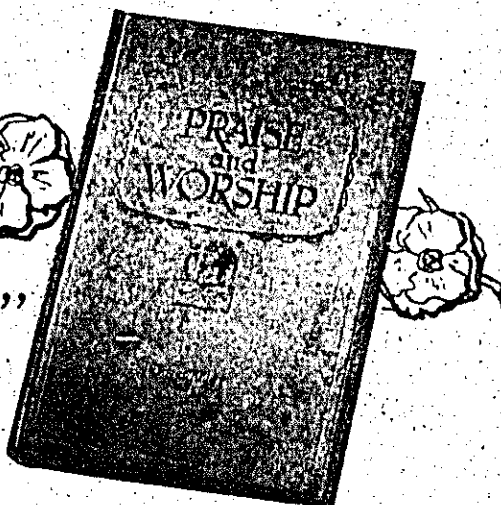


"A THING
OF BEAUTY"
FOR THE
PASTOR'S HOME



Anniversary Edition
PRAISE and WORSHIP
THE NAZARENE HYMNAL

GIVEN FREE—A BEAUTIFUL WHITE AND GOLD VOLUME commemorating the Fiftieth Anniversary of the Church of the Nazarene—to the pastor of every church ordering a new supply (12 or more copies) of the regular edition.

IN ADDITION TO THE GOLDEN ANNIVERSARY INSIGNIA, the pastor's *family name* will be stamped on the cover in 24 k. gold. . . . "The Mountfords," "The Johnsons," etc. A lovely companion book to the pastor's family Bible.

PREPARE YOUR SANCTUARY for the greatest year in the history of the Church of the Nazarene. Be sure that your supply of hymnals is adequate for congregation and choir.

To Qualify for the Free Souvenir Edition—

Order twelve or more copies of the regular edition, giving name of your church, and the name of your pastor. Ask for Free Souvenir Edition. Do it now!

Hymnal Prices:

PRAISE and WORSHIP—The Nazarene Hymnal—Regular edition, \$1.75
12 or more copies, \$1.60 each, delivery extra

PRAISE and WORSHIP—Loose-leaf edition . . . \$2.50

PRAISE and WORSHIP—De Luxe edition (morocco leather) . . . \$6.50

NAZARENE PUBLISHING HOUSE • Kansas City 41, Missouri

Y'S
azine



The Preacher's Magazine

Volume 33

March, 1958

Number 3

CONTENTS

COVER—Charles B. Jernigan (See page 8)

The Preacher in Study and Pulpit, J. B. Chapman	1
Editorial, IV: Problems Our Pastors Face	2
Born for the Skies, Genevieve Thompson	5
The Extreme of God's Grace, L. B. Hicks	11
I Prefer an Evangelist, Richard S. Taylor	12
II. The Prophet or a Preacher, J. Melton Thomas	14
The Preparation and Delivery of Sermons, C. E. Shumake	17
Gleanings from the Greek New Testament, Ralph Eayle	22
Evangelism, V. H. Lewis	26
Preachers and Promises, E. E. Shelhamer	28
The Pastor and His People, Merilyn G. Feller	30
The Midweek Prayer Meeting, Lowell W. Coey	31
Advertising Through Journalism, Robert D. Rogers	33
The Shadow of the Cross, A. F. Cone	35
Sermon Workshop	36
Book Briefs	47

LAURISTON J. DU BOIS, Editor

Contributing Editors

Hardy C. Powers
G. B. Williamson

Samuel Young
D. I. Vanderpool

H. C. Benner

General Superintendents, Church of the Nazarene

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Box 527, Kansas City 41, Mo. Subscription price: \$1.50 a year. Entered as second-class matter at the post office at Kansas City, Missouri. Printed in U.S.A.

GUEST EDITORIAL

A Message from the Past

The Preacher in Study and Pulpit*

By J. B. Chapman

THE RELATION BETWEEN the preacher's study and pulpit is and ought to be very close and very vital, and this relationship is revealed in both the content and the delivery of the sermon. The preacher who is indolent in the study will be scattering and "flat" in the pulpit. The preacher who is obsessed with notions of superior scholarship in the study will be conceited and inflated with a spirit and tendency toward innovation in the pulpit.

In the preface to his published sermons Wesley says: "I have thought I am a creature of a day passing through life as an arrow through the air. I am a spirit come from God, just hovering over the great gulf till a few moments hence I am seen no more. I want to know one thing, the way to heaven—how to land safe on that happy shore. God Himself has condescended to teach the way, for this very end He came from heaven. He hath written this down in a Book. Oh, give me that Book! At any price give me that Book. Here, then, I am far from the busy ways of men. I sit down alone; only God is here. In His presence I open, I read this Book, for this end: to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything ap-

pear dark or intricate? I lift up my heart to the Father of lights. Lord, is it not Thy word? 'If any man lack wisdom, let him ask of God.' Thou givest liberally and upbraidest not. Thou hast said if any be willing to do that will he shall know. I am willing to do; let me know Thy will. I then search after and consider parallel passages of scripture, comparing spiritual things with spiritual. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God and then the writings whereby, being dead, yet they speak. And what I thus learn, I teach."

This method in the study is at once both simple and profound, and the sermons of the preacher who follows such will be likewise—and this is the highest compliment that can be paid. Answering a critic, Wesley declared he used a plain, direct style from choice, not from necessity. He put the emphasis of his preaching on the right points. And you know a preacher's emphasis is almost as important as the matter of his message, for a false emphasis distorts truth until it becomes error.

To Mr. Furley, Wesley said: "You are a Christian minister, speaking and writing to save souls. Have this end

*Reprinted from "Preacher's Magazine," February, 1930. Selected by Leroy Guyett, Omaha, Nebr.

always in your eye, and you will never designedly use any hard word. Use all the sense, learning and time you have, forgetting yourself and remembering only that those are the souls for whom Christ died, heirs of a happy or miserable eternity."

Too many sermons speak more of

the process of their discovery and development than of their results and purpose—the atmosphere of the pulpit is made "stuffy" by currents too pungent with the odor of the study. Let us read again the method of Wesley in sermon preparation to see if there are not suggestions there for us.

FROM the EDITOR

A Look at Our Evangelism

IV. Problems Our Pastors Face

WE HAVE CALLED to mind a number of problems which our evangelists face and problems which center around an adequate financial remuneration for them. But the problems are not limited to the evangelist; the pastors face some also. Because there are indeed "two sides to the issue" it will take both pastors and evangelists working together to bring about any solution. In talking with pastors at length they have suggested problems which they have faced with their evangelistic meetings. The following are some of the most frequent issues they face with respect to having evangelists in their churches for revival campaigns. While certainly all of these complaints do not relate to all evangelists and neither are all evangelists involved in even one of them, yet these do point up danger points which every evangelist ought to recognize and avoid.

1. Some pastors have said that too

often the evangelist's message is stereotyped; that he uses old sermons which can be preached by rote, with little heart and little passion. They feel these revival messages are not deep enough; they are too superficial, geared to entertain and move emotionally but with little scriptural truth which the people can build into their Christian lives. Pastors feel that much of evangelistic preaching is not related to the true needs of their people. Not that messages should be directed at the problems of the church, but certainly they should mesh with the basic spiritual needs of the people of that particular congregation.

2. Some pastors have said that too many evangelists tear their churches apart and unnecessarily upset the Christian people in the congregation. While no pastor would want to limit the messages of the evangelist, and all recognize that he can at times "root out" sin where the pastor has

failed to do so, yet they do feel that unwarranted and unscriptural tests and a philosophy of "people at the altar at any cost" does more harm than good. Pastors feel that there have been times that, in the evangelist's zealous efforts to get people to move or to point out evidences of worldliness in the congregation, new people invited to the services have been offended and have not returned. Methods used to get people to move to the altar too frequently savor of the mere human and do irreparable harm, other pastors have pointed out. Furthermore, evangelists have been known to take sides in a divided church and take the responsibility upon themselves to straighten the situation out.

3. Some pastors have felt that not enough of their evangelists plan their campaign to really help the church. Too many revivals leave the church no farther ahead than it was before the meeting. Some even set the church back. This is the reason given by the greatest number of pastors as to why they use preachers other than full-time evangelists for their revivals. They say, "We must have someone who understands the pastoral problems, one who will not hurt us, one upon whose ministry we can build after the revival is over."

4. Some pastors have felt that certain evangelists were "finicky," "spoiled," and were "demanding" far beyond that which was justified. And there were the extreme cases which came to light after pastors, noted for their thoughtfulness, had done their best to make the evangelist comfortable. There is the point, of course, that certain pastors are not thoughtful and fail to recognize the demanding life of the evangelist, but other pastors have felt that some evangelists have developed habits of complaint which are reflected in all of

their dealings with the local church. 5. Some pastors have cited motives of evangelists who were careless and all but unethical with respect to their entertainment while in the community. Evangelists have been known to leave phone bills and other charges unpaid. Some have been known to be careless even to the point of damaging property in the homes where they stayed. True, these are rare instances but still point up the fact that evangelists are stewards of the grace of ethical living just as is any other Christian. Personal needs and personal interests should never be allowed to overpower the evangelist's best sense of propriety.

6. Some pastors feel they have reason to believe that certain evangelists did not give their best to a particular meeting. Some say they have visited the evangelist in another church and he produced special numbers on a program which he had not brought out in the other situation. The reason? Pastors can only guess—that it may have been they did not pay as much as the other church. This conclusion may be wholly unjustified, of course, but it does point up the danger of criticism which arises when an evangelist does not give his best. In this connection pastors have felt that some evangelists have given up when the meeting did not break easily, instead of digging in and doing their part to see that it did break. Whether these criticisms are justified to a great extent or not, the evangelist can see that he must give his best in all situations.

7. Some pastors have pointed out evangelists who did not carry a burden for the meeting and they cited instances of the evangelist gadding, sight-seeing, hunting, or playing all day and dashing into the service tired and disinterested and far from the spirit of revival. No pastor would begrudge the evangelist his required

amount of recreation, and certainly time could be found to see any special places of interest. It is rather the persistent and continuous disinterest in the meeting about which these pastors complain. This opens up the possibility for criticism that some evangelists do not feel that their work is a calling but rather only a job, and that expediency rather than concern will serve as a motive for their labors.

8. Some pastors have felt that certain evangelists expect more than the church can provide and produce—in program for the revival, in entertainment, and in offering. As we have pointed out there are churches which have not done their part in providing for the evangelist. However, the evan-

★ ★ ★ ★

God's magnet is a man of God electrified by the Spirit of God.

—Redding

★ ★ ★ ★

gelist has a responsibility also in recognizing the strength of a church, and if he accepts an invitation for a meeting in a particular church he should accept also the limitations of that church. He should not expect out of a small congregation what he would out of a larger congregation. There are limitations of entertainment in some communities which the evangelist must recognize. He cannot expect to find "Waldorf Astoria" accommodation everywhere he goes.

9. Some pastors have said that their evangelist seemed not to be interested in the total program needed to produce the best possible revival but came only to preach. He did not bring any program of prayer or visitation or challenge for the people and he would not visit with the pastor or make any attempt to meet the people

in their homes. Certainly anyone who knows the inherent problems of evangelism today knows that it takes more than announcement of revival services and preaching to precipitate a revival. The evangelist is called by the church to lead the revival and he should come prepared to do so. An evangelist who expects to get by with less opens himself up for justifiable criticism.

10. Some pastors have said that they felt some evangelists were more concerned with the offering they were to receive than they were in having a revival. We have noted previously some of the ways this potential danger could be remedied in the majority of cases so that misunderstandings need not arise. Some pastors, however, have gone so far as to say that their evangelists have put on demonstrations of displeasure over the offerings they received even after they had agreed on an amount. Such an attitude, if true, can be changed only within the heart of the evangelist himself.

If these complaints—even some of them—could be justifiably pinned on the majority of evangelists, then we would be in a sorry plight, indeed. Certainly we understand that a few evangelists have been the occasion for many of these criticisms. Certainly also, some pastors have misevaluated the particular circumstances, the evangelist not being to blame. However, it does show that every evangelist is representative of all evangelists, and by indiscreet or careless conduct one may hurt the entire cause of evangelism.

We must see, above all, that these misunderstandings must be remedied. We have suggested some things the pastors and churches can and should do (and none should read this phase of the problem without first reading the preceding analysis of the faults

of churches and pastors). When we bring the basis for the complaint out in the open, we see that they really should not exist. There is no good reason why the problems cannot be resolved.

We have tried in these three articles to point out some of the practical problems existing in the relationships of pastors, churches, and evangelists.

We have not meant to condemn anyone and have tried to present representative problems. Without doubt we have missed some points which, to some pastors or some evangelist, are more important than any mentioned here. We have only hoped to raise the problems, to get us all to thinking and to challenge each to do his part in finding some solutions to them.

SERMON of the MONTH

Born for the Skies

By Genevieve Thompson*

Psalms 55:6

IT HAS BEEN SAID that man can devise a way to accomplish anything which his mind can imagine, and it seems to be true. Today we see dozens of things materialized which, in our youth, were pure fiction. Today's youngsters take Superman quite casually, and space travel is as good as an accomplished fact to them.

The mind of man has always been intrigued by the universe which surrounds him. There is an insatiable urge to know what lies "out beyond," from the child lying on his back on a summer's day watching the clouds drift by, to the dedicated scientist eagerly scanning the skies year after year, patiently adding another bit to the store of knowledge man has accumulated concerning the universe. And as we learn, our earth which had seemed so great, and ourselves who

had seemed so important, shrink to infinitesimal proportions.

Still, this puny human creature seems almost to resent the natural law which holds him chained to a speck whirling in space. He dares to believe that someday he can free himself of it and investigate the mysteries of the universe. Funny, strutting little man! Pitiful and magnificent! But that is the spirit which makes him man, crowning work of the Creator's hand. That is the spark breathed into the lifeless clod in Eden's paradise.

It is no accident that this creature has within his breast this urge which will not be denied, for he was born for the skies. There is a voice within him which cries for a "city which hath foundations, whose builder and maker is God," though without the Spirit of God he cannot understand the voice. But he feels the call.

*Falls City, Nebraska.

When one is born of the Spirit, the eyes of his understanding are opened and at last he understands the voice within his breast. He no longer torments himself with "Why?" and "Wherefore?" and "Whence came I?" and "Where go I?" The only remedy for intellectual doubt is a right relationship to God.

The restless urge is stilled in the child of God. In its place is a watchful waiting, a constant readiness to stay or to depart. Physical death is an incident, a wrenching one to be sure, but still an incident in the Spirit-imparted life. Moreover, there is the constant hope that we may be one of the fortunate ones who will miss the local and go by express. There is that inner listening which expects at any moment to hear a shout from heaven and a great trumpet blast, followed by a through trip to the glory land.

"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" (I Thessalonians 4:16-17).

John, the beloved apostle, saw that place which is prepared for the children of God. He exhausted language in his attempt to describe it, but he was at a decided disadvantage. Like a Hottentot trying to describe Buckingham Palace, he fumbled to describe that for which he had no word. It is impossible to express clearly that which is outside one's own knowledge and experience. So, of necessity, our comprehension of it is as hazy and incomplete as that of the other Hottentots who heard the description of Buckingham Palace. But John was convinced it was worth all it had cost him to serve the Lord, and we

today can be equally convinced it will be worth all it can ever cost us also.

As the feet of the saints leave this old earth they will know at last what it really means to be free of gravity. There will be no pull earthward. The pull will be all heavenward. There will be no pull of any kind earthward. The earth, with its houses and lands and automobiles and clothing, will be discarded and forgotten like last winter's cocoon. The saints will be on their way to possess the mansions which Jesus promised to His own before He departed for His heavenly home.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-2).

Today men are planning and believing that within ten years it will be possible to project themselves into space. Powerful rockets are being perfected for that purpose. It only remains for man to contrive some way to triumph over natural laws, so that he himself can exist in a foreign atmosphere. The human body cannot exist outside its own natural element.

But the same power which will ignore the law of gravity in raising the saints will also change their bodies to fit perfectly the atmosphere into which they are going. It will be done "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" (I Corinthi-

ans 15:52-53). The child of God will be entering no foreign atmosphere.

This power which will lift "ten thousand times ten thousand and thousands of thousands" of saints is stronger than any man-made rocket. The power which will change mortal to immortality is more awe-inspiring than the largest bomb man's mind might conceive, which would be capable of changing the entire physical elements of our world.

What is this great power? It is the same power which moved upon the face of the waters and brought order out of chaos in the beginning. It is the same power which broke the bonds of death and the grave and raised from the dead our Lord Jesus Christ. It is the same power which breaks the bonds of sin from the hearts and lives of sinners and makes saints of them in this life. It is the power of the Spirit of God.

During World War II, I worked in a shop. In our work we used certain small metal clamps which often fell on the floor and were temporarily lost in debris. But when at the end of the day a magnet was pushed through the debris, the lost tools instantly sprang to the magnet and were found. As the war advanced and metal was more in demand, we received a new shipment of clamps which looked exactly like the old ones and worked equally well. The only difference was that something had been left out of their make-up, so that they had no response to the magnet. At the end of the day they lay covered by debris, inert, lost.

That is a picture of the Church visible today. Composed of those of all races, ages, sexes, stations, and creeds, no human eye can tell the difference between the true and the false. Both are there. But someday, soon perhaps, the great Magnet will descend with a shout and the Church invisible will spring instantly to the Magnet.

Many whose mortal remains have long rested under the debris of this old earth will spring into life. In a twinkling they will all be gone.

Others will be left who belonged to the same church, sang, paid, prayed, professed. But they did not possess that spiritual life which responds to the Magnet because it is of the same Spirit. They will be those of whom Jesus spoke, who will cry, "Lord, have we not . . . in thy name done many wonderful works?" How awful His reply, "I never knew you. Depart from me" (Matthew 7:22-23)!

Throughout all eternity the redeemed of all ages will come and go freely about the entire universe. They will not be confined to the Holy City, for we are told they shall go in and out. Unhampered by the limitations of the flesh, they will be free also from the limitations of time and space. Then the eternal longing of man to conquer space will be satisfied forever.

Shall we treasure, then, the perishing things of earth and time, which are ours today and tomorrow are gone? Many are really possessed instead of possessors; the things they believe they own in reality own them. Millions live as though this life were all. They go groping in the dust and tinsel of this earth, never recognizing the immortal souls imprisoned within their breasts, the souls which were born for the skies. They are like two caterpillars who sat chewing on a leaf. As a butterfly fluttered overhead, one said to the other, "Man, they'll never get me up in one of those things."

But as surely as that caterpillar would become a butterfly someday, so every man who ever inhabited a mortal body on this earth someday will inhabit an immortal body forever. The soul-shaking truth is that he alone decides where. It is important enough to take priority in every man's mind.

The Preaching of Charles B. Jernigan

By James McGraw*

IN MORE than thirty years I have never seen that man hesitate at the word of authority nor stagger before the seeming impossible."

Thus spoke Dr. C. A. McConnell, editor, author, beloved Bible teacher, and himself one of the foremost in the fearless little group of pioneers in the holiness movement in the Southwest; and the man of whom he spoke was Charles B. Jernigan.

If there could be such a person as could be given the title of outstanding pioneer in the development of the Church of the Nazarene in the Southwest, that person could easily be Dr. C. B. Jernigan. Pastor, evangelist, district superintendent, editor, and churchman, he blazed a trail across twenty-five states leaving new converts, newly organized churches, and thoroughly indoctrinated members along the way.

A few miles from Cassilla, Mississippi, in the midst of an era of tragic civil war, Charles Brougner Jernigan was born on September 4, 1863. The son of devout Methodist parents whose frontier spirit in his early childhood prepared him for the hardships he later encountered in the ministry, and whose godly lives molded him in the faith "once delivered to the saints," Charles Jernigan learned his boyhood lessons well.

The family journeyed soon after the war, in a covered wagon, to northern Texas, where they settled to begin a new life. Jernigan described those days in his book *From a Prairie*

Schooner in Texas to a City Flat in New York:

"A happier family never lived. Father was a practicing physician and a devout Christian. Mother loved God with all her heart. When supper was over, the children gathered around the center table of mahogany, the relic of bygone days, and there we studied our lessons until we were too sleepy to study more, then Father would get the old family Bible and read a lesson and get down and pray with such devotion that we would forget that we were away out on the western wilds."

Genuinely converted under the preaching of "Uncle Dick Herrell" in a brush arbor homestead, three miles from the Jernigan homestead, Charles told later how "the fire struck me, and I came out of the straw telling the glad story of saving grace!" People's faces looked brighter to the young convert that night, and he said that even the split-log benches seemed to glow with light as he looked around with his new-found joy. Although not yet called to preach, Jernigan was nicknamed "Preacher" after this experience, so obvious was the change in his life.

Happily married to Miss Johnny Hill in her home in Wills Point, Texas, C. B. Jernigan soon established his home in Greenville, where all their children were born. It was in Greenville, under the ministry of Rev. E. G. Kilgore in 1894, that Jernigan began to receive light on the experience of entire sanctification as a second work of grace. Several days later, after

many hours of earnest prayer for the infilling of the Holy Spirit, while he was returning from a neighborhood farm with a borrowed plow on his shoulder, C. B. Jernigan's prayers were answered and the Holy Spirit came in sanctifying power. He became so overcome with holy joy that he could hardly stand, and had to struggle to a nearby stump to sit down and rejoice. Writing of his experience in *Pioneer Days*, he says, "I told the Lord that if He would hitch the Holy Ghost to the gospel plow, that I would take off the back-hand, put the clevis in the top notch, and ride the beam, and plow a furrow that all hell could not cover."

Within a half hour after he was sanctified, Jernigan told the hired man of his joy and exhorted him to yield to the wooing of the Spirit. Soon his wife and mother-in-law were willing listeners. Within a short time all three of them responded to his earnest exhortations and found God in sanctifying power.

C. B. Jernigan's first evangelistic efforts were with Rev. E. C. DeJernett and Rev. B. S. Cordell, who, with Jernigan and his wife, formed the "DeJernett-Jernigan Band." The forming of "bands" was a widely practiced method of conducting campaigns in those days; many old-timers will remember "the Hudson Band," the "Roberts boys," the "Brown boys," the "Jeffries-Hartline Band," the "Irick boys" (*Preacher's Magazine*, January, 1958), and the "Katy Gospel Crew." The "DeJernett-Jernigan Band" held revivals in east Texas beginning at Cooper, where a hundred prayed through, and including several other outstanding revivals.

Typical of the opposition which confronted these hardy souls in their evangelistic efforts in those days was a sign posted on the courthouse in Linden, Texas, when they arrived

there to begin a campaign. The sign read: "Yellow fever is in Louisiana. Holiness is coming to Linden. Govern yourselves accordingly." Tents were ripped, ropes cut, horses' tails were shaved, rocks and rotten eggs were thrown at the preachers, and at times there were no homes open to them, no food to eat, and no money to provide food and shelter. But when the "smoke of battle" cleared, C. B. Jernigan and the other pioneers who fought together hewing out a kingdom for Christ and holiness were still very much alive, happy in the will of God, and successful in the leading of hungry souls into the experience of full salvation. "Amazing" is the word for it; one finds it impossible to explain how they accomplished what they did—but they did.

Perhaps the secret of C. B. Jernigan's power in the pulpit was his power in prayer. He believed in God's ability to help him, he believed in the truth of his messages, and he relied upon divine help as completely as it is possible for a man to depend upon God. He habitually paced up and down the room preaching over his sermon and praying earnestly just before going into the pulpit. Then he would call to his wife and children, saying, "It's about time to preach. Let's have prayer."

Whether preaching to three or to three thousand, C. B. Jernigan knew of no other way than to give his very best effort. He tells in his book *From a Prairie, Schooner in Texas to a City Flat in New York* of preaching one night in a city mission in Paris, Texas. A severe storm almost completely eliminated his crowd. Three people were present. He writes: "I preached to a congregation of three people, and the entire congregation came to the altar and prayed through to victory."

Jernigan's favorite theme was holiness, and like Bud Robinson he

*Professor, Nazarene Theological Seminary.

seemed to find it in every text he preached. Boyd W. Davis, in an unpublished thesis in Nazarene Theological Seminary, lists some of the sermon subjects of C. B. Jernigan's messages selected at random, and they show a strong emphasis on heart holiness. Some of the titles are: "Elisha, the Plowboy Who Was Converted and Sanctified"; "Job, the Sanctified Life"; "A Prayer for Pentecost"; "He That Hath Clean Hands and a Pure Heart"; "Out of Egypt into Canaan"; "Why Do We Preach the Second Work of Grace?" and "The Baptism of the Holy Ghost."

He preached holiness from the Old Testament and from the New Testament. He preached it from proof texts and he preached it from typology and allegory. He preached it with a positive approach, and with a negative. He preached it continuously, emphatically, and convincingly. He preached it like a man who believed what he was preaching, knew it was truth, knew it was real, knew it really worked, and had experienced it in his own life.

C. B. Jernigan's preaching was fruitful in the pulpit, but it was even more far-reaching in the printed page. He edited *Highways and Hedges*, which was the official organ of the Holiness Church of Christ before that body united with the other groups in the forming of the Church of the Nazarene. He edited for a time the *Holiness Evangel*, which later merged with the *Pentecostal Advocate*, forerunner of the *Herald of Holiness*. He wrote seven books, the best known and most widely read of which is *Entire Sanctification*, now in its 105th edition, one of which is a Spanish-language translation.

His prolific pen indicated a boundless energy, a well-organized and properly disciplined mind, and a rhetorical skill seldom seen in a man of

his educational opportunities. With these qualities was combined a rich baritone voice with just the right balance between pathos and humor. All this made his preaching effective, and it also gave him the reputation for unusual ability in an art too often neglected—the public reading of the Bible. When Dr. Bresee held assemblies for District Superintendent Jernigan, he frequently asked the latter to read the scripture. Dr. Bresee said: "I don't know anyone who reads the Bible with as much meaning as you do. You are the only one who reads the scripture as it ought to be read."

Oscar Hudson once declared of him, "He was a typical pioneer, asking not, 'How many are the enemy?' but, 'Where are they?'" S. H. Owens remarked that the Church of the Nazarene in Oklahoma owed more to C. B. Jernigan than to any other man who ever lived. The late Dr. Orval J. Nease once said Jernigan was "the Daniel Boone of the Church of the Nazarene."

C. B. Jernigan preached an average of 280 times a year, 20 or more revivals a year, and there were 50 or more seekers at the altar in each revival. Church Historian Mendell Taylor points out that during the fifteen years Dr. Jernigan served as superintendent of the Oklahoma-Kansas, Western Oklahoma, Florida, Georgia, New York, and Tennessee districts, he organized 115 Nazarene churches (or holiness churches, before the Church of the Nazarene existed). He established the first Church of the Nazarene in seven different states.

His testimony, in one of his assembly reports while serving the New York District, properly keynotes his entire life and ministry:

"Saved up to date, sanctified wholly, and ready for any emergency that may be presented."

The Extreme of God's Grace

By L. B. Hicks*

A NUMBER OF YEARS AGO Dr. Asbury Lowrey wrote a book entitled *Possibilities of Grace*. The very title of this book is suggestive to the child of God. It suggests a question, "How much can the grace of God accomplish?"

The first answer to the trusting believer is, "Everything!" Upon closer scrutiny, however, we find a tremendous field of difference between various theological schools of thought.

Perhaps a better way to approach the problem of God's grace in action is to say of it that it does everything that the purpose of God dictates.

The grace of God does not heal all bodily illnesses. If it did the world would soon be overpopulated with aged people. The grace of God does not destroy the devil. The grace of God does not remove all temptation. The grace of God does not place the Christian beyond the possibility of sinning.

The grace of God does make suffering bearable. The grace of God does circumscribe the devil. The grace of God does open a door of escape in the time of temptation. The grace of God does make it possible not to sin.

Dr. Lowrey defines "sin" as, "Sins in practice are those avoidable acts which violate the law of God, debase our being, damage society and the souls of men." I have underscored the word *avoidable*. If we know a law of God and deliberately break that known law of God, we sin. This is fully and clearly expressed in the

Bible in the inspired writings of St. John the Beloved in I John 3:4.

In salvation the grace of God in all its glorious possibilities deals with sin and sinning. Men may go to heaven after spending most of their earthly sojourn in pain and with ill bodies. Men may be fought viciously by the devil for years and yet be saved in the end. Folk may be tempted variously for long periods and escape finally. Men may feel the subtle suggestions to sin and refuse to yield. But no person sins and escapes. The whole issue is, then, to sin or not to sin.

God knows that the whole issue of eternal salvation hinges on the awful fact of sin. God has made the only provision that an all-wise and sovereign Creator could make to remove this damaging instrument of damnation. God's one and only answer is "grace!"

Grace covers conviction, conversion, consecration, sanctification, perseverance, glorification. Grace implants fear in the heart of the unconverted sinner. Grace teaches the praying penitent how to seek God's face and how to believe for full forgiveness. Grace imparts a deep yearning after holiness. Grace operates to sanctify the heart wholly. Grace levels out the way toward heaven and directs the pilgrim's feet therein. Grace will open the Eastern Gate on that glad morning of the first resurrection. Grace will make heaven real.

Grace is conditional. As God's part of the contract of redemption, grace

will be unquestionably supplied. This bountiful supply of grace will proceed to the praying human being upon certain conditions. Those conditions are: sorrow for sin, repentance for sin, faith in the Lord Jesus Christ to put away sin.

