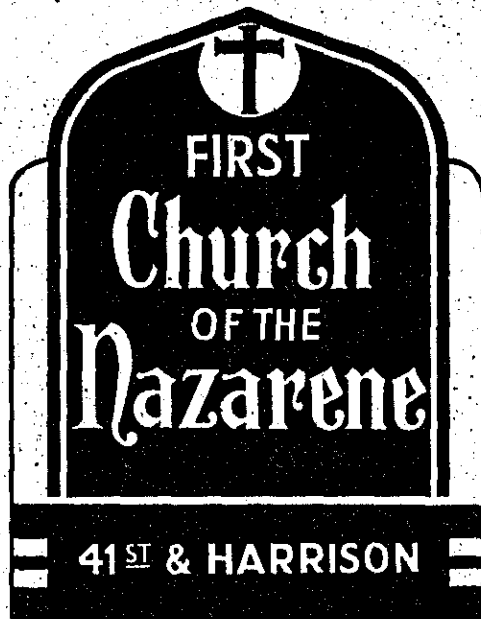
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Gleanings from the Greek New Testament

By Ralph Earle

GALATIANS 1:11-24

After the introduction (1:1-10), which consists of the salutation (vv. 1-5) and the occasion of writing (vv. 6-10), we come now to the main body of the Epistle. In the remaining part of the first two chapters we have the autobiographical section of the letter. In it Paul proceeds to buttress the claim made in the introduction as to the divine authority of his apostleship and the divine origin of his gospel.

INSTRUCTION OR REVELATION?

Paul declares that his gospel is not human, for neither did he receive it from man nor was he taught it, but it came to him by direct divine revelation.

The Greek word for "revelation" is *apocalupsis*, which we have taken over into English as "apocalypse," the name often given to the Book of Revelation (not Revelations!) in the New Testament.

The noun comes from the verb *apocalupto*, which means "uncover, disclose." It "refers primarily to the removal of what conceals, an uncovering, and in some cases the choice of the word seems to be due to the thought of a previous concealment" (Burton). Consequently *apocalupsis* means "an uncovering, disclosing, laying bare."

Burton (ICC) gives a good outline of the New Testament usage of *apocalupsis*:

1. An appearance or manifestation of a person, a coming, or coming to view, used of the coming of Christ.

2. A disclosure of a person or thing such that its true character can be perceived.

3. A divine revelation or disclosure of a person in his true character, of truth, or of the divine will, made to a particular individual, and as such necessarily involving the perception of that which is revealed.

Cremer says of *apocalupto*: "The word serves especially in the N.T. to denote the act of divine revelation." He notes that *apocalupsis* is rare in secular Greek. Then he adds: "In the N.T. it is applied exclusively to disclosures and communications proceeding from God or Christ, of objects of Christian faith, knowledge, and hope, that are in and by themselves hidden, unknown, and unrecognized."

It has long been a conviction of the writer that we do not have a firm faith in the deity of Jesus unless and until there is a revelation of the divine Christ to our own hearts. No amount of instruction can produce that sense of certainty that takes the crook out of question marks and thereby turns them into exclamation points. We may be logically persuaded as to the reasonableness and scripturalness of the doctrine of the deity of Jesus. But we need more than that if we are going to preach with the conviction that produces convictions. Preaching opinions learned from others will never carry authority. The people were astonished because Jesus taught them with authority, and not as the scribes (Matt. 7:29). What was the difference? The scribes discussed and de-

bated the traditions of the elders. Jesus spoke with a sense of inner certainty that gripped His hearers. We today can have a revelation of Jesus Christ to our own hearts by the Holy Spirit that will carry complete conviction of the truth of His deity. No man has the right to stand in the pulpit to preach unless he is dead-sure of the deity of Jesus Christ. That is the *sine qua non* of the ministry.

CONVERSATION OR CONDUCT?

There are three different Greek words which are translated "conversation" in the King James Version of the New Testament. But the interesting fact is that not one of them has to do with "conversation" as we use that term today. That alone would show the desperate need for a new translation that correctly represents the inspired truth of the original writers of the Bible in the language of our day. Yet this is only one of some two hundred words in the King James Version that have either become obsolete or have radically changed their meaning since 1611.

The first of the three terms translated "conversation" in the King James is *politeuma*, found only in Phil. 3:20. It comes from *politeuo*, "be a citizen, live as a citizen." That comes from *polites*, "citizen," which, in turn, comes from *polis*, "city" (cf. Indianapolis, Minneapolis, etc.) So the meaning of *politeuma* is "citizenship," as correctly rendered in the American Revised Version (1901).

The second word translated "conversation" in the King James is *tropos*, which means "way or manner." The third, found here, is *anastrophe*, which literally means "a turning down or back, a wheeling about." But in later writers, as in the New Testament, it is used in the sense of "manner of life, behavior,

conduct." One could well cross out "conversation" wherever it occurs in the King James Version of the New Testament (Gal. 1:13; Eph. 4:22; I Tim. 4:12; Heb. 13:5, 7; Jas. 3:13; I Pet. 1:15, 18; 2:12; 3:1, 2, 16; II Pet. 2:7; 3:11) and write "conduct" above it as a more correct rendering. The one exception is Phil. 3:20, where it should be translated "citizenship" or "commonwealth." The two occurrences of "conversation" in the Old Testament (Ps. 37:14; 50:23) should be changed to "way." The whole trouble is that our English word "conversation" has greatly narrowed its meaning in the last three hundred years, so that it no longer refers to all of one's conduct, but only to "talk." But the Greek words mean much more than that, and it is unfair to the reading public to deprive it of a proper understanding of what the inspired writers meant.

WASTED OR DESTROYED?

In verses 13 and 23 of this chapter we find the verb *portheo*. In the King James it is rendered "wasted" in verse 13 and "destroyed" in verse 23, as also in Acts 9:21, its only other occurrence in the New Testament. In the earliest Greek writers, such as Homer, it is a military term. It was used of destroying or ravaging cities. It regularly conveyed the idea of violent destruction. In the New Testament it is used only to describe Paul's activities. The imperfect tense would suggest that Paul "was ravaging" the Church and trying to destroy it, but that he did not completely succeed.

PROFIT OR ADVANCE?

In verse 14 we read (A.V.) that Paul "profited" in the Jew's religion (Greek, Judaism). The word is *prokopto*, literally meaning "cut before," and so "advance." The figure is that of a runner in a race cutting in ahead

(Continued on page 30)

FOR THE PASTOR'S WIFE

On Keeping Alive—Mentally

By Mrs. Eric E. Jordan*

PART ONE

NONE OF US would admit, nor need we, that we could be dead above the eyebrows. Yet the hackneyed expression still remains to haunt us that it is there that we die first. We agree, however, that anyone married to a pastor, with or without children, living in a parsonage and being, for the most part, a buffer in parish-personality clashes, certainly needs to be a mentally alert soul.

The frightening part of writing this paper is the realization that each of you is an expert. Some of you have had successful careers in teaching, nursing, music, secretarial and clerical work, etc. Many are products of our colleges. All of you are well-trained and talented. Then (reverting to the first person) we married—preachers. Forthwith we shelved our jobs and sublimated our ambitions for private, personal success into that of our husbands. With the coming of our families we stopped practicing (till we can scarcely play "Jesus Loves Me" any more) and went "all out" for a new career, which we love, and which takes all of us. None of us would change our status, though by now we find that in marrying pastors, besides adding to ourselves men, we also added a profession.

*Paper read at the Los Angeles Pastors' Wives' Retreat, April, 1953, by the wife of the pastor of North Hollywood, California, church.

Though we may feel hampered and restricted, there is an outlet that affects every other part of our personality and living. That is the mental outlet. With the increased business and uneven tempo of our lives, it becomes ever and anon easier to excuse ourselves, and wake up to find that we are oblivious of any contemporary thought; that our husbands' language becomes more and more "bookish" and foreign (whilst we are absorbed in Bopeep and Lil' Abner); and that many moons have gone by since we have had a stimulating new idea strike us, nor have we passed one on to anyone else. Consequently, jaded minds, whose thought processes have long since ceased to have a workout, begin to color our total personalities. If there is nothing deadier than dead orthodoxy, then what is more unattractive than a pastor's wife whose personality could best be described as being colorless, tasteless, flat, or bland?

I have always had an obligating feeling that there is a stewardship of the mind. I recall the story of the man who used as an excuse for traveling his belief that in heaven the Lord would ask, "Well, what did you think of the world I made?" And he wanted to give an intelligent answer. What if that should be asked regarding the mind He gave us? It is obvious that any resume of this

type (however surface it be) would narrow itself to definite confines. And it is our purpose that we discuss something within our reach, of practical, down-to-earth value—not something ethereal and visionary. So, to get down to "specifics."

Reading is open to us all. Some would rather read than eat; some read from habit; others discipline themselves to do so; some read to get away from themselves; some, for relaxation; and some, for instruction and mental stimulus. Whatever reason we have, Paul's exhortations remain to bolster us: "Give attendance to reading," and, "Study to shew thyself approved." Further, we are presupposing that we have regular Bible-reading periods, with some available devotional book, that we have finished all of the missionary reading course requirements and read the *Other Sheep* and *Herald of Holiness* from back to front!

For want of a better way, I checked up on some recent books and thought it might be helpful to glance at some of them. The list is not comprehensive nor complete; it is only representative. It is not intended as a gauge or measuring stick (for tastes vary) nor is it a group of recommended "musts." It is purely illustrative. Then too, I have limited it to those read within the last ten months—to save it from "mustiness" (I hope). This reading includes types which are outside of my specific fields of interest. These I started (by sheer force of will power) but ended with a new slant and an added interest. Reading over a wider area is also an aid in discrimination. It is challenging to read to disagree, to analyze, to sift out doctrinal, philosophical, and ethical conclusions for oneself.

One of the first to get attention was Dr. Williamson's *Overseers of the*

Flock. This, of course, is written for our husbands in the field of practice. I always pounce on this kind and read first the chapters on "the pastor as a husband and father"—to see if mine measures up. He does! For two days after reading these books our home runs near the ideal! It is gradually dawning on me that perhaps we wives ought to read what is expected of the pastor. It may aid us in relegating to them the hours that are theirs, and in having a tolerant appreciation of the duties that make them a present help in trouble to others, but leave them with little time to comply with every wifely whim of ours.

Of the hearing of sermons there is no end. Still, they appeal to me—whether spoken or written—especially the following three books. *Ride the Wild Horses*, by Hamilton, is quick reading with its fresh, versatile style. The author uses for his base the fact of harnessing the instincts for Kingdom service. The chapter on "The Drum Major" instinct sticks with me yet. The piquant phrase and pert (and oft new) illustrations give some zestful laughs with which to regale the evangelist at the dinner table. Fisher's *Second-Hand Religion* was a help in keeping values and standards constant amidst some fluctuating trends that sap spiritual warmth. It would be easy for us to be professional, gracious, well-adjusted persons having few or no rock-ribbed convictions. Of this I need to be reminded. J. Vernon McGee's *Fruit of the Sycamore Tree* gives a broader, though no deeper, approach into some favorite texts. Tulga's *Holiness in Our Times*, a vindication of our position doctrinally by a Baptist, was a bracing tonic. The quotes of evangelical leaders whose theology is an arm's length from ours, but whose preaching aligns itself with us, were most

interesting. Long as *The Screwtape Letters* has been out, only this year have I read it. C. S. Lewis has a deft, satirical style and writes with broad British humor and "punch." His handling of his subject, the devil, leaves little doubt as to the sins of the spirit that may subtly be part of our very nature.

The Mystery of Love and Marriage jumps into psychology. It deals with the premise of "they two shall be one flesh." It is not so readable as fiction, but is a theology of the marriage relationship. Free from heavy psychological terms, it gave some usually rusty cogs of gray matter a chance to turn over. Books of this kind are rare and this one puts marriage on its highest levels. I find, too, that some of the books on marriage counseling, besides being personally helpful, give understanding in general young people's work. Though we are not called upon to give direct counsel, yet it is an aid to be aware of the changing mores and compelling temptations and problems that are unique in the teen-age and young people's world.

The eternal "why" that confronts us goes often unanswered. Why did he lose his job? Why should their baby die, devout as they are? etc. Without becoming involved in the philosophical implications, I had never received a satisfactory answer. But in *Letters to Mark*, by James D. Bryden, I found some simple, concise, rational conclusions. We do not need to agree with every premise or solution. It is presented as a series of letters, by a minister to a non-Christian.

Biography, if graphic, is tops. Katherine Marshall's *A Man Called Peter* is a human, poignant story. Reading it (often in tears) was a joy—but withal a testing and probing of my inner motives. A great, good

woman wrote this. It is a personal thought, but methinks that her writing is having as wide a sphere of good as her late husband's sermons.

(Continued in next issue)

Gleanings from the Greek New Testament

(Continued from page 27)

of others. Paul was away out in front, already a leader as a young man.

EQUALS IN WHAT?

Paul says that he advanced beyond "many my equals." What does he mean? The King James rendering is a bit ambiguous. Not so the Greek. The word in the original is *sunelikes*, which occurs only here. Its clear and unambiguous meaning in the Greek is "one of the same age, an equal in age." Even as a young man in Judaism Paul was forging away ahead of his "contemporaries." The glorious thing is that as a Christian he did exactly the same thing again.

STUDY OR VISIT?

After his conversion Paul went into Arabia—probably the quiet countryside near Damascus—to meditate and think through the implications of his new-found faith in Jesus, the Messiah. After some few weeks or months he returned to Damascus. "Then after three years" he went up to Jerusalem (vv. 17, 18). Contrary to the popular misconception, the Bible nowhere gives the slightest hint that Paul spent three years in Arabia! The very widespread error on this point is one of the most striking examples of how carelessly people read their Bibles.

What was the purpose of Paul's journey to Jerusalem? The King James Version says that he went up to "see" Peter. But the term thus translated is not one of the five com-

(Continued on page 48)

ONE MAN'S METHOD

On Reaching Your Congregation

A PASTOR was discoursing upon what he felt to be a failure in his ministry of the previous Sunday. "For no reason at all that I can understand, I really had a hard time preaching. I was fully prepared insofar as my preparation on the message is concerned, and believed I had God's message. But I never got out of 'the brush.' The devil fought especially hard, I guess!"

The brother pastor to whom he was speaking then asked a question that most of us have asked ourselves many times. "Yes, I know what you mean, for I have been there too. But, when you say the devil fought you especially hard, are you being fair to the problem? Doesn't the devil fight us equally hard at every opportunity at his disposal?"

This brought on the discussion of why it was harder to preach sometimes than others. To blame it on the devil seemed too easy a way to escape the fullest implications of the question. Then, if it is not the enemy—that is, not more so at one time than at any other—why is it that sometimes preaching is a joyous thrill and a gloriously exhilarating experience, while at other times it is a real chore and difficult task?

If your writer could fully answer this question he might feel justified in looking up Solomon and telling him to move over a bit. Nevertheless, it is a matter on which we should be able to give some thought. For this problem of freedom in preaching,

which we think of as unction or anointing, sometimes raises larger questions than it settles. For does not God's truth merit His unction every time we honestly and sincerely seek to proclaim the wonderful truths of redemption? And if we do not have it in the morning service, but we do have it in the evening service, is it necessarily the devil? If it is, then one meets with difficulty to explain a former chatauqua lecturer's experience. When discussing this same problem, he said: "Why is it that some of my lectures meet with a ready response, and something seems to carry the words and thought for you; while at other times, often to the same group, the same or another lecture meets with some indefinable opposition, and every word becomes an effort, and one feels he hasn't said anything worth saying?" Or to explain Conwell's experience in the frequent giving of his lecture "Acres of Diamonds." "Sometimes," he said, "giving this lecture is a joy and it is given as though for the first time. There is a freshness of thought and an ease of delivery that makes you happy to be privileged to bring such uplift to people. Then, there are times when I've determined I would never give the lecture again... every word, every thought was an effort. My mind seemed to be unable to retain the thought, although it had been given the same way many times, and when I had completed the lecture I was completely worn out."

Though this is a problem most preachers have known, not much

seems to have been written about it. It would appear that the problem might lay in this area of rapport, reaching the congregation. Sometimes we do reach them, and we feel as Uncle Buddy once said, "No one needs to tell me I preached good today; the Lord already told me!" Sometimes we sit over our late Sunday evening refreshment, wondering what earthly good we could have accomplished by our preaching that day, feeling that we never got to our people at all. Why! Why! Why!

One thing about the folk to whom we preach is that they are a congregation; they are not necessarily a group of individuals, but a sort of mass section of the human race. That is, as a congregation there is a personality not distinguishable when broken into its individual parts. There are some things that can be said to a congregation that would never be said to a single individual of the same group. Phillips Brooks suggests that a congregation will laugh at jokes that wouldn't elicit a smile if told to one of them alone; that tears would flow at some mawkish story which wouldn't stir an eyelid if told to someone by himself. That a congregation develops a certain personality all its own is a foregone conclusion, but this fact also must be considered in this matter of reaching them. In some congregations a certain type of preacher will be received and praised with superlatives, while another type will be unable to get any sort of response.

Another factor that must be considered is the preacher himself. It is not easy to accept the idea that every one of us radiates to a greater or less extent the sort of atmosphere that finds its source in the kind of person he actually is inside. Which is just another way of saying that spirit responds to spirit, whether between two people or between a preacher and his congregation. This is illustrated every Sunday by at least

one teacher in the Sunday school, who has come dashing into church at the last moment, breathlessly hurries into the classroom, and, with a minimum of preparation of spirit, enters into the lesson. Her or his own disturbed inner person radiates to the members of the class, and for that Sunday the class becomes a problem of restless inattention. What we are inside thus hinders what we seek to say. With the preacher this can be an all-too-frequent experience unless he learns to compose his own spirit through prayer and meditation before entering the pulpit. For he is about to enter into an activity that is more than the enunciation of words, the delivery of a sermon; he is about to give a part of himself away. And what he gives away will forever make a difference in those who sit in the pew. For the preacher to enter the pulpit unprepared, not only in mind and rested body, but in spirit as well, is to give a wrong interpretation of the gospel. How can we preach about a Christ who promises rest and peace when our own spirits are frustrated and confused? How can we preach a sermon that is contradicted by something about us that reaches out beyond the sermon, and speaks more loudly than the words we give?

Rapport is essential if we are to do our greatest ministry. All our preparation comes to naught, or certainly falls short of its objective, if this communion of spirit is lacking. Some preachers, Clovis Chappel for instance, has the gift of creating his own mood when he preaches. We heard him for the first time with a great deal of prejudice. In speaking to him before the message we were to hear during a union Holy Week series, we told him that he had ruined many a good Nazarene preacher. He looked a bit taken aback, until we went on to say that too many of us had read his books and preached his sermons verbatim, or nearly so, thus robbing the men of the challenge to do their own thinking. (Of course,

we were speaking from firsthand personal experience!) Despite our prejudice based upon what we felt was a shallowness in his writing—and our only basis of acquaintance up to that time—we were completely won over before the end of his first message. He preached with an impassioned heart and directed his total message directly to the unsaved in that huge crowd. Had he been permitted by those in charge to make an invitation, undoubtedly many would have responded, for his gift of creating a yieldedness on the part of his listeners without any visible effort in that direction was directly related to this capacity to create the mood that fitted his message. In a subsequent article to follow this one, a quotation from a letter received from him in connection with preparation for this present series, he gives some suggestion as to how he creates rapport with his congregation. However, not all are so gifted. With some from whom we received a response, there is a deliberate strategy; with others it is a part of the total preparation.