Salvation and sanctification are works of grace. Faith and grace are two beautiful sisters that walk hand

in hand. One does not go far without the other. Faith is exercised and grace takes over. Faith is neglected and grace departs. Faith is preceded by prayer. Prayer clears the road to faith of all the debris of wicked lewdness.

All things are possible to our God of supreme mercy and grace.

I Prefer an Evangelist

By Richard S. Taylor*

1. *Who preaches well.* I do not mean who delivers stock sermons nicely, sermons composed of stale anecdotes and stolen climaxes. I mean one who preaches timely, prayer-born, labor-hewn messages. But by messages I do not refer to mere hortatory harangue, in which he tells what is wrong with the church. The praying people already know what is wrong and the critics are glad to get more grist for their conversational mill. I want constructive, Biblical messages; interesting, yet with solid, meaty content, calculated to awaken the conscience, illumine the mind, and arouse the will; delivered under the anointing of the Holy Spirit from a warm, tender heart, in a simple, fervent, straightforward manner. And incidentally, I prefer that the evangelist use good English.

2. *Who behaves well.* I want an evangelist who does not have to "relax" each night by spending an hour at the soda fountain or playing some household game until 1:00 a.m. Such

an evangelist is still adolescent. Neither do I want him to be so temperamental and full of moods that he mopes around wondering how he's "going over" with the crowd, always needing the pastor's hypodermic of compliments and encouragement. He is not emotionally mature either. I want him to be a manly man who is thinking of others rather than himself, who does not expect everybody to be his servant and errand-chaser, who has himself disciplined and his work organized, who goes about his Master's business with earnestness and efficiency. I want him to be a gentleman in the pulpit and out of it; with the opposite sex; with his opponents, with other denominations, with his host and hostess. I prefer an evangelist who is a mature Christian as well as a preacher.

3. *Who adjusts well.* If the crowd is small he will neither scold nor "take it easy." If the crowd is large he can rise to the occasion. He can preach to either sinners or saints, as the situation warrants and the Lord leads. He plans; yet is a man who knows

what it means to be led by the Holy Spirit; consequently he sometimes shifts his plans on the spot. He can graciously adapt himself to various homes and entertainment systems, wishing inwardly perhaps that they were different, yet fitting in where those in charge are manifestly doing the best they can, and adjusting to minor inconveniences and annoyances like a Christian. If he finds he simply must request a change he does so gently, making an earnest attempt not to wound or embarrass. He does not insist on the most expensive hotel.

4. *Who discriminates well.* He discerns between his task as evangelist and the legitimate prerogatives of the pastor, and exercises the good judgment to stay on his side of the line. His task is not to embarrass the pastor and lionize himself by delivering free public tips on how to run a church. If the pastor's methods are different, his friends may find implanted in their minds a brand-new, subtle distrust of their pastor's judgment, and his critics will crow, "Just what we've been saying." Thus his burdens become heavier and his task more complicated. "When I was pastor we did so and so with our young people," and the young people begin to think, "Wonder why our pastor does not do it that way. And maybe the evangelist has not the slightest notion of the peculiar situation which the pastor is confronting and using his best judgment to handle wisely. The evangelist is supposed to make the load easier for the pastor, not harder. Therefore let him stick to evangelizing and leave the administration of the church in the hands of the man whom the church has called to that responsibility."

5. *Who prays well.* I know that his secret prayer life will determine the measure of both the depth and the

permanence of his spiritual effectiveness. Not that I expect him to do all the praying while the pastor and church enjoy themselves; but neither do I desire the pastor and church to sweat blood under an agony of burden for unsaved loved ones, backslidden church members, and humanly unsolvable problems, then have the evangelist act as if he considered himself on vacation, with nothing to do during the day but eat ravenously and see the sights. The difference between professionalism and apostolic evangelism is not so much in manner or method as at the point of private praying. Let a man carry a genuine burden for souls with which he wrestles before God, with tears and groanings, into the hours, day after day, and professionalism for that man will be impossible. I can tolerate memorized sermons if the memorizer is fresh from the prayer closet, I would not measure the evangelist's prayer life by the clock in a cold legalism. On the other hand, he must not think he is a "man of prayer" when he spends no more time on his knees than the average workaday layman has to spend to keep saved. Thirty minutes a day for a layman is commendable; thirty minutes a day for an evangelist is disgraceful. Of course a deep prayer life is costly. But it really isn't much praying that kills a man half so much as faulty, self-indulgent living habits. And it does seem there are some who by superior gifts can fill churches and line altars without much prayer. But for long-run fruitfulness in my church I prefer the man who may splurge less and produce fewer countable results, but who prays well.

Such is the evangelist I prefer. We have many examples in the church, and it has been my privilege to work with some of them. But may their number mightily increase!

*President, Australian Nazarene College.

II. The Prophet or a Preacher

By J. Melton Thomas*

LAST MONTH we pointed out that a preacher walks the earth to make clear the will of God to men. As prophet his chief method in doing so is the sermon. He is a prophet then, who is a preacher! Here, to a large measure, he stands or fails. What then about his preaching? Let it be Bible-based and Christ-centered. Let it be grounded in God's Word, dressed in interesting language, language beautiful, strong, and impelling. Let there be a strong skeleton, which is the outline; let the skeleton have that meat on the bones which is content; and within the body let there be life, even the Spirit's fullness. Let the man who speaks say something. May his words be not froth, more than the sound or fury that signifies nothing.

I commend to you the preaching of the Bible. Preach on the great chapters of the Bible. Preach on the great characters, good or bad, of the Bible. Preach on the great doctrines of the Bible. Preach on the great tests of the Bible. Preach on the great questions of the Bible. As one has said, "Preach the greatness and the sovereignty of God; preach on the tragic estate of the human soul; preach on the securities of the faith." To borrow Spurgeon's phrase, "Whenever you take your text, make across country, as fast as ever you can, to Him [to Christ]."

Preach chapter after chapter from books of the Bible. There is not a book of it but what is replete with

enough preaching material to keep a man busy for many a week. Would you pardon some reference to my own personal work? After all, I know it better than anyone else's. The first of this calendar year I preached for five weeks, morning and evening, from the Book of Ezra, one sermon from each of the ten chapters, under these texts and titles:

- 1:23, "Christian Concepts of a Heathen King"
- 2:61-62, "Dangers of Spiritual Dilution"
- 3:12-13, "The Joy of Revival"
- 4:1-2, "Invitation to Disaster"
- 5:11, "God's Anonymous Servants"
- 6:4, "Resources—Unlimited!"
- 7:18, "The Boundary of Restraint"
- 8:29, "Guard Duty"
- 9:8, "A People That Almost Missed It"
- 10:13, "The Long Look"

In such a series the points of the outline come right out of the context, and you have expository preaching.

Learn to study the Bible with a pen in hand, and as you read, do it with one ear cocked for anything that sounds like a sermon. Underscore the specific text, and note in the margin the thought it suggests. The preacher who does that will not be victim of a spirit like that fellow who, thinking of the following Sunday as he left the building on a Sunday night, was heard saying over and over, "Two more! Two more!"

For instance, you are reading in I Samuel, and you come to 4:6, "Making Our Product Match Our Pre-tense." Here are the points:

... the noise of our free worship must be matched by the reality of God's presence.

... the noise of our bold profession must be matched by the reality of Christian experience.

... the noise of our fundamentalism must be matched by the miracle of answered prayer.

Going on to verse 21 you find, "And she named the child Ichabod, saying, The glory is departed from Israel"; and the subject is one of warning, "Glories Which Must Never Depart." Back in 3:10, you might be impressed to preach an evangelistic sermon entitled "God Is Calling Yet." The text, "And the Lord came . . . and called as at other times." Forward in 7:12, "Samuel took a stone . . . and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us." The subject might well be "Upon That Precedent This Promise." Or as you search chapter 8, suddenly the duty of the pastoral office stands out with brilliant clarity. Verse 10, "Samuel told all the words of the Lord unto the people . . . And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord" (vv. 10, 21). Back to your pastoral preaching you find the subject "The Sin of Prayerlessness," from 12:23, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you." If at this time a funeral occurs in the congregation, a wonderful accommodated text is in 20:18, "Tomorrow . . . thou shalt be missed."

These are only samples, and a score more could be found in this one book alone. Studied in the contextual setting they afford the possibilities of textual, topical, or best of all, exposi-

tory preaching. One need be warned, however, that a thrilling idea must be developed on the anvil of hard study, constant reading, sermonic labor, and humble prayer. With these things followed, however, there is no reason why any of us cannot improve his preaching, make it appealing, make it rewarding both to us and to our congregations, and make it effective to its intended end.

Which brings us squarely up to the final question, "To what end?" Why do we preach? With a bit of feather preening a minister asked his wife this question, "How did you like my subject this morning?" She more nearly hit the head of the preaching nail with her reply, "Your subject, my dear, was very interesting. However, the thing that kept bothering me was, What was your object?"

Well, what is the object of preaching? To what end does a man stand up and speak to a crowd year in and year out, twice on Sunday, and once, briefly, during the week?

In the interest of the total duty of the ministry it should be said that there are many secondary objects, and one supreme one. The secondary objects have to do with specific phases of Christian life and work. If one is preaching from Malachi 3:7, 12, his object most likely is to instruct his people in the divine method of church finance, that of tithes and offerings. I preached on Sunday morning after many weeks of preparation and with the text lettered on a huge banner over my head from Nehemiah 2:18, "Let us arise and build." The object was to raise money for a new church, and well over \$10,000 was subscribed that day. Other specific sermons may deal with Christian education, missions, temperance, etc. As we have said, these are secondary objects.

Our primary objective is to present the offer of a sufficient Saviour for

*Pastor, Shawnee, Oklahoma.

sinful men. Our chief aim is to exalt Christ in the strength of His own promise, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). Of course, this too allows such latitude, such possibility of variety that none need ever be stale. Sometimes the emphasis will be a teaching one, to show men their duty in the light of that offer. Sometimes it will be preaching with stir and challenge to induce action toward the offer. Often it will present the riches of the offer, the riches of forgiveness of sins, of regeneration that brings life, of sanctification that provides glorious cleansing. Not seldom it will be preaching designed to woo back those foolish sheep that have strayed near the precipice. Occasionally it will be a sermon directed to one soul, like a sermon once used up in Fairbanks, Alaska, with a design to recover a derelict to a life of honor. The text was Jeremiah 18:14, "So he made it again another vessel." The subject was "The Gospel of the Second Chance." Finally it will be preaching that explores with the saints the wonderful fullness of the offer as expressed in the wonder of developing Christian experience: the hope and the help, the faith and the fervor,

the encouragement and the enthusiasm, the light and the love that there are in being a Christian. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! (Romans 11:33)

It is something of this that is our end and purpose every time we fill a pulpit. Any lesser thing is unworthy of the Christian ministry. The glory and the wonder of it should challenge and thrill, and humble, us all. In a practical vein three things at least should this vision of preaching's possibilities do. It should hurl us into our study chairs, among books and Bibles and helps, and keep us there until we have perfected the very best sermons possible for us. Then it should drive us down on our faces before God until those sermons have been bathed in the liquid glory of celestial blessings. And last of all it should stand us up on our feet behind a pulpit, with God's song in our souls, and a bit of heaven's light on our faces as we call out to dying men:

*"This is the message that I bring—
A message angels feign would sing:
Oh, be ye reconciled!
Thus saith my Lord and King,
Oh, be ye reconciled to God!"*

Special Herald Issue

All pastors should take note of the fact that the March 12 issue of the *Herald of Holiness* is the special Golden Anniversary edition. It will be arriving as that week's copy to all regular subscribers. Special quantities have been ordered by many pastors for distribution in the community. This will indeed be a "special" issue, featuring the fiftieth anniversary of the Church of the Nazarene. It might well be of interest also to non-Nazarene pastors who see this announcement. Any who care to have this special copy may receive it with our compliments by directing a request to the Nazarene Publishing House, 2923 Troost Ave., Box 527, Kansas City 41, Missouri.

The Preparation and Delivery of Sermons

By C. E. Shumake*

THIS IS AN ARTICLE ON "The Preparation and Delivery of Sermons"; there is little new that can be said. And really, it seems to me, this subject is the one least considered, for every preacher believes that he already knows how to preach. Facing this subject, I feel like the colored preacher from the rural district who was called upon to address a congregation of colored worshipers in a large city. He asked one of his learned city brethren what he should say at this meeting, and was told to pray to the Lord for inspiration. "No, suh, Brudder," replied the country shepherd. "It's not inspiration that I needs, but words to say to dem peepul."

And since I am a preacher myself, perhaps it will not be too distant from the conventional to say that advice is a pretty hard thing for a preacher to take. I feel like, in giving it, that the results might be somewhat like that of the old ducky who visited the doctor's office for instructions on what he was to do for himself. He received the advice and started out the door mumbling and shaking his head. The doctor caught up with him and said, "Here, old man. I've told you what to do; I get paid for my advice." The old ducky, still mumbling and shaking his head, said, "That's all right, suh; I aint gwine to take it anyway."

Perhaps it will not be so greatly controversial to maintain the primacy of preaching. I think this has always been and still is the main task of the

minister. Sometimes in the maze of other duties devolving upon the preacher this point is forgotten. One seems to come finally to the assumption that if he excels in other things the deficient quality in his preaching will be overlooked. Therefore we busy ourselves in becoming good promoters. We study business methods, become financial experts, work hard to make our quota of calls each month, learn child psychology, become experts in adolescent problems, and excel in diplomacy to arbitrate between the belligerent factions that somehow have fortified themselves among every flock. But, I will add, blessed is the preacher who knows how to do a number of these things.

But promotion is not the preacher's only job. Of course it is well for the preacher to push the work of the Sunday school; but really, you know, the church survived seventeen centuries without a Sunday school. It even got by a long time without a Ladies' Aid Society. Now I am not speaking in disparage of these subsidiary organizations; I merely want to show that the big task of the preacher is to preach. Robert Chalmers was not a financial prodigy; Henry Ward Beecher was no great expert in business methods. In fact, the men who have made great and lasting impressions upon their time and made the power of the Church real and pungent in human lives were men who were great preachers. I think it is still true that the leadership of the Church is

*District Superintendent, Tennessee District.

in the hands of those who have mastered "the foolishness of preaching."

Some years ago when religious education was a pet theme someone suggested a moratorium on preaching. Perhaps that brother had just heard too many bad sermons. I think that all of us could improve the order of our services and make them more worshipful and beautiful, but just a beautiful and enriching service is no substitute for preaching. But, in order to preach, the preacher must have a sermon.

THE PREPARATION OF THE SERMON

We have often heard the celebrated verse about what little boys are made of; I wonder if something about like that could not be said about some of the sermons we preach. What kind of stuff ought to go into our sermons? In the preparation of the sermon we must always remember the fundamental truth that people need help, need it as badly now as they ever did. And it is not just truth that people need; it is truth that deals with life, with God, with our own hearts, with matters of human relations, with eternity and eternal salvation. Astronomical phenomena are enticing and fire the imagination. There is a lot of real truth about the wonders of the heavens, but not many people get saved floating around out there somewhere in the Milky Way. Truth ought to be centered in the great fundamentals that bring happiness and salvation to man. There are many good sources of illustrations, and astronomy is one of them, but truth must be deeper than natural theology. When we see this clearly we will be able to find plenty of material for our sermons.

A good thing to remember in the preparation of sermons is that we are in a world where differences of opin-

ion and attitude are many and sharp, and often contrary. Therefore the preacher needs to be blessed with patience, with skill in meeting adverse minds, and good common sense—especially the latter. The preacher is to major in God's Word and its relation to human life and destiny, remembering that the businessman will not be told by his preacher how to run his business. That ought to be left up to the government. Now I am not contending that the preacher should avoid controversial subjects altogether. But it seems to me that I have a faint recollection of being impressed a few times that there were some preachers that would be better fitted for the boxing ring than the pulpit. I think to preach at all requires skill, patience, modesty, modesty, modesty, and love—especially love. But to be able to preach well on controversial subjects a double portion of these qualifications is needed. And when the preacher speaks on controversial subjects he must be able to recognize the people's right to differ with him. Here is where many preachers go haywire. They can tolerate no opinion but their own. And the liberty of listening, you know, like that of voting, is the exclusive right of the individual. I do not want a misconstruction of this paper, so I will hasten on at this point.

Since this is not a treatise on homiletics, I suppose the matter of sermon structure and style should be left to the homilist. But certainly these items become a very worthy consideration on the part of the preacher who wishes to preach well.

In this connection we feel it relevant to give some thought to originality. Some preachers seem to worry a lot about their apparent lack of this qualification. But really I think the truth is that the preacher that worries more about his lack of it has more

than the ones who boast the most of it. Anyway I have been listening to preachers for some while now, and suffice it to say that not everyone that preaches is giving out the product of his own exclusive thinking. "He who never quotes is never quoted," you know; so the preacher need not be reluctant to digest the works of others and use them over again in his own manner and style. It is said that thoughts rise spontaneously; but if this is so, they do not rise out of nothing. And most of us came into the world with, to say the least, only certain capacities. We didn't have much to start out with, and what we have gained since has been acquired from some source outside the realm of our own exclusive thinking. Thoughts are produced out of living, out of experience, reflection, and the wear and grind of life itself. Experience, and reflection, and reading form a well out of which one can usually draw. Only sometimes we try to draw from the well and there seems to be no well or, nothing at all in the well, a result produced by mental laziness and superfluous living.

Originality itself does not grow naturally with just the coming years. It is true that the preacher at fifty should be able to preach with greater depth and intimacy than he did when he was younger, but sometimes the only original thing about his preaching at fifty is the duration of his sermon. Anyway, why try to be alone in any given field? The preacher who wants to be exclusive usually is, to the impediment of his own usefulness. To wait around until something is produced entirely original often leaves one without much to say. If that were the pattern, brethren, even in this preachers' meeting there would be a strange and unnatural silence. There may be an originality and uniqueness in presentation, but the truth is the

same as it has been from the beginning. And the preacher should preach the Word, the Word of God on fire.

And in this relation I would like to say that sometimes the best sermons are those that just grow, perhaps without much actual preparation. Every preacher ought to have a few such sermons. But let me remind you, this is the exception, not the rule. No one preacher has a very large stock of these sermons. If sermons just grew there would be no need for weekly preparation. It is a happy experience and the reserve supply, but it is a tragic mistake that

★ ★ ★ ★

Because the Holy Spirit will work with us and for us does not mean that He will work instead of us.

—Edwin Lewis

★ ★ ★ ★

some preachers make to spend valuable time waiting around for inspiration. I have found that the preacher who has fallen into this pernicious habit is not very inspiring, and soon has an inspiration to enter the evangelistic field. Somehow some preachers have acquired a complex against becoming popular preachers. We seem to think that we have to stay at the same old grind to keep holy. But I think this attitude is hardly facing squarely and honestly the secret ambitions hidden within the preacher's heart. I think that most of us want to be popular, but the road is such a hard one, and one that requires production, so we faint by the wayside and console ourselves with the feeling that it is sinful to be popular anyway. But to be popular simply means to appeal to many people, and I think that Christ wanted that. To be sure, to be popular at the sacrifice of truth

is sinful, but there is a way to be popular and preach the truth. Why work so hard at the job of being unpopular? For in the line of duty enough unpopularity will come anyway. To produce constantly and regularly is not an easy task, but the preacher by his own calling has placed himself under the obligation to produce.

THE DELIVERY OF THE SERMON

A little boy who had an impediment of speech was once asked by a visiting bishop, who was something of a pulpit orator himself, how he would like to be a preacher.

"I w-would l-l-like to d-d-do the p-p-pounding and the h-h-hollering," replied the boy, "but the s-s-speaking w-w-would b-b-bother me s-s-some."

I think this also bothers most preachers. We must remember that good delivery is important, for if the sermon does not strike home there is no point gained in preaching it. The most effective way to accomplish good delivery is to surround it with a naturalness that puts both the congregation and the speaker at ease. Now, brethren, I do not want you to think that I hold myself out as a good example of this. I was merely called upon to write this paper. And I have found that most preachers write better than they preach anyway. But let us consider a few necessary phases for good pulpit delivery.

Let us first consider the pulpit tone. A bad voice ruins many a sermon. And it is no excuse to say that God gave us the voice we have. I have heard some voices that I believe God had nothing to do with. There are common and simple methods of improving the voice, and it isn't even a hard job, just requires a little persistency. A rasping, nasal, unpleasant voice is a handicap to effective delivery. Now I am no expert on voice culture, but a preacher can learn a

lot by just keeping his ears open. We can improve our voices by our ears. Clearness of voice is necessary. If one has to strain to hear what the preacher has to say, it creates a diversion from the sense of the sermon. By clearness I do not mean loudness, though of course a preacher must speak loudly enough to reach his farthest listener. Either to run words together or to draw them out endlessly is confusing to the listener. To be distinct a preacher must use his tongue, his lips, his teeth to good purpose. Distinctness does not come from the throat; it comes from the way a speaker uses his lips, the tip of his tongue, and his teeth. One writer said for clearness of voice and tone the speaker should throw out his chest; another one said it would be more appropriate to advise most preachers to pull in that part of their anatomy directly below the chest.

Force is another necessary element in good delivery. Now I am sure that force and power are not what some preachers think they are. Strange, unnatural, clownish, and fantastic manipulation is not necessarily force. There can be real force in the sermon without much body movement, though the art of gesticulation, when it is natural and easy, often adds force to the spoken words. Earnestness and sincerity are forces that cannot be duplicated. It makes no difference how much manual labor one puts into his sermon; if it is superfluous and insincere, it will be detected by the intelligent listener. I think the preacher should feel genuinely spent at the close of his sermon. Someone has said if the preacher is not tired at the end of his sermon, it is a sure sign that his congregation will be. I do not mean that a preacher has to walk himself down, or jump himself lifeless, or scream himself hoarse. Putting one's all into the sermon means

more than these things. What I am trying to say is that the preacher must preach with his whole personality, and he must use both his soul and body to the utmost. But still this does not mean that the preacher must get wild and hysterical and make up most of his sermon with unpleasant demonstration. Mannerisms are habits that add force to the sermon if they are proper and right, but if they are otherwise they detract. I repeat, what I am pleading for is naturalness, and this is not obtained either by emulating the man on the flying trapeze or by standing like a wooden Indian.

The spirit of delivery makes or breaks the sermon, all other things being included. A superiority complex inevitably manifests itself in the pulpit. There is a difference between an attitude of mastery and that of superiority. It is well that the preacher have the mastery of the situation. It is fatal if he shows the spirit of superiority. To use our congregations just for a proving ground for our ammunition until we get a chance at bigger game is fatal. I have heard too many expressions from the laity about their feelings in this respect to joke much about it. To leave the im-

pression, Well, I have a new sermon this morning; I'll experiment with it on you to see if it is worthy for use before the intelligentsia; is fatal. Our congregations want us to master the art of preaching, but they do not want us to place them in a realm of inferiority. On the one hand the congregation does not want a worm that turns with every wind that blows; but neither do they want a Gibraltar of unbending spirit that places them in subservience to his high-tone conception of the ministry. There are still those who think that their preacher should be their leader, to take the way before them that they might follow. There just is no eloquence like sincerity and humility.

So many, many more things could be said; but if you are feeling like the writer, I suppose the best policy would be to close until we have reached out this far before going further. My closing words for the delivery of sermons is a formula that perhaps every preacher should have hanging in his study. Simply given it is:

1. Stand Up.
2. Speak Up.
3. Shut Up.

FREE-LANCE EVANGELISM

The modern type of free-lance evangelists, isolated from the living fellowship of the church, sometimes antagonistic to the church, and often making little effort to lead men and women into the continuing life of the church, is unknown in the New Testament. Evangelism must arise out of the heart of the church and its gains must be conserved within the church. Any evangelist is only a finger, and a very small finger, of the body of Christ. As the health and the power of a finger depends on the health and power of the body of which it forms a part, the preacher or evangelist is dependent for real strength on the church. He is the point of contact, as a finger might be for a body, between the church behind him and the world beyond him. It is the church, the community of Christians, which is all-important.—ALAN WEAKER in *The Whole Gospel for the Whole World* (Abingdon Press).

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 5:11

ATONEMENT OR RECONCILIATION?

One of the many criticisms made of the Revised Standard Version is that it has robbed us of the great word *atonement*. Several facts should be noted in relation to that objection.

The first is that in the Old Testament the term *atonement* occurs eighty-seven times in the Revised Standard Version as against some seventy-four times in the King James Version. There it is the translation of the Hebrew noun meaning a "covering" or of the verb meaning "to cover." It is a ceremonial, sacrificial term.

The second fact is that "atonement" occurs only once in the New Testament in the King James Version. It is definitely an Old Testament concept.

Thirdly, the Greek word *katallage*, here translated "atonement" in the King James Version, is in that version rendered "reconciling" in Romans 11:5 and "reconciliation" in II Corinthians 5:18-19. These are the only other occurrences of the word in the New Testament. It is clear that the King James translators felt that the best meaning of the Greek word was "reconciliation."

Fourthly, the verb *katallasso*, from which comes the noun *katallage*, occurs six times in the New Testament and is always translated "reconcile" in the King James Version. These occurrences are all in Paul's doctrinal

Epistles (Romans 5:10 [twice]; I Corinthians 7:11; II Corinthians 5:18-20). The passage in I Corinthians uses it of a wife being reconciled to her husband. It should be obvious that reconciliation is the correct meaning of these terms.

The lexicons all agree with this. Thayer notes that the earliest use of *katallage* was for "the business of money-changers, exchanging equivalent values."¹ Then it came to mean "adjustment of a difference, reconciliation, restoration to favor," and "in the New Testament, of the restoration of the favor to sinners that repent and put their trust in the expiatory death of Christ."²

Cremer writes of Romans 5:11 that the language here "is decidedly opposed to the supposition that either a change of feeling on the part of man, brought about by the divine redemption, is referred to, or an alteration in his relation to God to be accomplished by man himself."³ Rather, "It is God who forms the relation between Himself and humanity anew."⁴

Arndt and Gingrich note that this reconciliation, "according to Paul, is brought about by God alone; he 'reconciles men to himself.'⁵ Vine declares that *katallage* signifies, not "atonement," but "reconciliation."⁶

¹Thayer, "Lexicon," p. 333.

²Ibid.

³Cremer, "Lexicon," pp. 91f.

⁴Ibid., p. 92.

⁵W. F. Arndt and F. W. Gingrich, "A Greek-English Lexicon of the New Testament and Other Early Christian Literature" (Chicago: University of Chicago Press, 1957), p. 415.

⁶"Expository Dictionary," p. 86.

Sanday and Headlam deal at length with the question as to whether "reconciliation" signifies a change in the attitude of man to God or in that of God to man. They object to the view that would make it only the former. They emphasize the fact that the expression "we have now received the reconciliation" implies "that the reconciliation comes to man from the side of God and is not directly due to any act of his own."⁷ They conclude: "We infer that the natural explanation of the passages which speak of enmity and reconciliation between God and man is that they are not on one side only, but are mutual."⁸

F. J. Taylor agrees with this emphasis on reconciliation as a divine work. He says: "To reconcile is the distinctive activity of God himself, and the world of men is the object of reconciliation."⁹ In connection with the passage in Romans he comments: "The paradox which Paul is proclaiming is that, although God looks upon men as enemies, yet he reconciles them to himself and has done this by the one decisive act of the cross of Christ."¹⁰

The paradox is due to the fact that, while man is provisionally and potentially reconciled to God, he remains an enemy of God until he accepts the reconciliation which is offered. The act of reconciliation is divine, but the acceptance is human. We have not actually "received the reconciliation" until we take God's offer of pardon. All men have received the offer; only a few have appropriated it by faith.

This truth is well stated by James Denney. He writes: "*Katallage* is not a change in our disposition toward God, but a change in His attitude to-

ward us. We do not give it . . . ; we receive it, by believing in Christ Jesus."¹¹

Because acceptance of the divinely provided reconciliation is necessary for its actual reception, there is involved a change on man's part. Barmby emphasizes that truth, but notes that here the main emphasis is on "an accomplished reconciliation available for all mankind."¹²

The King James translation "atonement" is due to the fact that at that time the term was equivalent to "reconciliation." The *Oxford English Dictionary* says that "atone" originally was "short for the phrase 'set or make at one'" and that the noun was formed by a combination of the phrase "at onement," the latter being a common word in the sixteenth century.¹³ Numerous examples are given of the use of "atone" and "atonement" in the sense of "reconcile" and "reconciliation."¹⁴

In Lange's *Commentary* the American editor, Philip Schaff, has a good note on the meaning of *katallage*. He writes: "The translation *atonement*, at the close of Romans v. 11, is etymologically correct (at-one-ment = reconciliation), but theologically wrong in the present use of the term = *propitiation*, *expiation*."¹⁵ He then goes on to say: "The *katallage*, in the Christian sense, signifies the great change in the relation between God and man, brought about by the voluntary atoning sacrifice of Christ, whereby God's wrath has been removed, His justice satisfied, and man reunited to Him as his loving and reconciled Father."¹⁶

⁷EGT, II, 626.

⁸J. Barmby, "Romans" (Pulpit Commentary), pp. 124f.

⁹"Oxford English Dictionary" (Oxford: Clarendon Press, 1933), I, 539.

¹⁰Ibid.

¹¹"Romans," "Commentary on the Holy Scriptures," ed. John Peter Lange. Trans. Philip Schaff (Grand Rapids: Zondervan Publishing House, n.d.), p. 166.

¹²Ibid.

¹³"Romans" (ICC), p. 130.

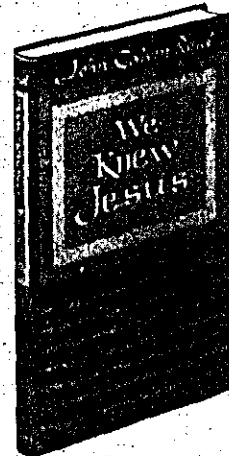
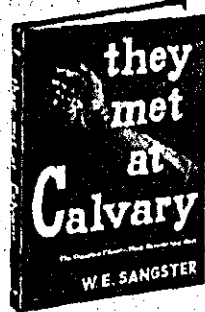
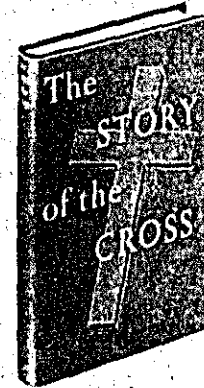
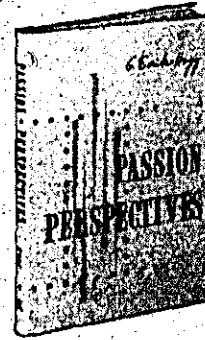
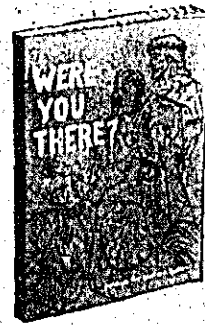
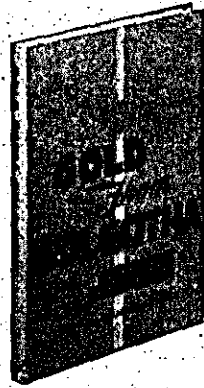
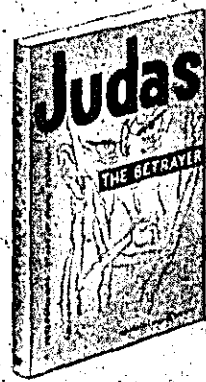
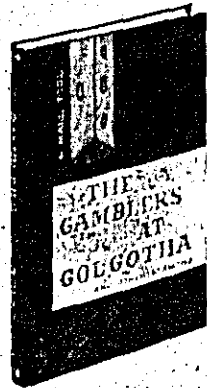
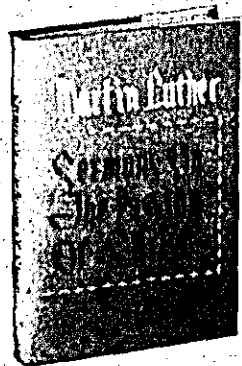
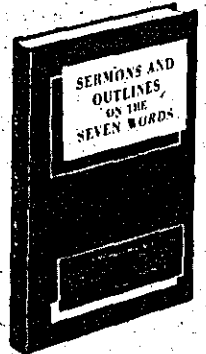
¹⁴Ibid.

¹⁵F. J. Taylor, "Reconcile, Reconciliation," "A Theological Word Book of the Bible," ed. Alan Richardson (London: SCM Press, 1950), p. 185.

¹⁶Ibid.

*Professor, Nazarene Theological Seminary.

14 Titles to Give You a FRESH APPROACH and NEW THOUGHTS for Your Easter Messages



NEW FOR THIS SEASON

The Gamblers at Golgotha

By G. HALL TODD. Fourteen chapters, each focusing attention on minor personalities associated with Christ's passion. You'll find these pages fertile with sermon suggestions, studded with punchy illustrations. (BH)
151 pages, cloth board \$2.75

Judas the Betrayer

By ALBERT NICOLE. The fascinating psychological study of Judas Iscariot based completely on data furnished from scripture. Ministers will find this a new and different area of thought. (BH)
81 pages, cloth board \$1.50

With Peter to Calvary

By S. VAL GREEN. Good Friday talks presenting the last seven words through the Apostle Peter. Material that will bring new interest and light to an oft-repeated subject. (EP)
111 pages, cloth \$1.25

Sermons and Outlines on the Seven Words

Extremely valuable to you as a pastor. Includes complete and condensed sermons, outlines, suggested themes, and texts, along with poetry, hymns, and illustrations. (BH)
107 pages, cloth \$1.75

Sermons on the Passion of Christ

By MARTIN LUTHER. Although not completely Wesleyan in its interpretation, this book does present new and refreshing insights, particularly valuable in sermonic helps, by a great reformer. (AA)
223 pages, cloth \$2.50

Gold from Golgotha

By RUSSELL BRADLEY JONES. Fresh, original insights into the often used seven words from the Cross. Valuable background and devotional reading for sermon preparation. Well illustrated. (BH)
95 pages, cloth board \$1.75

Were You There?

By ERICH H. HEINTZEN. Nine personally directed questions that will make you a participant in this divine drama. Included is a set of appropriate full-color pictures with related scripture on back. (CO)
77 pages, paper \$1.50

Man of Sorrows

By HERMAN HOEKSEMA. Rich, thought-provoking Lenten meditations as pictured by Isaiah in chapters 50 and 53. The last chapter is a pointed, personal message on the Resurrection. (EE)
129 pages, cloth \$2.00

We Knew Jesus

By JOHN CALVIN REID. Such men as Herod, Judas, Peter, John, Calaphas, Pilate, Simon, the repentant thief, Nicodemus, Paul, Lazarus tell their story of Christ's last days on earth. (ER)
148 pages, cloth \$2.00

Passion Perspectives

By G. ERIK HAGG. From the personal passion suffered in the recent death of his wife, Rev. G. Erik Hagg presents a scripture-saturated story and challenge of the Lenten season. Your life will be the richer for having read this book. (AA)
79 pages, cloth \$1.75

The Story of the Cross

By LEON MORRIS. One of Australia's evangelical scholars uses his gift of focusing attention on "the unusual" to present the events of the Cross as seen by St. Matthew. (EE)
128 pages, cloth \$2.00

Benefits of His Passion

By C. H. DODD. Evangelical meditations on selected passages from the writings of Paul. Special emphasis is given to their meaning in our individual lives today. (AC)
82 pages, cloth \$1.00

The Cross and the Common Man

By HERMON W. GOCKEL. Here, stripped of technical jargon and religious cliches, life, death, eternity, sin, forgiveness, the power of the Cross are clearly presented. Well worth every minister's reading time. (CO)
155 pages, cloth \$2.00

They Met at Calvary

By W. E. SANGSTER. Dynamic, realistic reading that will lift you from the side lines as a spectator and place you right in the procession to Calvary. An enrichment to your personal life. (AC)
111 pages, cloth \$2.00

Send for These
Enlightening Books
AT ONCE from—

NAZARENE PUBLISHING HOUSE

By V. H. Lewis*

A Pre-Easter Evangelism Program

Here is what one pastor did in a pre-Easter evangelistic emphasis in his church. The slogan of his campaign was "One Hundred Souls by Easter!" The number in the slogan can be varied to suit the potential of the church.

The campaign operated eight Sundays. The church board officially adopted the plan. The Sunday school accepted the challenge to increase its attendance during the eight Sundays by 25 per cent. A large chart was prepared and placed on display which showed at a glance where every class stood. Mimeographed sheets were mailed to each family weekly showing the progress of the Sunday school classes and the campaign.

A special folder was printed for the church workers to give away in invitation work. It was in color and carried the slogan on the cover.

All the services and the preaching were directed toward this campaign. Special prayer meetings were held, praying for one hundred souls by Easter. The total forces of the church were harnessed to the realization of the goal.

Special Sunday night services were arranged, with the guests recognized, etc. (For Sunday night suggestions, see the brochure on Sunday night services mailed to each pastor last November.)

A special week-end revival was held. Passion Week evangelism was conducted. The climax day was

Easter. During this day special services were held, new members received into the church, etc.

This particular church had 120 conversions during this campaign.

Much personal work was done by workers from among the laymen of the church. All contacts were followed up. They saw many of the new folks converted in their homes. Wednesday night prayer meetings were arranged so the new converts had a special time to testify after finding Christ either in church or at home.

The church thus took advantage of the Easter season, when the unchurched are thinking more about Christ. At this Easter season in a very troubled world, it would be a good time to have such an emphasis. Then follow it with a holiness emphasis at Pentecost.

The Personal Touch

A famous evangelist was engaged in a revival campaign in a great church. The pastor was a man of long experience.

As they sat on the platform one night during the song service, the pastor indicated a man in the audience and said to the evangelist, "I have tried to win that man to Christ for ten years but have not succeeded yet. I have preached to him hundreds of times."

"From the pulpit?" asked the evangelist.

"Of course," replied the pastor.

"Have you ever gone to him personally and talked to him about his soul's salvation?"

"No," replied the pastor, "as yet I have not done that."

After the service that night the evangelist talked to the man aside from the crowd. The man was receptive and was touched by conviction. The next night he knelt at the altar and there found Christ as his Saviour.

It was the personal touch that did it!

Soul Winning

David Brainerd said, "I care not how or where I live, or what hardships I go through, so that I can but gain souls to Christ."

Matthew Henry wrote, "I would think it a greater happiness to gain one soul to Christ than mountains of silver and gold to myself."

Fletcher of Madeley said to Samuel Bradburn, "If you should live to preach the gospel forty years, and be the instrument of saving only one soul, it will be worth all your labors."

Said Spurgeon, "Husbandman, your Great Employer sent you out to sow the seed. But if no grain of it would ever come up, if you sowed the seed as He told you, and where He told you, He would never lay the blame of a defective harvest on you."

—SELECTED

The Joy of Soul Winning

"Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner, for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. I am afraid there are some ministers who hardly think that the gospel is intended to come personally

home to the people. They talk, as I read of one the other day, who said that when he preached to sinners he did not like to look the congregation in the face, for fear they would think he meant to be personal; so he looked up at the ventilator, because there was no fear then of any individual catching his eye. Oh! that fear of man has been the ruin of many ministers. They never dared to preach right at the people. We have heard of sermons being preached before this and that honorable company, but preaching sermons before people is not God's way—we must preach sermons at the people, directly to them, to show that it is not the waving of the sword in the air like a juggler's sport, but it is the getting of the sword right into the conscience and the heart."

—BY CHARLES H. SPURGEON

The Pastor's Meditation

Prayer always precedes a revival. This is the New Testament way. The idea that we can just set a date and announce the coming of an evangelist and have a revival is sheer nonsense. Most of us know that this is so, yet how few of our pastors really plan, work, and pray long hours ahead of time for the protracted meetings that are held in our churches! Perhaps this is our greatest failure. But if we have genuine revivals of spiritual life and power, we are going to have to major on prayer. "There is no subterfuge from it and there is no substitute for it." We can have the best in organization, the best in advertising; we can have a whole corps of visitors going from door to door; we can get the people out to the services of the church, and yet have no revival.—EVANGELIST PAUL GRAY.

*Executive Secretary, Department of Evangelism.

Preachers and Promises

By E. E. Shelhamer*

OF ALL PEOPLE who break promises, ministers of the gospel should be the last. Of course there are times when sickness and other unavoidable circumstances may prevent the keeping of an engagement, but we speak here of willfully or carelessly disappointing others. How can this be done?

1. *By deliberately planning more work than it is possible to perform.* We personally know evangelists and singers who engage their services for a camp or a revival meeting; then, in the meantime, promise to assist in another meeting which laps into the former one, two or three days. Not only so, but they do this without consulting the committee to see if it is agreeable. Worse, if they mention the second engagement at all, they wait so long that the first committee does not have time to secure another man, hence is compelled to accept the first engaged worker. In addition to all this, some of these tricksters insist on full pay though they have not been in attendance the entire time.

Now, brethren, what kind of holiness do we call this? Why not call it the same in ourselves as we do in the money-grabbers when we "skin" them from the pulpit? Dishonest! One evangelist disappointed three camps at the last moment one summer. Apparently this was because he could accept larger calls. Is this in accordance with the spirit of the golden rule?

2. *By borrowing and not paying promptly.* This inconsistency seems

to be widespread. If it were not so wicked it would be pathetic the way some preachers "honey" around some old man or woman who has a little money and by some hook or crook make a poor mouth and "borrow a few dollars." Then when the debt comes due, they forget all about it. Of course if the lender is magnanimous and can spare it, he does not press the claim. Hence it is never paid. But think of it! We know of cases where pleading letters have been written, requesting a settlement, at least part payment, but all in vain. And all this time the evangelist was riding around in Pullmans and eating in diners. Is there any hope for such a man?

For twenty-five years the writer has been a publisher and has handled many books and Bibles besides his own publications. It is certainly sad to know how many ministers fail to keep their word and how few pay on or before the date they promised! It is very seldom that any debtor ever calls our attention to the idea that perhaps he owes something. With most men, we must send several statements before the account is closed. Some are behind from five to fifty dollars and the account has been standing for ten years or more. Not the least effort is made to settle.

It would seem that if these big-mouthed fellows had a spark of self-respect, they would at least write a card once a year saying that sickness or a large family made it difficult to cancel the debt.

Sometimes it is a coal or a grocery bill. But why should a man let an old account stand unheeded while he

goes over to another store and pays cash? He proves his dishonesty by avoiding such places where he is likely to come face to face with those he has wronged. Meanwhile he is found in some religious meeting, other than his own, talking and shouting as big as you please. He seems to have money for nice clothes and good

things to eat, but none with which to pay old debts and pledges made at dedications and camp meetings.

Say, brethren, the time has come when there must be a mighty revival and reformation along the line of keeping promises and paying debts. Get the preachers straight and you will get the people straight!

One Year for "Christianity Today"

Under the date line October 15, 1956, a new magazine moved onto the Protestant scene. Its very captivating title, *Christianity Today*, immediately struck the interest of evangelical Protestantism, long awaiting an interdenominational voice which would represent them in today's church world. By the time this brief evaluation reaches our readers the magazine will be nearly a year and a half old. However, we do feel that Dr. Carl F. H. Henry, editor, and the staff are due an A plus for the work which they have done.

It is to the high credit of those responsible for *Christianity Today* that they have successfully solved most of the major hurdles for success in such a venture. A magazine in this field cannot just be "anti"; it must positively reflect the thought and activity of the middle-of-the-road evangelical scene. It must be scholarly without being stuffy; it must be fair in its denominational and theological

emphasis and news reporting. It must be strong in its presentation of evangelical issues and yet it must be realistic.

It is the humble judgment of your editor that *Christianity Today* in its first year of publication has successfully met and conquered these major problems. It has drawn its writers from sufficiently wide areas of interests and from divergent theological positions so as to present fairly the varying interpretations of theology. Its news staff has done yeoman service in securing news of the church world while it is news. The reviews of books have been up-to-date and in the main have been fair to the interdenominational market which it serves.

Congratulations, *Christianity Today*. You have earned your place among the significant Christian journals of our day.

—EDITOR

*Evangelist (deceased).

A pastor's wife speaks out for a better understanding between—

The Pastor and His People

By Marilyn G. Feller*

YES, IT IS TRUE! We laymen often wonder how you, a pastor, spend your time from one Sunday to the next. Most of us do not know how many hours each week you devote to the church. We do not have any idea of what your pastoral duties are—aside from preaching a couple of sermons each week and calling on whoever happens to be sick.

We must admit these little things can become "very sore thumbs," usually creating the tensions that arise in the relationship between the pastor, his family, and the members of his church. Most of these tensions are caused by a lack of knowledge, by the members of the congregation, both of the pastor's daily routine and his particular emphasis in carrying out the responsibility of the pastoral ministry.

At the beginning of their ministry among us, Mrs. Reuben Welch, our pastor's wife, presented a unique service. It melted away any questions that may have arisen and cleared the way for mutual understanding between our minister and the people of the church.

A "pastoral work analysis" was given each person. The first question be-

ing, "Where do you think the minister should place the emphasis of his work? Should he be an administrator, pastor, teacher, organizer, or community personality?" Each of us numbered these areas of work in the order of their importance to us. For many of us it was the first time we had seen the many phases of the ministry and the tremendous scope of the "calling" God has entrusted to the pastor.

Next we were informed of our pastor's daily routine. As a rule, he will be in his office at eight in the morning until noon, four days per week. He likes to make about six or seven calls each afternoon. Judging from the size of our church, we can expect a regular pastoral call about every three months. "Monday is family day at the parsonage," our pastor's wife said, "Please do not phone unless absolutely necessary" (We liked this frankness.)

Now we know how the parsonage handles personal things such as finances, social engagements, phone calls, vacations, etc. We were further enlightened as to their family background, education, even the health of their children.

The pastor came in. We discussed with him his personal philosophy on such matters as the duties of his life

in the church, how often he would be away from his pulpit (almost never), what he as pastor felt he should accomplish in his ministry in our church. (It is, in the most part, to build strong, growing saints.)

And last, Mrs. Welch pointed out, "We may not always be in complete agreement, but your knowing the daily routine of our pastor gives us a basis for a happy working relationship which can glorify God and build a strong, spiritual church in our city."

Because of these discussions together, we as a church have a feeling of warmth and security in the knowledge that our pastor disciplines him-

self to a workable daily schedule. We are grateful to know his philosophy of the ministry. Also, when we know his routine through the week, we are better able to co-operate with him. This service was received with such enthusiasm it might be well to experiment with a similar service in other churches.

It is a fact that our pastor spends many hours working for the church. He could not maintain such a full program without the co-operation and devotion of his wife. The people say, "Thanks," to our unsung heroine of the parsonage, in presenting this program.

The Midweek Prayer Meeting

By Lowell W. Coey*

AT A PREACHERS' CONCLAVE, the point of discussion was, "What do you do in church on Wednesday night?" The answers were many and with almost as many variations as were the number who participated. Frankly, I was a bit stunned, for in all of the discussion there was a detection of despair on the part of some pastors. Some were perplexed. Not that I hadn't at times in the past had the same feeling, but more because the problem seemed to be so hopelessly involved that some were asking something like this, "Do we just give the Wednesday night service up and search for a better solution today or do we go on because of tradition?" These expressions were not due to lack of concern for the prayer meeting, for the spirit conveyed was that

of an honest desire to fully recapture the effective and moving Spirit of God in every phase of our program. Let me point out that we must not despair, for within our prayer meeting tradition lie potent inspiration and challenge for this our day.

Leaving for my church office recently, I turned at the front door and rather casually asked my wife, "What shall we do in prayer meeting tonight?" Her answer was quick but masterful as she said, "Prayer." All the way to the office and on into the day the Holy Spirit pressed that word closer to my heart, until I felt it a conviction. "At prayer meeting, pray!"

Of course I know we cannot pray all the time in every prayer meeting. But seriously, perhaps this is the very thing we have neglected on the most occasions. Our great concern is not

*Lakewood Church, Long Beach, California.

*Pastor, Sonoma Valley Church of the Nazarene, El Verano, California.

the length of our praying, at all, but rather, are we *praying*? We need to pray until the devil is on the run, pray until there is no heart in which the devil can find a resting place, pray until enough of God's fire is aflame within the souls of the people that old Lucifer will find it a suggestion of eternal destiny, and go searching for an easier place to run to and fro than within the walls of the church! *Pray, brother, pray!*

Certainly we should never do things only because of tradition. Surely, if we do we're in a rut that could well become our spiritual grave. Let us seek worthy goals for prayer meeting night the same as we would for any other service or program of the church. Perhaps a few of the following objectives might help us through the wilderness:

1. The prayer meeting ought to give opportunity for the "people" to speak. (It is soul-building exercise.)

2. The prayer meeting gives the pastor an opportunity to make inroads into spiritual problems that might be more expediently handled through such an informal atmosphere. (Provided such does not become so frequent, habitual, and direct that it becomes a "problem meeting" instead of a "soul lifting" meeting.)

3. The prayer meeting is a chosen place to pray and, oh, how much we need it! (This is living food for the hungry soul.)

4. The prayer meeting ought always be strengthened with the Holy Word. (It is healthy and enjoyable to let the people take active part here too.)

5. The prayer meeting is the way of preparation for the Sunday invasion for God. Anticipation for the Sunday services is vital indeed, and can be created both by a spirit of expectation on the part of the pastor and likewise by God's assurance in the people's hearts because of their prayers.

Somehow I feel that more battles are won on Wednesday night than on Sunday in the average holiness church. If the devil is put to flight on Wednesday night, then the way is clear for God to bring His showers on Sunday morning. With the showers of blessing falling, brother, by Sunday night hearts are hungry and the preacher can preach with passion and the unction of God. By that time, God's people are marching in oneness of spirit in the battle against sin. Yes, more of sin is stamped out on Wednesday night, for when people fall upon the altar of repentance, it's because somebody prayed till the devil had to leave. Not because we are any match for Satan, but because *God comes down when we pray*; and where God is, the devil doesn't like it!

It strikes me that a genuine prayer meeting is not something to be manufactured, rubber-stamped, or commercially produced at the hand of the pastor. The prayer meeting is a spirit within the hearts of the people. A spirit we dare not lose! "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12).

IMPROVEMENT

When you know you are doing a job perfectly, look for ways to improve it, or someone else will.—MARTIN VANBEE.

Advertising Through Journalism

By Robert D. Rogers*

ADVERTISE! ADVERTISE! ADVERTISE!
More and more the pages of the American journals are becoming replete with notices proclaiming the worthy qualities of various products which enthusiastic sponsors are endeavoring to bring to the attention of the public.

Needless to say, this advertising is not just a toy that merchants delight in playing with, to see if they can outspend others who deal in similar wares, nor is it a process by which dealers donate money to failing newspapers. It is an almost vicious scramble to place some item before a world of prospective buyers in a more attractive manner and appealing way than an equally eager competitor is able to do. Thousands and thousands of dollars are spent daily in concentrated efforts to find new methods and contrivances by which the end of successful advertising may be gained. By successful advertising is meant the successful persuasion of the public that some article merits its purchase.

That advertising has quite often given at least satisfactory results is evidenced by the repetition of advertising by the advertisers. Many products seem almost to approach the point of monotony with the incessant advertising they do. Yet, seeming to realize that importunity will finally bring forth the results they desire, they continue to patronize the various publications that carry advertisements.

The avenues used for the purposes of promulgating commercial items are

*El Monte, Calif.

many and varied. Nearly every secular publication carries considerable advertising, as do many religious journals and periodicals. Some allot more space for this purpose than do the others; and some, especially religious papers, permit only that advertising which stems from sources with which they are connected.

As stated previously, commercial promulgation seeks an end. That end is achieved only when the public, which is the recipient of the advertising methods used, becomes so convinced that the described products merit its approbation and patronage that it gives the merchant satisfactory financial returns for the financial investment he has made with the publication.

The methods used to attain the end mentioned above also vary, but only in degree. The general methods of advertising follow a more or less similar pattern for the most part, which is a five-point system or approach. This approach seeks to: (1) catch the attention; (2) make its object feel a definite need; (3) show the object a way to satisfy the need; (4) make the object visualize the personal benefit gained when the need has been satisfied; and (5) offer a definite suggestion that the object act on behalf of this need immediately.

It is not, however, the prerogative of commercial firms alone to advertise. Every firm or establishment that has a product of any sort to offer the general public has the right to proclaim the merits of his product through the medium of advertising.

Thus the local church, regardless of denomination, holds the right to promulgate the "merchandise" that it has to offer the public through the medium of the newspapers and other feasible means.

Religious concerns are, generally speaking, far behind commercial business in the matter of advertising. Churches seem reluctant to publicize their interests too widely. There seems to be some vague sort of stigma attached to the wide use of newspaper publicity by the churches, and the resultant effect is that the largest part of church publicity is confined to a nearly insignificant rectangular service announcement and perhaps an occasional short write-up of some special service on a page designated weekly as the church-news page by the publication. It is no uncommon practice for many prominent churches to entirely omit even the aforementioned publicity, which, incidentally, is usually rate-free.

However, many of the larger denominational groups are rapidly coming to the discovery that the congregations within their ecclesiastical sanction that are making the largest numerical gains are those who are making the best use of the means of promulgation that they have available. While it is definitely true that either reasonable or phenomenal church growth demands a co-ordination of many different means of publicity, it is equally true that each avenue that has been employed must stand its own test, must measure up to the criterion by which success for this avenue is measured. Very slight response from journalistic publicity would be termed

in some circles as phenomenal, but some comparatively few congregations report amazing results from the utilization of newspaper advertising. While making no claim to a universal code of success, this record at least proves that newspaper publicity, if handled properly, can become a great aid to church growth.

Indirectly advertising is one means that has been used by many commercial firms. Articles of interest in a carefully chosen section of the paper will capture the attention of the readers and project a message about some product into their mental processes almost without their even becoming conscious of the nature of the article. For instance, a Sunday newspaper may carry advertisement articles about various makes of cars in the automobile magazine section.

The best thing about the relation of journalism to the local church is that so much of the advertising can be carried on in an indirect manner. The one real purpose the church has for journalism is to use it to keep itself before the public eye, and this can be done so discreetly that an advertisement-resistant public will be oblivious to the fact that anything is being advertised.

In the use of the journalistic approach to church publicity, the church must keep in mind the five basic rules of good advertising. To violate any of these rules would quite likely in fact, nearly always—result in the failure of the article or notice to attain its goal.

The five basic rules of good publicity will be discussed in following articles.

HUSTLE

What good is muscle if we lack will? If you lack hustle, what good is skill?—*Sunshine.*

The Shadow of the Cross

By A. F. Cone*

Text: And I, if I be lifted up from the earth, will draw all men unto me (John 12:32).

The focal point of all history is the Cross.

Forward and backward it reads the same—Redemption through the Cross alone.

The center and circumference of the teaching of Christianity is the Cross.

It is said that impending events cast their shadows before them. If ever true, it is so of:

I. THE FORESHADOWING OF THE CROSS

Psalmist and prophets pictured it in vivid and accurate detail. We do not know just when Christ first realized in His divine-human consciousness that He must lay down His life on a Roman cross.

Evidently He had this in mind from the very beginning of His public ministry.

He constantly strove to prepare His disciples for this event.

His death was not a helpless yielding to blind fate. "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:18).

Calvary was not an easy choice. Witness the wilderness temptation and the garden.

*Pastor, Gardiner, Maine.

But after each temptation to sidestep and avoid the way of suffering, He came forth with His face steadfastly set to go to Jerusalem.

Finally all the prophetic shadows gathered together on the hill of Calvary and we behold:

II. THE REALITY OF THE CROSS

No mere shadow, no type, no mental picture, as black and painful as these are,

But the stern, stark, cruel reality of the wooden beams and the iron nails with the Son of God lifted up in seeming helplessness, a spectacle to be mocked and ridiculed and spat upon. There—the blackest shadows of hell united with the darkest sinfulness of mankind to form the altar upon which God's Son laid down His life for us all.

There—the heart of God was torn with agony, forced by His great love wherewith He loved us to turn His face from His Son—the Sinless One made sin for us.

There—the heights of God's mercy met the depths of man's sin and out of the agonizing self-giving of that lone hour the Sun of Righteousness rose with healing in His wings.

III. THE HEALING SHADOW OF THE CROSS

Since the day when Christ burst

the bonds of that borrowed tomb, proving that the sacrifice of Calvary was not in vain, the shadow of the Cross has been reaching its magnetic fingers out into the world:

Today we find the results of Calvary throughout the world.

Far-reaching, however, as have been the social, economic, and political effects of the Cross,

These are simply the results of that far more important and far-reaching effect—the per-

sonal salvation of individual sinners.

This is the glory of the Cross—that a man may come, dead in trespasses and sins, and find that "there is life for a look at the Crucified One."

Going down with Christ in the similitude of His death, we are raised new creatures in Christ!

Then, taking up our crosses daily, we walk the highway of holiness to the heavenly home our risen Lord has prepared.

SERMON WORKSHOP

Contributed by Nelson Mink*

GOD'S REGULAR CUSTOMERS

Dr. Roy Angel tells of a lady down in Miami who came to him after the hurricane to find out why God didn't answer her prayers, and not allow her home to be destroyed, but it was destroyed. The minister asked her, "Are you a Christian?" She replied, "No, I'm not; but I prayed, and God ought to hear the prayer of anyone." Then the preacher gave her a classic answer, "Lady, I don't know why God didn't answer your prayers unless He was too busy taking care of regular customers."

THOUGHT PROVOKERS

One little girl in Sunday school said: "I like our teacher. She calls our names, so God won't get fixed up when He sends the answers."

Another little girl who was saved at four years of age, and never backslid, being asked why, said: "My mother wouldn't let me."

*Pastor, Waco, Texas.

Some preachers preach from the Bible. They "go every where preaching the gospel."

It would be doubtful, looking at the ten virgins, if you could say, "This one has the oil; this one doesn't."

Some men want their wives to look like Martha Washington, but they aren't willing to look like George.

THREE ELEMENTS OF FAITH (Hebrews 11:13)

1. Persuading . . . "and were persuaded of them . . ."
2. Embracing . . . "and embraced them . . ."
3. Confessing . . . "and confessed that they were strangers . . . on earth."