We preachers probably are more fortunate in the context of our ministry than most. For we preach to a crowd who want to be helped, for the most part, and who greet our efforts with an open heart and mind. We are charged, largely, to maintain and carry that given attention to a climax. This is not so difficult as to first establish that spiritual contact that makes our ministry of greatest consequence. For once established, it becomes a matter of personal sincerity if we are to retain it. And right here, it is not amiss to state that the consensus of opinion from the twenty-five or more prominent preachers in our land from whom we received an answer to our letter on how they accomplished rapport with their congregations is that personal sincerity is paramount if we are to obtain this relationship with those to whom we preach. The least suggestion of insincerity will cancel out whatever contact may have been established,

and leave the listener with a slight feeling of nausea. No one likes to feel he has been "taken in," even by a preacher dealing with eternal truths. This sincerity will have other benefits. For instance, it enables him to create a capacity that feels the response or rejection of a crowd. This is a sort of sixth sense that experience alone will bring him; but it is a real thing nevertheless. That is why, when listening to some preachers say certain things that sound a bit crude or exaggerated, we react by saying, "I don't think I would have said that." But the preacher himself who has said it may have felt a response to himself that enabled him to say things in a certain way, or express himself after a peculiar manner, which directed him in it. Under any other circumstance or situation, the same gesture, expression, or effort could well be out of place. That is one reason why it is not difficult to misquote a preacher out of the context of the circumstance of the sermon's original delivery, and come up with something entirely different from what was understood by the crowd at the time it was given.

Then too, we have those gifted souls of whom it is said, "He always seems to say the right thing at the right time." These are they who have a greater sense of response, of rapport, and seem almost certainly directed thereby in what they say. Time and continued application can increase this capacity; it will never come about simply as the result of reading or study alone.

In reference to the matter of a preacher's mood, perhaps more ought to be said. For when we pray and wait on God, it does, among other things, enable us to relax with a feeling of confidence and trust that God is concerned with His own work, and will bless and help. This very spirit of relaxed confidence is basic to establishing rapport with the congregation to whom we are about to deliver our souls. Such inner poise

begets outward calm and assurance, with a humility that makes it the vehicle of our efforts. That is why a preacher who spends little time in study and quiet, alone with his work and his God, has a more difficult time to influence people and win friends to the church and to the Lord. His own spirit's lack of quiet repose reflects itself in his people, and thereby creates a block. The most extrovert temperament can and must learn this lesson if he is to be enabled to his work with greatest effectiveness. This will be more difficult for some than for others, but not impossible for any.

The reading of the scriptures also helps in this regard. It confronts the preacher with the verities of eternal truth with which he has associated himself, and reminds him again and again of the greatness and power of the One whom we seek to glorify and honor. This inner assurance will again make itself felt by its own radiance, with a consequent establishment of contact with his people. The practice of meditation is another way of making real this inner composure, for it is one of its inevitable results. One preacher known to the writer arises at an early hour before breakfast, in order just to wait in God's presence . . . quiet and in thoughtful meditation. He does his reading and praying later. Needless to say, today he pastors one of Methodism's largest churches.

Whatever else we do, after we reach the pulpit, we must arrest and maintain the attention of people. Not until we have as well the attention of their spirits, their true inner selves, are we in a position to help them to the greatest possible good. Next month, the Lord willing, we shall bring excerpts from the letters received by such men as Paul Scherer, Chappel, Bonnell, McCracken, Gerald Kennedy, Blackwood, Edgar DeWitt Jones, Peale, besides a number of our own men who have distinguished themselves as outstanding preachers.

The Pastor as the Children's Evangelist

(Continued from page 15)

to the church. The Christian Service Training Commission is charged with providing pastors with help and guidance for these classes.

FIELDS WHITE UNTO HARVEST

In every local church the pastor can do good work for Christ in child evangelism. If every pastor would this year make a special effort to win his children to Christ, only God knows what total good would be accomplished. Several years ago one of our average-sized districts put forth a special effort. Pastors were asked to give attention to winning children to Christ and to encouraging them to come into church membership. The special efforts extended over a period of two months. Within that period of 60 days pastors reported 384 children who had been saved and 75 who had joined the church. This year we are stressing evangelism through the Sunday school. If pastors on all 70 of our districts would put forth the effort and see the results that were achieved on one district we could this year see 26,880 children won to Christ and see 5,250 of them join the church. Through the children alone we could have nearly a 2 per cent net increase in church membership in one year.

Our Master cries, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Will we pray? Will we go into this section of the harvest field where the grain stands heavy and ripe? If we do, we shall gather sheaves for the Master and we shall hear the well done of Him who said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

WORKABLE IDEAS

Prepared by William D. Howard

REVIVALS AND VISITATION

REVIVAL BUILD-UP. Use your Sunday evening services preceding your revival to build up your crowds for the opening night of your "Crusade for Christ." Start at least four or five weeks ahead. Plan special features which will attract outsiders. Get the people coming regularly at night and they will keep on coming. People will follow the pattern you lay out if it is attractive, interesting, and Spirit-filled.

FEATURE OUTSIDE TALENT. Arrange a series of Sunday evenings using special musical and vocal numbers. If what you have in your community will not attract the people, then bring in talent from neighboring towns. Preceding one revival Irving Sullivan of Taft, California, brought special workers from Los Angeles, a distance of some 150 miles. He advertised, sent invitations, made calls, and increased his attendance each successive Sunday evening until his revival started. He had the people coming and they kept on coming. The cost of the special talent was taken care of by the increased offerings given by extra people he had attending his services.

START YOUR REVIVAL ON SUNDAY. Your meeting would then close on Wednesday night. This plan has been worked with success in many places. Push and build for that first Sunday evening. Then keep the people coming during the week with special features each night such as: Good Neighbor Night, Bring-a-Friend Night, Youth Night, Sunday-School Night, Church Loyalty Night, Men's Night, and Ladies' Night.

REVIVAL RALLY. Plan for that first Sunday evening of your revival. Use the method Leslie Parrott used in Flint, Michigan, to plan a Sunday-school rally. Four weeks ahead of the rally day he met with his workers on a Monday evening for dinner at the parsonage. After dinner they sat down to the main business of the evening—planning a rally. The date was set and an invitation extended to the boys and girls of the Children's Bible Hour of Grand Rapids and their broadcast director, Aunt Bertha. With a display of considerable enthusiasm (needed especially in the planning of a Sunday evening rally) the group determined to leave no stone unturned in an effort to break all recent attendance records at Flint First. (With the planning of such a Sunday evening you might wish to combine your N.Y.P.S. and evangelistic service.) The following committees which were organized were to meet again at the church within two weeks: advertising, entertainment, calling, transportation, telephone, ushering, and special invitation.

▲ Set your goal you wish to reach for the first evening of your revival. Plan something special for the first two or three evenings until your evangelist is able to get a grip on the people. If you can get them coming, most evangelists will keep them coming.

Let ROUNDUP MONTH help you locate new people. Your problem is locating new material to feed into your revival. Here are some ideas

you might start using a month previous to your meeting.

1. Get names of all your people's friends and relatives not already in your church or Sunday school. Plan to send them special invitations and where possible make a personal call.

2. Go over the Cradle Roll and Home Department list and discover prospects in these groups from their families and friends that do not attend.

3. Check carefully your church membership for people that have dropped out.

4. Run over the list of Sunday-school class rolls for the past year or two and discover those who have dropped from the rolls. They make excellent "revives" as the business-man terms such cases.

5. Then go to the gas and light company in the city, and ask for the names and addresses of new subscribers for their commodities. This gives you the names of people coming into the community.

6. If you are fortunate, or have a business friend who subscribes to it, you can have access to the businessmen's list of all new folk coming into the city, and all changes of addresses. Most businessmen will assist the church that is active in promoting God's work.

7. Survey a definite part of your territory each week house by house. Have your workers give out Sunday evening and revival invitations. Have them ring every doorbell and try to locate new prospects for your revival.

8. Card index all these new names. File such information as name, address, phone, number in family, and ages. Write all names on the list,

OPERATION HARVEST

Used to describe a recent revival at Kansas City, Missouri, First Church. There was a week of training in personal visitation and evangelism followed by two weeks of

sending them publicity about your revival and Sunday evening services. Then be sure to keep in mail contact with them week by week, giving the story of what will happen at your church the following Sunday evening.

9. Phone those you can reach by this means. Make this contact regularly, and stay at it until they promise to attend.

10. These means are excellent but they are only substitutes for the true method of reaching new people, which is through an organized follow-up of prospects by visitation.

11. An excellent method is to take fifty prospects and match this with fifty of your own people. This places the responsibility for that individual squarely upon the shoulders of one person.

12. Never give up a prospect until he moves away or dies! Often about the time you are ready to give up, after scores of letters, phone calls, and visits, he decides to attend and is saved. Perseverance will win.

USE THIS CARD as suggested by one pastor:

Dear Friends:

If you lost a diamond, you'd hunt and hunt and HUNT for it, wouldn't you?

So would we here at the Church of the Nazarene. And we are seeking something that is mighty valuable to us—your regular attendance at the Sunday evening service.

Attendance last month was almost twice as large as in the same month last year. Ask those who attend regularly and you'll see how enthusiastic they are about the meetings. Come next Sunday night! See how much you've been missing!

Cordially yours,

visitation and closing with a two-week revival. The first week was called "Operation Harvest" at school. The two-week revival was "Operation Harvest" in action.

Cypress, California, picked up the idea and used it to identify a six-week drive. "Operation Harvest" was opened with a one-week revival. The people were stirred, many sought God, and fifty people joined the "Bite and Invite Club." This gave the church over one thousand invitations each week. Visitation and prayer were emphasized for four weeks. "Operation Harvest" was concluded with another one-week revival which had been advertised as extensively as possible. The first week we used a pastor; the last week we used an evangelist. The crowds were above average the first week of "Operation Harvest" but they were doubled the last week and many new people were reached for Christ and the Church. THE BITE AND INVITE CLUB is an idea sent in by Rev. H. F. Crews of Denison, Texas. It has also been successfully used by Rev. Andrew Young of Santa Ana, California. Here it is:

VISITATION EVANGELISM

Below is a plan used by the University Avenue Church of the Nazarene, San Diego, California; Rev. Nicholas Hull, pastor. This program has brought their Sunday school from under 300 to over 400 in a little over a year's time. For months at a time there have been souls at the altar every Sunday evening. They have between 100 and 150 out to Tuesday evening visitation. This program will bring new people into your Sunday evening service. Try it. It works! Work it as a plan to build your Sunday evening service as well as your Sunday school.

General Plan

1. All visitation of the church handled through the Sunday school.
2. Each class has a visitation chairman who assigns the calls for his class.
3. Everyone meets together on Tuesday night at seven o'clock for prayer, instructions, and visitation assignments. The church

March, 1954

October 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31

Cypress Church of the Nazarene "Bite and Invite Club"

"If I Don't Invite, I Won't Eat a Bite!"
"If any would not work, neither should he eat."

NAME _____

November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29

RULES

1. For every meal I eat during the period Oct. 18 to November 29 I will personally invite someone to church.
2. Only personal invitations and phone calls will count. (Postal cards not counted.)
3. I may eat before I invite, but will balance the score before Sunday night of each week with twenty-one invitations.
4. My invitations are to be made to:
 - a. Church or Sunday-school members who have been absent.
 - b. Nonmembers who have visited our church.
 - c. Nonmembers who have not yet visited our church.

visitation chairman is in charge of this opening session.

4. At approximately seven-fifteen the large group breaks up into Sunday-school groups to receive assignments from the class visitation chairman.

5. At approximately nine-ten everyone meets back at the church to turn in reports to class-visitatio chairman and to give favorable reports.

Source of Calls

1. Church visitors
2. Sunday-school visitors
3. Recommended calls
4. Potential members
5. Sunday-school absentees

Assignment of Calls

1. Sunday-School Visitors—Nontransient visitors called on following week, assignments made by class visitation chairman. Transient visitors contacted by mail by office secretary.

2. Church Visitors—All church visitors contacted by mail by office secretary. Non-transient visitors are then referred to one of the class visitation chairmen and

handled as Sunday-school visitors. Must be contacted following week.

3. *Recommended Calls*—Referred to class visitation chairman for assignment at earliest opportunity.

4. *Potential Members*—Assigned by class visitation chairman. Frequency of calls dependent upon receptivity of potential members.

5. *Sunday-School Absentees*—Assignment made by visitation chairman. Contact made by card, phone, or visit in home. According to plan.

Reporting of Calls

1. Caller makes complete report of contact. Information desired may include:

- a. Date of call
- b. Name (s) of caller (s)
- c. Results of call
 - (1) How received
 - (2) Recommendation as to further calls
- d. Additional information
 - (1) Approximately how old
 - (2) Church background
 - (3) Type of work
 - (4) Spiritual condition

2. Report returned to class visitation chairman same night as given.

Records

1. Records kept by office secretary
 - a. Enrolled member file
 - b. Potential member file
2. Card index kept by visitation chairman
 - a. Enrolled member
 - b. Potential members
 - c. Visitors and recommended calls
3. Office secretary notified by class visitation chairman of any changes in status

LETTERS PASTORS WRITE

Here are a few of the letters Rev. Hull uses in conjunction with his plan of visitation evangelism.

LETTER FOR CHURCH NONTRANSIENT

Dear

We were very glad to have had you attend our church last Sunday and hope that you enjoyed it. We trust you found the service beneficial.

We strive to be a friendly people, for there is much good to be derived from Christian association and fellowship. We each need the help and encouragement of others, and it is my hope that you sensed

Responsibility of Leadership

1. Church Visitation Chairman

Responsible for general organization and operation of program. In charge of 7:00 p.m. prayer and instruction service.

2. Class Visitation Chairman

Directs visitation activities of fellow class members and makes assignments. Responsible for maintaining adequate records. Should get to know the situation in each home for which class is responsible. He or designated alternate must be present on visitation night to make assignments for class.

3. Church Secretary

- a. Correspondence with church visitors and transient Sunday-school visitors.
- b. Keeps certain records (enrolled member file and potential member file).
- c. Checks Sunday-school visitor list against church visitor list to avoid duplication.

4. Sunday-School Teacher

The Sunday-school teacher is responsible for promoting and encouraging participation in the visitation program within the class. Teacher grades self on monthly report.

5. Pastor

Keep enthusiasm, vision, and fire in the program. Also teaches young workers method of visitation evangelism.

6. Utilizing Others

- a. Baby sitters
- b. Transportation

that feeling of friendliness and were made to feel that you were one of us.

Please accept our sincere and hearty invitation to come and worship with us again on the coming Lord's day.

Yours in the work,

_____, Pastor

LETTER FOR CHURCH TRANSIENT

Dear

We were very glad to have had you attend our church last Sunday and hope that you enjoyed it. We trust that you found the service beneficial.

I am sorry that the circumstances are

such that you do not expect to be a permanent member of this community. Were circumstances to change in the immediate or distant future, it is my hope that you would choose to worship with us regularly. I am sure that you could not make a wiser choice, and we would be the happier for your decision.

May God richly bless you and make His face to shine upon you!

Yours in the work,

_____, Pastor

LETTER FOR CHURCH SERVICEMEN

Dear

We were very glad to have had you attend our church last Sunday and hope that you enjoyed it. We trust you found the service beneficial.

We strive to be a friendly people, for there is much good to be derived from Christian association and fellowship. We each need the help and encouragement of others, and it is my hope that you sensed that feeling of friendliness and were made to feel that you were one of us.

Please accept our sincere and hearty invitation to come and worship with us again on the coming Lord's day.

Yours in the work,

_____, Pastor

SHARE YOUR IDEAS

Send samples of your bulletins, church letters, cards, and ideas to "Workable Ideas," P.O. Box 686, Cypress, California.

Drawing the Net

(Continued from page 21)

without announcement and immediately at the close of the message. The right songs increase the tug or urge or grip of the Spirit; the wrong ones vitiate or dissipate the feeling of conviction or the desire to settle things with God.

And with all your pleading, be patient and sympathetic and genuine. Be tender but firm, and keep the door open for people to seek later and for you to deal with them later, at another service when you are drawing the net.

March, 1954

LETTER FOR VISITORS ATTENDING S.S. AND CHURCH

Dear

It was my great pleasure to have you as our guest and visitor in Sunday school and church. Our people have always been known as a friendly people, and it is my hope that you felt the warmth of a sincere welcome. If we failed to make you feel at home, I fear that we failed.

The value of Christian education can hardly be overemphasized and, contrary to some false conceptions, the Sunday school is not only designed for teaching the Word of God to our children but also is very important to the Christian development of the young person and adult. Regardless of age, the Sunday school offers a source of spiritual help and an outlet for Christian service.

We strive to be a friendly people, for there is much good to be derived from Christian association and fellowship. We each need the help and encouragement of others, and it is my hope that you sensed that feeling of friendliness and were made to feel that you were one of us.

Please accept our sincere and hearty invitation to come and worship again with us on the coming Lord's day.

Yours in the work,

_____, Pastor

The Preacher's Responsibility

(Continued from page 23)

and patience drank up all the shafts of the world's malice and lay in the tomb. He then burst the bonds of death and became the First Fruits of them that slept. He ascended, after final instructions to His beloved disciples, to the throne of the Father, to send the Comforter on the Day of Pentecost, thus fulfilling the task so stated by John the Baptist, "He shall baptize you with the Holy Ghost, and with fire." What a price, that men might be cleansed in heart and life!

SERMON OUTLINES

KINGS WHO MISSED THE KINGDOM

By Fletcher Spruce

(A series of evangelistic messages which received second prize in the 1953 sermon contest conducted by this magazine)

- I. King Saul—God's Choice in Satan's Clutches
- II. King Solomon—Wisest Fool Who Ever Ruled
- III. King Belshazzar—Monarch Without a Moral Thermostat
- IV. King Herod—More Mighty than the Almighty

King Saul—God's Choice in Satan's Clutches

TEXT: *I have sinned . . . I have played the fool, and have erred exceedingly (I Sam. 26:21). I am sore distressed; for God is departed from me, and answereth me no more (I Sam. 28:15).*

INTRODUCTION

Israel wanted a king to be like the heathen nations.

God was displeased at their request.

Samuel warned them of their folly.

The people insisted, and got what they wanted (Ps. 106:15).

I. SAUL WAS DRAFTED TO BE A KING.

1. He did not seek the office; the office sought him.
2. He was Samuel's choice (9:22).
3. He was the people's choice (10:24).
4. He was God's choice (9:17).

II. SAUL WAS QUALIFIED TO RULE GOD'S PEOPLE.

1. Physically: tall, "choice," "goodly" (9:2).
2. Psychologically: humble, but not a coward (10:21-22).
3. Ceremonially: anointed (10:1).
4. Spiritually: "another man" (10:6); "another heart" (10:9).

III. SAUL WAS A CLASSIC EXAMPLE OF UTTER FAILURE.

1. He refused to completely destroy Agag, his inward enemy (15:9).
2. He became insanely jealous of a true friend, David (18:8).
3. He became a victim of evil attitudes, moods, spirits (16:23).
4. He lost the confidence of a godly counselor, Samuel (13:13).
5. He lost the throne God gave him (15:28).
6. He lost the smile of God out of his life (15:10-11).

IV. SAUL WAS THE VICTIM OF HIS OWN CHOICES.

1. Victim of his own mistakes: "I have erred exceedingly" (text).
2. Victim of his own folly: "I have played the fool" (text).
3. Victim of his own troubles: "I am sore distressed" (text).
4. Victim of his own godlessness: "God is departed" (text).
5. Victim of his own sinfulness: "I have sinned" (text).

Don't Miss This
SUNDAY EVENING
SERMON SERIES

Kings who missed the Kingdom



By the
PASTOR

CHURCH of the
NAZARENE

Sermon No. 1

KING SAUL

God's Choice in Satan's Hands

Sermon No. 2

KING SOLOMON

Wisest Fool Who Ever Ruled

Sermon No. 3

KING BELSHAZZAR

Monarch Without a Moral Thermostat

Sermon No. 4

KING HEROD

More Mighty than the Almighty

You Are Invited!

6. Victim of his own unanswered prayer: "God answereth me no more" (text).

7. Victim of his own sword: "Saul took a sword . . ." (31:4). Byron, who died at thirty-six, confessed that his life was in the "yellow leaf." He also wrote: "The thorns I have reaped are of the tree I planted. They have torn me and I bleed: I should have known what fruit would spring from such seed."

V. SAUL WAS THE AUTHOR OF THE CONFESSIONS OF KING SAUL.

1. He confessed that God's anointed may be lost.
2. He confessed that little sins do not remain little.
3. He confessed that hidden sin will not remain hidden.
4. He confessed that sin has its fearful consequences.

CONCLUSION:

Will you "play the fool" and go deeper in your sins?
Will you, chosen to be a child of God, fall into Satan's clutches?
Come to God before sin ruins you eternally!