A GREAT THEME—"God" (Genesis 1:1)

- In the Beginning God
- In the Beginning of Nature, God
- In the Beginning of Science, God
- In the Beginning of Human History, God
- In the Beginning of Everything, God

The Preacher's Magazine

TROUBLES AND HAPPINESS

"Most troubles are caused by too much bone in the head and not enough in the back."—Sel.

"If things don't seem to be coming your way, perhaps you are on the wrong road."—Sel.

"God depends on our dependence upon Him."—Sel.

"If you consistently do your best, the worst can't happen."—Sel.

THE ONLY SOUND OF PAIN IN HEAVEN

"He maketh intercession for us in groanings that cannot be uttered."—RAYMOND BROWNING.

He who stops being better stops being good.—Oliver Cromwell.

This is the first test of a gentleman—His respect for those who can be of no possible service to him.

—WILLIAM LYON PHELPS

ONE OF "UNCLE BUD" ROBINSON'S FAMOUS SERMON OUTLINES "Crossing into Canaan, Typical of Our Sanctification"

TEXT: And Joshua said unto the people, Sanctify yourselves; for tomorrow the Lord will do wonders among you (Joshua 3:5).

- I. NO CROSSING UNTIL THEY HAD BROKEN CAMP
 - A. Many tied to old customs, fear of relatives, friends, prestige.
 - B. "Jesus beholding him said, One thing thou lackest. . . ."
- II. WATERS DID NOT DIVIDE UNTIL PRIESTS' FEET TOUCHED SURFACE
 - A. We must make this step by faith.
 - B. "That we might receive the promise of the Spirit through faith" (Galatians 3:14).
- III. THE SECRET TESTIMONY
 - A. Twelve stones set up in Jordan where the priests' feet stood.
 - B. Testimony hidden from the eyes of man.
 - C. We have a testimony hidden from the eyes of a grinning, giggling, scornful world.
 - D. "Blessed Assurance."
- IV. THE PUBLIC TESTIMONY
 - A. Twelve stones were taken out of the river's bed to the dry land.
 - B. Every man has two testimonies: one hidden, the other public.
 - C. Both to prove they had crossed Jordan to Canaan.
- V. STRIKING CAMP KNOWN TO THE ENEMY
 - A. Canaan knew they were in the land.
 - B. No way to keep this matter quiet; it seems.
 - C. You will meet with opposition; closest friends and relatives will turn against you.
- VI. DESTRUCTION OF THE "CITY OF ADAM"
 - A. Waters above backed up to the city of Adam.
 - B. This town was overflowed, washed out, never rebuilt. Typical of the eradication of the "old man."
 - D. Uncle Bud closes by saying: "The baptism with the Holy Ghost destroys the old Adam nature within us, and God has not planned that it should ever be rebuilt."

—CONTRIBUTED BY NELSON G. MINK

March 2, 1958

Morning Subject: THE MIRACLE OF HEALING

TEXT: Isaiah 53

INTRODUCTION: The Meaning of Healing

- A. "To make whole, reconcile" (Bible dictionary).
- B. "To restore to original purity or integrity" (Webster).
- C. "By His stripes we are healed," is broader than the physical.

I. HEALING REQUIRES FAITH

- A. Faith on the part of the person being healed.
- B. Many times Jesus said, "As your faith be it unto you; or, "Thy faith hath made thee whole."
- C. James said, "Ask in faith, nothing wavering" (or doubting).

II. THE METHOD OF HEALING

- A. James tells us, "Let him call for the elders of the church."
- B. Mark 6:13 tells us that oil was used in relation to healing.
- C. God is not limited to any one method of healing.

III. THE PURPOSE OF HEALING

- A. For the good of the Christian.
- B. For the salvation of the lost.
- C. For the glory of God.

—WILLIAM SUMMERS
Union City, Pa.

Evening Subject:

I. (Series) THE RELATION OF REPENTANCE TO REVIVAL

TEXT: II Chronicles 7:14

INTRODUCTION: The day of revivals is not over. Neither do we need wait for God to decide to send a revival. The next move is ours. The text tells the story.

I. REPENTANCE IN BELIEVERS

- A. Sins of omission must be repented of to bring revival: ingratitude, unbelief, neglect of God's Word, neglect of the place of prayer, want of love to God, and many more.
- B. Sins of commission by "professing" Christians must be repented of, no matter how "insignificant" they may be. These include: lying, cheating, bad temper, world-mindedness, slander, robbing God, censoriousness, hindering others from being useful.

II. REPENTANCE OF UNBELIEVERS IS THE GOAL

- A. Our revivals too often fail because the unsaved are not there.
- B. Unless we are able to secure the repentance of sinners our profession lacks force.
- C. When the believers have all repented, sinners will begin to repent.

—WILLIAM SUMMERS

March 9, 1958

Morning Subject: PENTECOST, THE POWER OF GOD

SCRIPTURE: Ephesians 5:1-21; TEXT: vv. 18-19

INTRODUCTION: Paul is writing to Christians. A Christian is one who is Christlike, one who has been filled with the Spirit, or one who has experienced a personal Pentecost.

I. THE PLAN OF PENTECOST

- A. All disciples should tarry.
- B. All should be of one accord.
- C. All should tarry until they are endued with power.

II. THE PURPOSE OF PENTECOST

- A. To motivate His disciples.
- B. To provide a divine enablement.
- C. To initiate the first army of witnesses.

III. THE POWER OF PENTECOST

- A. It was the power for Christian service.
- B. It was the power that put meaning into the purpose.
- C. The power was the Holy Spirit.
- D. This power made weaklings into giants.

CONCLUSION: The plan, the purpose, and the power of Pentecost are still the same today. God is looking for people who will tarry until they are endued with power from on high.

—WILLIAM SUMMERS

Evening Subject:

II. THE RELATION OF OBEDIENCE TO REVIVAL

TEXT: II Chronicles 7:14

INTRODUCTION: The word obedience flashes to the mind a picture of a father and child, or a master and a servant, or a prisoner and his captors. And well it should, because we are the children of God. We are His servants; He is our Master. Complete obedience is expected of all of us.

I. OBEDIENCE PRECEDES REVIVAL

- A. Obedience in relation to prayer.
- B. Obedience in relation to witnessing.
- C. Obedience in relation to our giving.

II. OBEDIENCE IS INSURED BY REVIVALS

- A. Those who have been revived will be obedient.
- B. Obedience is a product of revival.
- C. The obedience of the saved will press upon the unsaved, the claims of the gospel and many of them will obey.

III. OBEDIENCE IS A TEST OF OUR DISCIPLESHIP

- A. The true disciple obeys the wishes of his master.
- B. Our love for God will demand obedience.
- C. Rebellion and obedience cannot exist in the same heart.

IV. OBEDIENCE PRESERVES THE RESULTS OF REVIVAL

—WILLIAM SUMMERS

March 16, 1958

Morning Subject: The CHRISTIAN RACE

TEXT: Hebrews 12:1

INTRODUCTION: There are many references to the arena in the Pauline Epistles. The arena was a popular place in apostolic times.

- I. NOTICE THE ADMONITION—"Let us lay aside every weight."
 - A. The weight of discouragement.
 - B. The weight of bad habits.
 1. A lot of bad habits are not necessarily sinful, but they lead that way.
 - C. The weight of worldly companions.
- II. THE CULPRIT EXPOSED
 - A. The culprit is "original sin."
 - B. Those addressed are Christians; their sins are forgiven.
 - C. Original sin prevents progress.
- III. THE RACE THAT IS SET BEFORE US
 - A. The race course is plainly marked; we simply run.
 - B. The Bible contains all the rules for the race.
 - C. In this race it is not competition but perseverance.

CONCLUSION: This race is run within the arena of life.

—WILLIAM SUMMERS

Evening Subject:

III. THE RELATION OF PRAYER TO REVIVAL

TEXT: II Chronicles 7:14

INTRODUCTION: One of the subjects that most vitally concerns the Christian is prayer. This is apparent because without prayer it is impossible for one to become a Christian, to remain a Christian, or to make Christians of others.

- I. A REVIVAL IS BASICALLY AN EFFORT TOWARD WINNING LOST SOULS FOR CHRIST.
 - A. Prayer is the very first preparation for this work.
 - B. The only way to secure the Spirit's aid in this effort is through prayer.
 - C. The "cost" for a revival effort is paid not in dollars and cents but in the secret place.
- II. IT IS EITHER REVIVAL OR RUIN.
 - A. The Great Commission can be carried out only by revived souls—where the fire of the Holy Spirit is burning brightly on the altar of the heart.
 - B. The choice for the individual as well as the church is revival or retreat, spirituality or sinfulness.
 - C. Prayer is the link between God and the soul.
 - D. Prayer will bring revival—revival brings more prayer.

—WILLIAM SUMMERS

March 23, 1958

Morning Subject: THE SHARING IN MISSIONS

SCRIPTURE: Romans 3:10-18

TEXT: Romans 3:23 and Mark 16:15

INTRODUCTION: The cause of Christ is the cause of missions. The two are inseparable. The Bible is a missionary Book.

- I. MISSIONS IS SHARING THE GOSPEL MESSAGE WITH OTHERS
 - A. We have received the gospel. Can we refuse it to others?
 - B. Sharing something with others requires sacrifice.
 - C. If we do not share it we cannot keep it.
- II. EVERYONE PLAYS A PART IN SHARING THE GOSPEL MESSAGE.
 - A. The missionary who sacrifices home and opportunities plays a big part.
 - B. His part is dependent on those who hold the ropes at home. The ropes are held by: (1) prayer and (2) finances.
 - C. The general work of the church is your opportunities, obligations, and abilities magnified a thousandfold and requires the assistance of thousands of helpers.
- III. THE EXPANSION OF THIS SHARING IS DESIRABLE.
 - A. We are able to expand into new areas only if people pray and lend their support.
 - B. The budgets (local, district, and general) are a part of this sharing; the sharing is dependent on budgets.

—WILLIAM SUMMERS

Evening Subject:

IV. THE RELATION OF WITNESSING TO REVIVAL

TEXT: II Chronicles 7:14; Mark 16:15; Acts 1:8

INTRODUCTION: Revival and witnessing go hand in hand.

- I. THERE ARE TWO IMPORTANT STATEMENTS IN ACTS 1:8.
 - A. "Ye shall receive power."
 - B. "Ye shall be witnesses."
 - C. These two things cannot be separated nor their order changed.
- II. THESE SAME TWO FACTORS MUST BE PRESENT IN EVERY REVIVAL EFFORT.
 - A. If one has received the power, he has been revived and is ready for witnessing.
 - B. The witnessing will bear fruit and souls will be saved.
 - C. Souls who are saved will be filled with the Spirit and will go out to be witnesses themselves.
- III. WITNESSING IS MORE THAN TESTIFYING.
 - A. It's the power of the Spirit within you influencing others.
 - B. Your unconscious influence is greater than your conscious influence.

CONCLUSION: Follow the path of the Early Church revivals. Note the part of witnessing.

—WILLIAM SUMMERS

March 30, 1958

Morning Subject: BEHOLD! THY KING COMETH!

TEXT: Matthew 21:1-11

INTRODUCTION: This title is taken from one of the prophecies of the coming Messiah. But few were "rightly dividing the word of truth" and knew what to look for in the Messiah.

- I. NEARLY EVERYONE EXPECTED HIM TO BE THEIR KING.
 - A. Jesus was welcomed into Jerusalem by a multitude.
 - B. They were willing to accept Him for the loaves and fishes.
 - C. If He was to deliver them from political bondage His cause would not lack support.
- II. MANY WERE DISAPPOINTED BUT HE WAS AND IS THE KING OF KINGS.
 - A. His kingdom is within the hearts of men.
 - B. His kingdom is referred to in Daniel as an "everlasting kingdom."
 - C. The boundary line of the Kingdom runs from heart to heart.
- III. THE KING OF KINGS IS COMING AGAIN.
 - A. He shall come and claim His own—I Thessalonians 4:13-18.
 - B. He shall come again and "every eye shall see him."
 - C. He shall come again as He went away—Acts 1:11.

—WILLIAM SUMMERS

Evening Subject: THE THREE INVITATIONS

TEXT: Matthew 11:28-30; John 21:12a; Luke 14:17b

- I. THE INVITATION OF THE MASSES
 - A. There are no qualifications but to accept.
 - B. The invitation is universal.
 - C. The invitation is to cease from sin.
- II. THE INVITATION OF THE SAINTS
 - A. "Come and dine."
 - B. Only the saints can qualify for eating at the Lord's table.
 - C. The Psalmist knew something about this table.
- III. THE INVITATION TO THE MARRIAGE FEAST
 - A. This invitation more exclusive than others.
 - B. Those eligible must be saved and in possession of the oil of the Spirit for their lamps.
 - C. According to the parable of the virgins we must get the oil now.

CONCLUSION: There is someone in every congregation who is being invited to cease from sin, or to come and dine, or to the great Marriage Feast.

—WILLIAM SUMMERS

SPECIAL

BEHOLD YOUR KING!

A Pre-Easter Sermon

TEXT: John 19:13-16

INTRODUCTION:

- A. The Jewish idea of their King:
 - 1. The Messiah-King.
 - 2. Deliverer from Roman yoke.
 - B. The Jews' rejection of Jesus as their King:
 - 1. Denied their prerogative—a confessed hope in Messiah.
 - 2. Aligned themselves with Rome—"We have no king but Caesar."
 - C. Did Jesus have any right to claim place as their King?
- I. THE CLAIM OF A KING BY PERSONAL FITNESS
 - A. Compared to human prerequisites:
 - 1. Appearance—He hath no form nor comeliness.
 - 2. Success—He was despised and rejected.
 - 3. Reputation—He shall be called a Nazarene.
 - 4. Riches—He hath not where to lay His head.
 - 5. Rank—Only a carpenter's Son.
 - 6. Kingly demeanor—washed disciples' feet.
 - B. Compared by moral and spiritual standards:
 - 1. Sinless—in Him was no sin.
 - 2. Would persuade by love rather than force.
 - 3. Would manifest His own love by atonement at Calvary.
 - II. THE CLAIM OF A KING BY HUMANITY'S NEED
 - A. Personality needs a kingly center around which to unify itself.
 - 1. Morally.
 - 2. Spiritually.
 - B. The problem of sin must be dealt with.
 - 1. This, Jesus can and will do.
 - 2. Complete deliverance through regeneration and sanctification.
 - C. The door to immortality and eternity must be unlocked.
 - 1. This, Jesus had done by His death and resurrection.

CONCLUSION:

- A. Is He the King of your life? Will you cry out, "I have no king but Caesar"? In effect you are saying, "I have no king but self." He who will not have Christ as King must bow to a tyrant and be a slave. Behold your King!

—E. DRELL ALLEN, Pastor
Red Deer, Alberta, Canada

PREACHING

The preacher's son, who was young, was being quizzed by an elderly visitor one day: "Does your father ever preach the same sermon twice?" she asked. "Sure he does, but he hollers in different places."

—New Christian Advocate.

THE HIGHWAY OF HOLINESS

TEXT: *It shall be called . . . holiness* (Isaiah 35:8).

INTRODUCTION: Holiness is not popular with the world and never will be until Jesus comes again without sin unto salvation.

- I. THE DESCRIPTION—"It shall be called . . . holiness"
 - A. Not a theory or designed theology taught by schools or colleges.
 - B. It is a Bible-given name.
 - C. Consider the nature of it: Sabbath, priest, vessels—all separated.
- II. THE DISTINCTION—"The redeemed of the Lord," redemption two-fold
 - A. Acts need pardon—nature needs cleansing.
 - B. Separation from sin—"Let us cleanse ourselves" (I Corinthians 7:1).
 - C. Dedication to God (Titus 1:14).
Let us assume that regeneration has taken place and one is eligible for the Holy Spirit. The bestowal of holiness is conditional—it depends on the wholehearted co-operation of the individual who benefits.
 1. Conviction: Many not satisfied with present experience. (Romans 7:18. Holy Spirit convicts. Inward sin is serious drawback.)
 2. Renunciation: Renounce everything opposed to God's known will—every weight and sin. Illus.—Child put hand in vase, clenched fist, could not remove it until he willingly let go.
 3. Consecration: Body with its members, mind with its faculties, heart with its capacities, and say, "Here I give myself to Thee, friends and time and earthly store, soul and body Thine to be, wholly thine forevermore."
 4. Faith: Simple heart-trust.
- III. A DEFINITE PLACE (v. 10): "And come to Zion with songs . . ."
 - A. Zion—the blessed hope of Christians. Read Revelation 22:14.
 - B. Not a monotonous trudge but joy and gladness. Illus.—Relate southern Negro funeral—how they trudge monotonously along to the burial place—leave "the old man" and return joyously with songs and musical instruments.

CONCLUSION: Is your life one of defeat and carnal strivings—joyless? Let God give you this experience.

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

WHAT WAS WRONG WITH HIS GARMENTS?

TEXT: *And when the king came in to see the guests, he saw there a man which had not on a wedding garment*" (Matthew 22:11).

(Long, white garments were worn at public festivals, and those who appeared with other garments were esteemed worthy of punishment. The garments were often furnished by the nobleman who was being honored—hence, no excuse.)

- I. THE COLOR WAS WRONG.
 - A. It was dark, not light.
 - B. Unlightened by the Holy Ghost.
 - C. God enlightens. He knows what is wrong.
- II. THE GARMENT WAS STAINED.
 - A. Sin mars any garment.
 - B. He wants us "without spot . . ."
- III. THE WARP AND WOOF WERE NOT TRUE.
 - A. There are warped affections.
 - B. "Love not the world."
- IV. THE GARMENT DID NOT FIT THE WEARER PROPERLY.
 - A. Wrong attitudes.
 - B. "I can get by."
 - C. Life tested—searcher of hearts.
- V. SELF-CONDEMNATION. GARMENT RENT AND TORN.
 - A. The man became speechless.
 - B. Final separation—outer darkness.
 - C. Nothing but God's robe of righteousness will suffice.

—CONTRIBUTED BY NELSON G. MINK

FOUR STEPS IN BACKSLIDING

TEXT: Malachi (preferably the American translation)

INTRODUCTION: Brief background of the book and meaning of word Malachi. Four conditions of the people are described which are four definite steps to complete backsliding.

- I. FIRST STEP: DISILLUSIONED
 - A. Story—their expectations of a great Temple and the result.
 - B. People are disillusioned about religion because they don't understand what it is.
 - C. Isaiah 40:31—this is the right order of experience.
 - D. We find happiness by forgetting it and losing ourselves.
- II. SECOND STEP: CYNICAL

They became cynical of:

 - A. The love of God (1:2a).

- B. The sovereignty of God (1:6b-7a).
- C. The holiness of God (that He demands a holy sacrifice) (1:7b).
- D. The justice of God (2:17).
- E. The ownership of God (3:8).

III. THIRD STEP: CARELESS IN RELIGIOUS OBSERVANCE

- A. No reverence (1:6).
- B. Unworthy sacrifice (1:10) (heathen sacrifice more acceptable).
- C. Careless religious leaders (2:1-9).

IV. FOURTH STEP: MIXED WITH THE HEATHEN

- A. Intermarriage (2:11).
- B. Divorce (2:14-16)

CONCLUSION: (4:1-2)

—RAY DUNNING
Pastor, Lebanon, Tenn.

SINS THAT BECOME INDELIBLE

SCRIPTURE: Jeremiah 2:14-22; TEXT: Jeremiah 2:22

INTRODUCTION: After I mixed concrete for a church footing for several days and nights in succession, the lime became ingrained in my skin. After repeated washing with strong solutions it would still reappear.

I. ENTANGLING ONESELF WITH UNRIGHTEOUSNESS (2:17-18)

"Have you not brought this upon yourself by forsaking the Lord your God, when He led you in the way? And now what do you gain by going to Egypt, to drink the waters of the Nile? Or what do you gain by going to Assyria, to drink the waters of the Euphrates?" (R.S.V.)

- A. Prophets have always denounced such alliances.
- B. Holy people separate themselves from unbelief and unbelievers.

II. A REBELLIOUS SPIRIT (2:20)

"For long ago you broke your yoke and burst your bonds; and you said, 'I will not serve.'" (R.S.V.)

- A. Rebellion is the essence of sin.
- B. Rebellion in any realm is bad enough—worse in religion.

III. THWARTING THE PROVISIONS OF GOD (2:21)

"Yet I planted you a choice vine, wholly of pure seed. How then have you turned degenerate, and become a wild vine?" (R.S.V.)

- A. God has purposes for us all and has made provision to carry them out.
- B. It simply means, we refuse to grow in grace and thus stagnate.

CONCLUSION: These fasten themselves upon us like a leech—Lady Macbeth—let us avoid committing these sins.

—RAY DUNNING

BOOK BRIEFS

EXTRA! EXTRA! EXTRA!

THE COMPLETE WORKS OF JOHN WESLEY
(Nazarene Publishing House, \$55.30)

Your Book Man cannot refrain from injecting this announcement. In "Book Briefs" we ordinarily confine our attention to books from outside publishers, but this is a "scoop."

It has been nearly a century since *The Complete Works of John Wesley* has been reprinted in its entirety and now the Nazarene Publishing House is producing an edition of one thousand sets in lovely designed jacket and very readable type. This is not an abridged, but a complete, set of the works of John Wesley including everything from the pen of John Wesley except his poems. Fourteen volumes—a monumental contribution from your Nazarene Publishing House. You will hear much more about this during our Golden Anniversary year. This is just to let every Nazarene preacher be alerted and plan his budget to allow for this item, which should be on the shelf of every holiness preacher everywhere.

Due to change of policy in operating the Nazarene Ministers' Book Club there is no book club review in this issue. Book Club reviews will appear again in the June issue.

STEWARDSHIP STUDIES

By Roy L. Smith (Abingdon, \$2.75)

This is more than merely a book on stewardship. It is a source book of materials—a wealth of short, meaty suggestions on titles and texts enriched by apt and unforgettable illustrations. It includes a topic index. It is an excellent book for source material. This is the kind of book you will appreciate having close at hand when you begin doing some digging on stewardship sermons.

S. T. Ludwig

COUNSELLING FOR CHURCH VOCATIONS

By Samuel Southard (Broadman, \$2.00)

The title of this book suggests a very needy field. There is much demand for help at this particular point. Your Book Man wishes he could be wholehearted in his evaluation of this particular book on counseling, but he finds himself decidedly cool toward it because it does not stress the crisis of salvation. Rather it implies that a child, when reared in the church, just grows up becoming a Christian. There will be found some definitely valuable, practical suggestions in this book; but when the man's basic assumption is as faulty as this, his entire edifice should be scrutinized carefully.

INVESTING YOUR LIFE

By W. J. Werning (Zondervan, 75c)

A deeply spiritual approach to a practical phase of Christian living. This is a decidedly worthwhile contribution to our stewardship materials. In plain language it tells how to invest life and money where it will count the most.

SHARE MY PLEASANT STONES
By Eugenia Price (Zondervan, \$3.00)

This day-by-day devotional book is being advertised widely and reviewed with extreme favor, and your Book Man is a bit hesitant to add his word. I simply cannot share the unbounded enthusiasm that some do for the book. The author is one of the most readable writers in the modern market. Her style is terrific. Her spirit gets you from the very beginning. She has warmth and a tremendously deep sincerity. Her undoubted devotion is easily seen, but also equally obvious is her doctrinal immaturity. She rather glories in being theologically thin. You gain the impression after-while that to be thoroughly acquainted with the doctrinal aspects of the Bible types one as being obsolete. She gives tacit endorsement to suppresionism and throughout one is inclined to say over and over again, "Oh, that she could meet the Wesleyan gospel!"

WERE YOU THERE?
By Erich H. Heintzen (Concordia, \$1.50)

The title is very clearly a take-off on the old Negro spiritual. The author does a passing job of developing his theme, but the writing is clearly not superior. There is not much originality and very little keen insight into the Calvary picture. The illustrations are good, but not unusual at all.

CHILDREN'S STORY-SERMONS
By Hugh T. Kerr (Oliphants, 75c)

For preachers who are looking for brief, pointed, very usable story-sermons beamed toward children, here is a worthwhile book, very helpful for junior church or for that moment in your regular worship service when you turn your thoughts toward the younger listeners in the pew.

ARCHAEOLOGY AND THE OLD TESTAMENT
By J. A. Thompson (Eerdmans, \$1.50)

I doubt if there is a dearth of good books on archaeology of recent writings, for archaeology has had a lot of interest attached to it in recent years. But here is another very acceptable and scholarly book. It reveals keen research and a sympathetic attitude toward the Biblical account. For a man who is looking for a good book on the Old Testament and archaeology, this is one that deserves his attention.

CHRISTIAN YOUTH AND ENTERTAINMENT
By John I. Paton (Back to the Bible, 15c)

A frank but fair treatment of Christian entertainment problems. Our young people need help from someone who will be fair, honest, and reliable. This book permits absolutely no compromise with high-standard Christian living. The writer builds upon his premises like a builder builds a wall. He does not rant and is splendidly true to the scriptural position.

TO LIVE AGAIN
By Catherine Marshall (McGraw Hill, \$3.95)

This is a book that may hit the best-seller list and you will see it reviewed in many places. There are some very interesting and helpful aspects to this book. In a splendidly warm way it tells how a widow readjusted herself to life without becoming bitter toward God. At that point the book has a distinct message.

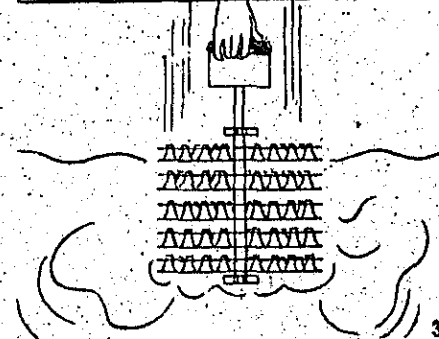
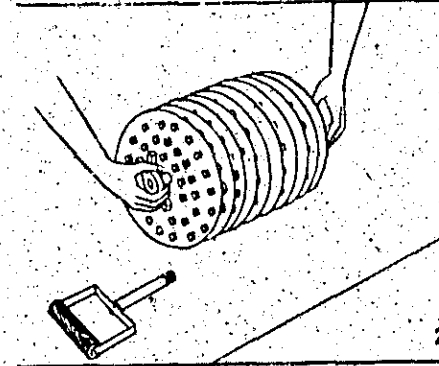
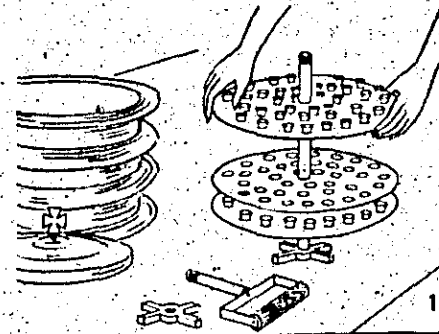
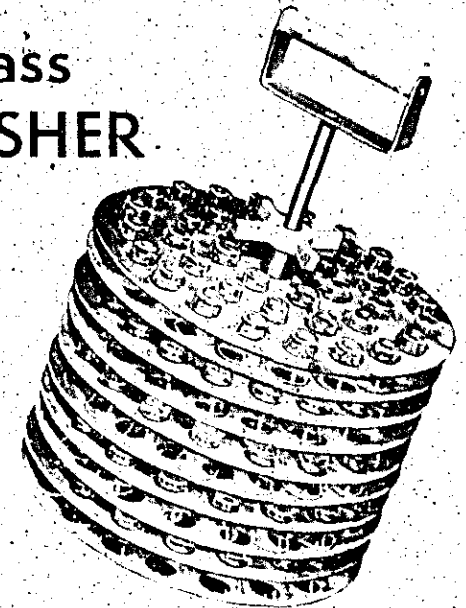
But you would be disappointed to discover her friendly feeling for the movies and also for dancing as an emotional outlet for widows. Your Book Man feels that Catherine Marshall is developing a keen literary style but her spiritual influence shows some thin spots.

To Assist You in Taking Care of That "Other Side" to Communion

Communion Glass WASHER

A NEW and Easy Method to Clean Your Communion Glasses

- LESS BREAKAGE
- COMPLETELY SANITARY



How It Works . . .

1. Stand communion glass washer on its base. Place one metal ring on the shaft. Remove center glass from top layer of communion tray. Lift entire cup-holder disk and place on shaft. Place white ring on shaft, then an empty keeper disk from the washer set. Repeat process until five trays of glasses and five keeper disks are on shaft. Then screw X-nut onto shaft securely.
2. Invert entire assembly so that glasses are upside down. Screw handle securely into shaft.
3. Place glasses and washer in basin of hot water and detergent. Plunge assembly up and down to clean. Next place assembly in scalding water. Remove and stand up on its base. Glasses will air dry in a few seconds hygienically clean. By reversing the assembly process they can be returned to trays ready for use. (KX)

- No. E-150 REGULAR MODEL \$15.00
- No. E-190 TEN-DISK MODELS \$19.00

*With trays which slope or do not have a center hole, glasses may be quickly transferred to cup-holder disks in the special ten-disk model for washing.

For Additional Information
Write for Descriptive Folder

Worth Considering and Ordering for Your Next Communion
NAZARENE PUBLISHING HOUSE

Does Your Church Have an Adequate (and Attractive) Communion Set?



COMMUNION WARE

● BEAUTIFULLY DESIGNED ● MODESTLY PRICED

Here are two high-quality, tarnish-resistant communion sets, either of which would add greatly to your communion service. Each forty-glass tray is lightweight, can be quickly and safely stacked to desired height, and will fit any standard tray. Specially designed three-level tray for easy access to glasses. No dirt-catching crevices to hamper cleaning. (SB)

	POLISHED ALUMINUM	CHROME
TRAY	No. E-1601 \$9.00	No. E-1631 \$27.50
COVER	No. E-1602 6.00	No. E-1632 20.00
BASE	No. E-1603 5.00	No. E-1633 18.00
BREAD PLATE	No. E-1605 3.00	No. E-1635 12.00
COVER	No. E-1605C 5.00	No. E-1635C 18.00
STACK-RING	No. E-1605S 3.00	No. E-1635S 12.00

Glasses not included

Makes a Fitting Memorial Gift at Easter Time.

INDIVIDUAL COMMUNION SET

Pocket-size, four-glass set with small flagon and water box all neatly compacted in simulated leather case. Popular with all pastors when visiting the sick and shut-ins. An excellent gift for a young preacher. (SB)

No. MS-125 \$7.50

COMMUNION SUPPLIES

GLASSES

Plain, clear glass, rounded inside, heavy bottom. Will fit any standard tray. (HG)

No. E-66 1 7/16 inches high 12 for \$1.00

No. E-44 1 1/4 inches high 12 for \$1.00

PLASTIC GLASSES

Here is an unbreakable communion cup that is lighter weight than glass and noise-free, yet has the appearance of glass. Will fit any standard tray. Most practical. (SB)

No. E-169 -1 3/8" high 12 for \$1.25

No. E-163 -1 1/4" high 12 for \$1.25

PAPER CUPS

A convenient, sanitary, practical article. (SB)

No. U-168 Package of 250 cups, \$1.50

WAFERS

Thin, round, unleavened wheat wafers, drapped 125 wafers to a roll, four rolls to a box. (MD)

No. U-125 250 for \$4.50; 500 for \$3.00; 1,000 for \$5.00

CUP FILLER

An inexpensive but useful communion cup filler. This one-quart container has frosted glass and nickel-plated metal parts, all replaceable. (SB)

No. E-100 \$5.00

PAPER CUP HOLDER

These cup holders shown in illustration above are made of highly polished aluminum. With these holders the use of the sanitary paper cup is easy and safe. (SB)

No. E-166 12 for \$1.80

Plan NOW for the Easter Season—Order RIGHT AWAY

NAZARENE PUBLISHING HOUSE

THE Preacher's Magazine



APRIL
1958

The Preacher's Magazine

Volume 33

April, 1958

Number 4

CONTENTS

COVER—Theodore Ludwig (See Page 5)

The Need of Live Leadership, J. B. Chapman	1
Editorial, "What Is There in It for Us?"	2
The Preaching of Theodore Ludwig, S. T. Ludwig	5
The Tragedy of a Closed Mind, Vernon Wilcox	9
Advertising Through Journalism, Robert D. Rogers	13
"The Stupendous Miracle of the Emptied Tomb," Kenneth Grider	16
The Office Work of Jesus Christ as Prophet, Priest, and King, H. C. Hathcoat	19
Gleanings from the Greek New Testament, Ralph Earle	22
Evangelism, V. H. Lewis	26
The Shepherd Character of God, G. H. Boffey	28
"Father, into Thy Hands I Commend My Spirit," M. A. Simmons	32
Four Glorious Facts About Our Lord, J. B. Miller	33

LAURISTON J. DU BOIS, Editor

Contributing Editors

Hardy C. Powers
G. B. Williamson

Samuel Young
D. I. Vanderpool

H. C. Benner

General Superintendents, Church of the Nazarene

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription price: \$1.50 a year. Entered as second-class matter at the post office at Kansas City, Mo. Printed in U.S.A.

GUEST EDITORIAL

A Message from the Past

The Need of Live Leadership*

By J. B. Chapman

BY "LIVE LEADERSHIP," we mean especially that leadership in which there seems to be a large element of spontaneity. There is a place about midway between "chaos" and "program" which is better than either of them. In the very nature of things that church which has so little organization and leadership that no one can tell "what is going to happen next" cannot long hold together. But it is possible for people who profess full salvation and whose pastor is indeed a "holiness preacher" to make such good plans and execute them so perfectly that an observer can scarcely tell whether he is beholding the actions of real men and women or whether he is watching the performance of putty men and kid dolls—everything is so perfect and monotonous and uninteresting.

And studied variation is little better than monotony. "Putting on the rousations" is a mere mockery of Holy Ghost irregularity. Formal comment by the preacher makes a gesture out of a spontaneous outburst of joy and praise. And yet there is place for volition in this matter. A preacher may determinately break away from enslavement to some ideal of "decency and order" and thus give the Spirit of God a better opportunity to direct him and his people. He may pray and believe for the Spirit's intervention in his "usual" order, and he may meekly and graciously adapt himself to the new "order" when the glory does come down.

And as to the people, they will welcome the coming of more heart and reality into the life of the church. Bishop Candler says, "When the heaven-appointed leader comes down from the mount, they will know him by his radiant face, and walking after him they will follow the pillar of cloud and of fire." There are a thousand evidences that the people will follow a leader who not only tells his people how to go, but goes that way himself. There is not much chance for a progressive church with a reactionary leader. When the leader is dry, what can the people do?

*Reprinted from "Preacher's Magazine," January, 1930.

"What Is There in It for Us?"

THE DISCIPLES OF JESUS had just witnessed the disappointing case of the rich young ruler. They had heard his primary question; they had listened to the conversation which followed between him and the Master. They had seen the young man turn away with downcast eyes. Then Jesus spoke to them, "Verily . . . a rich man shall hardly enter into the kingdom of heaven" (Matthew 19:23). When the disciples heard this "they were amazed" and commented, "Who then can be saved?" Just what was the source of their wonder at the Master's teachings on riches, we do not know. We do know, however, that Peter voiced the underlying feeling of the group in the verses which followed.

Behold, we have forsaken all, and followed thee; what shall we have therefore?

Perhaps this indicates that their amazement arose out of their basic philosophy of life, which is little different from that of other Christians of later days. This philosophy says that money and things, after all, are the deserved reward of those who follow Jesus, just as they are the accepted reward of those in the world. Phillips translates this verse as follows: "Look, we have left everything and followed you. What is that going to be worth to us?" Adam Clarke suggests that the word "reward" is important. "What reward shall we get?"

A number of years ago I heard Dr. Joseph Sizoo, famous preacher and author, president of New Bruns-

wick Theological Seminary, give a devotional message on this text. He paraphrased Peter's request in the words of the above title: "What is there in it for us?" "Master, we have left all to follow Thee. What is there in it for us?"

However we put it, the result is the same. Here was a group of disciples who were claiming that their sacrifice of leaving all (even though by many measurements that "all" was not much) gave them the right to a reward, some gain which they could count.

We are familiar with this phrase in our modern day. Ask a man to do you a favor and his reply is, "What is there in it for me?" This is certainly the basis of our modern concept of business and industry. It sounds from our text as if that philosophy began long before the beginning of the twentieth century. Here the disciples are saying, "We have left everything behind; we are at Your mercy. Now—what is there in it for us?"

Here is a soul-searching scripture for every minister of the Christian gospel. Certainly it is doubly important as we approach this Easter season and once again seek to minister to our people as to the meaning of the Cross and of the passion of our Lord. It should be especially probing to those of us who make our high claims of a complete consecration. Can we not hear slight echoes within the caverns of our hearts—"Master, we have given all to follow Thee. Now—what is

there in it for us?" Out of the experiences of the disciples we see several applications of this vicious thinking. Perhaps they might have their modern counterparts.

Immediately following the text, Jesus gave the parable of the householder who hired some laborers early in the morning and others at the eleventh hour. And he paid them all the same wages! Here, perhaps He was calling to mind one version of this spirit which Peter had aired. Here were those who were saying, "We have a right to a 'closed shop'!" "We have left all and followed the Master; we have walked the dusty, hot roads with Him; we have suffered the privations and the persecution that He has suffered. None else has done this; therefore none else should have as much pay as we." Are we, as ministers today, ever guilty of this thinking (or feeling)? Do we expect special remuneration because of our "unusual" sacrifice? Does the "what's in it for me?" philosophy overwhelm us at times?

Straight upon the heels of the parable Jesus began to tell His disciples about Jerusalem and the Cross. He had pretty well withheld this knowledge from them up until this time. So much so that they had a hard time grasping the truth of it—that the Master should suffer, should be taken. After all, He was the Messiah—the Deliverer! Perhaps, more than their political philosophy, their spiritual philosophy took over here; for they were saying in essence, "We have left all and followed; certainly we have a right to see victory. We did not follow to see this cause end up in defeat!" What is our concept of success? Are we as certain as were they that because we have left all we have a right to claim success for our ministry (on our terms, of course)? Perhaps we should feel with Charles Wesley that

*Those whom God deigns to bless
He never curses with success.*

Perhaps if we could, leaving the entire matter of our success or failure with God, we would be less discouraged, less frustrated, less impatient when success, as we have aforesaid defined it, seems to elude us. Let's not be guilty of saying, in essence, *What is there in it for me?*

At the foot of the Mount of Transfiguration we see another scene enacted. There were a sick boy and a distraught father. The disciples who had been left behind had been approached with the problem. They had tried to heal the boy but had miserably failed. Not until Jesus appeared was the troubled man's plea answered. The question which the disciples put to their Master is significant, "Why could we not do this?" Perhaps they were thinking of times when the demons were subject to them and they returned boasting of it. Perhaps they were saying, "Master, we have left all and followed Thee; we are the favored inner circle. Surely we have a right to have this power constantly." But Jesus reminded them that spiritual power, both with God and with men, is not passed out to God's favorites but is wrested from God through spiritual exercises. Prayerlessness and power just do not go together. Power is not guaranteed to all who pick up and "follow" the Master; it is found only by those who pay the price for it. Are we ashamed of our powerlessness? Then let's not blame God and try to claim our "rights." Let us be careful lest we be saying in so many words, *What is there in it for me?*

One of the most soul-searching dramas for ministers is that enacted in the upper room toward the closing hours of our Lord's stay on earth. The disciples all had come in, dusty and tired. There were no servants to

perform the customary Oriental service of washing the feet of the guests and of making them comfortable in the home. For this was a closed meeting, a secret meeting. It was one of the Master's last times with his select group. And they came in, perhaps crowding a bit, pushing a bit, each trying to get the nearest to Jesus, so that it would appear to the group that he was the most prominent of the disciples (after all, each thought himself so to be). They noticed the absence of the servants. Perhaps some even started to slip their dusty sandals from their feet. Each looked at the other, thinking that surely one of the lesser disciples would be designated by Jesus to perform the absent servant's task, each of course thinking that Jesus certainly would not ask him (abhor the thought!). So nothing was done until the meal was over. Then Jesus, seeing their hearts, took the towel and the basin and washed the disciples' feet himself. As He did, He gave them one of the greatest lessons they had ever received about greatness in the kingdom of God. Greatness in the eyes of God is not in being served but in serving. The Christian minister finds his rights, not when people do for him. His only right is the right to be a servant to mankind. His theme should not be, *What is there in it for me?* but rather, *What can I do for others?*

One of the most brazen outbursts of this religious greed was the time the mother of James and John came to Jesus (Matthew 20) seeking a position for her sons at the right hand and left hand of the Master's throne when He came into His kingdom. (Perhaps they had already drawn straws to decide which should take the right and which the left. Otherwise there would have been trouble sooner or later over that decision.) They were saying (for no doubt the

boys were a party to the political move), "Master, we have left all and have followed Thee. What is there in it for us in the way of position? For we have rights, you know." Elections, positions, jobs, honors, these are perhaps the church world's greatest curse. If we as ministers could live without any of us ever being singled out and honored, then most of us could be religious. But to see another get ahead, another honored (when after all I am just as worthy as he!) is more than some of us can take. Jesus assured the Zebedee boys that they should indeed have places of rank and importance but that these would not come by favor and appointment but by suffering, by drinking the very cup which He himself was about to drink. Then Jesus gave the manifesto for Christian greatness for every age:

But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant (Matthew 20: 26-27).

James and John had said, "We have left all and followed Thee; surely there is a position of importance and honor reserved for us." But Jesus said, "The only position which is guaranteed to those who follow Me is that of the servant."

Perhaps this "What's in it for me?" philosophy was the cause of Peter's denial that night of the trial. He had been vocal in his declaration that he would not be offended in Christ, no matter what others did. He had been willing to fight for his Lord, for after all, he had been wanting to wield the sword ever since he met the Master. But there by the fire in the outer court, his attitude changed. Perhaps he saw some there who had witnessed his swinging blade which so nearly took the head of Malchus. Perhaps he had time to think of what Jesus

had so recently said about the Cross. Perhaps he felt the mountains tumbling around him and he sensed that Jesus just might be killed, and all of those who had followed along with Him! Perhaps he felt the stinging blade of a sword that would take off his head! *And Peter was sure that he had a right to keep his head. For, after all, as he had voiced it earlier, "We have left all to follow Jesus." Surely we have a right to our heads! But Jesus did not even promise His disciples that. Stephen discovered this. Peter and other of the disciples later discovered it. Christians in every day have seen it too. Five missionaries, seeking to find a way to get*

the gospel to the Auca Indians in our own day, found that to leave all meant their lives as well as the comforts of civilization. There is a real sense in which all of us as ministers must live as the heroes of the faith in all ages who did not accept "deliverance; that they might obtain a better resurrection" (Hebrews 11:35), and those victorious in all of life's situations who loved not their lives unto the death (Revelation 12:11).

What is there in it for us? Nothing but the privilege of being servants of Jesus Christ, preachers of His Word, ministers to the souls of men. May this ever be the philosophy which guides us all.

The Preaching of Theodore Ludwig

By S. T. Ludwig*

A GOD-GIVEN REVIVAL is the world's greatest need. The times in which we live demand it. The heart cry of God's people is for it. By prayerful waiting on the Lord and faithful obedience to His Word, the revival can be a glorious reality.

With that as a beginning, Theodore Ludwig would frequently lead off a revival meeting on the theme "A God-given Revival." Using the text found in Habakkuk 3:2, he developed his thought by using this simple but direct outline: (I) Its Proclamation; (II) Its Practicability; (III) Its Power; (IV) Its Price; (V) Its Profit. For revivals were the very lifeblood of his ministry through nearly sixty years, and the bringing of sinners to God was the constant passion of his soul.

Born of devout German parents in

*General Secretary, Church of the Nazarene.

April, 1958

1871, he was one of thirteen children, nine of whom grew to adulthood. They came into the home of Phillip and Elizabeth Ludwig, who lived near Moweaqua, Illinois. At the tender age of ten years he bowed at the altar of the little German Methodist church which stood on one corner of his father's farm. There he found forgiveness and peace. Near the close of his long life he was heard to say on a number of occasions, "from the time of my conversion at ten years of age until now, I have not willfully said, 'No,' to God."

It was his "call" to the ministry that took early priority in his life. In a day when the need for education was not so apparent as it is now, he felt, nevertheless, that he could not proclaim the glorious gospel of Christ until he had made as full preparation as he could for it. College bound, he

began his student ministry while going to school and graduated from Central Wesleyan College at Warrenton, Missouri, in 1897, following this with a year of graduate study in Bible and theology at Garrett Biblical Institute, in Evanston, Illinois. In 1898 he began his public ministry in the German Methodist church, where he continued to pastor for fourteen years.

Eight years after beginning his ministry, he sought and obtained the blessed experience of entire sanctification. Often he testified that it was the prayers and example of his devoted wife, Minnie E. (Brink) Ludwig, that led him into the experience. But from that moment on (in 1906) he was an ardent exponent of the doctrine of holiness and proclaimed it unflinchingly by public ministry and private example to the hour of his death.

Theodore Ludwig was essentially an evangelist at heart. It was in this field that he and his wife served for thirty-five years in the Church of the Nazarene. They preached from coast to coast and from Canada to the Gulf of Mexico, holding over six hundred revival meetings and helping to organize about thirty-five churches.

Even in his pastorates (covering nearly twenty years) the call to win men for Christ was clear and the evangelistic urge constant. Whether it was from the pulpit to his people or while visiting in his parish, his quest was for souls. One of his friends of many years remarked, "I doubt if Brother Ludwig ever talked to a person five minutes or more without speaking a word for Jesus."

The four years he was district superintendent it was the same. The burdens of administration were always secondary to the primary task of winning souls. During the three years of his superintendency in the early days of our work in Nebraska, he

organized sixteen new churches. His method was simple. He would find a likely location for a Church of the Nazarene; then together with his wife, who was also an ordained elder, he would pitch a tent or rent a store building and begin a meeting, often staying until a church was organized.

Broadwater, Nebraska, illustrates this point. This small rural community presented a challenge. The superintendent-evangelist and his wife began the meeting and for five weeks preached night after night. On the last Sunday a Church of the Nazarene was organized with seventy-five charter members. It was souls they were after and this burden was the heart-cry of his ministry.

"I believe God wants us to stay on the main line. It is my deep desire to preach the unsearchable riches of Christ in such a clear and simple way that many people will find the Lord in saving and sanctifying power." These words, often expressed, seem to sum up Theodore Ludwig's preaching philosophy. He was not an eloquent preacher nor was he unique. But he loved people and his friendliness was genuine. He was never given to the use of strange texts nor did he belabor unfamiliar truths. He would not be guilty of "wresting" the Scriptures to prove some "pet" idea or uphold a theory of his own. He said to this writer (also a minister) on a number of occasions, "Son, God has made it perfectly plain in His Word

Editor's Note:

Dr. S. T. Ludwig prepared this article on the preaching of his father at the request of the editor. Reluctant at first, he was prevailed upon to the task, as it was the editor's feeling that no one could do it quite so well as he. The names of Theodore and Minnie Ludwig will certainly be high in any hall of fame of evangelists during the early, formative days of the Church of the Nazarene. At this writing Mrs. Ludwig is residing in Kansas City, Missouri. She is not well, her body having yielded to the rigors of the life she lived for God and the church. Her friends will want to remember her in prayer.

concerning all matters essential for us to get to heaven. Stick to those issues and press for a verdict."

Evangelist Ludwig was a wide reader in both secular and religious fields. Even in his retirement he kept up with the happenings of the day and was alert to the changing methods which must be employed by the church if we are to get the gospel to this generation. When we began using "color" in our publications he said, "This will attract more people to our message." When the General Assembly overwhelmingly authorized the Seminary in 1944, he rejoiced and said, "I've been praying for this for years." When "Showers of Blessing" was put on the air he wholeheartedly supported it and remarked, "Now we will get the holiness message to millions."

As a result of his range of study and reading, Ludwig's preaching was varied and current. He used frequent illustrations in every sermon, most of them growing out of his own ministry. But he also knew how to apply a current event or some fact from history to illuminate the spiritual truth he would underscore. From the record of his sermon titles a few are selected at random to show the scope of his concern: "The Sign of the Cross" (John 19:19); "The Worth of a Soul" (Matthew 8:36); "Sleepers in the Church" (Jonah 1:6); "The Pure in Heart" (Matthew 5:8); "Knowing God" (Philippians 3:10); "Pentecostal Power" (Acts 1:8); "God's Glory—Our Defense" (Isaiah 4:5); "Christian Stewardship" (Malachi 3:10); "God's Minimum Standard" (Matthew 3:11); "God's Recipe for a Revival" (II Chronicles 7:14); "Spiritual Economics" (Philippians 4:19); "Counterfeit Religion" (I Kings 12:28); "The Open Fountain" (Zechariah 13:1).

Theodore Ludwig was essentially a

holiness preacher. In the earlier days when it was common for revival meetings to be two and three weeks in length, one-third to 50 per cent of his messages bore distinctly the "holiness" label. And as many would testify who heard the Ludwigs preach, few sermons were ever proclaimed that did not refer to the "second blessing." It was not that he sought to find "holiness" in every dotted *i* or crossed *t* in the Bible (for he did not base his sermons on strained texts), but he was so sure that God's highest will for believing Christians was to be "sanctified wholly," and that it was absolutely necessary to obtain this experience if they would see God, that he preached the holiness message forthrightly. It was his firm conviction that the Church of the Nazarene had been raised up for the specific purpose of propagating this doctrine and he was not going to be found slack in doing it.

In the instructions to the family found after his death, this request was typical of his ministry. "I would like for my preaching Bible [which he had used for fifty years] to be placed in my casket with my finger pointing to that passage in Hebrews, 'Follow peace with all men, and holiness, without which no man shall see the Lord' (Hebrews 12:14). I want to preach holiness even in death, as I have tried to preach and live it during my lifetime."

On Sunday, June 30, 1957, after only an hour's illness, Rev. Theodore Ludwig closed his earthly ministry to enter heaven. A few moments before his passing he said to his son, standing by the bedside, "The line between earth and heaven is very thin." His last words were expressing concern for a friend whom he would lead to Jesus. He was an evangelist to the end.

Theodore and Minnie E. Ludwig

were en route to one of their last revival meetings before closing their active ministry. As they motored west, the sun was setting with all of its gorgeous display of color. This provoked conversation and the thought that all too soon the beauty would vanish behind the mountain. In this mood Mrs. Ludwig penned these lines while continuing the journey—words expressive and fitting for her husband, the farm lad who had been "made a minister" by the Master and humbly followed the call to be an evangelist.

*I'm facing now the setting sun;
I see its golden rays.
My faltering steps are feebler
now*

*Than in my youthful days.
Dear Saviour, keep me strong in
faith
Until my race is run;
When I shall reach the golden
shore
There'll be no setting sun.*

*Life's evening sun is sinking low
Within the golden west;
My Saviour beckons me to come
Where I shall be at rest.
In that fair clime all pain and
tears
Will be forever past;
There'll be no pain—no setting
sun,
When I am home at last!*

On Being a Good Pastor

By Othniel Amburn*

Visit the needy and the sick.
Visit nonchurch folk, visit members.
Make two extra calls a day.
Don't forget the children.
Do not hesitate to use your car to help someone in need.
Pray if possible in every home visited.
Have prayer with each member as often as possible.
You cannot have too many prayer groups.
Pass around your prayer dismissals as well as requests.
Urge all members to pray one for the other.
And for the pastor and his program.
Boost your Sunday school and Young People's Society.

Put all the responsibility possible on the laymen.
Seek not to have a single drone in the church.
Use your established young people in services.
Teach your people to tithe.
Encourage as many as possible to read their Bibles.
Encourage people to make visitors feel at home in the house of God.
Teach evangelism to your people by precept and example.
Encourage all members to look for someone to bring to church.
Seek to have at least three evangelistic meetings a year.
Secure the best and most spiritual evangelist available.
Get one with a burden.
Urge each church member to win at least one soul to Christ a year.

*Layman, Lowell Church, Denver, Colorado.

SERMON of the MONTH

The Tragedy of a Closed Mind

By Vernon Wilcox*

TEXT: *And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross; and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them (Matthew 13:14-15).*

The closing of the mind to truth is always tragic, wherever it is found. It marks the phase of life when one begins to get old, regardless of what the years may say. Some people never get old because they always retain the learning attitude. Others get old before they are thirty by shutting up their minds against new aspects of truth. This can be true of the preacher who feels he knows all that is necessary to carry on his work; it can be true of the professional man or woman who ceases to get and use new ideas. It is true of the teacher who fails to keep abreast of educational progress. It is true of the farmer who does not adopt the new methods that have proved to be of value. Opportunities of usefulness decrease as the mind loses its vigor. Hardening of the mental arteries sets in, and the resilience of the mind, which makes it possible for the person to adjust him-

self to new conditions and situations, is lost.

While the closing of the mind to truth is always tragic, in whatever realm of life we find it, yet it is most tragic when found in the spiritual realm. In the Christian life we must always be open to truth. The learning process must never be stopped as long as we draw breath. God's eternal truth remains the same, but our grasp of it must grow and develop as the years of life go by. There is no graduation from this school of Christian experience—there is only commencement day, and continuation day.

As we live and walk the Christian pathway, we find new truths daily. We read God's Word, and see in it beauty and truth that we never realized were there, although we may have read it through many times. There is something creative in the Bible, as it reveals the Creator to us. As John Robinson, the pastor of the Pilgrims in Holland, said, "God hath yet more light to break forth from His Holy Word." This has been adjudged to be one of the two greatest utterances of modern times. It is profoundly true, and we verify its truth every time we open the Word of God under the guidance of the Holy Spirit.

However, there is another tragedy of the closed mind which should be particularly pointed out. It is the great tragedy that is seen in the lives of those who have closed their minds

*Pastor, Portland, Oregon.

to the call of God, those who have never known Him and who do not desire to know Him. This is surely the greatest of all tragedies in the world today. In heathen lands we find that practically all the people have a religion of some kind; they have some consciousness of spiritual need, even though their method of finding satisfaction is inadequate and the gods they cry to are helpless. But in America we find an even more alarming condition. Only half of our population profess any kind of religion, whether Christian, Jewish, Catholic, or whatever you may mention.

We consider ourselves a Christian nation, yet if even half of the population were to attend church even on Easter Sunday, the ministers would be so surprised as almost to need restoratives, and it is doubtful if the churches could hold the crowds. People are not attending divine worship on any such scale. They are attending the worship of the mighty (not almighty) dollar; they are attending the worship of the goddess of pleasure; they are attending the worship of the gods of mammon, greed, avarice, power, fame, society, fashion, and selfishness on a scale that almost defies description and taxes the powers of the imagination. This is the tragedy in America in *anno Domini* 1958—that people have closed their minds and hearts against the voice of God.

Jesus said, Their hearts have "waxed gross"—or dull of apprehension and feeling, or as Weymouth puts it, "stupefied." In other words, people have allowed the things of the world so to dominate their thinking, and occupy their time so exclusively, that they have become stupefied. They are so taken up with other interests they have lost their appreciation of spiritual things. They are no longer interested in the things of God.

This dullness of apprehension can

be apparent in various ways. One can listen to foolish, so-called music until one's appreciation for the great classic masters is dulled. He can become so absorbed in the making of money that he is no longer interested in the finer things of life. He can become so drunk with power that, like Hitler, nothing else appeals to him. This law applies to the things of the spirit. There are people who say when confronted with giving their hearts to God: "Oh, I do not feel about those things as I used to feel," and they seemingly glory in the fact that their spiritual sensibilities have been dulled to the point where they no longer feel the gripping of God's Spirit upon them. What a fearful condition of soul this is, and yet how many millions of people are right there today!

Jesus goes on to say that they have willfully closed their eyes; lest they should see, and hear, and become converted. This means that there has been a voluntary turning away from God. What a pitiable condition of heart, yet so common! People have made up their minds that they will not yield, nor be convinced—in fact, they have shut their eyes, and closed their ears and their minds, and are saying in effect, if not in word: "I do not want to see the light; I do not want to hear the voice of God; I do not want to feel the pull of God's Spirit—for I am afraid I should see and hear and turn to the Lord if I expose myself to the gospel." People are shutting the doors of their hearts, not only in the face of Christ, but in the face of their own salvation, their own happiness, the fulfillment of their own souls' desires, when they take this attitude toward God.

This tragedy is so great because there is no hope for anyone until the mind is open to truth. There is nothing we can do to save those who

will not be saved. May I say it reverently? There is nothing God can do to save those who will not be saved; that is, nothing He can do until they are willing to open their minds and hearts to His voice. True, He can bring certain things to bear upon their lives, and these things may help to open the mind. This may explain some providences that enter human experience. Some people have been brought to a place of willingness to accept God's will by a siege of sickness, during which time they have thought seriously upon their responsibility to God. Some have been brought to the point of decision for Christ by the taking away of a loved one by providential means.

This is not to say that every sickness or every sorrow is for this purpose. But there are times when the kindly hand of God can be seen in these providences that enter our lives. What is God trying to do? He is trying to get our attention, for He knows that if He can get our attention we will see the superlative value of His way of life. So it is a kind God who would allow us to be sick for a month, let us say, in order that we might be well spiritually throughout eternity. It is a merciful Providence, let us say, who permits a child, innocent and young, to be taken to heaven, in order that the whole family might be united in heaven someday. God does His best to secure our interest and attention, and sometimes works in mysterious ways His wonders to perform.

There are some who would tell us that God is too good to allow anyone to be lost. They argue that somehow, someday, finally all will be saved for whom Christ died. There are others who take a more rigid view, and say that at a certain point God turns His back upon sinners, and will hearken no more to them, no matter even if

they should turn to Him. But both these extreme positions are wrong.

The fact is that people harden their hearts and close their eyes to truth until there is no longer anything to which God can appeal, and when that moment comes, the Spirit of God is withdrawn because there is no sensitiveness left in the heart of the hardened Christ-rejector. This is not God's fault; it is not the fault of the church. God leaves no soul as long as there is a sensitiveness upon which He can work.

Let me illustrate it this way: A great music master comes to this church and brings forth from the grand piano a tremendous volume of harmonious chords and magnificent music that thrill everyone who hears. But suppose that during the night a gang of hoodlums break the keyboard all to pieces. They tear the strings from the pins that secure them. They take an ax and split the sounding board wide open. Then let the great musician return tomorrow and try to play the same music. It would be impossible. He has to have co-operation, the response of the instrument to his fingers, or else he cannot produce the music.