When Leonardo Da Vinci painted his masterpiece, "The Last Supper," he sought long for a pure young man whose face he could use as a model for Christ. Finally he found a young man singing in a church choir in Rome, and he sat for the painting of Christ's face. Years went by as the artist painted the other faces, and the rest of the picture. When at last he wanted to paint the face of Judas, he couldn't find a face mean enough. Looking in alleys and prisons and places of sin, finally he found just the man he wanted, a repulsive beggar marked by sin. He consented to sit for the painting of Judas. As he was dismissed, Da Vinci asked him his name, and he said, "Pietro Bandinelli. I also sat for your painting of the face of Christ years ago!" Like King Saul, and many a person today, he had a good beginning, but a bad ending! Don't let sin do this to you! Come tonight!

King Solomon—Wisest Fool Who Ever Ruled

TEXT: *The Lord was very angry with Solomon, because his heart was turned from the Lord God of Israel* (I Kings 11:9).

INTRODUCTION:

Solomon had a Jekyll-Hyde heritage.
David, his father, Israel's hero-king, was sinner, saint, singer.
His mother was Bath-sheba, faithless heathen wife of Uriah.
Solomon was born in purple, favorite son of David's favorite wife.
Solomon made Israel a welfare state, tottering toward captivity.

I. SOLOMON'S WISDOM CAME FROM ABOVE.

1. God told Solomon to make a request, and He would grant it. What would you request under such circumstances?
2. Solomon did not ask for money, power, happiness; but wisdom (3:9).
3. And asking for wisdom he received wisdom's by-products (3:13-14).

II. SOLOMON'S WISDOM REACHED OUTWARD.

1. He judged the people rightly (3:28).
2. He strengthened the nation of Israel (4:21).

3. He built many cities (9:19).
4. He wrote much of our wisdom literature in the Bible.
5. He builded the extravagant Temple and dedicated it (cc. 5-8).
6. He gained world fame (4:34).

III. SOLOMON'S WISDOM DID NOT REACH INWARD.

1. It was merely a mental perception of truth.
2. He failed to understand that truth must have moral quality.
3. His wisdom made him great but not good and spiritual.
4. A mere intellectual assent to the truth is insufficient.

IV. SOLOMON'S WISDOM WAS ECLIPSED BY HIS FOOLISH HEART.

1. His wisdom outran his obedience in life's big race.
2. His carnal soul was not cleansed by lofty thoughts.
3. He obeyed his black heart instead of his bright head (women, wine, gods).
4. His sins were a back-handed slap at God, who gave him his wisdom.
5. Knowledge without obedience is a mockery of God.
6. Every sinner here tonight knows to do better than he is doing.

Gordon Seagrave, Baptist missionary, tells of the time he went with three friends into the jungle of India to hunt tigers. After a fifteen-minute trek into the heart of the jungle they reached a hunting bungalow, where they paused to rest. One of the hunters remained on the veranda while the others went inside. Suddenly the men heard the man speak in a low, strange voice, "You had better come and help me; he is taking me away." They rushed to the front door to see a huge tiger leading the man into the brush, his hand in his teeth. He was too clever to kill him on the veranda. And the man knew better than to follow the tiger into the jungle, but he was powerless to resist. Sin will make you do things you know will prove fatal to you. So call for help.

V. SOLOMON'S WISDOM WAS POWERLESS TO SAVE HIS SOUL.

1. He ignored this truth: "The world by wisdom knew not God" (I Cor. 1:21).
2. After drinking to the dregs of sin, he pronounced it "vanity."
3. Knowing God's will is wisdom—doing it is holiness.
4. The wisest men prepare for the inevitable.

CONCLUSION:

He died as he lived—self-centered.
He left no repentant fifty-first psalm, as David left.
With all his wisdom, he missed the plain way even fools find.
Will you be wise enough to be saved now, before it is too late?

The *Christian Herald* some years ago told the story of a doctor who went fishing with his friend in up-state New York. The doctor caught a great northern pike, and played his catch for a long time, until he got it near the boat. Then both of the men thoughtlessly stood on the same side of the boat to get the fish, and the boat turned over. In sportsmanlike fashion, the doctor held onto his catch. But in the excitement, the large fish went around and around the doctor, winding his legs together with the cord so that he could not swim, nor remove his boots. He lost his life, and when they found his body, the fish was still alive. Don't try to be "sportsmanlike" in dealing with the deadly enemy of your soul. Like Solomon, you will lose the battle, and the devil will laugh at your undoing.

King Belshazzar—Monarch Without Moral Thermostat

TEXT: *Thou hast lifted up thyself against the Lord of heaven . . . thou art weighed in the balances, and art found wanting* (Dan: 6:23, 27).

INTRODUCTION:

Time: 540 B.C. Place: Babylon, 400 miles east of Jerusalem. Babylon was 15 miles square; walls 87 x 350 ft. all around city. Walls had 100 brass gates. Connecting streets were 150 ft. wide.

Euphrates ran under walls, through city. Beautiful hanging gardens, palaces, terraces. Jews here in captivity. City under-siege.

I. BELSHAZZAR KNEW THERE WAS A GOD IN ISRAEL.

1. The fiery furnace experience told him so.
2. The mental derangement of Nebuchadnezzar told him so.
3. The life of Daniel told him so.
4. The tradition of the golden vessels from the Temple told him so.
5. Surely an inward conviction and realization told him so.

II. BELSHAZZAR DEPENDED UPON BABYLON FOR SECURITY.

1. His fathers established this world empire.
2. Babylon had divided and conquered many nations.
3. Babylon was thought to be an impregnable fortress.
4. Could our nation be thus compared as a modern Babylon?
5. Was Babylon really secure? Are we?

III. BELSHAZZAR RECKLESSLY MOCKED HIS MAKER THAT FATAL NIGHT.

1. It was a night of military siege—so is this.
2. It was a night of reckless dissipation—so is this.
3. It was a night of God's visitation—will it be so with us?
4. He defied God by polluting the sacred vessels.
5. His moral thermostat was not functioning that night.

A few months ago a lady in my congregation brought me a Gideon Bible open to the blank page at the back of the book, and pointed to a message written thereon. The lady was employed by the largest hotel in our city and the Gideon Bible was from one of the rooms in this hotel. Here is the message I read. "In this Bible I know I can write to God. . . . I am but 16 years old, and have been a prostitute for three years. I look 25. I do believe in God, and I do hope that He will some day change me and lead me to the right. He is the one person I can trust. To whom may read this please pray for me. (Signed) Sunny." (Portions of this message were omitted for obvious reasons.) Here is a twentieth century female Belshazzar whose moral thermostat seems to have been set to work by the sight of a Gideon Bible after three years of black sin. Sin blights and damns. And so-called respectable sinners with a "clear" conscience that has been blighted by Satan are as lost as the vilest of sinners without the saving power of Christ!

IV. BELSHAZZAR WAS WEIGHED IN GOD'S BALANCES AND FOUND WANTING.

1. The hand of destiny out of the sleeve of midnight penned his doom.
2. God weighed him in the balances of omniscient justice.
3. His responsibility was in proportion to his opportunity—so is yours.
4. He was weighed and found wanting: ethically, morally, spiritually.

V. BELSHAZZAR LOST HIS KINGDOM AND MISSED GOD'S KINGDOM.

1. The enemy ditched the river and marched under the wall in the river bed.

2. Belshazzar wallowed in his own blood that night.
3. He lost a greater kingdom than Babylon: God's!
4. Weigh your kingdoms before God weighs you.

CONCLUSION:

Monarch without a moral thermostat!
King who lost both kingdoms: temporal and eternal!
His seared conscience pushed him off the precipice of doom.
He couldn't read the handwriting on the wall—can you?
He ignored and defied his conscience once too often—don't you do it!

King Herod—More Mighty than the Almighty

TEXT: *And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost. But the word of God grew and multiplied* (Acts 12:23, 24).

INTRODUCTION:

Our text speaks of Herod Agrippa I, king of the Jews A.D. 34 to 44. His success as a ruler enlarged his earthly kingdom greatly. He even considered himself more mighty than the Almighty God!

I. HEROD HAD A FAMILY CLOSET FULL OF SKELETONS.

1. History tells of few more immoral families than the Herods.
2. His grandfather, Herod the Great, slaughtered innocent babes to destroy Child Jesus. Cleopatra was one of his many wives.
3. Herod Antipas; "that fox" who beheaded John and judged Jesus.
4. Herodias, sister to man of text, asked John the Baptist's head.
5. Herod Agrippa II, son of man in text, whom Paul "almost persuaded"; he was guilty of suspicious relations with his sister, Bernice.

II. HEROD HAD A HELLISH PASSION FOR POWER.

1. He had visions of enlarging his earthly kingdom.
2. He got himself proclaimed to be a god.
3. He did not deny the reckless charge (note Paul and Barnabas, Acts 14).
4. The root of all sin is selfishness; it has many ways of expression.

Halford E. Luccock reminds us of a novelist who created a character described something like this: "Edith was a little country bounded on the north and south and east and west by Edith." The same could have been said of Herod. He was on the lookout for his own promotion, regardless of the price. And he paid a big price!

III. HEROD HAD AN IMPRESSIVE RECORD AS A POLITICIAN.

1. Educated at Rome with Claudius.
2. Tactful, shrewd, diplomatic, pleasing to the Jews.
3. He cultivated his own promotion.
4. He added Judea, Galilee, and Samaria to his domain.
5. He was more of a politician than a statesman.

Bishop Hughes quoted Sir Edwin Arnold as having made a statement along this line in a graduation address many years ago: "Gentlemen of Harvard, in 1776 and 1812 you conquered your fathers. In the years from 1861 to 1865 you conquered your brothers. Your next victory must be over yourself." Every man must face the fact that Paul faced when he said that he kept himself under subjection. Herod, like Alexander the Great, conquered

nearly everything except himself. And no man can completely conquer himself without Christ's help!

IV. HEROD HAD A BLOODY RECORD WITH THE CHURCH.

1. His politics forced him to persecute the Christians (Acts 12).
2. Expediency led him to behead James.
3. Thirst for praise caused him to imprison Peter.
4. Man seeks to block Kingdom progress at his own peril.
5. Beware of modern Herods who trouble the church.

V. HEROD HAD A DAMNING RECORD WITH GOD.

1. By fighting the Church, Herod fought God.
2. To accept man's applause, he turned his back on God.
3. He sold his soul for man's opinion.
4. But God struck him dead—God is jealous of His sovereignty.
5. He was eaten of worms—"Vengeance is mine" (Rom. 12:19).

CONCLUSION:

God's work cannot be successfully resisted.

Payday comes when least expected.

Death came without appointment.

Almighty God is still almighty.

One of the wives of Herod's grandfather was the infamous Cleopatra. She lived as a vampire in Egypt and Rome and elsewhere, drawing Roman leaders and heathen rulers from their faithful wives to her villa. She enjoyed wrecking careers and destroying empires. But one day she ordered her servant to bring her the dish of favorite fruit she loved so well. When she reached out to take a piece of fruit, a small viper hidden until now struck her hand with poisoned fangs. And she died almost instantly. She forgot that God was almighty. Death came without appointment. Don't make this mistake yourself.

THE LEADINGS OF GOD

SCRIPTURE READING: Josh. 1:7-9; Ps. 32:6-11

TEXT: *I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye* (Ps. 32:8).

I. Remarks

1. Note the concern of God for giving His children help; "I will instruct . . . teach . . . guide." (Study the figure "guide thee with mine eye.")
2. These leadings of God are vitally important to Christians.

II. How to Ascertain the Leadings of God

1. God's leadings are always in harmony with His Word—the Bible.
2. His leadings never rush or hurry us into action. Satan hurries us; God gives time for us to know His leadings. "I waited patiently on the Lord" (Ps. 40:1).
3. God's leadings are always Christlike—never to be rude, selfish, or discourteous.
4. His leadings always are for His glory and for the advancement of His kingdom on earth.

5. When God leads He always provides an open door for us to carry out His leadings.

III. Some Results from God's Leadings

1. God's leadings guarantees spiritual victory and success. They give courage and confidence.
2. Depending upon God's leadings keeps us humble and teachable. "The meek will he teach his ways" (Ps. 25:9).
3. Depending upon God's leadings frees us from fret and worry; we possess a holy calm within.
4. When we follow His leadings, duties become privileges; we find true pleasure in doing God's will.
5. By following His leadings we are brought into sweet fellowship and communion with God—and with His children who are also obeying His guidance.

Illustrations: God has always provided leadership for His people.

1. Moses as the chosen leader of Israel.
2. The "pillar of cloud and fire" led and protected Israel.
3. The "ark of God" led over Jordan and into battle.
4. The Shepherd leads His flock by day and night (Psalm 23).
5. The abiding presence of the Holy Spirit assures us of God's guidance; "When he . . . is come, he will guide you into all truth" (John 16:13).

H. B. GARVIN

JESUS, OUR LIGHT

By Ralph E. Shafer

(Awarded first prize in the 1953 single sermon contest conducted by this magazine)

TEXT: *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life* (John 8:12).

INTRODUCTION—Light is an indispensable factor God has given for the welfare of the human race. There are various methods used in providing light for our physical needs but there is only one available source from whom we can receive spiritual light. That is Christ Jesus, as revealed in the words of our text.

- I. Jesus is the Light that dispels the darkness from the soul of man.
 - A. This fact of *amazing grace* is St. Paul's testimony in II Cor. 4:6.
 - B. It is stated that between 44th and 45th streets on Broadway in New York City, there is located the largest electric sign in all the world. It is estimated that the current required to light it would illuminate a city of 10,000 inhabitants. It shines so intensely that even on the blackest night the darkness is dispelled for several miles around.
 1. That sign with all its immense power of illumination cannot compare with Jesus Christ.
 2. He only is the Light of the World that dispels darkness from the immortal soul.

II. Jesus is the Light that *discovers* the secret things of the human heart.

A. Darkness conceals, but light reveals.

1. When the Light of the World shines on an individual's heart, the hidden things are made manifest.
2. None can escape the probing of Christ's searchlight (Heb. 4:12).

B. Illustration—When one tours one of our national caverns the lights are turned out in a certain room. Then the tourist is suddenly plunged in total inky darkness. Suddenly after a few moments the lights are turned on and all the details of the cavern formations are revealed.

1. So it is with our depraved hearts.
2. Everyone is subject to this X-ray exposure from eternity (John 1:9).
3. The Apostle John gives us the results of walking in darkness as compared with walking in the light (I John 1:6-7).

III. Jesus is the Light that *directs* the heavenward traveler to his eternal destination.

A. Illustration. Just as men have placed large lighthouses on dangerous passageways to send out their beams to guide the home-coming ship into port, even so Christ Jesus is the Light of the World, who guides His followers over the stormy sea of life safely into that port from whence we shall depart no more.

1. Jesus said, "He that followeth me shall not walk in darkness, but shall have the *light of life*."
2. This is our assurance from the Saviour himself (John 17:3).

B. The tragedy of being without this *Light* is revealed in Edward Gibbon's testimony, "All is dark and doubtful." He was known as the British historian of rank unbelief.

C. The glowing testimony of Augustus Toplady, author of the well-known and much-loved hymn "Rock of Ages," was given in these words: "All is light, light, light . . . the brightness of His own glory! Oh, come, Lord Jesus, come, come quickly."

CONCLUSION

- I. The reason for real joy is found in the words of our text, John 8:12.
- II. Appeal—"Come to 'The Light.'"

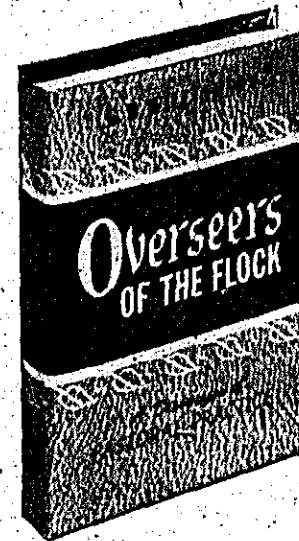
Gleanings from the Greek
New Testament

(Continued from page 30)

mon Greek words for "see," which together occur hundreds of times in the New Testament. This is a more rare term, found only here in the New Testament. It is *historeo*, from which we get our word "history." Although originally it meant "inquire into, learn by inquiry," and then "narrate, record"—suggesting "history"—yet in late writers it came to

mean "visit, become acquainted with." This is its meaning here. Paul is emphasizing the fact that he did not go up to Jerusalem to take a course of theological instruction under the apostles. Rather he went to get acquainted with Peter, and he paid him a brief visit of only two weeks. That would not have given him time to be "taught" (v. 12) the gospel, which instead he received by divine revelation. The best translation here would be "visit" rather than "see."

Dr. G. B. Williamson Discusses—
The Practical Aspects of . . .



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D. SHELBY CORLETT, D.D., Editor

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Editorial

The Spirit Makes the Difference

The great theme of the message of the apostles was the resurrection of Jesus. By it they challenged the faith of the people until thousands became believers; by it they stirred the wrath of the Sanhedrin and aroused their opposition; by it the group of believers were inspired to enthusiastic service and great sacrifice for Christ.

Just a little use of our imagination will make us to realize why this event should fire their souls as it did. They had been Christ's faithful followers through the period of His earthly ministry. They had great hopes for His Messianic kingdom, but their hopes had been greatly shaken by His death. However, when they were convinced of the resurrection of Jesus they were made to realize that He was everything He had claimed to be and that their hopes were not blasted. What other group has been taken from such extremes of despair to such heights of triumph? What other group had ever had such a thrill as to have One whose body they had laid away so tenderly come back into their midst in glorious resurrection? Little wonder that their hearts were fired, that they could not but tell the story wherever they went, that it became the central point of their early message.

This message of the Resurrection was the pivotal point of all other essential events of the career of Jesus. His life and teachings were glorious and worthy of emulation and acceptance. His death they recognized

brought an atonement for sin. Through His resurrection He was ascended to the right hand of the Father, from whence He had sent the Holy Spirit on the Day of Pentecost. Their preaching of the Resurrection included all of these important facts.

Someone has said that the apostles did not remember Jesus. They did not think of Him as belonging to the past, nor of his life as something already accomplished. To them He was always a living Presence. He was alive. He was working miraculously with them. It was this consciousness that fired their souls to such devotion and service.

There is great need that this spirit of the apostles be recaptured today. While we teach the fact of the Resurrection, the reality of a living, risen Christ does not grip our hearts and minds. We grasp its truth mostly as a mental fact and do not permit its glorious reality to stir our hearts or emotions. We are too cold in our feelings toward this event; our imaginations are not aroused to enter into the actual thrill of its truth. In a sense our Christ belongs too much to the past. We remember Him; we present His teachings as given long ago; we tell of His death, the shedding of His blood for the sins of the world; we speak of His resurrection and of His sending the Holy Spirit upon the Church. But do we not relate it too much to the past and not enough to the present?

The risen Christ is our Contemporary, a living Presence. The Holy Spirit is His present Gift to us and to the Church. It is the risen Christ

who is our Saviour; to Him we are united as the living Vine; He is the living Head of the Church. What a transformation would take place in our lives, in our ministry, in our churches if we could recapture the thrill and spirit of the early proclaimers of this truth!

It was the Apostle Paul who declared that God's transformation in our lives today is "the working of his mighty power, which he wrought in Christ, when he raised him from the dead."

Never has there been an age more in need of this transforming message than this age of frustration, disillusionment, despair, and confusion. The only manner in which the Church of Christ can successfully appeal to our age is to come to it in the spirit of the apostolic age. Its quenchless enthusiasm, its contagious zeal, its boundless faith, its glorious hope alone can overcome the coldness and pessimism of this age.

If we ministers could recapture the spirit and zeal of those early apostles, if we could be fired by the thrill of the fact of a living Christ, if under the empowerment and blessing of the Holy Spirit we would gloriously and enthusiastically proclaim to our churches and through them to this generation that there is a living Christ, a risen Saviour, that in Him are hope and life and salvation and transformation for all, that there is victory over the sin and spirit of this age for all, we could see some apostolic results.