So it is with God's dealings with men and women. The soul's keyboard can be destroyed by our sins, the sounding board of our immortal spirit can be split open by our continued rejection of Christ, the strings of our hearts can be torn from their securing-posts by our indifference to God's repeated call, until finally the great Master has nothing left upon which He can work. The keyboard is dead, the sounding board is useless, the sensitive strings are silent—and there is no music, no response, so that people are finally able to say, "I do not feel God's Spirit striving with me any more. I no longer sense the conviction I once had." God forbid

that we should ever come to this point where we no longer hear His voice, where He can no longer play any heavenly music on our souls, where there is no more response to His call. Before the wreckage is irreparable, let Jesus sweep across those broken strings and stir those slumbering chords once more.

There are people who say, "I can get saved whenever I want to. I will enjoy the things of the world a little longer. I will partake of the pleasures of sin yet a while, but I intend to get saved by and by. I don't expect to be lost." Their intentions may be sincere, but they are not taking into account the terrible damaging quality of sin that will destroy every sensibility of right, that will smother out every call of God, until finally when

they think it is time to get saved, there will no longer be the response in their hearts to God's voice that makes it possible to be saved. No one can be saved except the Spirit of God draw him.

How we should cherish the conviction that the Holy Spirit applies to our souls! How we should be happy to walk in the light now, and to get to God while we can! "To day," God says, "if ye will hear his voice, harden not your heart." "Walk," Jesus says, "while ye have the light, lest darkness come upon you." "Seek ye the Lord," cries the prophet, "while he may be found, call ye upon him while he is near." This is our appeal. It is a personal appeal to men everywhere to repent and turn quickly to God, for now is the day of salvation.

Communion Meditation

Conquest at Calvary

By E. Wayne Stahl*

IT IS RELATED that a Roman general centuries ago, marching to battle, saw in the sky a great cross. Around it were the words, "By this sign thou shalt conquer." In the engagement which soon followed he completely defeated the enemy. And he who had been a pagan professed himself a Christian.

As "Christian soldiers" we are "marching as to war, with the cross of Jesus going on before." Do our lives measure up to all it stands for, in utter and believing surrender to

the will of God, in sacrificial service, in love-dominated courage and Christ-centered meekness? If so, then our lives will become another name for a radiant triumph!

The Holy Supper is not only a transcendently sacred memorial, but also a sacrament of victory, where the Victim becomes the Conqueror. And He will share the dynamic of that conquest. To believers who walk in the "royal way of the holy cross" is the stupendous promise, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame" (Revelation 3:21).

*Pastor, Lowell, Massachusetts.

Advertising Through Journalism

By Robert D. Rogers*

II. GAINING READER ATTENTION

The late Dale Carnegie, famed for his books and lectures on how to gain popularity and influence, maintained that the surest way to be noticed in modern society was for an individual to be more quiet and unassuming than bold and commanding. The Church, however, in its attempts at getting attention, cannot afford to abide by these rules. On the contrary, the trend seems to be that church groups, if they are to be noticed by the public at all, must endeavor to make themselves known through commanding publicity. People do not seem to just automatically take cognizance of the fact that there is a church within their community which they should attend. Rather, it seems that they are almost oblivious to the fact that churches exist.

The percentage of unchurched persons in America according to population is quite appalling. In spite of a seeming religious upsurge in the United States, the majority of the citizens never attend Sunday services at any church, according to figures released by the Federal Bureau of Investigation. One denomination made a phenomenal increase in membership enrollment through a nationwide enrollment campaign, going from house to house, taking names and addresses, and signatures. Yet, by their own admission, no marked change in their church attendance has resulted.

The Church of the modern age seems to have failed in its attempts

to make the public conscious that within its boundaries exists an organization which it needs and which desires to help satisfy that need. Whatever methods of advertising have been used, they seem to have been inadequate for the task. The general public of the United States seems totally unaware of any need for the Church.

It behooves the Church, then, to begin an exhaustive search for some new publicity methods, some methods that will win souls! Primary among the methods that need to be discovered are those which will serve in a journal to gain the attention of the public with the first reading. Religious news or advertising is seldom read more than once. Furthermore, it must be of such a nature as to compel attention over other articles that appear on the page. If an individual reads one poor advertisement, he may merely turn to another section of the paper, and not bother himself further with church news.

It is commendable that some church groups are finding new avenues through which they may gain attention. One means that a certain denomination used recently to advertise was the announcement in an article that anyone could get free a book of considerable value merely by clipping the article and mailing it to the publishing office of the denomination. The article was neat, appealing, and commanded attention. Upon sending the article to the publishing house along with his name and address, the

*Pastor, El Monte, California.

author received a well-bound, neatly printed book, and a form letter thanking him for his trouble, expressing the desire that he enjoy the book, and concluding with a most polite invitation to write for any information concerning the denomination at any time he should so desire. While not feeling the need of writing for further information, the author could not help entertaining thoughts of admiration and commendation for the propagators of this plan.

The appeal that was presented in the advertisement just mentioned was to the acknowledged trait in mankind to want to get something worthwhile without investment, or at the slightest cost possible. This is the same appeal used by most business firms in advertising their wares, and seems to be one of the best means of gaining attention. The denomination that offered the free book as a publicity aid claims one of the greatest numerical increases in membership of any of the major Christian denominations in the past ten years. Couple this fact with the mammoth results of the mundane concerns that major in wide publicity, and it is easily seen that, whatever their "gimmicks" may be, their methods of advertising get the attention of the public attuned to their interests.

This is not by any means meant to imply that a church must give something away in order to get results from advertising. It is only one illustration of many modern publicity methods used to focus attention on the advertisement. Many methods are recommended and used in journalism to make advertisements attractive and appealing. Some publicity agents feel that it is the size of the announcement that is the key to public appeal. They feel that if the advertisement is larger the reader is more apt to notice it, and there is a degree of truth in this

idea. However, size is not the only ramification of the art of reader-appeal. There must be some definite key within the announcement that unlocks a new vista of thinking for the reader. There must be something to make the reader aware that a piece of publicity holds some special, personal interest for him.

Many of these attention-catchers are contrivances aimed at the satisfaction of some human need. An internationally known radio, television, and tent-meeting evangelist has found that appealing to the basic human desire for physical well-being in his newspaper publicity campaigns brings excellent results as far as attendance is concerned. Healing-evangelistic campaigns are drawing thousands of thousands of people yearly to the altars of men who have gained fame as healers of sick bodies. Methodical publicity of this sort of thing seems to be one of the greatest keys to the attention of the American public.

It could be that many churches today are unable to attract the attention of the public simply because they have nothing to offer it. In many congregations the Sunday morning worship service is a noisy gathering during which a few songs are sung, a few announcements are given, an offering is taken, and a lifeless, inspirationless sermon is delivered, following which a dry-eyed benediction is pronounced, and the people are awakened and sent home. The Sunday evening "evangelistic" service has, in many circles, degenerated into a "swingspiration," during which an evening is spent singing light, jazzy choruses, with only a short prayer and a five-minute sermonette by the pastor or youth leader to contribute to the spirituality of the hour. An evening spent in this manner may be fleetingly enjoyable, but it will provide no contribution to the spiritual

welfare of the souls of those who attend. Word of this sort of thing in a church gets around and could be disastrous to the publicity of the church. A congregation could earn for itself the worst distinction possible among churches by its lack of vital spirituality, that of being unnoticed. The name of a church can, conceivably, mean so little to a community because of deadness that newspaper readers will pass over even the most attractive advertisements without being conscious of the notice being on the page.

On the other hand, the very fact that a church is known by its visitors and friends to be that which a church is intended to be, a place where men and women who need God's light in their souls can find Christian men and women who are willing to help them find that light, and a place where the peace and presence of God pervades every worship service, can be one of the most natural attractions

for journalistic publicity that a church could possibly have.

Items of appeal are plentiful if the one who is out to attract the public eye will search for them. Special holidays, such as Easter, Christmas, Independence Day, Thanksgiving Day, and many others, afford suggestions for advertising appeal within themselves. For example, one church group made a special Labor Day appeal to the workingman, cleverly working in the scripture theme, "Come, . . . ye that labour, and are heavy laden, and I will give you rest." Or one may turn to national or international affairs for reader-appeal. This idea is used quite extensively by prophetic speakers, and often with a great deal of success. But, no matter what method of approach is used, the church publicist must be certain that he has gained the attention of the reader or his whole publicity scheme is ruined.

(To be continued)

An Evangelist Suggests:

One of our evangelists offered the following practical suggestions:

Would it not be fine for a pastor to write the evangelist some weeks in advance and assure him of a convenient, clean, and comfortable place to stay during the meeting? Also give him some assurance that the church will do its best or the reasonable thing by way of remuneration considering the fact that evangelists have traveling expenses, homes to

maintain, along with insurances, car payments, etc.

Then when the evangelist arrives, give him a warm greeting, inform him of his place to stay (without his having to ask after an hour or so, "Where will I stay?").

Also two weeks is a long time (sometimes) between pay. It would be thoughtful for the pastor, at least by the middle of the campaign, to find out if the evangelist has any financial need.

"The Stupendous Miracle of the Emptied Tomb"

By J. Kenneth Grider*

ON EASTER SUNDAY MORNING, the gladdest morning of the whole year, we Christians are always bursting with a great joy. Our heads are high every Lord's day, but higher still on this holy occasion.

Life looks up, and death looks sullen—with a Resurrection on our minds. Time takes a back seat and eternity the stage. Despair takes a flight to oblivion and hope holds sway.

*Christ is risen! Hallelujah!
Risen our victorious Head.
Sing His praises! Hallelujah!
Christ is risen from the dead!*¹

The graveclothes were there intact, and an angel to hallow the place. But the tomb had been emptied when love sent the women into it—emptied of our crucified Christ.

Through Mary, the virgin, He had been made of us. On Calvary, He gave himself for us. With the tomb emptied, He was able to give himself to us—to every one of us, even after nineteen centuries.

Paul the Apostle, inspired by the Spirit, saw what the emptied tomb means. Read again the fifteenth of First Corinthians and see. Notice particularly verses twelve through twenty-eight. There he states what the emptied tomb means for Christian preaching, for Christian experience, and for Christian dying.

IT IS THE HALLELUJAH CHORUS OF CHRISTIAN PREACHING

Christian preaching is not Jewish preaching, you know. It is not preaching simply about creation, or about incidents in Israel's history, unrelated to the redemption events. At least Christian preaching was not that in New Testament times. In those times Christ figured more or less in every sermon . . . and usually more. Men who were no different from what they are now wanted to see Jesus, and those early Christian preachers delighted in fulfilling the request. Yes, they delighted in portraying Christ also when there were no requests, as in the very synagogues of the Christ rejecters.

Their preaching was an oratorio. They did not concern themselves with embellishments. Just the Christ theme was enough, the naked Christ theme. They made music of that theme, harmonizing Old Testament predictions with the "fulness of time" happenings. Just the theme, the Christ theme, with the scripture harmonies—that was enough. As in oratorios there is no dramatizing, no scenery, no costuming, so the Christ music they made. That music was itself enough, without accouterments. They simply sang out about the Lord. Sang out about His birth, mission, death, resurrection, ascension, intercession, coming again.

But as oratorios such as Handel's *Messiah* have their high points, their fevered, exciting hallelujahs, so did

the apostolic preaching. Its "Hallelujah Chorus," its gladdest notes of all, its heavenly harmony, was the Resurrection. Not resuscitation, but resurrection. Real resurrection. Christ's lifeless body had on the third day become transformed and alive again—alive with the Christ, alive with promise for the disciples, alive with hope for all of us. Hallelujah!

Peter was not in the brush in that First Christian sermon (Acts 2) expanding aimlessly on the Resurrection because he could think of nothing else to say. Not that! In verse twenty-three he mentions the ever-important Crucifixion, and again he refers to it in verse thirty-six, the last words of the sermon. But the death of Christ was not what God wanted him specially to establish. For if Christ had remained dead the Crucifixion would have been rather like the death of John the Baptist, or that of some other good man who had died for a big cause. Peter knew that, and that the efficacy of Christ's death hinged on the Resurrection. So he gave special point to establishing the stupendous miracle. That took him the space of thirteen verses—and there are only twenty-three verses in the whole sermon.

The same was so with Paul. What would it have meant to the philosophers at Athens that some Jesus had died on behalf of men? Not understanding the difference between Jesus Christ and other men, they would have told him that their own Socrates had done the same—died for the Athenians, that true philosophy might prevail among them. So while Paul witnessed to more than the Resurrection, he stressed that event. So much so that certain babbling Epicureans and Stoics summed up the sermon by saying that Paul had ". . . preached unto them Jesus, and the resurrection" (Acts 17:18).

And take an entire Epistle. Karl Barth suggests that in I Corinthians 15 Paul is not simply discussing the Resurrection as one more point, but as a teaching which draws together and crowns the whole Epistle. He writes:

"The chapter devoted to the Resurrection . . . does not stand in so isolated a relation to the First Epistle to the Corinthians as at first glance might appear. It forms not only the close and crown of the whole Epistle, but also provides the clue to its meaning, from which place light is shed on the whole, and it becomes intelligible, not outwardly, but inwardly, as a unity."

But there is still more in the emptied tomb.

IT IS THE TRIUMPHANT BOAST OF CHRISTIAN EXPERIENCE

Not just preaching is vain without the emptied tomb, in I Corinthians 15. One's faith, one's Christian experience, is vain also (v. 14). Why? Because had there been the Incarnation and Crucifixion only, we would have still been in our sins—in all our loathsome sins (v. 17). Jesus Christ died on behalf of us sinners "and was raised again for our justification" (Romans 4:25).

We can boast, all right, of the Incarnation. That God climbed down out of the skies and got into the thick of things, at our sides, here in this "spoilt and fallen world,"² is no small thing. We can boast out loud about that event. The divine invasion of human life shows us that human nature is no mean thing; also, the event was necessary if the death, later, was to be limitless in forgiving efficacy.

¹John Samuel Bewley Monsell, 1811-75.
²Associate Professor of Theology, Nazarene Theological Seminary.
³D. M. Baillie, "The Theology of the Sacraments," N.Y.: Scribners, 1957, p. 71.

¹John Samuel Bewley Monsell, 1811-75.
²Associate Professor of Theology, Nazarene Theological Seminary.

We can boast also of the death of this incarnate Christ. Without the shedding of blood there is no remission for sins, and Jesus spilled His blood until no life was left. Did it on our behalf. Did it on a Roman cross. That is utterly crucial, that substitutionary death.

But what would God's involvement in human history and the death of Christ mean if Satan and evil men had brought the Lord down for good? The whole plan of redemption would have been stymied in the very process of being established. The Resurrection validated the plan in its entirety. Hallelujah!

We can shout it from the housetops, shout it from the valleys. Shout it humbly, but triumphantly. The crucified Christ lives, lives in our hearts, redeeming us from all sin; and lives at the Father's right hand, from whence He will come at end-time to take us all to be with Him (John 14:3).

IT IS THE GRAND CONFIDENCE OF CHRISTIAN DYING

In Old Testament times men were quite sure they would not die like beasts. They had vague conceptions of being gathered to their fathers. One asked, "If a man die, shall he live again?" (Job 14:14); and he revealed a considerable confidence that a man would. One writer back there, Daniel, even saw that there would be both eternal rewards and eternal punishment.

But Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die" (John 11:25-26). He himself later broke the shackles of death and became "the firstfruits of them that slept" (I Corinthians 15:20).

Lo! Jesus meets us, risen from the tomb;

Lovingly He greets us, scatters fear and gloom.

Let the Church with gladness hymns of triumph sing,

For her Lord now liveth; death hath lost its sting.

If Christ had not risen, Paul says, the dead in Christ would be "perished" (I Corinthians 15:18). Also, those who live in Christ would be a sorry lot; he says: "If in this life only we have hope in Christ, we are of all men most miserable" (I Corinthians 15:19). "But now is Christ risen from the dead" (I Corinthians 15:20), and that makes worlds of difference. He has become the antidote to Adam, "For as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:22). All man's enemies—and God's—are put "under his feet," and "the last enemy that shall be destroyed is death" (I Corinthians 15:25-26).

Death has a greedy grasp, you know. It takes into its clutches the high and the mighty, as well as the lowly; "all sorts and conditions of men." But "... man's best friend has the power over man's greatest foe." Death brings every man down in this life; but as many as are brought down will be raised, some to life eternal and some to death eternal. Blessed and holy are the ones who share in the first resurrection, the one to life everlasting. Christians, with this hope, have a grand confidence in dying.

An angel was the first to talk about the stupendous miracle of the emptied tomb. To the women intent upon loving care he said, "I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said.

¹Edmond Louis Budry (1854-1932), tr. Richard Hoyle.
²E. M. Bounds, "The Resurrection," Nashville Publishing House of the M. E. Church, South (1907), p. 31.

Come, see the place where the Lord lay" (Matthew 28:5b-6). After that, almost everyone was talking about the event that spoiled sin and death. Not the Sadducees, but almost everyone. A Scottish writer¹ says that not a line of the New Testament was writ-

¹James Stewart, "A Faith to Proclaim," pp. 104-5.

ten apart from the captivity with that meaningful event. And we are still talking about it—and singing about it. It indeed puts hallelujahs into our preaching, a triumphant boast of victory over sin into our religious experience, and a grand confidence into our Jordan crossing at life's end.

The Office Work of Jesus Christ as Prophet, Priest, and King

By H. C. Hathcoat*

INTRODUCTION:

By "office work" we mean who one is and all that he does in a legitimate public relation. The threefold functions of Christ as Prophet, Priest, and King embrace, and contain, all that He was and did to mediate the plan of redemption between God and man.

I. THE GENERAL NATURE OF THE WORK OF THE TRIUMVIRY CONSID- ERED

The chief functions of the ancient prophet were to foretell, warn, teach the law, and tell forth God's message to His creatures. The word prophet literally means to "bubble forth" as a well gushing out its contents. Distinctly the prophet represented God to man.

The chief duties of the priest were to mediate between the offender and the offended, to offer oblations, to

*Pastor, Sapulpa, Oklahoma.

serve at the Temple in prayer, and to make the ceremonial sacrifices. Distinctly he represented man to God.

The king was one who conquered his enemies, ruled over his territory, and governed his subjects. Distinctly his role was that of a sovereign.

The "minuses" in human nature are such that man needs the mediation of a prophet, a priest, and a king to meet our inadequacies. We need prophets to instruct our minds, priests to present our needs, and kings to rule our wills.

These three faculties are necessary to each other also, because one must know before he can feel very strongly about anything. Then, one must feel before he can will to do very much.

And so Christ, the great Teacher and Prophet, addresses our intellect. As a Priest, who sacrificed himself, He awakens our conscience and stirs our emotions, and in kingly splendor He moves our wills to accept His

lordship over our beings. We feel it safe to trust the Man who died for us.

II. THE OFFICE WORK OF CHRIST SEEN IN OLD TESTAMENT TYPES

The genius of the history of Israel is contained in three words: *prophet*, *priest* and *king*, and each foreshadowed a distinct phase of Christ's life and work.

Moses, the lawgiver, teacher, and prophet, "whom the Lord knew face to face" (Deuteronomy 34:10), was a type of Christ, who was "a prophet mighty in deed and word before God and all the people" (Luke 24:19). One of Moses' last divine predictions was, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deuteronomy 18:15).

Christ filled the role of a Prophet in that He foretold His death, His resurrection, and His second coming. He warned Jerusalem of its destruction and predicted some of the "signs of the times" of the last days on the earth.

As a Teacher, He taught with authority and declared that the words He spoke were not of himself but from the Father, who sent Him. Never a man spake like He spoke, and Nicodemus acknowledged Him to be "a teacher sent from God."

A whole tribe was set aside to perform the priestly functions of the "church in the wilderness." See Exodus 28:1-3. That Aaron and his house were a type of Christ, our High Priest, is brought out in Hebrews 5:1-5. Read it!

As a Priest, Christ, "in the days of his flesh, . . . offered up prayers and supplications with strong crying and tears" (Hebrews 5:7). He bore the needs of the sick, the sinful, the fear-

ful, and the poor to the heart of the Father. He had compassion on the multitudes and prayed for His disciples also.

The greatest sacrifice Christ made was that of himself. Here the Gift and the Giver merge into one. He was the antitype of the sacrificial lamb offered by Aaron's sons. "Behold the Lamb of God, which taketh away the sin of the world." We are told that "we are sanctified through the offering of the body of Jesus Christ . . . but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Hebrews 10:10-12). Peter states it as "his own self bare our sins in his own body on the tree." All other oblations are useless and any other sacrifice is presumptuous.

The kingdom of Israel with David on its throne was a type of the true Israel of God or the Church under the new dispensation with Christ on David's spiritual throne and ruling the lives of the redeemed in the realm of grace. Prophecy: "The Lord hath sworn in truth unto David; . . . Of the fruit of thy body will I set upon thy throne" (Psalms 132:11). Fulfilled: "Therefore [David] being a prophet, and knowing that God . . . would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ." Read it in Acts 2:29-32.

When Pilate asked Jesus if He were King of the Jews, our Lord replied in the affirmative and stated further, "My kingdom is not of this world," and since John the Baptist, "the kingdom of God is preached, and every man presseth into it" (Luke 11:11). Christ is now on David's throne! Luke 1:32-33. It is safe to say that Christ disappointed every carnal hope to establish a political kingdom at His first coming, and fulfilled every divine prediction in establishing a Kingdom

which is "righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17).

In the high priestly prayer of Jesus as contained in John 17, the three orders of prophet, priest, and king all merge in one Person. As a Prophet, He has "given them thy word" (v. 8). As a Priest, He prays for their sanctification, their unity, and that they be kept. He also set himself apart to this end as an Offering to effect it (vv. 9, 15, 20). As a King, He claims sovereignty over "those that thou gavest me I have kept." Blessed truth! We do not share Him fully until He becomes our Prophet to teach us, our Priest to intercede for us, and our King to rule our hearts and govern our wills.

A clear understanding of the complete office work of Christ will prevent our becoming fanatic in our doctrine and cult in our fellowship. Some place all the emphasis on the letter of Christ's teachings (like the Pharisees) but know little of His free grace and dying love. Others make much of the physical death of Christ but place the same veneration in a literal wafer and a glass of wine. They want a human priest on earth and a dead saint in heaven to be their present mediators. Paul says, "There is . . . one mediator between God and men, the man Christ Jesus." Others are working for a literal kingdom to come, they say, but have no use for the atonement that places the kingdom of God "within you" (Luke 17:20). Let us preach a full and balanced Christ!

The following three functions are necessary to a full redemption. We need a *knowledge* of sin to show us our guilt and the need for a Daysman; we need a sufficient *oblation* that will remove sin's guilt; and we need a *King* unto whom to covenant our allegiance who will be Lord of our lives. Amen!

III. THE POST-ASCENSION OFFICE WORK OF CHRIST CONSIDERED

It is erroneous to believe that Christ's ministry ended when He ascended back to the Father. It is true that He was *chiefly* a Prophet in His teaching on earth, a Priest in His sacrifice and death, and King at this triumphant Resurrection from the grave and Ascension to heaven. (Matthew 28:16-18). However in a very vital sense He still fills these offices in His Church on earth.

Aaron, as a priest, was a type of the intercessor and mediated the sacrifices of which Christ was the Antitype. But Melchisedec, without beginning of days or ending of life, was a type of the ceaseless priesthood of Christ. "Thou art a priest for ever after the order of Melchisedec" (Hebrews 5:6). Notice!

From heaven now He teaches us through His Word by the Holy Spirit, who guides us "into all truth." Jesus said, "When the Comforter is come . . . he shall testify of me." Again, "The words that I speak unto you, they are spirit, and they are life."

He is the only Advocate for the backslider or those who are overcome in an unguarded moment. "If any man sin, we have an *advocate* with the Father, Jesus Christ the righteous" (1 John 2:1). He helps the saints in temptations, ". . . that he might be a merciful and faithful high priest in things pertaining to God, . . . For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

He helps our infirmities and heals our sicknesses. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are" (Hebrews 4:15). Are you not glad that you learned Jesus is still alive? He is just the same Jesus

today that He always was on earth, as far as His mediation for man is concerned. Praise His name!

His eyes behold every upward look, His ears hear every faint cry, His hands minister to all our needs, and His voice speaks in full assurance.

As a King, He now reigns as Head

of the Church and the government is on His shoulders. He will reign until the last enemy, death, is destroyed by the universal resurrection of the dead and then He will offer up His raptured kingdom to be with the Father forever and forever (I Corinthians 15: 24). Amen!

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 5:12-14

THE CLOSING PART of the fifth chapter (5:12-21) marks a transition in the Epistle from the question of sins to that of sin. The apostle has been dealing with the subject of justification; now he leads up to that of sanctification (cc. 6-8). In fact Scofield, in his well-known Reference Bible, makes the third division of Romans, "Sanctification," begin at this point.

Sin and Death

The words "sin" (*hamartia*) and "death" (*thanatos*) occur frequently in this passage. The former carries the definite article four times—twice in verse 12 and once each in verses 20 and 21. The latter has the article five times—twice in verse 12 and once each in verses 14, 17, and 21. While it is true that in Greek the definite article is often used with abstract nouns—where the English idiom calls for no article—yet the striking use of the article here and in chapter six suggests that sin and death are personified. In that case

they should be capitalized—Sin and Death. They are pictured in verse twelve as two monsters entering the world, first Sin and then Death following.

Into and Through

In the twelfth verse there are two verbs compounded on the same root. *Eiselthen* is translated "entered," *dielthen* "passed." Literally the former means "came through" (*dia*). The first part of the verse refers to the initial entrance of Sin into the world, because of Adam's disobedience. The second part asserts the consequence: "Death came through into all men." That is, it "made its way to each individual member of the race."¹ The universality of death rests upon the universality of sin—"for that [better, 'because'] all have sinned." The Revised Standard Version expresses the thought very accurately: "And so death spread to all men because all men sinned" (aorist tense).

Imputed or Counted?

The thirteenth verse states that "sin is not imputed when there is no law."

The Greek verb is *ellogao*. The only other place where it occurs in the New Testament is Philemon 18. There Paul says: "If he hath wronged thee, or oweth thee ought, put that on mine account"; that is, "charge it to me." The word is a bookkeeping term. It suggests making an entry in a ledger to one's account. Moulton and Milligan cite examples of this usage in the papyri: "Counted" (R.S.V.) is perhaps the best translation here.

King Death

In the fourteenth verse it is declared that "death reigned from Adam to Moses." Here Death is personified as a cruel tyrant on the throne, extending his dread sway to every part of the human race.

Adam's Transgression

"Transgression" is *parabasis*. It comes from *parabaino*, which literally means "go beside." That is its meaning in Homer, but later writers used it in the sense of "go past." It then came to have the metaphorical meaning "overstep" or "violate."

The noun had a similar history. In Aristotle it means "a going aside." Later writers used it in the sense of "an overstepping," and so metaphorically "transgression." It means the overpassing of a line. Adam was guilty of stepping over the line when he ate of the forbidden fruit. The ones who lived between him and the giving of the law through Moses "had not sinned" in the same way, since they had no direct divine command to disobey.

¹VGT, p. 204.

MANKIND

No man has ever come to true greatness who has not felt in some degree that his life belonged to his race, and that what God gives him he gives him for mankind.—PHILLIPS BROOKS.

The noun *parabasis* occurs here for the third and last time in Romans (cf. 2:23; 4:15). In 2:23 it is translated "breaking" in the King James Version (and R.S.V.) but elsewhere "transgression." The American Standard Version uniformly renders it "transgression" (seven times).

Figure or Type?

The word "figure" is *typos* (type). It comes from *typto*, which means "strike" or "smite." So it literally means "the mark of a blow." It was used for an impress or impression made by a die. Hence it came to signify "figure" or "image," as in Acts 7:43. But in the doctrinal sense, as here, it means "type."² Arndt and Gingrich say it is used of "the types given by God as an indication of the future, in the form of persons or things."³ Sanday and Headlam define it thus: "An event or person in history corresponding in certain characteristic features to another event or person."⁴ That is what is meant when one speaks of "types" in the Old Testament.

Here it is stated that Adam was a "type" of Christ—"him that was to come." Obviously Adam was not in his transgression a type of Christ. It is rather that his disobedience affected the whole human race, and that Christ's obedience did likewise (cf. v. 19). Each functioned as a federal head of humanity.

²Abbott-Smith, "Lexicon," p. 452.
³"Lexicon," p. 838.
⁴Romans, p. 136.

*Professor, Nazarene Theological Seminary.

¹Sanday and Headlam, "Romans," p. 133.

Take Steps NOW for the GOLDEN HARVEST

Golden Anniversary Letterhead with Matching Envelope

Artistically designed in three colors and personalized with your own imprint. An actual sample will be sent upon request. A low cost way for your church to have quality stationery during this anniversary year.