Oh, yes, we proclaim these truths, but how? It is here as elsewhere that the letter will not save; it is the spirit that gives life. It was the hearts of the apostle and others set afire with the truth of a risen Christ and the power of the Holy Spirit that set afire the hearts of others. It will

be the ministers of this day whose souls are set afire by the truth of a living Saviour, whose hearts burn within them as they walk daily with a risen Christ, whose lives are empowered by the presence of the Holy Spirit, the Gift of a risen Lord, who will set other lives afire.

So, brethren, it is not essentially the fact that mentally we accept the fact of Christ's resurrection, nor that we proclaim it in a true or orthodox manner, that will meet the needs of our age. It is only as we have recaptured the spirit and enthusiasm of the eyewitnesses of His resurrection that we will be effective proclaimers of this truth.

* * *

How much like children we are! A child learning to walk often wavers, stumbles, and occasionally falls. But a kind and understanding parent is helpful and considerate. God has been so kind and patient with us in our blunderings, waverings, stumblings, and falls. He, like the helpful parent, sets us back on our feet, assists us, and encourages us to keep going, for soon we will learn better how to walk. As Christian ministers, representatives of Christ, we need an ample supply of patience and understanding, that we may be Christlike in our dealings with the faltering and stumbling folk.

* * *

Salvation is not the process of fighting isolated sins: this sin here, another there—my profanity, my greed, my tobacco habit, my temper, etc. It is the complete surrender to Christ of the whole of life, the acceptance by faith of the power of His grace for the deliverance of the entire life, the power of the Spirit in the center of life.

The Preaching of Hiram F. Reynolds

By James McGraw

THE THREE MEN whose report as a nominating committee had just been read were noticeably surprised by the kind but candidly frank rebuke by the presiding general superintendent.

"Do you mean by this report that all three of you, in thinking about the names of all the many members of this assembly, could suggest to us in your report the name of only one person to nominate for this office?" he asked them.

Such a publicly administered rebuke to a committee for bringing in only one nomination would have left hurt and bitter feelings had anyone with less genuine love spoken; but there really wasn't any sting in the words, for Dr. H. F. Reynolds was one of those rare men whose heart was so humble and whose spirit was so definitely tender that such a rebuke could be given without hurting anyone. The committee, as those who were there recall, saw the wisdom in Dr. Reynolds' words, and retired to bring in other names. He was right, as usual, and he dared to state his position. Most important of all, he did so without any apparent tension either on his part or with those present.

In Dr. H. F. Reynolds, the Church of the Nazarene had a great leader, and an eminent preacher of scriptural holiness. This man literally poured out his life in the administration of his office and in the preaching of the gospel.

His colleagues held him in high esteem. Dr. J. B. Chapman once said

of him, "He was one of the greatest men I have ever known"; and a letter written to Dr. Reynolds by Dr. Roy T. Williams, after the former had retired from his active responsibilities as a general superintendent, said, "You will never know how much I miss you. . . . I need your counsel and advice, and above all things I need your love and your prayers." There are many who believe the marked success of general superintendents Williams, Goodwin, and Chapman was enhanced by the influence of their saintly colleague.

One cannot examine the preaching style of H. F. Reynolds without realizing the importance of his personal life as a factor in the success of his ministry. Few men have been more energetic than was Reynolds. Donald Smith, in a report for a seminar in Nazarene Theological Seminary, termed Dr. Reynolds "a pusher." No word could be more descriptive of his vast supply of energy, and his enthusiasm as a preacher. The drive and force of his energy in his early ministry twice put him in bed with a complete physical and nervous collapse. In his later ministry he learned to conserve his strength and avoid the breaking point, but his boundless "zip" characterized every phase of his life. Dr. A. Milton Smith once remarked that he had never seen a man of his age who possessed the enthusiasm and the "ginger" that Dr. Reynolds always seemed to have when he preached.

Hiram F. Reynolds was a kind and gracious man, with a natural manner

of courtesy and geniality. He seemed to have a unique power of extending his influence upon those he met. On more than one occasion visitors in the congregation have testified later of their conviction for sin by the appearance of this prophet of God, even before he began to preach. Some of the employees of the Nazarene Publishing House who remember his visits to headquarters still recall the thrill of his cheerful personality when he visited the office. One of them described one of his visits as "though a sunbeam had suddenly brightened a dark room or a spring breeze had floated through an open window." This trait of his personality aided him in the work of personal evangelism, and he led scores into the Kingdom through this means.

Dr. Reynolds was systematic and orderly in organizing his work and planning his sermons. Those who knew him in the early days of his ministry tell us of his strict schedule and thorough work. He had a definite time for everything; he allotted time according to the importance and the need, and he held faithfully to the plan. This habit of orderly, systematic planning reflected in his sermon preparation, and his preaching showed the discipline of his mind.

There was more than the usual amount of originality in the sermons of H. F. Reynolds. He feared plagiarism as he feared sin itself. On one occasion in his early ministry a parishioner presented him with a book, which upon examination by him proved to be a compilation of "skeleton sermons." He was surprised and shocked to learn its contents, and kept it out of sight, ashamed to let anyone know such a book was in his possession. To his sensitive conscience the act of borrowing the thoughts of others was as much a crime as thiev-

ery. He believed a preacher should receive the inspiration for his texts in study and prayer, and that the development of his material should be original.

Prayer held an important place in his life, and had a tremendous influence upon the effectiveness of his preaching. He made it his habit to pray fervently for the many interests of the church he served. He was the first general superintendent to visit the missionary fields, and in the years of his semi-retirement he prayed for each missionary by name, for his colleagues, for the publishing house and headquarters staffs, for the pastors, district superintendents, evangelists, and laymen of the church. Who will be able to measure the results of the ministry of prayer of this devoted servant of God?

Dr. Reynolds' preaching was soul-searching and practical. He knew how to probe around those troublesome spots where his listeners were most likely to have failed. He often impressed upon his audiences the utter folly of trying to win sinners to Christ when they were not themselves living in harmony with standards of Christian ethics. His preaching was to the point, sound scripturally and theologically, and eminently practical.

He used many gestures, and walked about the platform while he preached. His voice was strong and rich, and the fiery enthusiasm of his style of delivery was something to see as well as hear. His messages burned within his own soul, and moved his listeners. Certainly no one could ever accuse H. F. Reynolds of giving, as Dr. Paul Rees satirically described some modernistic sermons, a "tapid talk as timid as a titmouse."

He was a holiness preacher in every sense of the term. He wrote in a report of his labors: "In all those coun-

tries, and in every mission field where I have conducted services, I have definitely preached and taught the two works of grace as set forth in our doctrines." He saw results in foreign countries even while preaching through interpreters, some of whom did not profess any Christian experience. He relied completely, in such instances, upon the power of God and His faithfulness in blessing His truth. Holiness was an issue of supreme importance with him. Upon this issue he concentrated his energies, preaching, teaching, and living it, and broadcasting its message to the ends of the earth. A favorite slogan of his was, "Again holiness was triumphant!"

H. F. Reynolds was not a "short-winded" preacher, but often preached longer than an hour and many times an hour and a half. This, together with his habit of giving attention to details, made his sermons seem tedious to some at times. We must observe, however, that in spite of the length of his sermons, he was usually interesting and effective.

Dr. D. Shelby Corlett told of his father's sanctification in Dr. Reynolds' room. Brother Corlett and a friend had attended an afternoon service in which Reynolds preached, and they both needed and longed for the baptism of the Holy Ghost. They were disappointed when the service turned out to be a missionary rally, and no altar call was given. They visited Dr. Reynolds in his room after the service, and he inquired as to their spiritual condition. Upon learning of their hunger for an experience of full salvation, he knelt with them in the room and they soon received the baptism. Dr. Reynolds doubtless carried his soul passion and evangelistic fervor with him everywhere just as he did in the pulpit. If we can

find any one trait that above all others distinguishes the preaching of H. F. Reynolds, this genuine passion for souls made the difference between what might have been just another ordinary preacher and the eminent, dynamic, forceful preacher that was Hiram F. Reynolds.

After his home-going, this tribute was paid him by Dr. James B. Chapman: "It has been my good fortune to know some great men and many genuinely good men. But among the men who were both great and good in eminent degree I place Dr. H. F. Reynolds at the top of the list; and, although I cannot hope to approximate his plane, his counsel and especially his example have made indelible impressions upon me for good. I am a better Christian and a more faithful minister for having known and been associated with this great and good man."

To this fitting tribute may well be added the prayer that the spirit and fervor of Hiram F. Reynolds shall be rekindled in the souls of Nazarene ministers for the supreme task of world-wide evangelism which lies ahead for us.

A New Life Within

The snow lay white over all the earth, hiding every scar and sign of death. "It is a symbol of purity," said a man, and he prayed, "O Lord, as Thou hast covered the earth with whiteness, cover my soul with purity." But the sun shone, the snow melted. The brown barrenness of the dead, dead earth, with all its waste and defilement, showed through again. So he who had prayed to be covered with purity amended his prayer, "Create within me a clean heart, O God." Purity is not a covering; it is a new life within.—Selected.

The Power of His Resurrection

Sermon by Gen. Supt. G. B. Williamson

SCRIPTURE READING: Luke 24:1-12
TEXT: Phil. 3:10

INTRODUCTION

The resurrection of Christ is the distinctive feature of our holy faith. There is a story of a controversy which took place between a Mohammedan and a Christian. Each presented his arguments for the relative merits of his religion. Finally, the Mohammedan reached his climax which he thought to be convincing. He said, "We have the tomb of our founder to which we can go and worship with the assurance that his body is there. You, as a Christian, have no such shrine to reassure your faith." Whereupon the protagonist of the Christian religion replied, "You are exactly right because our Founder and Saviour died and rose again the third day. He is alive forevermore."

The Christian might go on a long and hazardous pilgrimage visiting every burying place in all the world to find the grave which contains the body of Jesus Christ. But at the gateway of every graveyard he would hear the ringing words, "Why seek ye the living among the dead? He is not here, but is risen."

Since He is the living Christ, who "being raised from the dead dieth no more." He may be known in a vital, personal experience. The Christian is not defending a dead dogma; neither has he merely subscribed to a lifeless, moral code. He has a personal knowledge of Christ. This is not superficial information about the his-

toric Jesus of Nazareth, such as one might acquire concerning Alexander the Great or Julius Caesar. It is not merely familiarity with the story contained in the Gospels, priceless and inspiring as that may be. It is, rather, the intimate acquaintance of a personal relationship and a blessed fellowship. This knowledge is described by those who walked with Him to the village of Emmaus. They said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" To the eleven "they told what things were done in the way, and how he was known of them in breaking of bread."

The living Christ is revealed unto us by the Holy Spirit. Jesus said, "He shall glorify me: for he shall receive of mine, and shall shew it unto you."

Saint Paul expressed his desire and purpose to know Christ when he said, "That I may know him, and the power of his resurrection." But he also bore a certain testimony when he said, "I know whom I have believed." To know the living Christ is to know the power of His resurrection.

I. *The power of the Resurrection is known in the new life which the born again Christian has experienced.* Apart from the power of the Resurrection there is no transformation of the nature of man.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so

we also should walk in newness of life. (Rom. 6:4).

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever (I Peter 1:3, 23).

A. All men are sons of Adam by a process of natural generation. The born again Christian is a son of God by the power of spiritual regeneration.

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

The first man Adam was made a living soul; the last Adam was made a quickening spirit (I Cor. 15:45).

By the power of the resurrected Christ men are begotten the spiritual sons of God. They are a new race of which Christ is the federal Head.

Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new (II Cor. 5:17).

B. At Easter time almost everyone wears new clothes. Such a practice, if exaggerated, may be the wicked demonstration of pride. But within proper limits it may have a spiritual parallel. Is it not true that a person who has entered into newness of life in Christ Jesus does put on a new appearance which might be comparable to new clothes?

To the Colossians Paul wrote:

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Set your affection on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Mortify therefore your members

which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

For which things' sake the wrath of God cometh on the children of disobedience:

In the which ye also walked some time, when ye lived in them.

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Lie not one to another, seeing that ye have put off the old man with his deeds;

And have put on the new man, which is renewed in knowledge after the image of him that created him (Col. 3:1-10).

Here it is made plain that the new life in Christ puts to death the old sensuous life of the flesh. The old garments of anger, wrath, malice, blasphemy, filthy communication, and lying are put off; while the life which is renewed in knowledge after the image of Christ is put on. Everyone who is risen to new life in Christ has new garments of righteousness to wear. He is no longer "conformed to this world" but is "transformed by the renewing of" the "mind" (Rom. 12:2).

II. *The power of the Resurrection is demonstrated in the holy life of a sanctified Christian.*

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen (Heb. 13:20, 21).

A. Here is found a threefold fountain of life and power from which the stream of a holy life flows.

1. "The God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep."

And the very God of peace sanctify

you wholly; and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Faithful is he that calleth you, who also will do it (I Thess. 5:23, 24).

The same God of peace that raised Christ from the dead is able to sanctify wholly the total being of man.

2. Through Jesus Christ, the God of Peace will "make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight."

By the power of His incarnate life we are made complete in Him.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

And of his fulness have all we received, and grace for grace (John. 1:12, 13, 14, 16).

By the dynamic of Calvary's sacrifice we are made partakers of Christ's holiness.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature (Gal. 6:14, 15).

By the power of His resurrection we attain the goal of Christlike character:

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

If by any means I might attain unto the resurrection of the dead.

Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before.

I press toward the mark for the prize of the high calling of God in Christ Jesus.

Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you (Phil. 3:10-15).

3. "Through the blood of the everlasting covenant" God will complete the work of cleansing in our souls.

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (I John 1:7).

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (Heb. 9:13, 14).

Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself (Heb. 7:25-27).

III. *The power of the Resurrection will be finally demonstrated in the raising from the dead all those who sleep in Jesus.* Christ died and rose again. No fact of history has more adequate confirmation. By dying and rising again He left all His followers pledge and proof of their own resurrection. In the famous fifteenth chapter of I Corinthians, Paul reduced the argument that there is no resurrection of the dead to an absurdity. He said:

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive (I Cor. 15:12-22).

In answer to the question, "How are the dead raised up?" Paul replied,

It is sown in corruption; it is raised in incorruption:

It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power:

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body (I Cor. 15:42-44).

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying

that is written, Death is swallowed up in victory:

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ (I Cor. 15:51-57).

This is the glorious prospect of the Christian. He has life in Christ forevermore.

But the knowledge that the grave is not the goal also lends victory and dignity to this present life. This blessed hope gives stability and high purpose for living here and now. It offers inspiration and strength for noble service to God and man.

Paul concludes the resurrection chapter thus:

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord (I Cor. 15:58).

CONCLUSION

For a final word of good cheer, let us hear St. Paul speak once more:

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words (I Thess. 4:13-18).

We Must Confront Evil

Sermon by Dr. Paul S. Rees

TEXT: *And the Lord said unto Joshua, Get thee up . . . Israel hath sinned* (Josh. 7:10, 11).

The other day, at a refreshment counter, I overheard a young woman talking to a man about the drinking that goes on at commercial conventions. She said, "You're always meeting someone who hasn't had a drink, and you *have* to drink with him in order to be sociable."

"You *have* to!" You may be getting progressively "soused," but—you *have* to! You may be cutting down on the efficiency with which you can operate, but—you *have* to! You may be moving from one degree of silliness or foginess to another, but—you *have* to! And, of course, if you *have* to, well, what right has anybody to blame you?

In that casual conversation piece, caught quite unexpectedly at a corner drugstore, I think you have something fairly typical of what I want to talk about today—the perilous habit of evading evil instead of confronting it. It is a habit with a hundred forms, and a few of us there are who are not endangered by it.

Opening our Bible to such a story as we have before us, we discover that the evasion of wrong is no new thing. It may be more widespread at times than at others, but it is an ancient menace.

The men of Israel, on entering the Promised Land, had captured Jericho without firing a shot. No private gain or booty was to come to any man after the city was taken. That was made clear as being the will of God.

But a man by the name of Achan had his own ideas. God's will was not so important to him as his own wealth. So he stole a piece of gold and a beautiful tunic of Babylonian cloth, and stacked it away for future use.

The next town to be attacked by Joshua and the men of Israel was Ai, where, quickly, the victory of Jericho was completely reversed, and the Israelites fled in terrified rout. Joshua, humiliated and perplexed, went to prayer. His first impulse was to find fault with the Lord, as though He were to be held responsible for Israel's defeat. That got Joshua exactly nowhere. What he heard from the Lord must have startled him.

We commonly tell people that God wants them to pray more. He wants them on their knees. But here was a case where God said, "Get up. It's no use praying. It's time to take action. There's hidden evil to be faced and put away. Israel hath sinned!"

Finally Achan was faced with his theft. He confessed. The sin, and in this case the sinner, were put away. Israel moved on victoriously.

Not until evil was confronted was conquest resumed!

One thing that in our times we need particularly to recognize is that sin must be confronted as *moral* blame.

Occasionally, it is true, you meet someone who has grown morbid and chronic in the business of accusing himself, and who will neither forgive

himself nor accept God's forgiveness. That's not true of most of us. We overlook sin. We circle around it. We conceal it. We try to account for the ills of the day by blaming others—including God.

Even good old Joshua, upset by Israel's rout, started off in his prayer by suggesting, as we have said, that the Lord might be at fault. "Alas, O Lord God," he complained, "wherefore hast thou at all brought this people over Jordan, to deliver us into the hands of the Amorites, to destroy us?" (v. 7.)

Those words are true enough. Yet their logic is false. God had indeed brought them over Jordan. God had indeed permitted them to be defeated. Nevertheless the fault was in the camp of Israel, not in the character of God.

Take a look inside the bag of tricks employed to get around self-blame. There's the *let's-get-rid-of-religion-school*. Some years ago Professor Harry Elmer Barnes told the world that sin was one of "the basic categories of all religious and metaphysical morality," and that it was time to get rid of it. "Sin," he added, "goes into the limbo of ancient superstitions such as witchcraft and sacrifice."

Or, there's the *let's-be-scientific* trick. Under this head comes any evolutionary theory of the origin and development of man that presumes to leave out the creative God. In such a theory the evils in human behavior are simply the remainders of certain ape and tiger elements in man's make-up which are in process of disappearing as he develops toward the ideal state. You really should not blame him if he takes a hatchet or a pistol to get rid of someone he doesn't like. Blame his pre-human ancestry.

Or, there's the *let's-change-our-vocabulary* trick. Take this, for ex-

ample, from an author who has had wide experience in dealing with human nature: "That which we call sin in others is experiment for us. Where others lie, we are clever; where others cheat, we are shrewd and canny; where others are bad tempered, we are righteously indignant; judging others, we would call their conduct selfish; judging ourselves, we call it practical." We have all seen this guilt-dodging device in operation, haven't we?

Or, there's the *let's blame our instincts* trick. Robert Burns, with a mind that was a shining thing and moral conduct that was a shameful thing, once wrote:

Thou knowest that thou has formed me

*With passions wild and strong.
And listening to their witching voice
Has often led me wrong.*

The bad logic of those lines has all the modern veneer on it. If the hunger for food is strong, how can I help stealing? If the hunger for sex is strong, how can I help immorality?

Yet, as someone has well said, "To pillory the passions for our misfortunes is to abdicate our real manhood and to deny to ourselves the glory of our will." We go on doing it only because it is so shattering to our pride to admit we are wrong.

Or, there's the *let's-blame-the-other-fellow* trick. It appears in more varieties than Heinz's famous "57." "My parents were too severe." "My teachers didn't understand me." "My boss didn't give me a chance." "My friends went back on me." "I found church members were a bunch of hypocrites." And so on and on and on! If there is some fraction of truth in the excuse we offer, it makes it all the better. Anything to avoid the pain of moral self-blame! Anything rather than confront sin with clear-eyed honesty!

Yet there's no other way if we are going to be done with it, either as it poisons the relations between ourselves and others or as it poisons the relations between ourselves and God.

"Get thee up . . . Israel hath sinned." Face it! Whatever you do, face it! All the fancy excuses in the world will not clear the case. All the ingenious concealments imaginable will not permanently succeed. God has written it in His Word, and in His world as well: "He that covereth his sins shall not prosper."

II

A further lesson to be learned from the story of Joshua and Achan is that evil must be confronted not only as moral blame but as social stain. Individual sin is rarely, if ever, completely individual. In some way, directly or indirectly, it involves and infects others.