No. S-50 Letterheads	200 for \$5.00
	500 for \$7.50; 1,000 for \$12.50
No. S-150 Envelopes	200 for \$6.00
	500 for \$8.00; 1,000 for \$13.75
Combination prices (same quantity of letterheads and envelopes)	200 for \$10.50
	500 for \$15.00; 1,000 for \$25.00

Fiftieth Anniversary Seal

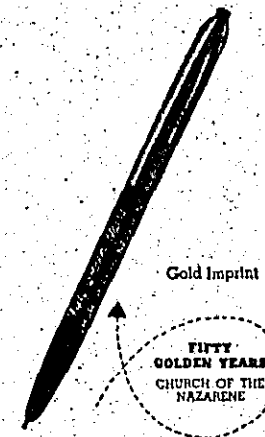
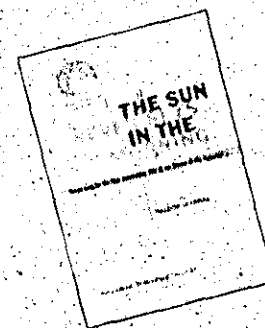
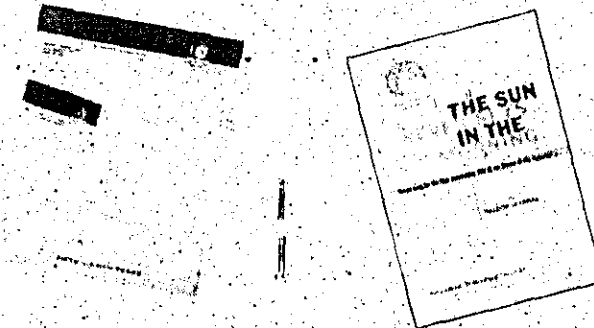
An excellent way to promote the anniversary emphasis throughout the year! Appropriate for any number of uses—sticking on local mailing pieces—on literature used in door-to-door visitation—on weekly bulletins.

No. U-59	50 for 75c
	100 for \$1.00; 500 for \$3.75

Anniversary Emblem Advertising Mats

Exactly what is needed for newspaper promotion and other special church printing. Available in the following four sizes.

No. U-55 1" high	Cross and bottom panel in reverse	25c
No. U-56 1 3/4" high	Cross and bottom panel in reverse	25c
No. U-57 2"	Cross and bottom panel in white	25c
No. U-58 2 1/4" high	Cross and bottom panel in white	25c



Official Anniversary Song

"THE SUN NEVER SETS IN THE MORNING"

Our beloved Dr. Haldor Lillenas has written a song specifically for this outstanding occasion—a song Nazarenes everywhere will be eager to sing throughout this anniversary year. Also included in colorfully designed, four-page folder is another new song entitled "Seeking the Lost to Win."

Every member and friend of the Church of the Nazarene will want one.

No. 206	25c; 12, 85c; 50, \$3.00; 100, \$5.00
---------	---------------------------------------

Special Anniversary Memento

An outstanding keepsake of the Fiftieth Anniversary!

Beautiful, slim, gold-capped ball-point pen with rich blue, plastic base carrying "Fifty Golden Years—Church of the Nazarene" gold imprint—5" long.

Ideal for personal gifts and Sunday school awards. Priced for liberal distribution. (N.Z.S.)

No. PE-39	Only 39c; 3 for \$1.00
	25 for \$7.95; 100 for \$26.50

... and many other outstanding anniversary plans

- Completely New "Church of the Nazarene" Sign
- Department of Evangelism Tract, "You Are One in a Million"
- Colorful Sunday School "Enroll 4" Promotional Pin
- Invitation Post Card for Anniversary Rally Day
- Special Gold Pencil (Lead) for All Present Anniversary Sunday
- Striking Four-Color Bulletin for October 12, 1958
- De Luxe Hymnal with Anniversary Emblem and Pastor's Name
- Publication of the Year—a History of the Church of the Nazarene
- Appropriate "Fifty Golden Years" Keepsake Souvenir

*See outside back cover.

GET IN STEP WITH NAZARENES AROUND THE WORLD COMMEMORATING "Fifty Golden Years"

Order These Timely Helps RIGHT AWAY from Your NAZARENE PUBLISHING HOUSE

2923 Troost, Box 527, Kansas City 41, Missouri
 Washington at Breese, Pasadena 7, California
 1592 Bloor Street, West, Toronto 9, Ontario

Supplied by V. H. Lewis*

WE ARE HERE offering a couple of ideas concerning two phases of evangelism. One has to do with revival preparation and the other with the preservation of revival results.

A great need in this day is to get our people conscious of their part in the evangelistic campaign and the winning of souls.

Only when the laymen become an active part of the Crusade can we as a church perform our task.

Ways and means within our local organizations must be found to bring our people into personal participation in our soul-winning program.

The two ideas presented are directed towards that end.

AN IDEA IN PREPARING FOR THE EVANGELISTIC CAMPAIGN

One of the important factors of an evangelistic campaign is the preparation. A church must be prepared itself for the intensive organizational effort at evangelism. The public must be informed through advertising. There is indeed much to do in getting ready for the special campaign.

Here is a suggestion in the area of preparing the church and securing regular attendance. Have the juniors and primary children of the Sunday school and the Junior Society prepare a scrapbook for the coming revival. A picture of the evangelist is to be pasted on the front. Have some information about him and his life for the child to write inside the cover. Then

have a page for each service of the entire evangelistic campaign. At the top of each page have a place for the child to copy down the evangelist's text and subject. Have some space also for writing in some comment about the sermon and service, etc.

At the close of the revival a selected committee can judge the best scrapbook and a Bible can be awarded to the best or perhaps three prizes given to the first three.

This will help secure the interest of the children and will also create interest in the revival ahead of time and in many cases serve as good advertising as the child shows the prepared scrapbook to his parents. It will have a tendency to promote regular attendance upon the part of the child and the parents.

But perhaps above all this it will cause the children to listen more carefully to the message as given and bring them into a better understanding of the gospel.

The above suggestion is offered on the principle that we must devise means to enlist the attention and attendance, also the participation, of our people in the revival. This suggestion can even be advanced in various forms to the older levels of the church. Laymen participation in the functions of the evangelistic campaign must be secured if the revival is to mean to them all that it should.

THE "UNDERSHEPHERD PLAN"

This is a plan for aiding the new convert to keep his Christian experi-

ence, to walk in the light, and to find his place in the church.

All these phases are vital and are related to each other. Since his church relationship is important to the maintaining of Christian experience and growth in grace, we shall consider that first.

The procedure is as follows: When a new person has been won to Christ, assign him to a mature Christian and church member. It would be profitable to have special instruction given to these "undershepherds," as their work is very vital to the welfare of new Christians.

Care must also be exercised in obtaining the proper or best-suited "undershepherd." For example, if the new convert is a man who has been addicted to the use of alcohol and/or tobacco, try to assign him to an "undershepherd" who has been delivered from its use. (The assignment of a mature Christian need not be known by the newly won individual.) If the new person is a young man now faced with the task of severing "worldly" attachments, a young man of Christian strength and understanding is probably the best "undershepherd" for him.

The challenge for the mature Christian is to assist the new Christian in his devotional life, Bible study, and stewardship. He is also to lead him into the fellowship of the church. This includes of course some real companionship, seeing to it that the new person is introduced to these individ-

uals and groups in the church in which by age, etc., he will find the church activities best suited to him.

The "undershepherd" is to endeavor to put the new convert to work in the church under the guidance of the pastor, so that he may have the thrill of serving God through the church.

The Christian who assumes the responsibility for the recent convert should call in that home, watch carefully for any signs of any spiritual difficulties, report to the pastor of sickness, etc.

Such efforts upon the part of the pastor and the "undershepherds" will surely be of invaluable assistance in keeping those whom we win. They are too valuable to both God and the church to lose.

But even above the desire to keep them in our church is the purpose of guiding them on in their new faith and relationship with God. Such planned effort on the part of pastors and people will surely accomplish this objective.

Last of all, let me mention that it is a real blessing to the "undershepherd." It gives him an opportunity to serve God by helping a new Christian in the way. This is Christianity expressed.

From such a program the entire church will profit in spiritual growth and numerical increase.

Churches where this or a similar plan is in operation report that it is indeed a most profitable one.

SPEAKING

The superintendent of a school in a neighboring town was unexpectedly called upon to address a group of youngsters in the schoolroom. To gain time, he asked, "Well, what shall I speak about?"

A young one in the front seat, who had committed to memory a number of declamations, held up his hand, and in a shrill voice asked, "What do you know?"

The Shepherd Character of God

By G. H. Boffey*

IN AN AGE OF RUSH and speed it is easy for us to take things for granted. We think that we know the streets, the places, and the people surrounding us. We may have passed down a particular street many times, but should a stranger ask us the name of the road our minds fail to register it. Although the world around us is very familiar, it has become so taken for granted that we have never stood back and taken a long look at our setting.

There are times when we are halted in our rush. Perhaps we miss a connection and have long hours to wait on the station with nothing to do save observe our surroundings. Or from time to time we may be laid aside through illness. At such times we can observe, think, memorize, and meditate. We begin to see the details of everything surrounding us in the same way as a child looking upon something new—nothing is missed.

When we come to the Word of God it is easy for us to take its well-known passages for granted too: the obvious portions we would read in public when called upon to do so, or the easy portion we turn to, to break the good habit of reading a daily portion.

There are passages of the Word of God which demand that we slow down and fall in step with them and breathe their tranquil atmosphere in order that we may receive the bless-

ing held therein for us. Such is true of the twenty-third psalm.

Let us remind ourselves that God has seen fit to place a whole Book of Psalms in the divine library. The canon of Scripture would be incomplete without this lovely book. It is here we come for refreshing like some weary, tired traveler diving into a cool pool beneath the tropical sun. It is here we receive invigoration like some mountain climber taking the last steps to the summit of some peak, standing entranced at the scenery as far as the eye can see.

Some years ago I recall traveling into the lake district for the first time. As the car rounded a bend in the road I saw nestling in the heart of the country a railway station which had the freshness of a seaside resort. Beyond it stretched the quiet waters of Lake Windermere. On either side of the lake one could see the hills rising above, clothed in soft green grass and ferns, intersected by narrow country lanes hedged with low stone walls. Here all the world seemed at rest. Since that time the twenty-third psalm has risen from the pages of Holy Writ and become the lake district of the Bible to my soul. Methinks it is perhaps the favorite resort of many devout and needy souls.

This psalm is not only a health resort for the people of God—it is also a landmark of Scripture. Herein are gathered up the threads of previously revealed truth concerning the character of God, and from it proceeds the fuller revelation of the New

Testament concerning the Shepherd character of Jesus.

God reveals himself to us in the Old Testament under three great names:

- (1) "Elohim"—The putting forth of power
- (2) "Adonai"—Authority
- (3) "Jehovah"—The Eternal One

These three principal names under which God is pleased to reveal himself express various aspects of His nature, but no name however wonderful is sufficient in itself to express the full glory of God. For this reason we find that the one name "Jehovah" is used in some fourteen different aspects throughout the Old Testament. Among the fourteen name combinations of "Jehovah" is the one "Jehovah-Rohi," which means—"The Lord my Shepherd."

THE LORD WANTS MEN TO KNOW HIM AS THE SHEPHERD

From the beginning to the end of time we see our Lord as Saviour, for we read of "the Lamb slain from before the foundation of the world," and we also read of the "Lamb upon the throne" in the days which are yet to come.

Since the entrance of sin into the world we see our Lord as Judge, for death was passed upon all men as a result of sin. Ultimately our Lord will sit upon the throne and dispense His final judgments.

Ofttimes the fact that the Lord is our Shepherd has been a purely incidental thought, but this should not be so.

From the beginning of time God has had the heart of the Eternal Shepherd, for He is the One who has undertaken to create and sustain. We read that "by him all things consist." He it is

who feeds, protects, helps, guides, gathers, and leads us. We read that He urges us to return to the Shepherd and Bishop of our souls.

So we see that before He was ever our Saviour and after He has been our Judge, the Shepherd character of God was, and ever will be, the dominating force of the Almighty, who creates, maintains, and sustains His creatures.

God of old was known to Israel as their Shepherd. God revealed himself to them in their wilderness wanderings, yet they never really accepted Him as such, for had they done so they would never have wandered through the desert sands for forty years. It was a revelation they never grasped.

Now the truth is grasped. The revelation made and demonstrated in Israel's early history is now imbibed and immortalized in David's experience. This wonderful truth broke forth into song in the life of a sinner.

GOD'S SHEPHERD NATURE WAS DISCOVERED THROUGH EXPERIENCE

It is the purpose of this article to bring forth the truth of God's Shepherd heart and immortalize it in the lives of those who seek to follow Him.

We find that in the life of David his experience led him to discover this truth for himself. Somehow the great discovery was made by this man coming gradually, artlessly, and wondrously as the light of day which steals across the sky in early morn. First the suggestion, then the half-light before the full blaze of day, when from his lips there came the acclamation, "The Lord is my shepherd."

Two ingredients combined in leading David to this fresh knowledge of God: first, misery; second, memory.

*Kent, England.

David sinned and sinned grievously. Sin led to sin and hardness of heart. The full nature of his sin was only revealed in the hour of his restoration when he cried "Against thee only have I sinned." Then it was he recognized that the final wounds of his folly were in the heart of God.

The extent of his sin was such that man would have written him off without mercy, yet God stepped down and restored him. It was in that hour of grief and misery that David knew God as the Shepherd who restoreth our souls.

The memory of David's shepherd days made him appreciate the capacity of God as Shepherd; for on reflection he realized that what he had been to the sheep, God had been and was to him. This wonderful truth gripped and blessed his heart as it does ours.

THIS REVELATION OF GOD AS SHEPHERD IS THE PILLAR OF CHRISTIAN EXPERIENCE

The believer who comes to know the Lord as his Shepherd enters into a conscious relationship to, and dependence upon, God. There may be turmoil without but there will be tranquillity within. He will be at peace in the midst of his enemies. The secret of that peace is because our faith is deeply anchored in a clear knowledge of the character of God.

When we think of the teeming millions of the world rising generation by generation, it seems a fantastic thought that the Lord should care for us individually, but that is the plain teaching of the Scriptures. The figure of the Lord as our Shepherd is not wishful thinking, as is much of religion; it is divine revelation.

Some years ago this was surprisingly illustrated to me. Experience on

the farm had taught me that a shepherd knows his flock by numbering them and looking for the branding mark. One beautiful autumn I went to stay upon a Welsh farmstead. The farm was tucked away in a great, snaking valley above Abergavenny. Each morning the mist rolled up the lower slopes of the wooded mountainside and there above the tree line were scattered the sheep like white dots on the mountaintop. On the first night in the old farmstead I met the young shepherd. He was a young man who could not read or write and was very nervous, yet that shepherd who cared for a thousand sheep knew each one by his face and could tell where each one had been born.

Thank God, we have in the Lord Jesus the great Eternal Shepherd who knows his flock, so that even the hairs of our heads are numbered.

Moses as an undershepherd gathered the flock of God to the waters of the Red Sea; he did so banking on the guidance and provision of the Almighty. As the wolves of Egyptian military might closed in upon Israel, he looked to God for deliverance and God made a pathway through the deep.

We may wonder and worship at God's loving provision for us and yet have a secret fear that His mercies will pass away, that we may yet be left to wander in the wilderness in a solitary way and have no city to dwell in. Lest such a fear should rule us, the twenty-third psalm closes with a wealth of assurance. Goodness and mercy are personified as God's handmaids ever in attendance upon us. They will not follow us some of the way but all the way.

When the great home-call of the saints takes place it will be our joy to acclaim around the very throne of God that nothing failed of the goodness of our great Shepherd toward us.

THE ULTIMATE OFFICE OF GOD WILL BE THAT OF SHEPHERD

God's intention and purpose has always been to be the Shepherd to the sheep of His pasture and this will be fully realized in the end. In eternity this will be accomplished finally. Our Lord will be to us the Shepherd King.

We who have walked faithfully in His presence while down here below will be led to living fountains above. We who have followed and eaten of His provision whilst down here will partake eternally of the hidden manna in the ages yet to be. We who have

known the pain of the way, the thorns and the briars will then know the joy and peace which will come to our souls in that day when all tears shall be wiped away.

In Revelation 5:6 our great Shepherd of the sheep is depicted himself as a Lamb. Oh, the wonder not only that we redeemed sinners will bear His likeness but that He also bears our likeness and is as one of the flock. He came down to lift us up. By Him, God and man become one.

And so we too shall be like Him when we see Him and throughout the ages to come will willingly follow the Lamb whithersoever He goeth.

Pulpit and Parish Tips

Public Reading of the Scriptures

By E. E. Wordsworth*

THERE ARE FEW, if any, duties of the ministry that require greater preparation than the public reading of the Word of God. It was said of a godly minister, "It is worth going to church just to hear him read the Bible." Dr. J. H. Jowett instructed his users not to allow anyone to walk down the aisles while he was reading the scripture lesson.

It is well for the minister to read over his lesson before going to his pulpit. Proper pronunciation and enunciation are indispensable to correct reading. It is inexcusable in a minister not to know the diacritical marks indicating phonetic value, inflection, and meaning.

Searching a good standard dictionary for proper pronunciation is a part

of a preacher's responsibility. A minister used the word "saith" pronouncing it say-eth, but the dictionary would have informed him that it is pronounced like the name Seth.

When I studied elocution I think the first thing I was told was to open my mouth wide. Singers are told the same thing. And preachers must learn not to try and speak with teeth closed or almost closed. Practice before the mirror and learn how to speak properly, with clear enunciation, with raised voice avoiding a dead monotone. Give the right emphasis when needed. Make questions searching. See to it that your scripture reading is solemn, meaningful, understood by the entire congregation, and profitable to everyone present. Are you very sure you read properly?

*Pastor, Goldendale, Washington.

"Father, into Thy Hands I Commend My Spirit"

By M. A. Simmons*

SCRIPTURE: Luke 23:44-46

TEXT: Luke 23:46

We have been at the Cross this week and listened to the words of Jesus, and thought about what He has said. We have seen the anguish of His soul and the agony of His suffering. We have listened and waited, catching insights of His work on the Cross. Each word has been a lesson for us. The seven words begin with "Father" upon His lips: "Father, forgive them," and, "Father, into thy hands . . ."

We have seen how Christ suffered for our sins. He was numbered with the transgressors; the iniquity of us all was laid upon Him. "A man of sorrows, and acquainted with grief" He was. Having thus suffered and made atonement for the sins of the world, He whispered, "It is finished." And following immediately thereupon He commended himself to the Father, bowed His head, and died.

In this parting moment we have a great word that comforts us about Him and ourselves. Faith's reward is already beginning to appear on this side of the grave. The confidence and trust which then sustained Him was worth more than any possession of earth—everything was left behind, and if He had had great possessions and great acclaim, they were powerless now to comfort Him.

There is only one thing that is sufficient in time of death and Jesus had that, trust in God.

*Pastor, Columbus, Ohio.

He Committed His Spirit to God

This again reminds us that Jesus gave himself for us. He said, "No man taketh it [my life] from me, but I lay it down of myself." His last words bear out this thought. He in a sense said to His spirit, "Be on the way," and sent it to the Father. After He had thus said, He bowed His head and died.

It brings great joy to know He could commit himself to God. It took the terror out of death for Him. Man dreads the unknown future because of the uncertainty of its state. He feels that dying is the most terrible crisis of his life, the supreme peril of the soul, the appalling event that decides his fate forever. But dying does not decide our future; it is rather our living that decides—the course we have taken, the choice we have made. Yes, there is safety in trusting one's soul to God. Where is there greater safety than in God? Yea, there is no safety out of Him. Three things are required in a safe hand—power, wisdom, love.

Power—The trust must be kept from violence or it is not safe.

Wisdom—The trust must be handled wisely or it is not safe.

Love—Then if there is not a friendly hand and one of love, the trust will not be safe.

Certainly God meets all three requirements.

He Says a Word to Us About the Future.

He says the soul outlives the body. Death is not the end of it all. This

question has bothered man from time immemorial. The oldest Book that we know of asked,—"If a man die, shall he live again?" All people to this day have been interested in the same question. Hear Jesus answer it for us. He said to the dying thief, "To day shalt thou be with me in paradise." And now He is saying, "Into thy hands I commend my spirit." It is a word about the future before we leave this life. It teaches us what to do in the hour of our dying. Yea, it is true that when the earth is receding, heaven is coming closer. When our spirits are becoming disengaged from the body, they are clinging more closely to the Father of spirits. Blessed are they who can say in truth, "I commend my spirit to God."

There is a word beyond the sorrow, grief, and pain of death! It is that God is there to comfort and take charge of the spirits . . . He is our Refuge. Saints have a foretaste of the future while still in the body. A little mother at the door of death thought her sainted loved ones were meeting her. Why not?

This last word from Jesus should alleviate the dread of entering the spirit world. God is Love, heaven is glorious, and all is wonderful over there with God. Faith and trust for the future is encouraged by this last word from the Cross. "Father, into thy hands I commend my spirit." Jesus died that all might be saved. But only those who believe on Him are assured of the future!

Four Glorious Facts About Our Lord

By J. B. Miller*

INTRODUCTION:

- A. Jesus, the greatest Character who ever lives.
- B. He set the example in life for us. Blazed the trail to glory.
- C. Today we celebrate His resurrection. We can know the power that saves, sanctifies, keeps.

Notice four great facts about our wonderful Lord.

- I. He Died. "Pilate marvelled if he were already dead" (Matthew 15:44).
 - A. He was the Lamb slain from the foundation of the world.
 1. His life was lived in the constant shadow of the Cross.
 2. His ministry of mercy closed in a death of shame.
 3. He became the final and

everlasting Sacrifice for sin. By giving His own life, He brought to us eternal life.

- B. Why did He Die?
 1. He could have saved His own life. But He died because He loved us! "Such love, such love!"
 2. While we were yet sinners, He died for us. He died, giving himself a Ransom for the sins of the whole world.
- C. His death brought a gloom, despair, hopelessness to the disciples.
- II. He Rose. "The Lord is risen indeed" (Luke 24:34).
 - A. The whole picture changes from a hopeless despondency to one of eternal brightness. The fact of the Resurrection brings a new hope to the world.

*Pastor, Denver, Colorado.

April, 1958

B. Why did He arise?

1. The bonds of death could not hold Him. The resurrection of our Lord was a testimony to His Power. Death could not hold Him.
2. He came forth conqueror over death, hell, and the grave.
3. This proves His deity beyond any question. Critics of the Bible and atheists have never been able to provide an answer to the Resurrection.

C. What is the effect of His Resurrection?

1. Confidence. He had promised it.
2. Salvation. We may now arise from spiritual death.
3. Hope. A hope of our own bodily resurrection.
4. We worship today a risen Christ, not a dead one!

III. He Lives. "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Revelation 1: 18).

- A. Once and for all He conquered death. "Amen; and have the keys of hell and of death."
- B. He reigns in heaven today.
- C. "He ever liveth to make intercession for us." We have a Divine Representative at the throne of grace, who intercedes for us.

IV. He Comes. "Surely I come quickly" (Revelation 22:20).

- A. He will come as the living, resurrected Christ—glorified.
- B. He has gone to prepare a place for His people.
- C. Are you living for His coming? It will be the greatest spectacle men have ever beheld. A poet expresses it in the words of an old hymn:

The mossy old graves where the pilgrims sleep

Shall be opened as wide as before;

And the millions that sleep in the mighty deep

Shall live on this earth once more.

There we'll meet all our loved ones in Eden, our home;

Sweet songs of redemption we'll sing!

From the north, from the south, all the ransomed shall come

And worship our heavenly King.

Hallelujah! Amen! Hallelujah, again!

In a little while we shall be there.

Oh, be faithful, be hopeful, be joyful till then;

And a crown of bright glory wear!

MISSIONS OR MISSILES

One report has it this way: "Today there are about 25,000 missionaries in the world—that's 10,000 less than some years ago! One division of soldiers in most armies is almost this large. The price of one day's fighting during World War II would have paid for six years of continuous missionary work! So fantastically much for destruction, so pitifully little for redemption!"—JOHN J. AURINGER.

JESUS' EPITAPH

"But how different is the epitaph on the tomb of Jesus! It is not written in gold nor cut in stone, it is spoken by the mouth of an Angel; and it is the exact reverse of what is put on all other tombstones: "He is not here."—SADINE BARING GOULD.

PREACHING PROGRAM

April 6, 1958

Morning Subject: **VICTOR OVER THE GRAVE**

TEXT: John 11:25

I. THE DREAD ENEMY

- A. Death, the result of sin (Romans 5:12)
- B. Death universal (Hebrews 9:27)
- C. Death, an enemy (I Corinthians 15:26)

II. THE DIVINE CONFLICT

- A. Glorified God (John 21:19)
- B. Reconciled us to God (Romans 5:10)
- C. Learned obedience (Hebrews 5:8)

III. THE DECISIVE VICTORY

- A. Abolished death (II Timothy 1:10)
- B. Exalted Lord (Ephesians 1:20)
- C. Our living Hope (I Peter 1:3)

—ROSS W. HAYSLIP
Carthage, Missouri

Evening Subject: **INTIMATION OF IMMORTALITY**

TEXT: II Corinthians 5:1

I. KNOWLEDGE OF MORTALITY

- A. Earthly house (Dust to dust)
- B. Tabernacle (Temporary and unstable)
- C. Be dissolved (Dissolution by death)

II. KNOWLEDGE OF DIVINITY

- A. God, a Creator (Building of God)
- B. God, a Designer (Wonder of the human body)
- C. God, the Omnipotent (The mighty power of God)

III. KNOWLEDGE OF ETERNITY

- A. Supernatural body (Not made with hands)
- B. Eternal body
- C. Celestial body (In heaven with God)

—ROSS W. HAYSLIP

April 13, 1958

Morning Subject: **SCRIPTURAL HOLINESS**

TEXT: I Thessalonians 5:23-24

INTRODUCTION: We need to be able to speak the language of testimony in the terminology of the Scriptures.

I. HOLINESS DEFINED

- A. Perfection of love (I John 4:17)
- B. Purity of heart (Matthew 5:8)
- C. Wholly sanctified (I Thessalonians 5:23)

II. HOLINESS ACQUIRED

- A. Earnest desire (Matthew 5:6)
- B. Complete consecration (Romans 12:1)
- C. Appropriating faith (Acts 15:8-9)

III. HOLINESS DEMONSTRATED

- A. Righteousness (Freedom from sin)
- B. Peace (Psalms 119:165)
- C. Joy (Acts 13:52)

—ROSS W. HAYSLIP

Evening Subject: A PASSION FOR SOULS

TEXT: Matthew 9:35-38

I. A LOVE FOR MEN

- A. Recognize all men as God's creation
- B. Desire to live among them
- C. Desire to help them

II. AN INNER RESTLESSNESS

- A. Vision of a lost world
- B. Effects of sin upon humanity
- C. Our personal responsibility as witnesses

III. CEASELESS ACTIVITY

- A. Blood—personal sacrifice
- B. Sweat—working at evangelism
- C. Tears—soul-stirring passion

—ROSS W. HAYSLIP

April 20, 1958

Morning Subject: THE UNSANCTIFIED IN THE CONGREGATION

TEXT: II Chronicles 30:17

I. THOSE WHO FAIL TO GO ON TO PERFECTION

- A. Those who do not feel their need
- B. Those who do not understand the doctrine
- C. Those who do not believe the doctrine

II. THOSE WHO PROFESS WITHOUT POSSESSING

- A. Waited too long after conversion before seeking holiness
- B. Accepted emotion rather than the witness of the Spirit
- C. Failed to fully meet God's conditions

III. THOSE WHO OBTAINED BUT LOST THE BLESSING

- A. Withdrawn consecration
- B. Failure to testify to blessing
- C. Failure to grow in grace

CONCLUSION: The secret of our spiritual failures can often be traced to the fact that we have too many unsanctified people in our congregation. Let us press on to perfection!

—ROSS W. HAYSLIP

Evening Subject: WHAT IS A CHRISTIAN?

TEXT: Acts 11:26

I. ONE WHO BELIEVES A CREED

- A. Believes that God exists (Hebrews 11:6)
- B. Believes that God can be sought
- C. Believes that God rewards seekers

II. ONE WHO EXPERIENCES SPIRITUAL CRISES

- A. Born from above (John 3:5)
- B. Sanctified wholly (I Thessalonians 4:3)
- C. Experiences come by grace through faith

III. ONE WHO LIVES A LIFE

- A. A life of holiness (I John 1:7)
- B. A life of stewardship (I Corinthians 4:2)
- C. A life of service (Philippians 2:12)

—ROSS W. HAYSLIP

April 27, 1958

Morning Subject: CHRISTIAN PERFECTION

TEXT: Matthew 5:48

I. PERFECT FAITH (I Thessalonians 3:10)

- A. Assurance that God will care for all our needs
- B. Fellowship with God born of confidence
- C. Prayer with the knowledge that God hears

II. PERFECT HOPE (I Peter 4:17, R.V.)

- A. Hope is anticipation with pleasure.
- B. Hope leads to right thinking.
- C. Hope leads to obedient action.

III. PERFECT LOVE (I John 4:17-18)

- A. Affection incited by beauty of Jesus
- B. Absolute love of God
- C. Unhindered love of brethren

—ROSS W. HAYSLIP

Evening Subject: LOT'S DAY AND OURS

TEXT: Luke 17:28-30

I. THREE WERE SAVED (Lot and two daughters)

- A. God's mercy rather than our merit saves us
- B. God's wonderful prevenient grace
- C. God's great power in redemption.