In the sudden, startling message that God gave to kneeling Joshua it is not said, "Get thee up . . . Achan hath sinned," true as such a statement would have been. Rather it is said, "Get thee up . . . Israel hath sinned."

A similar locking together of the individual and the corporate is found in verse 1: in the first clause, "the children of Israel committed a trespass"; in the second clause, "for Achan . . . took of the accursed thing."

Achan sinned; Israel suffered. Achan was disobedient; Israel was defeated.

I would not press this point too far, for it has its limits. I would not forget that in the Old Testament's covenant times God was dealing in a very special way with Israel as a nation. Nevertheless, the truth holds; private sin brings social stain. Individual evil is private corruption poured into the public flood. That, in basic fact, is as true now as it was in Achan's day.

I recently stumbled on to a pretty amazing story. Back in 1948 National Airlines had its pilots walk out on them in a strike which lasted ten months, and which came within a trace of ruining the company. Non-union pilots were imported in an attempt to keep the planes flying. Picket signs and even match books were brought out, bearing the slogan: "Don't Fly National." Automobiles were overturned. A mechanic was shot in the leg during a fight. On airfields as far away as Cairo, Egypt, propaganda against National Airlines was circulated by the striking pilots and their friends.

National retaliated by suing the Pilots' Association for five million dollars for defaming the company.

The Civil Aeronautics Board was called in. It gave serious consideration to the breaking up of National Airlines and the parceling out of its services among other carriers.

After nearly a year of this bitter strife an agreement was reached for the ending of the strike, but no real settlement and reconciliation took place. The company found all sorts of ways to punish the pilots who had taken a leading part in the strike. The pilots, to even the score, would purposely fly the planes so that the riding was bumpy or would run the engines on an excessively rich mixture so as to waste thousands of gallons of gasoline. The company was out to break the Pilots' Association and the pilots were out to ruin the company. At the end of 1950 another strike was about to be called, which would have meant the collapse of National Airlines.

Now comes the astonishing part of the story. It has since been established that in more than five years of trouble between the Association and the Company, with thousands of lives

and millions of dollars in property at stake, the one bedeviling factor which, more than any other, accounted for the whole evil mess was a feud between two men: G. T. Baker, president of the airline, and "Slim" Babbitt, vice-president of the Pilots' Association. In a now published account Slim Babbitt confesses: "We were two deadly enemies."

A Florida businessman, a man of prayer and Christian faith, felt guided by God to go to Baker and Babbitt, despite the fact that he was a stranger to both of them, and lay before them the challenge of Christian honesty and humility as the one workable way of saving the situation. The men, thoroughly skeptical at first, agreed to co-operate. A complete settlement was reached. A new spirit was created. A few months later a member of the Board of National Airlines said: "At the start of 1951 you could have bought the good will of our airline for a thousand dollars. Today you could not buy it for millions."

In that story, straight out of the heat and hubbub of modern life, you have pictured the social strain of individual sin, the social infection of private hate and jealousy and greed. Countless lives at stake; millions in investments endangered; family happiness and health involved; and behind it all, two clashing personalities in a war to the death!

We'd better wake up to this aspect of living. Sin is inescapably individual; it is likewise intricately social. The chain reaction it sets off spreads its hurt and havoc into more lives than one is ever able to foretell. It blights families. It scars churches. It pollutes communities. It degrades nations.

And there's no cleaning-up place other than that one where, under the convicting voice of God, we confront

rather than conceal the evils in ourselves.

III

It needs also to be said that sin must be confronted as personal doom. In Achan's case the physical doom was death—death by stoning. "And all Israel stoned him with stones" (v. 25).

But suppose he had lived on, dying at last what we call a natural death. His sin, unless faced, forgiven, and put away, would have been his undoing.

We are great "fixers," we winking, smirking citizens of 1954. We get a traffic ticket and we don't worry half a second; we can get it "fixed" with the police captain or the judge. We get in trouble with the Internal Revenue office, and we lose no sleep; we can get it "fixed" through a congressman or a senator we happen to know. We get in serious difficulties with a woman, and we don't feel too disturbed; we can get it "fixed" by going to someone in the medical profession who has no scruples about dragging the practice of medicine through the muck.

By these sharp deals of ours we build ourselves up in folly to the point where we think we can get away with anything. There's a rather remarkable Book that isn't wholly out of date. It's called the Bible. It says a lot of things our sophisticated age needs to hear. One of them is: "The soul that sinneth, it shall die" (Ezek. 18:4). Another is this: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Dr. S. Parkes Cadman used to say that this verse, in everyday language, means: "Don't kid yourself; you can't make a fool out of the Almighty."

(Continued on page 35)

The Thrills of the First Easter

Sermon by W. W. Clay

TEXT: *Then were the disciples glad, when they saw the Lord. (John 20: 20.)*

A common expression today is that word "thrill." Everywhere people are seeking something to thrill them. Many years ago the papers were full of the account of two young millionaires who exhausted all the thrills of America and were going to China for a new thrill—to see a man beheaded!

And sin has its thrills. They may be found in extravagance of dress, the homage of fame, the madness of speed. The thing people demand of the movie and television is a thrill. One great reason why people drink is because of the thrills they hope to get. And they do get them—that splendid thrill of a free ride in the "Black Maria" (the police wagon), or the greater thrill of snakes crawling over your bed.

On the other hand, God has thrills for the Christian that not only make the thrills of the world look tame in comparison but, unlike the others, His thrills are real, abiding, and bring blessing and joy to the heart. And in that first Easter Day and the forty days that followed there were packed thrill after thrill. And best of all, these thrills are still ours as we walk with the risen Christ.

First of all was the thrill of the risen Christ. What a thrill to have a Lord who was not only Lord of matter who could rebuke the sea, and the powers of gravitation, but who was Lord of death itself! What miracles! What thrills to the beholders! Greater than these were the miracles

when Jesus raised from the dead the son of the widow of Nain, the nobleman's daughter, and Lazarus. But the resurrection of Christ was the greatest miracle of all. No one spoke to Him bidding Him rise; by His own innate power He came from the tomb. The angels did not roll the stone away to let Jesus out—they rolled it away so His disciples, and we, could look in! And His body was His own body, yet changed. It still had the marks of the nails in His hands and His feet, and the gaping wound in His side. What a thrill it was to His followers to see Him, to touch Him, to talk with Him, to eat with Him, to have Him take them in His arms in loving embrace till His own breath touched their brows!

There is no thrill today like the consciousness that we have a living, transforming Saviour. No wonder we love to sing that song "He Lives!" There is reality in the sense of His presence in our lives, at our work, in those times when in public or private we draw near to Him.

THE THRILL MARY RECEIVED

She came to the tomb and found Jesus gone. Then she returned to tell Peter and John about it, and turned back to the sepulcher. But Peter and John outran her and by the time she had got back to the tomb they had returned to Jerusalem. There as she wept she saw Jesus, thought He was the gardener, and, when she asked where the body of her Lord had been put, Jesus replied with the one word, "Mary." Instantly gloom was

gone, and joy that could not be expressed was hers.

What was Mary's greatest thrill? Not the joy of knowing the One she loved was still alive, though that was great. But she had been a great sinner. Christ had found her and told her that He himself had forgiven her sins, and in this forgiveness she had been happy for days and months. Now the Christ who had told her that her sins were forgiven was in the grave, dead. The question could not but come to her now, perhaps again and again, "What of my sins? Are they gone?" How could Christ be the Forgiver of sins when He had not been able to stand before the feeble forces of the Jewish leaders and Pilate, when by them He had been put to death?

But when she saw Jesus, if there had ever been a doubt about the forgiveness of her sins it had vanished. He who could rise so triumphantly over death was God, and as such He had power to forgive. Her sins were gone forever. What a thrill!

What she really glimpsed was the great truth of the finished work of Christ. That simply means that all of my sins, present, past, and future, were provisionally atoned for by the sacrifice of Christ on the cross. This does not automatically provide salvation for the man who does not meet Christ's conditions of repentance and faith, no matter whether of all sinners, as the Universalists say, or whether he is a backslider. Even if I turn from Him after I am saved, if as a branch I am severed from the vine, become withered, lose my eternal life, and am lost forever, those sins that were once forgiven will never be brought against me. When Christ forgives, those sins are forever canceled. What a thrill to Mary! And

what a thrill to me! I never want the forgiveness of my sins to become commonplace to me. I never want to get so hardened that I will not thrill at the consciousness that my sins are forever gone.

THE THRILL OF PETER AND JOHN— OF THOMAS

Peter and John were doubtful as they ran to the sepulcher. But God answered their doubt by letting them see the folded graveclothes—not folded by human hands, but fallen together when the body of Christ slipped out of them. Then their doubts relative to a risen Lord slipped away from them never to return. What a thrill! Then there was Thomas. Often he has been condemned for doubting. Yet there seemed to be good sense in his doubting. Such a thing as one coming back from the dead had never been known. What a thrilling moment for Thomas when he saw Christ! He had an answer for all his doubts. Yes, Christ has an answer to my doubts, to your doubts. The risen Christ makes himself so real that for us there can be no more doubting.

THE THRILL OF THE TWO FROM EMMAUS

What a thrill to walk with the risen Lord! Ordinarily the road was dusty, and probably rough; the miles were long. But all this was forgotten when the two realized the sweet privilege of their companionship with the resurrected Christ.

There was the thrill of the opened Word. Their risen Companion expounded to them the Scriptures. The living Christ through His Holy Spirit opens our eyes to see the truths of the Bible. What a thrill as we read His Word and see in it new truths! Then we realize that Christ has been with us, opening His own Word.

There was the thrill of having their eyes opened to see that Christ was with them. How often to us who know Him is there the sense that He is present, standing by the side of the pastor as he preaches, at the side of the mother as she is crushed by the waywardness of her child, at the wheel of the car when some catastrophe has been avoided! In our many varied experiences He is always with us. And yet, while we know that, He only occasionally opens our eyes to the glory of the consciousness of His presence. But when He does, what a thrill!

Also the two on the way to Emmaus had the thrill of a burning heart, an exultant inner realization of His presence and help. We too enjoy the thrill of a burning heart. Sometimes in the sanctuary, sometimes in the secret closet, sometimes in our ministry to others, the sense of that burning fire of Christ's true presence overwhelms us. No wonder shouts arise, tears flow, smiles of joy spring out! It is the wonder of the thrill of walking with a living Christ.

THE THRILL OF CHRIST IN THE MIDST OF HIS FOLLOWERS

On the night of the first Easter His followers had gathered, probably at the home of Mary the mother of Mark, whose house was spacious and was well known for the gatherings of Christ and His followers. Doubtless here was where the upper room was that could hold the 120. And naturally to this place the disciples came, many hoping to hear something of that mysterious event they could not believe, that Christ was still alive. The door was closed. Mary came in and told them of her thrilling meetings with her risen Saviour. Then Peter came in and told his wonderful story, not recorded in the Bible ex-

cept for its bare mention, of how he too had seen Him. Out of breath came the two disciples from Emmaus, tired, but glowing with joy, thrilled by their walk with Him, by His blessing of the meal, telling how they had seen the risen Lord.

Then came the greatest of all thrills. With no one entering the door, suddenly there was a heavenly glow in the room; there stood Jesus. His presence changed that gathering of people from just an assembly of people to a heavenly gathering. What a thrill to have Christ in the midst! Yet that is exactly what He has promised to us—"where two or three." He is still in the midst when His people gather. May He open our eyes to see Him now.

He spoke three words—and always when He meets in the midst of His people He is speaking these three words. The first is, "Peace." Always He comes to bring peace to the troubled heart, to my heart and your heart. Do you have a sense of unrest, of threatened calamity, of disturbing fear? Go to God's house and meet with His people there, and hear Him speak, and, like the Sea of Galilee of old, the storm becomes a calm. Often have I gone to church when I have experienced no special emotion, yet when I went home there was a tranquillity in my heart that I did not understand. You'll not get this from the radio nor from the television screen, but only as you meet with God's people where Christ is in the midst.

His second word is, "Receive." Still as He meets with us He is saying it. Always when you are in His house, Christ is there, not only to bring peace, but also to give new strength, new courage, a new vision of things eternal, a new infilling of the Spirit. Do we receive these gifts?

His third word is, "Go." He said

then, "As my Father hath sent me, even so send I you." Later at His ascension He repeated it, "Tarry until—then go." Our meeting with the risen Saviour will be incomplete unless in His strength and in His name we go out to witness for Christ by our daily occupation, by calling on those who do not go to church, by giving to the cause of missions, by saying "yes" to His every call. What a thrill to have a meeting with the risen Saviour!

THERE WAS THE THRILL OF OLIVET

On Olivet the angels said: "This same Jesus . . . shall so come in like manner as ye have seen him go." This world has not seen the last of Jesus. We may not know much about the details of His coming. We may not know the meaning of the mystic number, 666, or who the Antichrist shall be. But of one thing we are sure, this same Jesus shall come again. Oh, the thrill of expectancy! It meant so much to them, and if we let this truth fill our hearts it will mean much to us. We too will "love his appearing." We will thrill at the hope of His coming again.

His saints may be conscious of His being with them in the hour of death. As that loved song says, "I won't have to cross Jordan alone." Christ made some important statements about death. He said, "If a man keep my saying, he shall never see death." And there was that similar one, "Whosoever liveth and believeth in me shall never die." When Jesus said to His people, "Lo, I am with you always," that took in death. What a thrill for us to know that when we die, when our friends are weeping, we shall not even realize that we are dead, but we shall clasp the hand of our Jesus, our risen Saviour, and walk with Him through that door called death! Instead of that old

poem's line, beautiful though it is, that says, "I have a rendezvous with death," the Christian can say, "I have a rendezvous with a risen Saviour."

So this Easter, may it not be just another holiday, not just another time to sing the songs of joy, and render those beautiful cantatas that we love to sing and hear, or just to go to make a big attendance at Sunday school or church. May the sense of the presence of the risen Lord be so near that its thrill may come to us with unusual force. Those who are listening who have not yet let this wonderful Saviour come into your lives, open your hearts, and feel that gladness, that thrill of living, that joy that can find expression in that wonderful song, "You ask me how I know He lives? He lives within my heart."

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When the great missionary, John C. Paton, was translating the Scriptures for his South Sea Islanders, apparently there was no word for "believe" in their native tongue. For a long while he was well-nigh baffled. One day a native came into his study, and, tired out, flung himself down on a chair, rested his foot on another chair and lay back full length, saying as he did so something about how good it was to lean his whole weight on those chairs. Instantly Dr. Paton noted the word the man used for "lean his whole weight on." The missionary had his word for "believe." He used it at once and thereafter in translating the Scriptures. Try it for yourself and see, in any verse that used the word "believe." —GRIFFITH THOMAS in *New Sermon Illustrations*.

By G. B. F. Hallock
(Fleming H. Revell Company)

What About the Budgets?

Dr. Harvey S. Galloway*

AS DISTRICT SUPERINTENDENT in the Church of the Nazarene and as a former pastor I have had opportunity to look at the budget system of the church from almost every point of view. There is much that has been said and that can be said in support of this plan. There have, of course, been objections raised to it, especially on the level of the local church and pastor. But usually these objections fade and objectors become boosters when proper explanations are made of its purpose, its operation, and its accomplishment.

There are two parts of the budget program of the Church of the Nazarene. The one is that of the proper distribution of funds gathered and the adequate supervision of the expenditure of these funds. For the general interests of the churches this responsibility is vested in the General Board operating through its Finance Committee and Departments. For the colleges and schools the distribution and expenditures are made under the supervision of boards of control operating through the president and business management. For districts, general appropriations are made by the district assembly and expenditures are controlled within specified limits by District Advisory Board and district officials. One statement is sufficient for our further discussion at this point: These boards or groups are responsible for the careful and efficient distribution and expenditure of these funds so that the needs of the

cause of Christ will be met and in such a way that the confidence of the people in what is being done will be strong. If our people know that their giving is bringing results in the work of the church, they will continue to support the program.

On the other side, and that that we usually mean in referring to budgets, the budget program of the Church of the Nazarene is its organized system for the gathering of the gifts and a part of the tithes of her people through their local churches for their world-wide task. As such, it is somewhat unique to the Church of the Nazarene. It has been developed through the experience of the church as the best means for the meeting of the responsibilities laid upon it to get the gospel to every creature.

There are three basic principles that provide support for this organized system for the gathering of funds. The first is in the great commission of our Lord as set forth in the following statements from the Scriptures: "Go ye into all the world, and preach the gospel to every creature," and "Go ye . . . and teach all nations." The second is one of the primary impulses of the sanctified soul. That impulse was exemplified in the experience of Isaiah, who after the cleansing by the coal of fire heard the call and immediately answered, "Here am I; send me." That impulse was the motivation of the Acts of the Apostles as the Early Church moved out into the world of its day. It is that impulse which was symbolized by the gift of languages, to go and

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It is usually the Ways and Means Committee of the district assembly through which policies pertaining to the budgets are formulated and definite plans are made. The membership of the committee should be chosen so

as to give the best possible representation to the entire district, both in ministers and in laymen, without getting the membership so large that it is unwieldy. The district superintendent should be an active member of the committee and in the most instances should be chairman. In its work the committee will receive and consider suggestions and requests for the General Budget and for college support as well as for the support of the district's operations and home missions. It will recommend total amounts to be raised for every part of the work. It will then turn its attention to recommendations as to the division of these amounts among the local churches in the form of definite budget assignments for each church. These assignments should be made as nearly as possible on an equitable basis. Careful study should be made at this point, taking into account the total amount of money raised by each local church and other contributing factors. No church, however new or small, should be omitted, for it is both a privilege and a duty for every Nazarene to have a part in the world-wide program of the church.

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In our college budgets is the training of our youth so that they can be saved to the church and its work.

In the district budget are the supervision and assistance so vital to our churches and people. In the home-mission budget are salvation for our neighbor of the next community and new churches to help us in our world-wide task. In the Ministers Benevolent Fund is a measure of support for the retiring veterans of the Cross.

A part of the tithes of our people brought into the storehouse of the church should be turned toward the budgets by church boards and pastors. Failure to do this weakens the preaching of storehouse tithing. Opportunity should be given for the free-will offerings and gifts of our people, so they can more directly participate in the great mission of the church. By preaching and by precept the great New Testament truth of stewardship—that we are but the stewards of the material possessions God has placed in our care—should be impressed upon our people. But stewardship does not stop with the individual. The local church is but the steward of the resources placed at its disposal by a consecrated people and as such it is responsible for the distribution of these resources, not only in the work of the local church but to every part of the mission of the church as well.

What about our budgets? Do they seem difficult and hard? Let us as ministers wait upon the Lord and inform ourselves of the needs of the lost until our vision of world need is enlarged. Budgets will then become to us and for our people opportunities for participation in the great work of the kingdom of Christ. Our people will then catch the vision and will gladly participate in the raising of the money asked for in the budgets.

Make It Plain and Simple

By Edwin Raymond Anderson

I HAVE a preacher friend who has spent many years in itinerant ministry, going about from place to place, as the Lord opened the doors. But for some reason he did not "click," he did not "get himself across"; there was always the sense of a veil between his listeners and himself. He is true and faithful to the Lord and to the Word, and has a love for the souls of men, and yet . . .

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Those of us who are engaged in the work of the Lord, in whatever capacity, would do more than well to take that to heart, together with the addition of that remark which the disciples addressed to the Lord, "Lo, now speakest thou plainly, and speakest no proverb" (John 16:29). For no one could ever accuse our Lord of addressing His gatherings otherwise! The common people heard Him gladly, and His uncommon enemies

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Remember the story of Philip and that Ethiopian as given in the eighth of Acts? That simple soul faced this authority with the question, "Understandest thou what thou readest?" (v. 30); and did not "double-cross" his question by adding to the other's confusion! He "opened his mouth . . . and preached unto him Jesus" (v. 35). The result? Why, that man "went on his way rejoicing" (v. 39). He was satisfied, not stupefied.

Hear the testimony of an accredited scholar, one who might perhaps have every reason, or temptation, to throw about big words. "For Christ sent me . . . to preach the gospel: not with wisdom of words; lest the cross of Christ should be made of none effect" (I Cor. 1:17); "not with excellency of speech or of wisdom" (I Cor. 2:1); "not with enticing words of man's wis-

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The Preacher's Responsibility

To Preach the Central Theme of the Bible

By V. H. Lewis*

PART II

LET US AGAIN in our striving for a clearer conception of our responsibility turn for a moment to the working of holiness in human lives. Ah, there is no story so beautiful to read or see as the story of redemption in a human soul, climaxing in the grand thrill of the incoming Holy Spirit. Second-blessing holiness has been the answer and the only answer to the hunger of man. The evidence of this is not only in its scriptural base but in the incontestable proof of the unfolding years. Time has proved that denominations, churches, or individuals that do not press on into holiness from healthy regeneration miss God's purpose for them. The fires of their love will fade to embers and finally go out. They will be lost in the perpetual dissatisfaction of a distorted doctrine. They will stumble in the fogs of defeat. They will become "wanderers in the wilderness" to fall at last in the desert wastelands while the sands of the lost and weary years will cover their spiritual graves. Failure will put its ghastly tombstone above their place of death. But those who press on into holiness tread the path that grows more bright unto the dawn of the perfect day.

We shall gaze for a moment with horror-stricken faces into the black regions of the eternally damned, and remember that those who shall inhabit the foul regions of the lost are

those who have failed to accept God's pure atonement in its fullness. Then we turn from this dismal view and dwell upon the eternal beauty of heaven and know that the clean and the pure shall enter there. Thus there comes to our minds afresh the comprehension of our responsibility.

But someone asks, "Is all this upon our shoulders? Are we to blame if they are lost? Does the church win or fail because of us?" In answer let us think together upon our place as ministers, so given in the Scriptures, our peculiar place, our wonderfully important place. We stand scripturally with one phase of our responsibility anchored in heaven—what God expects of us; the other phase anchored deep in the heart of humanity—what they require of us, how dependent they are upon us. God and humanity: God in heaven; poor, drifting, stumbling humanity in the far tragic land of sin; and in between, in the gap, the preacher, the message-bearer from God to the people—the whole effort of redemption now focusing in the preacher! "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Hear what? Hear how to be saved, how to be sanctified, and how to live in the power of the Holy Ghost. God calls the preacher—sacred, holy, divine call of God. What a privilege! What a responsibility! The preacher is as responsible for the

faithful fulfillment of his call to the limit of his ability as Christ was to purchase redemption to the limit of His ability. Christ to die that man might be redeemed; the preacher to present that redemption that man might be redeemed!

The responsibility of the preacher in the preservation and promotion of second-blessing holiness necessitates that he possess the experience. How extremely impossible it is to tell a traveler how to go to a given destination unless the one who is imparting the information has been there himself and from experience knows the way! To tell the traveler the way only from theory is to leave him confused in the fog of vague ideas and conflicting statements. The preacher whose heart is aflame, and in whose mind the experience with its essentials stands out clear, is the only one who can lead men into holiness.

Make It Plain and Simple

(Continued from page 21)

dom." (I Cor. 2:4). So said Paul; and to follow him in such fashion is indeed to follow in "true apostolic succession."

We have a great message to proclaim, and it is tragic if we make a mess of the proclaiming. Wordiness is as much of a sin as worldliness, upon the part of the Christian worker. Because of those "that darkeneth counsel by words without knowledge" (Job. 38:2), many poor, befuddled, confused souls are left to plead out of the darkness, "Sir, we would see Jesus" (John 12:21).

We are quite ready to say that we believe the gospel to verily be "the power of God unto salvation to every one that believeth" (Rom. 1:16), the one hope upon the world horizon. But

The preacher also needs the experience in his own heart for him to keep it in his preaching. The preacher who does not possess the holiness of heart, even though he be in a holiness church and mentally believes in its possibility, will almost unconsciously relegate it to a secondary place in his preaching. It must have first place and be always the dominant note of his ministry or else the laity will also relegate it to a secondary place in their thinking and act accordingly. The preacher who is not clearly and definitely sanctified, even though he tries to preach holiness, will be able only to preach about it. Holiness as a theological fact will be left hanging in the air as a philosophy to be considered only mentally by the audience who listen to the preacher about holiness. A successful preacher of holiness must be a preacher with holiness.

(Continued in next issue)

power requires open lines and clear channels to reach out with its work. Do we verily believe IN the gospel enough to be vitally concerned that our presentation shall be "made, all things to all men, that I might by all means save some" (I Cor. 9:22)? That is something to be taken into the "secret place apart," alone with the Lord, and worked out under the leading and cleansing and alteration of the Holy Spirit.

On Keeping Alive—Mentally

(Continued from page 29)

challenging chapter or so. That will not ruin my reputation as a flawless housekeeper either and may open vistas of enjoyment and sharpen the dull edge of thought into keener perception. "Ye shall know the truth, and the truth [i.e., all truth] shall make you free."

*Superintendent, Houston District.

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those who have failed to accept God's pure atonement in its fullness. Then we turn from this dismal view and dwell upon the eternal beauty of heaven and know that the clean and the pure shall enter there. Thus there comes to our minds afresh the comprehension of our responsibility.

But someone asks, "Is all this upon our shoulders? Are we to blame if they are lost? Does the church win or fail because of us?" In answer let us think together upon our place as ministers, so given in the Scriptures, our peculiar place, our wonderfully important place. We stand scripturally with one phase of our responsibility anchored in heaven—what God expects of us; the other phase anchored deep in the heart of humanity—what they require of us, how dependent they are upon us. God and humanity: God in heaven; poor, drifting, stumbling humanity in the far tragic land of sin; and in between, in the gap, the preacher, the message-bearer from God to the people—the whole effort of redemption now focusing in the preacher! "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Hear what? Hear how to be saved, how to be sanctified, and how to live in the power of the Holy Ghost. God calls the preacher—sacred, holy, divine call of God. What a privilege! What a responsibility! The preacher is as responsible for the

faithful fulfillment of his call to the limit of his ability as Christ was to purchase redemption to the limit of His ability. Christ to die that man might be redeemed; the preacher to present that redemption that man might be redeemed!

The responsibility of the preacher in the preservation and promotion of second-blessing holiness necessitates that he possess the experience. How extremely impossible it is to tell a traveler how to go to a given destination unless the one who is imparting the information has been there himself and from experience knows the way! To tell the traveler the way only from theory is to leave him confused in the fog of vague ideas and conflicting statements. The preacher whose heart is aflame, and in whose mind the experience with its essentials stands out clear, is the only one who can lead men into holiness.

Make It Plain and Simple

(Continued from page 21)

dom" (I Cor. 2:4). So said Paul; and to follow him in such fashion is indeed to follow in "true apostolic succession."

We have a great message to proclaim, and it is tragic if we make a mess of the proclaiming. Wordiness is as much of a sin as worldliness, upon the part of the Christian worker. Because of those "that darkeneth counsel by words without knowledge" (Job. 38:2), many poor, befuddled, confused souls are left to plead out of the darkness, "Sir, we would see Jesus" (John 12:21).

We are quite ready to say that we believe the gospel to verily be "the power of God unto salvation to every one that believeth" (Rom. 1:16), the one hope upon the world horizon. But

The preacher also needs the experience in his own heart for him to keep it in his preaching. The preacher who does not possess the holiness of heart, even though he be in a holiness church and mentally believes in its possibility, will almost unconsciously relegate it to a secondary place in his preaching. It must have first place and be always the dominant note of his ministry or else the laity will also relegate it to a secondary place in their thinking and act accordingly. The preacher who is not clearly and definitely sanctified, even though he tries to preach holiness, will be able only to preach about it. Holiness as a theological fact will be left hanging in the air as a philosophy to be considered only mentally by the audience who listen to the preacher about holiness. A successful preacher of holiness must be a preacher with holiness.

(Continued in next issue)

power requires open lines and clear channels to reach out with its work. Do we verily believe IN the gospel enough to be vitally concerned that our presentation shall be "made all things to all men, that I might by all means save some" (I Cor. 9:22)? That is something to be taken into the "secret place apart," alone with the Lord, and worked out under the leading and cleansing and alteration of the Holy Spirit.

On Keeping Alive—Mentally

(Continued from page 29)

challenging chapter or so. That will not ruin my reputation as a flawless housekeeper either and may open vistas of enjoyment and sharpen the dull edge of thought into keener perception. "Ye shall know the truth, and the truth [i.e., all truth] shall make you free."

*Superintendent, Houston District.

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Gleanings from the Greek New Testament

By Ralph Earle

THE RESURRECTION OF JESUS

PAUL begins his Epistle to the Galatians with these words: "Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)." It is the only reference to the Resurrection in this Epistle. So we are making it the starting point for our Easter article on that topic.

The phrase is *tau egeirantos auton ek nekron*, which literally means: "the one having raised him out from among dead ones." The aorist participle *egeirantos* is from *egeiro*. The first meaning of this verb is "awaken, arouse from sleep." It is used in this sense in Matt. 1:24; 25:7; Mark 4:27, 38; Acts 12:7. Then it is used metaphorically of spiritual awakening, as in Rom. 13:11 and Eph. 5:14.

A check of the *Englishmen's Greek Concordance* shows that *egeiro* occurs something like 142 times in the New Testament. Of these 73, or slightly more than half, refer to the resurrection of the dead. Of these, again, some 48, or about two-thirds, refer to the resurrection of Jesus. Of course, these are not all the references to the resurrection of Jesus to be found in the New Testament. But there are about 50 places where this word is used in that connection.

The verb occurs many times in each of the four Gospels. But here there are less references to the resurrection from the dead and comparatively very few to the resurrection of Jesus. That is easily understood, because most of the material of the Gospels relates to

Jesus' ministry before His death and resurrection. So we find a variety of meaning for this word in the Gospels.

When we come to Acts the picture changes abruptly. Seven of the fourteen occurrences of this word refer to resurrection, and all but one of these to the resurrection of Jesus. In Romans we find the word ten times, nine of which refer to the resurrection of Jesus.

The outstanding chapter in the New Testament on the resurrection is I Corinthians 15. Here the verb *egeiro* occurs nineteen times. As would be expected, in every instance it refers to the resurrection from the dead, but only nine of these are to the resurrection of Jesus.

Without pursuing the matter further we can see that the resurrection of Jesus bulked large in early apostolic preaching and teaching. Anyone who studies the Book of Acts at all carefully will immediately discover that the Early Church put far more emphasis on the importance of the Resurrection than we do today. Doubtless part of that was due to the conflict with the Jews. The proof that Jesus really was the Messiah was that God had raised Him from the dead. But it should not be forgotten that even when Paul stood in the midst of the Areopagus at Athens he spoke of the Resurrection. That was what broke up the meeting, as the Gentile philosophers mocked him. So it is evident that Paul considered the Resurrection to be an essential topic of preaching, even to the Gentiles.

The resurrected Christ was the object of the Early Church's faith.

Turning to the nouns, we find three that are translated "resurrection" in the New Testament. (The word *resurrection* does not occur in the Old Testament.) The first is *egesis*, which comes from the verb *egeiro*. It therefore means "a raising." It is found only in Matt. 27:53. Another noun which likewise occurs only once in the New Testament is *exanastasis*, which literally means "a standing up out of." It is found in Phil. 3:11.

But the common word for resurrection in the New Testament, occurring some 38 times, is *anastasis*. Nine of these times it refers to the resurrection of Jesus. Its literal meaning is "a standing up." Over half of its occurrences are in the Gospels and Acts. In medieval times *anastasis* was used for convalescence or recovery of health.

In the Greek inscriptions of about the time of Christ *anastasis* is used for the "erection" of a monument or the "setting up" of a statue. But the idea of a resurrection from the dead was foreign to Greek thinking, as Paul's experience at Athens shows. It took Christianity to bring to the world the assurance of a resurrection.

How may we be certain that we shall share in the "resurrection of life" (John 5:29)? The answer is plain. If we have experienced an inner, spiritual resurrection then we have abundant assurance of our final resurrection.

The noun *anastasis* comes from the verb *anistemi*, which means "raise up." It is used some twenty-three times of the resurrection of Jesus. Putting this with the other words we have noted, we discover that there are over eighty definite references

in the New Testament to the resurrection of Jesus.

Each one of the four Gospels devotes an entire chapter to the resurrection of Jesus and His post-resurrection appearances. John's Gospel has an extra one also (c. 21). Most people, including preachers, have never faced the fact that the Gospels give nearly as much space to the resurrection of Jesus as they do to His death. The Roman Catholic church made the crucifix central and lost sight largely of the Resurrection. Perhaps it is time we began giving more emphasis to the Resurrection. We need to preach not only the death of Christ as an atonement for our sins but also His resurrection as the basis of our justification (Rom. 4:25) and of our new life in Him.

Recently we stood again in the Church of the Holy Sepulcher in Old Jerusalem. The dim light of candles, the sickening smell of incense, the monotonous drone of priests only deepened the sense of depression that comes over one in that Catholic shrine. It would be difficult to find a gloomier place on earth than the supposed site of the resurrection of Jesus.

What a contest is the Garden Tomb! There one may stand in the serenity and quiet of the early morning, with the sun lighting up the scene with warmth and beauty. As one approaches the empty tomb there is the thrill of a great joy surging through the soul. "He is not here: for he is risen . . . Come, see the place where the Lord lay." Those moments spent in the Garden Sepulcher are precious memories.

On my second trip, in 1950, I had a Baptist minister in our party. As he came out after a few minutes of meditation in the tomb he remarked

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FOR THE PASTOR'S WIFE

On Keeping Alive—Mentally

By Mrs. Eric E. Jordan*

PART TWO

WE CLIMBED OUT of the stalemate for sure with Margaret Apple-garth's *Men as Trees Walking*. Every story was new and tantalizing, written with verve and the bite of the north wind. I find myself rereading the true illustrations and yearning to master the penetrating insight with which she writes. As the old Eastern proverb says, "If you have two loaves, sell one and buy a lily," so say I. It gives aesthetic and soul enjoyment. But I was scarcely prepared for her scalpel-like incisions into some of my fuzzy thinking on world and racial relationships—but that is her long suit. As an aside, it was a day of liberation when I felt brave enough to buy a book or so of my own. This last one is a case, in point. P.S. The budget still balanced!

For constructive theological-psychological thought there is *Christian Paths to Self Acceptance*. What was beyond me, I skipped, or reread till it soaked in. By and large, this has been an untried field, but I had the feeling that for once I had tackled a tough one, and emerged with benefit. That in itself is a mental boost.

The *Pastor's Wife* is a newer one out, about us. My interest in anything written about the parsonage is

almost avid as I read one after another in the fond hope for personal improvement. This one is well written by a pastor's wife, which lends it more sympathy. But I wish that someone of evangelical persuasion, preferably holiness, who is a pastor's wife in the fullest sense would soon write a book with present-day parishes, speed, and demands taken into account. Anything that smacks of the day when a tender young thing was taken from the spinning wheel to stand by her husband's side as a dutiful model (but nothing else) doesn't quite meet our need today.

Religion in the Development of American Culture, by Sweet, was intriguing. Even a cursory glance at this gives a flood of historical facts and background of "revivalism" and "circuit-rider" eras. It gave me an appreciation of the holiness heritage (though as such the phrase is not named) and a revelation of how far from "the old paths" any denomination can wander.

Those pointless hours spent waiting in doctors' offices, stations, etc. serve some purpose. Though the magazines are usually 1948 editions, one article in *Vogue* has repaid me fifty-fold. It was an illustrated feature on "What to Wear to Church." Being able to quote *Vogue* in women's discussions of the "right thing to wear" has been a real prop on several

occasions. It aligned itself with our standards of modesty and good taste and might have been written by any of our well-dressed women. Ann Batchelar and her colorful menus, with *Better Homes and Gardens*, keeps a balance that loads me with good intentions but few actions. *Time*, more than the newspapers, keeps me slightly aware of current news and all the politics that are necessary for me, so that I can distinguish Malik from Wilson.

Last fall I had again one of those satisfying experiences. Just two things are required for this: (1) a strong desire, (2) a co-operative husband. In recent years I had done little or no speech work—and a recurring idea, (remnant of Dr. Culbertson's classes) that after twenty-five the memory curve begins a slight downward trend, insistently goaded and prodded. So each Monday afternoon we drove to Pasadena and I took an hour's private work in interpretation, which required an hour's work per day at home. No matter how sleepy or emotionally drained I was with that Monday-after-Sunday feeling, nor how disturbing the problems of the week ahead, I always left the session a renewed person, buoyant in outlook, headache gone, and with that "life can be wonderful" attitude. A pastor's wife has no opportunity or need to use the acquired results, but there was one, and the twenty-minute reading of a favorite classic was a real lift. My memory wasn't fading. What a relief!

There is yet another avenue open to us who live in metropolitan areas. We can audit a class or so at a university or attend an occasional lecture with our husbands. Only a too-full schedule keeps us from doing this often, but each time there

has been enrichment. A dinner talk by Adolph Keller interpreting the Barthian theology was a high point. Listening to some of the elementary questions fired at him afterwards gave me an even higher regard for the scholarship of our Nazarene colleges.

"Into each life some rain must fall"; and to some, that rain is speaking in public. But it will come. If it is to express thanks for a thoughtful gift given by the church or to give devotions at a missionary meeting, we can use it to gain poise and proficiency. Yes, it is work to write it out beforehand, but better diction and peace of mind results. Radio (and to a lesser extent, perhaps, TV) is a medium of information. Few of us have time to sit and listen to anything of much thought, and when some of those programs are available we're at church.

If we are a part of our husbands' entire lives, and if we are as important to them as "they" say we are, then perhaps we ought not to lag too far behind them in the mental area either. Not that we will have the technical nor detailed knowledge that their continued study gives them—but with their "getting knowledge," perhaps our part, as the wise man said, would be "getting understanding." And I do yearn to be and have that. When a fine musician, a mother of a large family, was asked how she kept her exact technique and fine performance quality up to par, she replied, "I do it by planned neglect." After all, it is not all of life to wash dishes, wax floors, answer phones, and buy groceries, nor do we "live by bread alone." Lest we dig the rut of our humdrum duties into a premature grave, I've found it stimulating to let the dishes set inside the sink once in a while while I finish a

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*Paper read at the Los Angeles pastors' wives' retreat, April, 1953, by the wife of the pastor of North Hollywood, California, church.

Musings of a Minister's Wife

By Mrs. W. M. Franklin

THE FIRST TIME I saw her was on a cold Wednesday evening in November, about an hour and a half before prayer meeting was to start. The moving van had just driven up to the parsonage door, followed by the pastor's car and family. Later we found that she was one of the busiest ladies of the church, but that evening you would have thought she had nothing to do but spend hours on hands and knees cleaning parsonage floors and getting the parsonage warm through the day, so a hospital bed could quickly be set up for the invalid son of the pastor's family. She helped unpack dishes and bedding and make beds. During this time she was humming "Sweeter, Sweeter than Them All" and I wondered if it might be her favorite song.

The following Sunday she was appointed to have charge of the Christmas program for the Sunday school. She confided later to me that the voice of the enemy reminded her that she was too busy to take the program job. Seemingly the enemy had said, "Don't you have enough to do without all these jobs for the church? You have two sons in the service to write to and pray for; you have a large house to keep clean, a busy husband and a high school son to plan and work for." And she had replied by singing, "I have made my choice forever." She told me she had made up her mind that she was too busy to listen to Satan, too busy to be bothered with his ideas, but never too busy to take another job for Jesus.

The pastor was in poor health; the calls he wanted to make were left unmade, even though his wife would gladly have gone to the homes of the aged and sick and shut-ins to bring cheer, comfort, and encouragement to those who needed it. This busy friend found out that if the parsonage laundry were out of the way the calls could be made. So she volunteered to help with that job. How it thrilled the pastor's wife when she heard Sister Busy testifying in prayer meeting how the Lord was blessing her! She used to say, "I have made my choice for heaven, and if I can do something for Jesus and others on the way to heaven, life is sweeter because of it."

When I tried to tell this precious church secretary, Sunday-school teacher, program chairman, missionary society president, and parsonage chore-lady how much I appreciated her, the tear-jewels gleamed in her eyes as she said, "But I do so little for Jesus!"

Do you have someone like that in your church? Look around a bit, for when it seems that you are doing everything you may find some faithful laywoman is sharing your burden. You might make life a bit happier for her if you told her you appreciated what she was doing for you and the Lord.

Just musing about a busy, helpful friend who was happy when she was doing what she could for Jesus.

God bless the busy parsonage queens and the busy laywomen who help them.

ONE MAN'S METHOD

How to Create Rapport

LAST MONTH the idea suggested in the title was discussed. As a follow-up of that material, it is our purpose to present the suggestions that came to the writer in response to a letter sent to a number of the outstanding pulpiteers of our land: In most instances a very courteous letter was received with pertinent suggestions as to how they accomplished the contact with their congregations and audiences we all desire and need in order to have a successful ministry. Letters were mailed to a number of our own men, and their suggestions will be offered anonymously lest there be some embarrassment. In the case of the other men who are outstanding lights from other denominations, we shall include the name. We trust that these suggestions may have some practical value to our readers.

One note that all the letters stressed in one way or another was an emphasis upon sincerity. The preacher who preaches merely to entertain, or to "get by," without any heart and soul in the message, has already become a failure and needs only the calendar to bring him to the point when he will be confronted with his own failure. Sincerity in preparation assures sincerity in presentation. Sermons alone are insufficient; they must be messages.

One of our men made some detailed suggestions that must necessarily preface any contact we will have with our congregation. He states that

"eye contact" is essential and expressed by looking directly at the members of the congregation rather than the ceiling or far-off places; "voice contact," by being assured that the message is loud enough to be heard; "illustration contact," by making the message simple through effective use of story, parallel, and poem; "humor contact," to be utilized as an aid to maintain interest; and "sermonic freshness," so as to prevent the same crowd hearing the same themes developed in the same manner with the same illustrations over and over again.

Another of our men suggests that, in order to create rapport at the preaching times, previous contact must have been established through "the loving of the people, frequent visitation among them at home and place of business"; and that in the actual preaching of the message itself, one must "choose vital and related subjects for discussion, prepare well, learn to use apt words, and condense the message to necessary truth as related to the subject, then present the message with a warm heart."

Another of our successful preachers makes a statement that is suggestive to all of us. He states that in his early ministry he was more concerned about the "techniques" of establishing rapport with his congregations; but now, with added years and experience, he finds that simplicity and sincerity go far to accomplish the end desired

... that in our Church a well-prepared heart is of far greater import than observance of certain mechanics. Nevertheless, he goes on to suggest certain deliberate strategies to help establish the contact desired. "I think that some point for commendation is always good to use, as it brings a good feeling to the audience and produces a positive attitude. A pungent statement at the beginning of the message which is both startling and a strong affirmation brings immediate attention. . . . prayer with the whole congregation standing unifies the audience and the preacher can bring them together into a heavenly atmosphere. In the finality, it is not so much what a person says or does, as it is the genuineness of his own spirituality and desire to minister beneficially. We can talk one thing and feel another, but the congregation soon senses it."

From one of the leading younger men of our denomination come some further suggestions that to some extent duplicate what was said above. Perhaps this but emphasizes the fact these men have discovered the "acre of diamonds" many of us are still seeking. He states: "I have always felt that speaking in parables of our day could convey truth most effectively. Many times I try to find some point of great interest to the congregation as a whole, something that will startle them into attention. I use something of a question sometimes that I know will sound different from what they have accepted before and bring that out in the very beginning so that they are alert throughout the service to get the answer. For instance, the other day in speaking on entire sanctification, going back to this innate evil within man; my opening sentence was that there is a long country mile between a man of the caliber of an Albert Schweitzer and

the murderers of the Greenlease baby. My next question was . . . 'What IS the difference?' While all this may smack somewhat of the spectacular, I do not try to do that consciously."

Another of our younger men who has done a phenomenal task in his city had his secretary answer the letter for him. This had the advantage of more objectively stating some of the observed reasons for his success in this area. He refers to four things he feels his pastor does to create rapport. "First, he is extremely enthusiastic. He never goes into the pulpit without emitting an enthusiasm that is felt by everyone. Secondly, his message and appeal are simple. Thirdly, and above all, he is personal. His entire service is personal. His prayers, his announcements, his sermons are so personal that people have the feeling that they know him individually. Fourthly, he is optimistic. In every sermon he preaches there is always the ray of hope shining forth. Whether matters of administration or a worship service, he radiates an attitude of 'it can be done.'"

The final suggestion from our own men comes from a man who is known to every Nazarene the world over, and fills a highly important post in our church. So long as men in such places of leadership can make the following suggestions, the destiny of our church is safe, humanly speaking. He said: "As to audience contact, I cannot say that I have given it serious consideration or that I have developed any uniform scheme. As I analyze my messages at that point, I would say that I have used a variety of means of contact, depending largely on the type of message and the content. In evangelistic preaching I have sometimes used an arresting question; or I have preceded the text with some unusual true story illustrating the text. In other types of

messages I have begun many times with some major statement of truth, and have then elaborated on it as a setting for the emphasis desired. I have the feeling that more important than any of these techniques is the spirit of the preacher. *Seriousness, sincerity, intensity*—all of these have an important place in establishing a proper relationship with the hearers. For the pastor, preaching to the same general group, I would urge variety of approach—the use of imagination in devising new and interesting means of getting attention and of presenting truth."

The response that came from men not of our denomination was interesting, in that these men too have the same problems as does any other minister, no matter how humble his place of service.

Norman Vincent Peale had his secretary send material describing the general method by which he was enabled to build a congregation of four hundred once a Sunday to two services, morning and evening, with around three thousand at each. Primarily, the material suggested, Dr. Peale's approach is one of simplicity—the emphasizing on Fifth Avenue of the havoc of sin, the glory of conversion; of preaching it just as you would expect to hear it preached by a man of sincere faith and genuine concern for every single individual who crowds his church. His other primary vehicle of contact lies in his enthusiastic sincerity, or sincere enthusiasm about Jesus Christ being the total answer to man's primary need. Although he uses the benefits of a redeemed scientific approach through his psychiatric clinic, most people find their help in becoming personally acquainted with God.

Paul Scherer made the following reply to the letter sent him: "I am afraid I cannot give you any very

valuable information as to the establishment of rapport between preacher and congregation. My only conscious effort is to take any stance in the present, trying to hear what the Word of God is saying through Scripture to us in our situation. Often most necessary are introductions from Scripture itself. It seems to me that if vital matters are presented, with deep relevance to our modern life, there is no further need of attempting to arouse interest. People know when they are being addressed on the level of their deepest needs, even when these needs are not yet explicit. I think we have to get over the idea that the only way to introduce a sermon is to tell a story!"

Clovis Chappell wrote a laborious letter with his own pen . . . he is getting on in years. He said: "It is my fixed habit to read my scripture from memory and as a part of my sermon. Then I am able to secure attention from the first. Sometimes I may introduce the lesson with a story. But, however I begin, I seek from the very first to win attention. What I say must be interesting enough to win a hearing or I am wasting my time as well as that of my so-called hearers. Not only so, but I am vaccinating them against preaching, so that the real thing will not take when it comes along!"

From Edgar DeWitt Jones, who is also in the late years of his life, comes a gracious expression. Many of his books have been read and are treasured volumes on my shelves. He wrote by hand, and said: "In the first place, I strive to come before my hearers thoroughly prepared with a prayer that God will use me fruitfully. I like to speak from a position as close to my audience as possible; I like to look the people eye to eye, turning occasionally from side to side, so as to miss nobody. I speak natur-

ally and intimately, and try to begin on a note of understanding and mutual respect and affection, and so feel that I am on good terms with my hearers. Even so, there is a mystery in preaching which is not easy to explain, but it is there. I never 'speak down' to an audience, but 'up'—a human-being speaking to his fellows, offering a way of life that is 'up' and always toward the uplands of our holy faith. I fear this is but a small contribution, but if it helps you, I am the happier for your asking this of me." (God bless him!)

Andrew W. Blackwood sent a very cordial letter, accompanied with a typed second sheet giving an outline of his method. He said: "In the pulpit itself, I believe that a man ought not to think about how he is preaching. All such thoughts should come beforehand. In the pulpit he should be so busy preaching that these other matters should take care of themselves. If a man wishes to get the right sort of hearing from the pulpit, he ought to be a good Pastor. If he knows the people, one by one, in their homes, and through pastoral counseling, he will have no insuperable difficulty in preaching to people who know him, love him, and trust him. In preparing a sermon he should start with the clear purpose of using the truth of God to meet some present spiritual need. The work in the pulpit proves effective, under God, in accordance with what a man plans to do there. If he has not time to prepare, the Spirit will guide in meeting the need. In the pulpit itself, he should plan to speak as God's interpreter. God reveals himself today through Christ, through the Bible, and on the human level, through the preacher. All of this should be under the guidance of the Holy Spirit. When a man has a message he should stand up to preach, kindly, yet with-

out apology and hesitation. He is not a debater, an arguer, or a man trying to prove something or other. He has a message from God; hence, he should speak with the kind of authority that deserves and receives a hearing. He should take for granted that the hearer wishes to be a better man. Why else does he come to church today? He is a sinner, and knows it, but wants to rise above himself. This idea of preaching calls for 'animated conversation.' A man is not trying to be a pulpit orator, or a profound sermonizer, but God's agent in meeting that need. The best preaching calls no attention to voice, gestures, or anything about one's self. I take for granted that, no matter the size of the audience, a man will prepare to speak, and will speak, to these people, *one by one*. In preaching as a pastor in two university centers, with students and professors present in numbers, I found that if I could make things clear and interesting to boys and girls of ten or twelve, I had no difficulty in getting the educated people to understand."

John Sutherland Bonnell made a brief but pungent statement so essential in securing the desired rapport: "The only conscious preparation I make is to have at least two hours of prayer and meditation before the morning service. If the minister is in tune with God and his people are in the mood of prayer, a contact is unailing."

George Buttrick, who wrote one of my favored books on preaching, *Jesus Came Preaching*, wrote a statement that becomes a humble minister: "I write in reply to your kind inquiry, and I wish I could answer it; but if I tried, I would be involved in a book on homiletics, for the whole question of rapport between minister and congregation literally and actually involves all homiletic skills . . . I'm

sorry, but . . ." In this book referred to, he does suggest that one of the primary means of creating attention and maintaining it is the preacher's own sincerity and genuineness of concern. The message itself should seek to be parabolic in nature, carrying on the attention of the people by enabling them to see through the parable to their own personal need. Perhaps there is no other preacher who is more gifted in this capacity . . . at any rate, Dr. Buttrick is a master at it.

While Robert J. McCracken preaches to many thousands each month, he had little to offer by way of suggestion. He did say: "I fear there is little I can say about the method I follow in establishing contact with my hearers. I seek to prepare myself as best I can for the pulpit; then in the actual preaching of the sermon, I forgot all about techniques and devote myself to the subject at hand."

Gerald Kennedy was one of the first to respond to our inquiry, and gave the following answer: "I wish I knew the answer to your question. These things come to my mind, but probably they leave out the essential thing. First, use the conversational tone and approach. Do not begin to 'preach.' Start with something concrete and not abstract. In a few words, make the theme of the sermon relevant to every man's life—that will make it interesting. Do not spend much time in the introduction, but move immediately into the body of the sermon. Cut the details which are not absolutely essential. I think, however, that a congregation senses sincerity and reality in a man. If he has those qualities, they want to listen."

In seeking to analyze the responses received, it has become evident that sincerity heads the list; next, serious

preparation; then forget all about techniques as one seeks to communicate his God-given message to the listeners. One final note that seemed to underlie much of what has been offered is that if the minister genuinely loves his people he will have little difficulty in reaching them when he ministers from the pulpit.

We Must Confront Evil

(Continued from page 13)

Evil is no trifle. Sin is no speck of dust to be whiffed away with one blowing of your breath. It has to be confronted. As moral blame, as social stain, as personal doom, it has to be faced.

If we are ready to face it, I have this piece of good news for every one of us. Achan faced his sin where the stones of execution were ready to hurl him down. You and I may face ours where Someone has been already executed on our behalf. The place is Calvary. One man stood there, long ago, and found that while his sins were doomed—they had to go—he himself was saved. Later he wrote: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5: 8, 9).

Through that lifted-up cross of Christ, God is saying: "Make your choice: spare your sins, and you are doomed; doom your sins, and you are spared."

We must confront evil—confront it or be eternally crushed by it.

SERMON OUTLINES

LESSONS FROM THE PAST

By Edward L. Dowd

Four Sunday Nights with Bible Character Sermons

(Third award in sermon series contest of 1953)

A PORTRAIT OF THE SAVIOUR—JOSEPH

SCRIPTURE READING: Gen. 45:2; John 11:35

INTRODUCTION: A portrait is an artist's impression in clay, on canvas or paper, of a real person. God, the Eternal Artist, gave a portrait of the Saviour centuries before the birth of Jesus. The Book of Genesis holds striking parallels in Joseph's life to the incidents in the Gospels pertaining to the life and ministry of Christ.

- I. Joseph was like Jesus in his youth (Genesis 37).
 - A. The favorite son of his father (v. 3)
 1. He was a righteous son (v.2)
 2. Jesus was the "only begotten of the Father, full of grace and truth" (John 1:14).
 - B. Hated and envied by his brethren (v. 4)
 1. They envied the father's love to Joseph.
 2. Jesus was delivered to death through envy (see Matt. 27:18).
 - C. Prophesied of honor above his fellows (v. 7)
 1. The sheaves and stars bowing to Joseph (vv. 7, 9).
 2. Christ foretold His coming majesty and might (Matt. 26:64).
- II. Joseph was like Jesus in his apparent death (Gen. 37:31, 32).
 - A. Conspired against (37:18)
 1. His own brothers plotted his death.
 2. Jesus' own nation "sought to slay him."
 - B. Stripped of his raiment (v. 23)
 - C. Sold for pieces of silver (v. 28)
 1. Joseph for twenty pieces
 2. Jesus for thirty pieces
 - D. Went into Egypt (39:1)
 1. Israel's redemption came out of Egypt through Joseph.
 2. The Church's redemption came out of Egypt in Christ (Matt. 2:15).
 - E. Thought dead by those who loved him (37:34)
 1. The father suffered.
 2. Jesus' death was real for sin.
 - a. His followers lost all hope.
 - b. None remembered His promise of victory.
- III. Joseph was like Jesus in his exaltation.
 - A. Victor in temptation

1. The flesh (c. 39:9)
2. The Spirit (c. 39:23)
- B. He is alive! (Gen. 45:26 and Luke 24:6)
- C. Wisdom given him (40:12)
- D. The one with provision to save
 1. Joseph saved nations from famine (41:57).
 2. Christ saves the people from their sins (Matt. 1:21).

CONCLUSION: Like Joseph, who searched the hearts of his brethren when they came for help, so Christ is the Searcher of Hearts today. When Joseph knew their hearts to be truly sorry for their sins against him, he "wept aloud, and the Egyptians and the house of Pharaoh heard" (Gen. 45:2).

When Jesus sees you at the mercy seat of prayer, seeking His salvation, will He intercede for you? Yes, for He wept at the tomb of Lazarus for those who needed Him (John 11:35). He has power to forgive and to restore you to His favor, and your heart's need will be satisfied in Him.

TWO MEN AT LIFE'S CROSSROADS—DIVES AND LAZARUS

SCRIPTURE READING: Luke 16:19-31

TEXT: *And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried (Luke 16:22).*

INTRODUCTION: Jesus Christ is the one Authority who may speak to us concerning life beyond death. In this character sermon which lifts the veil between life and death, Jesus shows us heaven and hell to be the immediate results and rewards of decisions made during our earthly lives. What we do here bears upon our destinies beyond the grave, as shown by the rich man (Dives) and the beggar Lazarus.

I. Signs at Life's Crossroads

- A. Why of a rich man: "a certain rich man . . . clothed . . . and fared" (v. 19).

We have just entered the garden gate of one of the most palatial estates of ancient times. Passing through flower beds rich with aromas, we enter the columned halls of a great house. Ascending a marble stairway to the roof, we view a sumptuous feast given by a wealthy man in honor of his five brothers. The host is clothed in purple robes and the finest linen, and entertains his guests upon rich fare in an atmosphere of Oriental music. A peal of laughter rolls out from the rooftop banquet as the guests listen to jests of their host. He has just tossed a piece of bread crust to the street below, where a poor beggar is seen lying near the iron posts of the garden gate.

1. Road to ruin
 - a. Lavish spending (v. 19)
 - (1) For self: "clothed in purple and fine linen"
 - (2) A daily indulgent: "fared sumptuously every day"
 - b. While others suffer (v. 20)
 - (1) Physical pain, hunger
 - (2) Social neglect

2. Road to remorse

- a. Because of lost opportunities (v. 27)
- b. Because of neglect of law and prophets (v. 31)

(1) Truth of poem by Alexander—"The Deadline"

*There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.*

*There is a line by us unseen
That crosses every path;
The hidden boundary between
God's patience and His wrath.*

*How far may we go on in sin?
How long will God forbear?
Where does hope end? and where begin
The confines of despair?*

*An answer from the skies is sent:
"Ye that from God depart,
While it is called today, repent!
And harden not your heart."*

B. Way of the beggar: "Lazarus . . . laid at his gate, full of sores" (v. 20).

Outside the rich man's garden gate lay a lame beggar, Lazarus. His weak body, full of sores, was nourished by the scraps thrown out from the banquetings of Dives. The sores of his body were licked by street mongrels as the summer sun shone upon his thin face. But wait! What was this? The gaunt hand of the beggar went limp. His head rolled back. He was dead.

1. Road to redemption: "Lazarus received evil things" (v. 25).
 - a. Willing suffering—He could take it.
 - b. Faithful following—like Abraham.
2. Road to revelation: ". . . carried by angels . . ." (v. 22).
 - a. Angels ready at the point of death.
 - b. Carried to a higher banquet, a feast of fellowship.

(1) With the aristocracy of heaven: Abraham, Moses, Enoch, Daniel, and Elijah.

C. Way of all flesh; "The rich man also died . . ." (v. 22).

The banqueting company upon the rich man's roof took little notice of men carrying the body of Lazarus to an unknown grave, though he died at the gate of Dives. The party was now in full play; music, laughter, and gambling filled the minds of the merry-makers. Suddenly the host stood to his feet, his face ashen white, his hands clutching at his chest. He sank back upon his favorite couch. Music stopped. Rushing to his side, his five brothers tried to remove his purple robes and loyal linen. Too late. Dives was dead.

1. Death, the unannounced guest, may come suddenly.
2. The funeral, though elegant, cannot change destiny.

II. A View of Destination

A. Beginnings for Lazarus: "Now he is comforted . . ." (v. 25).

1. The "now" of everlasting comfort
2. The "how" of everlasting fellowship

B. Endings for Dives: "But thou art tormented . . ." (v. 25).

1. End of mercy (v. 23)
2. End of peace (v. 24)

The great gulf between heaven and hell was bridged by the cross of Christ for this life only. In the next world we shall find the gulf uncrossable and eternal. The rich man learned this awful truth too late. A simple story is told of a rich man who died and went into the next world, where he was shown around by some angelic guide. After viewing the many mansions, he came to a lovely palace. Guide: "This is where your chauffeur will live when he dies." Rich man thought, If my chauffeur lives here, what a place will be mine! The guide showed him a little hovel for his own, and said: "You didn't give us enough material to build anything better."

CONCLUSIONS: Soul without the Saviour, you are preparing the place of your eternal abode today, in the here and the now. Jesus wants you to come to Him now, and to lay up for yourself treasures in heaven. Waste your opportunities no longer, but come to Him this night, and He will receive you. Will you come?

A REQUEST AND A REFUSAL—AHAB AND NABOTH

SCRIPTURE: I Kings 21:1-16

TEXT: *And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it (I Kings 21:2).*

INTRODUCTION: King Ahab stands in Biblical history as a type of capricious, spectacular, selfish, sentimental, and demanding. The little-known Naboth stands as a type of God-fearing, principled man who suffers for right, but whose life is a testimony and monument to greatness. These two men stand at everlastingly opposite poles in life.

I. An everlasting request: "Give me thy vineyard . . ." (v. 2).

A. Reasonable on the surface

1. Ahab, who possessed ten-twelfths of the entire kingdom, wanted a little garden by his palace. He was king.
2. He offered a fair exchange of ground or money.

B. But bad underneath

1. A selfish, unprincipled invitation to trouble.
 - a. The law forbade such exchange of properties. (Num. 36:7 reads, "So shall not the inheritance . . . remove from tribe to tribe: for every one . . . shall keep himself to the inheritance of the tribe of his fathers." See also Ezek. 46:18.)
 - b. Ahab knew the law.
2. It witnessed to his covetous heart.
 - a. "Give me . . . , that I may have it."

- b. Vegetables for the table held higher than obedience of heart.
- II. An everlasting refusal: "Naboth said, the Lord forbid it me . . ." (v. 3).
- A. Because God would be displeased
1. Naboth made it a religious matter. God involved in life.
 2. Naboth believed God meant what He said.
 - a. Some things are closed subjects!
 - b. Some things cannot be sold, bought, changed, or touched!
 - (1) Sinners cannot buy or touch heaven, nor destroy hell.
- B. Because it was an inheritance of the fathers
1. Like the standards of the church, which cost blood and tears.
 2. Like the doctrines of the church, which stand forever.
- III. A plot of destructiveness: "And Jezebel said, Dost thou now govern . . . ? I will give thee the vineyard of Naboth . . ." (v. 7)
- A. Capricious Ahab sulked.
1. Went home, "heavy and displeased."
 2. Went to bed, refusing food.
- B. Idolatrous Jezebel plotted:
1. To satisfy Ahab's request.
 2. To destroy the man that stood for God.
 - a. By misusing her authority
 - b. By deceit and trickery, and murder (v. 9, 10)
 - (1) She is Lady Macbeth of the Bible.
 - (2) Satan in hell: "In my choice to reign is worth ambition, though in Hell. Better to reign in Hell than serve in Heaven" (John Milton's *Paradise Lost*).
- IV. A prophecy of doom: Elijah answered Ahab, "I have found thee: because thou hast sold thyself to work evil in the sight of the Lord" (v. 20).
- A. Day of reckoning for evil
1. Came to Jezebel for murder of Naboth (v. 23). Idol worship leads to destruction.
 2. Came to Ahab for seizure of Naboth's vineyard (v. 19). "Thus saith the Lord . . ." is the final word.
- B. Day of repentance for sins
1. Ahab turned to God's mercy.
 2. God spared Ahab.

CONCLUSION: To some things God says, "No." We cannot break with God's laws and prosper our lives. But even when we have displeased the Lord, He will receive us in the hour of our repentance for sin, and our turning to Him. Jesus bids you turn just now, and come unto Him for pardon and mercy.

A COMMANDER LOSES THREE THINGS—NAAMAN

SCRIPTURE: II Kings 5:1-27

TEXT: *But Naaman was wroth, and went away, and said, Behold, I thought . . . (II Kings 5:11).*

INTRODUCTION: Naaman, a commander of the Syrian army of King Ben-hadad, was a valiant and honorable captain of battle. His one affliction was leprosy, a Bible type of sin. Upon the recommendation of a captive maiden from

Israel, Naaman in desperation sought to be cured by going down to Israel to the prophet Elisha. The story of his experience there is typical of a sinner seeking the grace of Christ.

- I. Naaman seeks a human cure (vv. 5-7).
- A. He does not follow simple instructions.
1. Given by a "little maid" who knew a sure remedy (v. 3)
 2. Pointing toward a prophet of God, not a king
- B. His inattentiveness nearly causes a war.
1. By seeking God's remedy by human means
 - a. A letter from his king (v. 5)
 - b. Gifts of wealth as a reward for the cure (v. 5)
 2. By shocking Israel's king into suspicion of intrigue (vv. 6, 7)
- II. Naaman loses three things.
- A. He loses his temper: "But Naaman was wroth . . ." (v. 11).
1. Because he was ignored
 - a. In his pomp of horses and chariot (v. 9).
 - b. By the prophet of God. Elisha simply "sent a messenger unto him."
 2. Because of the remedy
 - a. Naaman wanted God to do it in Naaman's way.
 - (1) "I thought, He will surely come out to me." Attention rather than prescription was his desire.
 - (2) ". . . and stand . . . and strike his hand over the place . . ." He wished to tell God the best way to cure him.
 - b. The prophet's remedy demanded humility.
 - (1) "Go and wash in the Jordan seven times" (v. 12)
 - (2) Naaman thought his own rivers better (v. 12).
 - c. So he "turned and went away in a rage."
- B. He loses his pride: "Then he went down . . ." (v. 14).
1. Found that his thoughts were not God's thoughts.
 - a. The prophet's demand was not a "great thing" (v. 13).
 - b. Besides, there was no other hope for a cure! "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).
 2. Found that other men believed Elisha's word.
 - a. "And his servants came near, and spake . . ." (v. 13).
 - b. The "dosage" was Jordan; the order: "Wash, and be clean."
- C. He loses his leprosy: ". . . and he was clean" (v. 14).
1. Naaman stopped arguing with God.
 - a. When pride is gone, words are gone.
 - b. Surrender comes in a moment.
 2. He became obedient.
 - a. Regarding the covering: "dipped himself."
 - b. Regarding the completeness: "seven times."
 3. His appearance was childlike.
 - a. ". . . and his flesh came again like . . . a little child."
 - b. Jesus said, "Except ye be converted, and become as little chil-

dren, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

CONCLUSION: When we come to Christ for salvation and healing for the soul, we must not become wrapped up in our own methods of remedy or we may miss His healing power. Before he dipped into the Jordan, Naaman thought the remedy unreasonable, unnecessary. But when he had met God's requirement of humble submission, faith took hold, and he enjoyed the benefits of God's power which he had come seeking. The grace of Christ will heal your soul now as you yield to Him in obedient faith. Will you just now give up to Jesus' will for you?

ADVERTISING METHODS FOR SERMON SERIES

- I. Newspaper announcements of the series before they begin.
 - A. General announcement
 - B. Announcement of each sermon the week before it is given
- II. Bulletin "highlighting" of the sermon
 - A. Written build-up for the night's service.
We called it "Sunday's Supreme Hour."
 - B. Lively Sunday evening program to go with the message
 1. Short song service
 2. Testimonies and choruses
 3. Choir members and special music to add to message
- III. Posters in the church foyer.
 - A. On an easel
 - B. A picture of a scene relating to the message, and the words:

TONIGHT—

The pastor will speak on

"A Commander Loses Three Things—Naaman"

- IV. Announcement of the next week's message

IS YOUR MINIMUM TOPS?

By Wilson R. Lanpher

(Second award in single sermon contest of 1953)

TEXT: *What do ye more than others?* (Matt. 5:47.)

INTRODUCTION: A fund-raising expert in directing a group that was canvassing funds for a hospital said, "Never suggest a minimum contribution, for a minimum has a deadly way of becoming the maximum." The least possible is the unwritten rule in government, family, church, and personal devotion.

What a murderous word is average!

- I. What more do we do in realms of the spirit?
The whole context deals with love, and love is of the Spirit. Rom. 14:17; "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."
 - A. Love—for hope of reward is natural.
 1. Loving those who hate you is Christian. Difficult maybe, but Christian.

2. Only by praying for and loving your enemy do you nullify his evil power over you.
- B. Faith—in what? In blind chance? In fatalism? Or in the infinite wisdom and love of a Heavenly Father?
 1. The whole realm of a Christian's faith in a fellow Christian needs light and help.
 2. The world shouldn't be able to trust worldings more than Christians trust Christians.
 3. Do you-deserve faith?
- C. Joy in the Holy Ghost.
 1. Of sins forgiven.
 2. Of sinful nature cleansed.
 3. Joy from knowing that nothing from without can ultimately hurt and destroy you.
 4. Joy of being a partner with Christ. A joyful Christian is one of Satan's deadly enemies.

II. What more do we do in realm of obedience?

Contrast the steadfast devotion that the gods of pleasure and evil habits receive with the flickering, feeble obedience that many professed Christians give.

- A. Obedience to God—simply because He is God—this is the beginning of wisdom.
(Illustration of little boy who was raised with no mention of God, or of right or wrong. When he had a nervous breakdown, the doctor told the mother that a thousand uncontrollable fears rush in when one is robbed of the "clean" fear of the Lord.)
 - B. In obedience to our best.
 1. Better be good than clever.
 2. Better be real than famous.
 3. Better have inner poise than outward pose.
 - C. In obedience to the lifeline of Christian nurture.
 1. Are we careful about dust on woodwork, dirt on our cars, and "sloppy" about Christian living?
 2. Attention to prayer, Bible, attendance at prayer meeting, witnessing, etc.
 3. Break our necks to please our boss, and give God the fag end of our strength. Drag into church any old time. Excuse ourselves from sacrifice and responsibility. We are prone to be satisfied with merely feeling stirred, and feeling good about that, as if there were merit in feeling stirred. We must translate stir into action—in Sunday school, missions, evangelism.
- ### III. What more do we do in sacrifice and service?
- A. Christ is the Pattern—"looking unto Jesus the author and finisher of our faith." "Be ye therefore perfect, even as your Father which is in heaven is perfect."
 1. "Not my will, but thine, be done."
 2. "Take my yoke upon you, and learn of me . . . for my yoke is easy, and my burden is light."

- B. In active Christian service.
 1. The constant growing need for Sunday-school workers.
 2. Teachers with vision and passion.
 3. God calls every Christian to some service.
- C. The service of forbearance and understanding.
 1. Here is a place we can all exceed the minimum. We all crave forbearance, but are slow to give it.
 2. Jesus' indictment to this group was on the basis of their being nice only to those who were nice in return.

(Illustration—Story told by Sam Jones of the time he got on a train crossing the Western plains. All day the train traveled the hot plains, and the people were weary, looking forward to the night when it would be cool and they could sleep. At nightfall, a man got on the Pullman with a child less than a year old. The baby began to cry, and the father couldn't quiet it. The passengers began to whisper and say cruel things about the father. Finally one heckler asked why the father didn't get off the train so that they could sleep. The father replied—"Sir, I am not traveling by choice, but through necessity. The body of my wife is back in the baggage car, and the child is crying for the mother who cannot hear. We are carrying the body back to the old home for the funeral." The passengers were heartbroken at their cruelty. The man who had been so cruel in his demanding that the man get off the train offered to help, and take care of the baby.)

CONCLUSION: Is your minimum tops? Can you do more in the realms of your spirit, in service, in understanding?

PAYING OUR OBLIGATION TO THE HEATHEN

Missionary Sermon

SCRIPTURE LESSON: Num. 32:1-6; Jos. 1:12-15

TEXT: *Shall your brethren go to war, and shall ye sit here?* (Num. 32:6.)

INTRODUCTION:

Narrate the story of the division of the spoils and of the land among the twelve tribes of Israel. From this narrative we may draw meaningful parallels to our missionary responsibility.

I. *The Principle of Brotherhood*

- A. The tribes of Israel.
 1. They were all brothers.
 2. They had a common inheritance.
 3. They had common enemies.
- B. The humanitarianism of our day.
 1. This is the basis for personal concern for the aged, diseased, and disabled.
 2. We regard mankind as having a common heritage defined in the Four Freedoms.
 3. Social concern finds common enemies throughout the world.
- C. The Christian brotherhood is a yet higher expression of the principle of brotherhood than humanitarianism; God is our common Father.

1. The primary Christian motive: "the Macedonian call," "go the second mile," "give your coat also," "because we are brothers."
2. We have a common heritage through Christ; His provision extends to all people.
3. We have common enemies:
 - a. The power of the evil one
 - b. Selfishness in men's hearts
 - c. Temptations to expediency

II. *The Peril of Violating This Law of Brotherhood*

- B. They faced the political peril of final annihilation and loss of national identity.
- C. The peril to the Church will be:
 1. To kindle the anger of the Lord
 2. To reap the curse of His judgment
 3. "Be sure your sin will find you out."

III. *The Blessings of Conformity*

Note the willingness of these tribes to conform to this principle of brotherhood, both in Numbers and again in Joshua.

- A. Their children, wives, and cattle were cared for.
- B. The blessings of fully obeying the command of the Lord.
- C. They came into full and rightful possession of their own heritage.

CONCLUSION:

The home and foreign missionary responsibility of the Christians of this congregation.

—CARLETON G. PONSFORD.

HOLY COMMUNION

SCRIPTURE READING: Luke 22:14-20

It is of great interest to note the respect Jesus had for the religious customs of His people, yet to see how He was so ready to put new meaning into them through their fulfillment. This He did with the Passover feast when He instituted the Lord's Supper or Holy Communion.

I. *The Observance of the Passover*

The master of the family began the feast with a cup of wine, which having been solemnly blessed, he divided among the guests. Then the supper began with the unleavened bread and bitter herbs, of which they all partook. Then one of the young persons present asked the reason for the solemnity (see Exod. 12:26). This introduced the showing forth or declaration of it—Israel's deliverance from Egypt—in allusion to which we read of showing "forth the Lord's death" (I Cor. 11:26). Then the master rose up and took another cup before the lamb was tasted.

After supper he took a thin loaf or cake, which he broke and divided to all at the table. Likewise the cup, usually called the cup of thanksgiving, of which he drank first and then all the guests. It was this bread and this cup which our Lord consecrated to be a standing memorial of His death.

II. *Jesus' Institution of the Holy Communion*

It is noted that in substituting the Lord's Supper or Holy Communion for

the Passover that Jesus followed the pattern of the Passover. After eating the Passover, He took the bread—the bread or cake which the master of the house divided among the guests after eating the Passover.

This custom—the Passover, being now fulfilled—for Christ is our Passover (I Cor. 5:7)—is here by Jesus transformed to a nobler use. He said, "This is my body which is given for you."

He did the same with the cup. "And he took the cup [called by the Jews the cup of thanksgiving], and gave thanks." And, as did the master of the house who gave the cup to all the guests, Jesus said, "Take this, and divide it among yourselves. . . this cup is the new testament in my blood, which is shed for you."

Then He told them that He would not partake of the Passover cup nor of the sacrament till He had the satisfaction of seeing the things signified by these institutions fulfilled in the gospel dispensation, which was then nigh at hand.

III. A Perpetual Communion—"This do in remembrance of me"

Jesus by the use of the bread and cup did not appoint a new rite, but He appropriated an old one to a new purpose. In this, as in so many other of their Jewish rites, He came not to destroy but to fulfill. Hence the propriety of His statement: "This do in remembrance of me."

Do it no longer in remembrance of deliverance from Egypt but in remembrance of Me, who by dying for you will bring you out of a spiritual bondage far worse than that of Egypt. Do it in remembrance of Me, who by laying down My life—shedding My blood—will ransom you from sin, death, and hell, and will open the gates of eternal life, of heaven, to you.

In all ages, until Jesus comes, this broken bread and cup of wine which represent the broken body and shed blood of Jesus, shed for the remission of sins, are to be observed in remembrance of Him—in a spiritual communion with Him who has redeemed us by His blood to a new life, a new hope, a new covenant in Christ.

—J. PAUL DOWNEY

A PLACE CALLED CALVARY

TEXT: *And when they were come to the place, which is called Calvary, there they crucified him* (Luke 23:33).

INTRODUCTION: Calvary—a most significant place

I. THE ROAD TO CALVARY—A RUGGED ONE

A. One of misunderstanding

1. The priests and Pharisees—scribes
2. The disappointed throng after Triumphant Entry to Jerusalem
3. The stunned disciples—after Gethsemane

B. One He trod alone

II. THE ROAD TO CALVARY—ATONEMENT AND VICTORY

A. Calvary—a place of loneliness. He trod "the winepress alone" (Isa. 63:3).

B. Calvary—a place of pain, suffering, and resignation.

C. Calvary—a place of love. "They know not what they do."

D. Calvary—a place of promise. "To day shalt thou be with me in paradise."

E. Calvary—a place of forgiveness. "Father, forgive them."

F. Calvary—a place of salvation.

III. WAVE YOUR PALM BRANCHES

Of Faithfulness—testimony—right living.

—CLARENCE W. PERRY

HOLINESS

SCRIPTURE READING: I Pet. 1:1-16

TEXT: I Peter 1:16

INTRODUCTION:

God's people are to be a holy people. By this is not meant abnormalcy and freakishness. Holiness is not all exterior. Holiness does not mean just a long list of prohibitions. Holiness means poise and power for victorious living.

I. HOLINESS IS THE NATURE OF GOD.

No one denies this. When we think of the essential character of God we inevitably think of holiness. "Be ye holy; for I am holy." All that we know of God indicates His holiness. Theologians might differ on other questions, but who ever questioned the holiness of God?

II. HOLINESS IS A PROVISION OF GRACE.

Here some disagree. But God's grace can cleanse from all sin. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). Why did Jesus die? To "save his people from their sins." "To destroy the works of the devil" (I John 3:7).

III. HOLINESS IS A COMMANDMENT FOR BELIEVERS.

Necessary to obey God's commands—Rom. 12:1; II Cor. 7:1; Eph. 1:4; I Thess. 4:7.

IV. HOLINESS IS REQUISITE FOR HEAVEN.

Heb. 12:14; Rev. 22:11.

CONCLUSION:

You can have holiness of heart. God's grace provides it. Press your claim now and be made clean.

—C. E. SHUMAKE

INNER SATISFACTION

SCRIPTURE: Ps. 37:1-11

TEXT: *Delight thyself also in the Lord; and he shall give thee the desires of thine heart* (Ps. 37:4).

I. Remarks

1. Conduct of "evildoers" need not take the joy out of life for us.
2. Trusting in God is our secret of real happiness.
3. The joy of the Lord is our source of spiritual satisfaction.
4. Soul satisfaction is the most challenging element in religion.

II. Followers of God find true satisfaction in life.

1. Humble Christians are rich in soul satisfaction.
2. Soul satisfaction cannot be bought by wealth, honor, fame, or worldly wisdom.
3. The rich and worldly wise live and die without soul satisfaction.
4. Tranquility of soul cannot be found short of God and genuine righteousness.
5. Spiritual satisfaction is complete in those who are sanctified wholly.

III. Some things that fret and disturb the Christian.

"Fret not thyself because of evildoers."

1. Anxious fear will fret and disturb the soul.
2. An unsanctified carnal nature will vex and disrupt soul satisfaction.
3. Unbelief and doubt will cripple and defeat God's people.
4. Love for the world brings dissatisfaction and disappointment to the Christian.
5. Worldly thrills tend to dull and deaden the sense of satisfaction.

IV. Some things that keep Christians happy and satisfied.

"Delight thyself . . ." "Commit thy way . . ." "Rest in the Lord."

1. Exercise of religious emotion creates joy and satisfaction of soul.
"Delight thyself . . ." This means to literally practice the "joy of the Lord."
2. A holy, happy spirit will strike fountains of soul satisfaction.
"With joy shall ye draw water . . ."
3. The spirit of obedience affords us Christian joy.
 - (1) "Rest in the Lord, and wait patiently for him."
 - (2) "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles . . ." (Isa. 40:31).

ILLUSTRATION:

Eagles soar above the clouds and rise above the "dust storms" of earth.

—H. B. GARVIN

Gleanings from the Greek New Testament

(Continued from page 27)

to a Nazarene pastor in the group, with tears in his eyes: "I can never be the same again."

It is our privilege and responsibility this Easter to make the risen Jesus real to our congregations. If we can enter into the spirit of the Gospel narratives sufficiently so that the people will stand where Mary stood that first Resurrection morning—sensing His presence, hearing His voice, seeing His face—then they too will go away

saying, "I can never be the same again."

But this should occur not only at Easter. Actually every Sunday is a fresh commemoration and celebration of the resurrection of Jesus. If we would seek to make every Sunday a true Easter Sunday, perhaps our people would feel a fresh thrill at the prospect of coming to the sanctuary each Sunday morning to meet the risen Christ again. May it be!

Practical Methods for Giving Altar Calls

DRAWING THE NET

By Jarrette Aycock

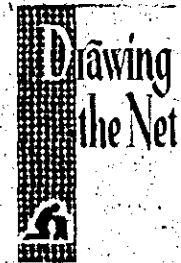
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