II. ONE WAS ALMOST SAVED (Lot's Wife)

- A. Disobedience to direct command
- B. Unbelief of God's Word
- C. Desire yet for Sodom

III. TWO MIGHT HAVE BEEN SAVED (Lot's sons-in-law)

- A. Failure to discern the times
- B. Failure to see lost condition
- C. Failure to see the grace of God

—ROSS W. HAYSLIP

C-A-L-V-A-R-Y

By Robert F. Utter*

TEXT: *And when they were come to the place, which is called Calvary, there they crucified him (Luke 23:33).*

INTRODUCTION: Approximately 1,926 years ago, Christ went to Mount Calvary and gave His life. This morning I want you to go with me back to Calvary and see what meaning it has for us today. Let us take each letter of the word Calvary and see what it spells:

- I. THE FIRST LETTER IS "C."

Calvary is the place where the *curse* was removed.

 - A. Our first parents disobeyed God and the curse was pronounced upon them and upon all succeeding generations.
 - B. Christ removed the curse by His death on Calvary.
- II. THE SECOND IS "A."

Calvary is the place where God's *anger* was appeased.

 - A. God loves the sinner but He hates his sin.
 - B. Christ bore the wrath of God in our stead.
- III. THE THIRD LETTER IS "L."

Calvary is the place where the greatest *love* was manifested.
- IV. THE FOURTH LETTER IS "V."

Calvary is the place where *victory* was won.
- V. THE FIFTH LETTER IS "A."

Calvary is the place where the *atonement* was made for our sins.

 - A. Atonement means at-one-ment or reconciliation.
 - B. The atonement is universal in its extent, i.e., it is provided for everyone who will accept its benefits.
- VI. THE SIXTH LETTER IS "R."

Calvary is the place where *righteousness* was imparted. Just as the father provided a robe for the prodigal son so Christ, by His death on the Cross, has provided a robe of righteousness for the wayward sinner if he will but come to Him in deep repentance for his sins.
- VII. THE LAST LETTER IS "Y."

Calvary is the place where *you* can meet Jesus.

 - A. You will meet Jesus only when you humbly confess your sins in deep repentance and when you exercise faith in His shed blood.
 - B. When you meet Jesus He will do at least five things for you.
 1. He will cleanse your heart from all sin.
 2. He will make you a better citizen.
 3. He will help you to make a success of your life.
 4. He will give you peace.
 5. He will assure you of a home in heaven, where you will live eternally with Him.

*Pastor, Lancaster, Pennsylvania.

THE PLEDGES OF CHRIST'S RESURRECTION

By W. E. McCumber*

TEXT: John 20:19-20

In the Resurrection appearances of Christ are held some glorious promises, not expressed, but implied, as skies betoken weather. Our chosen passage records such an incident and gathers up three wonderful pledges.

- I. THE RESURRECTION—a pledge of ours

Jesus came "and stood in the midst . . ."

He had gotten through death! His appearance to the disciples was a mute pledge of their own resurrection. Paul seized this thought and cried, "Now is Christ risen from the dead, and become the firstfruits of them that slept."

His resurrection pledges ours.

 - A. *Physically*

All the arguments critics may muster against the probability or possibility of our physical resurrection fall and break on this unalterable fact: He who asserted mastery over nature, disease, and sin gloriously demonstrated His power over death when He took again His own life. All death can do, He can undo!
 - B. *Spiritually*

There is a resurrection we may know through the risen Christ here and now. We may be raised from sin unto salvation. That tremendous change is described in dramatic terms by New Testament writers. Paul said, "You hath he quickened, who were dead in trespasses and sins." And John wrote, "We know we have passed from death unto life."
- II. THE RECOGNITION—a pledge of ours.

"He shewed unto them his hands and his side. . . they saw the Lord."

Glorious as was the transformation wrought by the Resurrection, they recognized Him! And our resurrection, patterned after His, will be the investiture of the perfect spirit with a glorious, spiritual, immortal, but identifiable body. Here is light on the vexing question of:

 - A. The recognition of friends in heaven. So many inquire anxiously, "Will I know my loved ones in heaven?" Moody said, in his brusque manner, "Of course! Surely we'll have as much sense in heaven as we had on earth!" And dying, he exclaimed, "I see the children"—those who had preceded him to heaven!
 - B. The recognition of friends on earth. All the way to Calvary the disciples quarreled over who should be greatest in Christ's kingdom. Each was so busy exaggerating himself and under-rating others, he could not really know the others. But after the Resurrection and Ascension, "they were all with one accord in one place." And there "tongues like as of fire . . ."

*Pastor, Thomasville, Georgia.

sat upon each of them." They could see the fire-crowned heads of one another but not their own! At last they came to look with humility upon themselves, with charity upon others.

III. THE REJOICING—a pledge of ours

"Then were the disciples glad, when they saw the Lord." How happy we are here in the presence of the living, reigning Christ! But this happiness cannot compare to the joy we shall have when we "all get to heaven" and "shall see him as he is." In the presence of Christ here is the presence of other and saddening things—broken lives, diseased bodies, wicked hearts, hatred, envy, pride, all that once crucified Him! But one glad day we shall stand in His glorified presence, these all past and forgotten!

No wonder Chrysostom preached a great message forbidding "excessive grief at the death of friends." "Consider," he cried, "to whom the departed has gone and take comfort." No wonder Hannah Moore, whose life "was sown thick with rarest friendships," cried in changing worlds, "It is a glorious thing to die!" No wonder Paul, dwelling upon the resurrection, shouted, "O death, where is thy sting? O grave, where is thy victory?"

THE SHOUT OF TRIUMPH

By Edwin Zimbelman*

SCRIPTURE: I Corinthians 15:13-28

TEXT: *Thanks be unto God, which giveth us the victory through our Lord Jesus Christ* (I Corinthians 12:27).

INTRODUCTION: Easter is Christianity's day of triumph! Great victories have been won on numerous occasions, but nothing has ever equaled *this* victory in the history of the world.

I. THE ENEMY: DEATH

- A. Sin demands this penalty of the whole human race.
- B. Spiritual death demands eternal separation and doom.
- C. The grim finality and curse of this enemy.

II. THE VICTOR: CHRIST

- A. He came specifically to deliver us from our enemy.
- B. He defeated death for those who accept His life.
- C. He became the First Fruits of those who slept.
- D. He broke death's bond and removed its sting.
- E. He brought life and immortality—total victory.

*Pastor, Napa, California.

THE LAST WORDS FROM THE CROSS

By W. E. McCumber*

TEXT: *Father, into thy hands I commend my spirit* (Luke 23:46).

INTRODUCTION:

These are the final words of the dying Saviour, and they are fraught with tender meaning. It is not strange to find them preserved for us by "Luke, the beloved physician." Mark, writing for the restless, action-craving Roman mind; Matthew, writing for the precise, letter-loving Jewish mind; John, writing for the devoted, worshiping Christian mind—all excluded these words. But Luke, setting forth in beautiful language the life of Jesus, writing for the human heart, caught their beauty and enshrined them in his Gospel.

In these words we see:

I. THE EXPRESSION OF A TRIUMPHANT FAITH

In the initial and final words of the Cross, Jesus said, "Father . . ." But the central words were, "My God, my God, why hast thou forsaken me?" The only time Jesus ever addressed God without saying, "Father"! Who can pierce the depth of agony undergone as revealed by this one exception! To know this one exception enhances the value of the final words, when He returned to the intimate, tender word, "Father . . ."

Yes, from the Cross, Jesus said, "Father." In the midst of His darkest hour, His direst pain, He firmly believed in the love of God. Many find it difficult to accept the profoundly simple words of John, "God is love." With nature "red with tooth and claw," with nations yet bleeding from the impact of global war, many challenge the Church for a single jot or tittle that God is love, that He cares. We can answer only by pointing to Calvary. The Cross assures us that, despite suffering, God is indeed love. For out of the unspeakable anguish of it all Christ bore dying testimony to the love of God—He called God, "Father"! He who most revealed God as love, who most spoke of God as Father, did not dim that testimony in the throes of suffering and death! Standing at Calvary and catching Jesus' last words, we can believe in the face of every harsh circumstance that "all things work together for good to them that love God."

II. THE EXPLANATION OF A VICTORIOUS DEATH

While yet traveling toward the Cross, when speaking of that coming death, Jesus told the disciples, "I go to my Father." When He hung "impaled like a wounded eagle," with just one last step to take, His spirit was calm, for His concept of death was unchanged: "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." When this concept of dying grips the mind, the pressures of life and the mystery of death lose their power to strike terror to the heart. It transfigures that adventure from a negative to a positive experience. Death is not so much departing this world; it is arriving at the next world, reaching the Father. It is

*Pastor, Thomasville, Georgia.

not so much falling asleep as it is coming awake, and beholding the Father's smile of welcome!

MacNiell, the "Scottish Spurgeon," as a boy, had to travel a stretch of lonely, spooky, country road to reach home at night. Trees took on weird shapes and night sounds chilled his blood. He shivered with fright and ran to escape imagined terrors. Then suddenly his father's cheerful "Hello, Son!" would ring out, and the strong clasp of his father's hand would quiet his alarms. The rest of the way was cheerful and comforting.

We are going to the Father. The way leads through darkness, and the deepest shadow is ahead. But the Father is coming to meet us. And the deeper the darkness, the nearer the Father will be!

I must close by reminding you that not all can express such a faith or experience such a death. The power to so believe and so expire is the heritage of those who can, in truth, address God as Father. This relationship is not natural, but gracious; established not by physical birth, but by spiritual rebirth. And that relationship can be entered into only by the Christ we have looked upon and the Cross He has spoken from. When we turn to the Cross and accept by faith the forgiveness and cleansing for us there, then are we born of the Spirit and adopted by the Father. The rest of our lives will be a going to the Father, and we can assure our hearts of His love that will not fail in life or death.

Come to the Son, that you might go to the Father. "No man cometh unto the Father but by me."

CHRIST'S TWELVE APPEARANCES AFTER THE RESURRECTION

By J. E. Turnock*

- I. JESUS, THE RISEN CHRIST
 - A. To Mary Magdalene (John 20:14-18)
 - B. To the Women (Matthew 28:8-10)
 - C. To Peter (Luke 24:34)
- II. JESUS, THE ENCOURAGING CHRIST
 - A. To the two on Emmaus road (Luke 24:13-31)
 - B. To those behind closed doors (John 20:19-24)
 - C. To seven by Lake of Tiberias (John 21:1-2)
- III. JESUS PROVES HE IS THE CHRIST
 - A. To the apostles and five hundred (I Corinthians 15:6)
 - B. To Thomas (John 20:24)
 - C. To the eleven (Mark 8:14-20)
- IV. JESUS, THE LASTING CHRIST
 - A. To Stephen (Acts 7:55)
 - B. To Paul (Acts 9:3-6; I Corinthians 15:8)
 - C. To John (Revelation 1:10)

*Pastor, Wilmington, Delaware.

THE EMPTY TOMB SPEAKS

By Roy Watson*

SCRIPTURE: I Corinthians 15:1-22; TEXT: Matthew 28:6

INTRODUCTION:

- A. Feelings of disciples at empty tomb.
- B. Empty tomb, basis of our hope today.
 1. When hope seemed buried, God performed a miracle.
 2. Because He lives we shall live also.
- I. EMPTY TOMB PROVES TRUTHFULNESS OF PROPHECY
 - A. Genesis 3:15
 - B. Christ's own words to His disciples
- II. SPEAKS OF THE DIVINITY OF CHRIST
 - A. Both human and divine
 - B. See God through Him
- III. SPEAKS OF HIS MISSION
 - A. Conqueror of death
 - B. Restore life to fallen
- IV. ANSWERS THE QUESTION OF JOB
 - A. "If a man die, shall he live again?"
- V. SPEAKS OF A GREAT RESURRECTION MORNING
 - A. The dawn of a new day
 - B. Dead in Christ rise first
 - C. Very important event
 - D. Christ, the King, our Receptionist

CONCLUSION:

All hope is secured through the results of the empty tomb.

*Pastor, Toronto, Ohio.

DEATH AND RESURRECTION

By Paul R. Weaver*

TEXT: Romans 6:10-11

INTRODUCTION:

- A. "Likewise" indicates similarity of Christ's death for sin and man's death to sin.
- B. Also indicates a similarity on Christ's resurrected life and man's sanctified life.
- C. Note carefully, Christ died for sin and not to sin; and man dies to sin, never for sin.
- I. CHRIST'S DEATH FOR SIN
 - A. Willingly
 1. Of His own accord
 2. No reviling
 3. No bitterness or malice
 4. Forgivingly—both people and thief
 - B. Lovingly
 1. Out of love for the Father
 2. Out of love for lost, sinful mankind

C. Completely

1. Suffering would not have been enough. He had to die, give his life as a Sacrifice.
2. All breath was gone.
3. His blood had been shed.
4. Water with blood indicates also broken heart.

D. Eternally

1. One sacrifice forever
2. No need for further sacrifice for sin

II. OUR DEATH TO SIN

A. Willingly

1. God cannot, will not, force us
2. Not grudgingly

B. Lovingly

1. Out of love for our Saviour and Redeemer
Realizingly an impediment to perfect love in regenerate heart
3. Out of love for God, seeking pure love

*Pastor, The Dalles, Oregon.

THE PLACE CALLED CALVARY

By J. R. Russell*

TEXT: *And when they were come to the place, which is called Calvary, there they crucified him (Luke 23:33).*

INTRODUCTION: A magic spell rests over some scenes and places; one's youthful home, places of historic interest, Bible scenes toward which we cherish a deep regard. But here is a scene that transcends other scenes by all means. Let us draw near this divinely honored place and observe:

- I. It was the place of unparalleled suffering. No alleviating circumstances. No softening of anguish. The darkened heavens and the rended earth gave tokens of sympathy with the dying Saviour.
- II. It was the place of some singular phenomena. Total darkness—earth and sky put on their mourning clothes.
- III. It was the place of the most momentous of all achievements. Here is the mightiest moral transaction. On the brow of Calvary the price was paid for a lost world.
- IV. It was the place of glorious triumph. Christ met stern justice and silenced her demand. He arched the chasm between heaven and earth and opened the way to glory. The bridge—the only bridge—to heaven is in the form of a Cross.
- V. It was the place of pardoning mercy. In the very agonies of death, Jesus spoke pardon to the dying thief and took him to the courts above as a trophy of victory of redeeming love.

*Evangelist.

SPIRITUAL VALUES OF CHRIST'S RESURRECTION

By W. E. McCumber*

TEXT: Romans 1:1-5

In these verses are summed up three glorious values of the resurrection of our Lord. The Resurrection was:

I. THE CONFIRMATION OF GOD TO JESUS' DEITY

"Declared to be the Son of God with power . . . by the resurrection from the dead." Theologians have organized labored proofs of the deity of Christ. Here was the Father's testimony! Jesus claimed to be the Son of God and the Saviour of men. Announcing His death for sin, He declared, "Destroy this temple [His body], and in three days I will raise it up." His resurrection vindicated His claim and character. Only divine power could raise the dead, and God would not raise an imposter, thus lending credence to a perpetrated fraud! The Resurrection is God's voice articulate in historical deed, crying, "This is my beloved Son."

II. THE COMPLETING LINK IN HIS GOSPEL

"The gospel of God . . . concerning his Son . . ."

The Crucifixion creates no gospel without the appended note of the Resurrection. We could not be sure of Christ's triumph over sin, the Father's acceptance of His atoning sacrifice, without that. The empty tomb declares the victory over sin complete, the merit of sacrifice accepted, and therefore the salvation of man possible. That "good news" is summed up in Christ's message to John in Patmos—Revelation 1:17-18. There, risen and glorified, He asserts sovereign authority over life and death, and eternity, and bids His own to have no fear of them. Glorious news!

III. THE CHANNEL OPENED FOR HIS GRACE

"By whom we have received grace . . ." The grace that saves is mediated through the risen Lord. His living presence in the penitent believer's heart empowers for conquest of "the world, the flesh, and the devil." The communication of that resurrection-life quickens those "dead in trespasses and sins." And with our spiritual co-crucifixion and co-resurrection with Him, that life flows without blockage, making real and possible the abundant, sanctified life. Like Christian's in *Pilgrim's Progress*, the burden we lose at the Cross disappears into the empty tomb!

*Pastor, Thomasville, Georgia.

TO WHOM SHALL WE GO?

TEXT: John 6:68

The Disciples:

- I. HAD A CORRECT ESTIMATION OF VALUES
- II. HAD A CLEAR PERCEPTION OF THE ALTERNATIVES
- III. HAD CONFIDENCE IN THE CHARACTER OF THE MASTER

—L. J. Du Bois

THE WARNING CRY OF JESUS

SCRIPTURE: Luke 12: 31-48; TEXT: Luke 12: 40a

INTRODUCTION:

A. The Christian life is not just a matter of chance or trial and error. Every phase of it is clearly marked.

1. The new birth.
2. The experience of holiness.
3. Endurance.
4. Waiting, prepared.

B. In relation to all of this Jesus cries, "Be ye therefore ready."

C. Be ready for whatever might come in this day—life, death, or the coming of Christ.

I. SINNER, BE READY BY COMING TO THE SAVIOUR FOR FORGIVENESS AND PEACE.

A. All have sinned, but provision has been made for forgiveness.

1. The antediluvians rejected Noah's preaching, and died without mercy.
2. The Israelites rebelled against Moses, and perished in the wilderness.
3. The Israelites rejected the prophets, and were taken into captivity.
4. Today the message comes to us; if we reject, we too shall perish.

B. The Son of Man came to seek and to save that which was lost.

1. Tonight Christ is seeking for you.
2. Any sin in your heart makes you unfit for eternity.
3. "Except a man be born again, he cannot see the kingdom of God."

C. Provision has been made, Jesus is seeking for sinners, and His cry is: "Be ye therefore ready."

II. BACKSLIDER—THIS WARNING CRY OF JESUS IS FOR YOU ALSO.

A. He that puts his hand to the plow and looks back is not fit for heaven.

1. He that endureth shall be saved.
2. God loves the backslider but this will not cancel His judgment upon sin.

B. Ten virgins had wedding invitations. All started well, but only five were admitted.

C. The prodigal son was still loved, still longed for, but he was lost until he came to himself.

D. The Lord will suddenly come; only those who are ready will meet Him. Be ye ready!

CONCLUSION:

A. Sinner, backslider, hear the cry of Jesus tonight.

B. Eternity is near, the Son of Man cometh—It is appointed unto man once to die, then judgment.

—JACK C. PISCHEL, Pastor
Cleburne, Texas

BOOK BRIEFS

I want to share with you a quotation from the pen of a famous American.

The best of a book is not the thought which it contains, but the thought which it suggests; just as the charm of music dwells not in the tones but in the echoes of our hearts.—Oliver Wendell Holmes.

DEVOTIONS AND PRAYERS OF JOHN WESLEY

Compiled by Donald Demaray (Baker, \$1.50)

There is not one among us who is not thoroughly captivated by the writings and influence of John Wesley. In this rather different book there is a compilation of the heart-warming devotions and prayers for which he was justly famous. Each is strongly devotional and each is solid and good. You may be disappointed to notice how few of them have the distinctly Wesleyan emphasis on perfect love that we like to note. Reading this book cannot help but add to the devotional prayer life of any Christian.

BEHOLD HE PRAYETH

By Joshua Stauffer (Light and Hope, \$1.50)

This is a vigorous and deeply devotional study of prayer. As you read it you will be conscious that you are reading from the pen of a man who knows how to pray, not merely one who can discourse profoundly on the theories of prayer. What the book lacks in scholarship, it more than makes up for in warmth. It is both an encouragement to prayer and a strong rebuke to prayerlessness.

TWELVE BASKETS FULL

By Margaret Applegarth (Harper, \$3.00)

This is an unique stewardship book. It is refreshingly new and it sets forth with unmistakable clarity the motivation, hopes, dreams, and fulfillments of a truly Christian steward. You will find many illustrations right out of the crass materialism of our time which point up the eternal, Biblical truth set forth in the text.

—S. T. LUDWIG

FIVE HUNDRED ILLUSTRATIONS FROM GREAT LITERATURE

By J. Vernon Jacobs (Higley, \$2.50)

This is valuable for the distinctive purpose which is set forth in the title—"illustrations from great literature." It is especially helpful for those who preach to a congregation which would have appreciation for classic literature. And believe me, some of the greatest illustrative material available anywhere comes out of the great classic writings of a day gone by. You will certainly mark your ministry as being something more than drab and ordinary when you build into it illustrations of this kind.

WITH ALL THY HEART

Leslie Savage Clark (Broadman, \$1.50)

One would have to say it is a good book, but it lacks evangelical tone and its quotations from Walter Rauschenbusch, the father of social gospel emphasis, gives it a very dubious ministry. There is hardly enough strength to counteract this sad and harmful emphasis.

UNDERSTANDING GRIEF

By Edgar N. Jackson (Abingdon, \$3.50)

This is quite a definitive discussion of grief, particularly grief arising from bereavement. It is an extremely academic discussion, touching especially on all the psychological aspects of grief. There are several chapters dealing with the practical side, conducting funerals and delivery of funeral sermons. This book does not hold out any strong objections for any preacher and yet it is the type of book that only a limited number of ministers would buy and be glad they had done so.

THIS WAY PLEASE

By Roy O. McClain (Revell, \$3.00)

Fourteen solid, Biblical sermons. These are patterns of Biblical emphasis, illustration, and intellectual concept. Just the right mixture of evangelical orthodoxy and modern appeal in approach and background. These appeal to the emotions, impel action, and at the same time they will induce serious thinking, leading to exercise of will and right action. Seldom does one find a series of sermons of higher spiritual and intellectual level. No preacher worthy of the name can fail to find inspiration here.

AS A MAN THINKETH

By James Allen (Revell, \$1.00)

If you will take this for what it is—a philosophy of morality—it will be very searching, even demanding. No one can read it without tremendous benefit. It, however, is basically a "bootstrap" philosophy. There is no reference to the grace of God and what it can do. If you will add to all the wonderful philosophy of this book the marvelous grace of God, you will have a combination that will help anyone in heart and life to be a bigger person as he goes about his daily life.

REMEMBER JESUS CHRIST

By Charles R. Erdman (Eerdmans, \$2.00)

This will be advertised quite widely. It is conservative; but to be honest we must say that it is a very ordinary book. The author has done some splendid writing in the past, but this is not his superior material. There are very few bursts of insight, very little original thinking, and the illustrative value is negligible. The author suggests that sanctification comes only at death, but other doctrinal objections throughout the book are not strong. Its greatest weakness is its ordinariness.

NO ESCAPE FROM LIFE

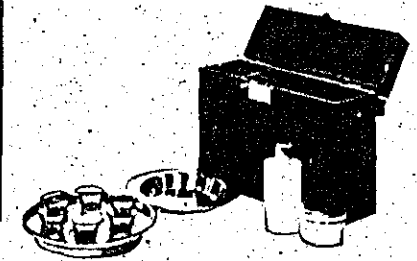
By John Sutherland Bonnell (Harper, \$3.75)

A solid and substantial book. One that will provide many hours of spiritual and intellectual profit. The summaries of each chapter make the wealth of material much easier to grasp. (He puts handles on his baskets.)

The chapters on healing and self-destruction are unusual and, I think you will agree, highly profitable.

Where a reference is made to the theater as helpful recreation we would like to use scissors. The author's insistence that the new birth can be gradual as well as instantaneous reveals a weak evaluation of "justification by faith." So having detoured such areas of unacceptability, I would urge you to push the spade in deep; there is rich soil here for cultivation. It awaits the preacher who is looking for a serious and substantial book.

As Essential to the
Pastor as Hammer and
Saw to the Carpenter



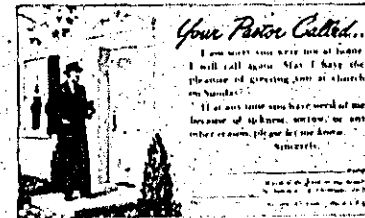
COMMUNION SETS

INDIVIDUAL. Everything needed for serving Communion to those unable to attend church. Six-glass, silver-plated service, bread plate, flagon, host box—all in velvet-lined, simulated leather case. (SB)

No. MS-125 \$22.50

POCKET-SIZE. Four-glass set for bedside use. Size 7 x 4 1/2 x 2". (SB)

No. MS-125 \$7.50



PASTOR'S CALLING CARD

An invaluable aid to ministers—an attractive, 2 1/2 x 4 1/8" card that may be left when no one is home. Friendly message and space for signature and date included. (AC)

No. MS-980 100 for 85c

OIL VIAL



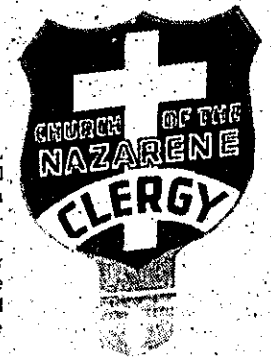
Useful when called upon to anoint the sick. Looks like a fountain pen when closed, with gray plastic barrel, brass cap, and side clip. Stopper holds oil securely in barrel. (CU)

No. MS-51 75c

CLERGY EMBLEM

A dignified, baked-on enamel Nazarene emblem on rustproof aluminum. Maroon background, blue over white letters, white cross. Rustproof bolt included. Size 3 1/2 x 4 1/2". (N2S)

No. MS-50 50c

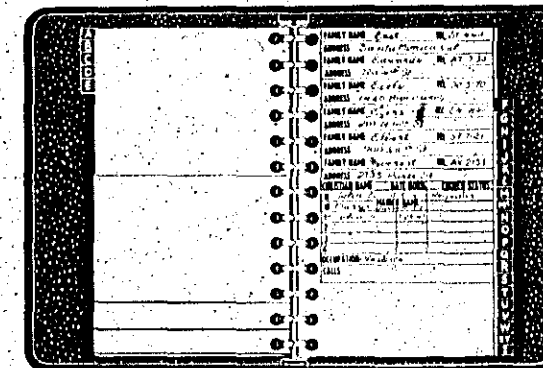


PASTORAL RECORD BOOK

This loose-leaf notebook provides a complete, visible record of each member; helpful in scheduling calls. Sheet size 6 1/2 x 3 7/8". Complete with A-Z index and 100 forms. Gold-stamped on front. (REP)

No. R-752 1/2" ring binder \$3.65

No. R-742 1" ring binder \$3.95



✓ Check Your Needs—Order Right Away

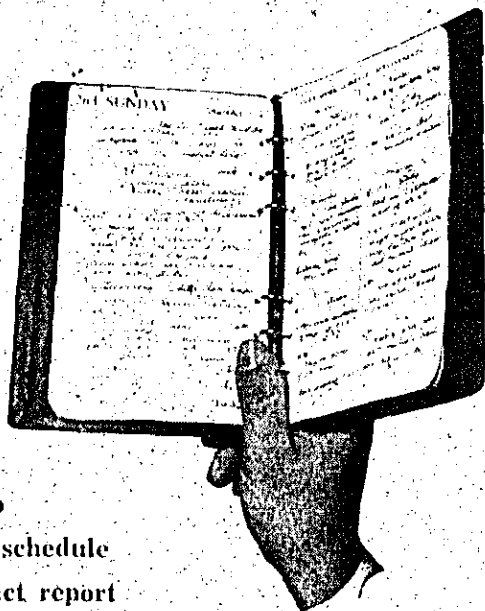
NAZARENE PUBLISHING HOUSE
2923 Troost, Box 527, Kansas City 41, Missouri

Washington at Bresee
Pasadena 7, California

1592 B'con Street, West
Toronto 9, Ontario

NOW YOU CAN PREPARE YOUR
ASSEMBLY REPORT IN MINUTES!

Minister's Daily Workbook



- Designed specifically for the job the busy pastor must do
- Extra space given to a Sunday schedule
- Forms identical to annual district report

A dignified black notebook containing a year's supply of valuable schedule-record sheets.

For each Sunday, a full page is provided for sermon theme and text, songs, special music, announcements (both morning and evening services), attendance and offering for all departments, and space for recording the number of calls, converts, new members, weddings, funerals, for that particular week.

Across the page is a weekday work-schedule chart suitable for jotting down calls, appointments, memos, and the like. In the back are monthly Expenditure Reports and Membership and Subscription Record forms identical to the "Annual Report of Pastor." Just copy the information kept throughout the

year in your district assembly report and save yourself previously spent hours of last-minute work!

Other useful features include a three-year calendar, list of important church days, ten-year Easter schedule, year's summary chart, sheets for names and addresses. Takes standard 7 1/4 x 4 1/4" six-ring filler. Ideal for inserting sermon notes. May be used starting at any time of the year. Annual replacement fillers available at low cost.

Fine-grained, leatherette, six-ring binder of highest quality with handy storage pocket at back. Pocket size, 7 3/4 x 4 7/8 x 7/8". 1/2" rings with "push open" button at end.

Let this NEW Workbook be "your man Friday" . . . your "beck-and-call" secretary.

All this for an investment of only \$3.50

ORDER BY NUMBER R-52

R-51 ANNUAL REPLACEMENT FILLERS

\$1.50

R-88510P 50 SHEETS OF PLAIN NOTEBOOK PAPER

30c

Order this helpful tool **AT ONCE** from your—

Washington at Bresee
Pasadena 7, California

NAZARENE PUBLISHING HOUSE
2923 Troost, Box 527, Kansas City 41, Missouri

1592 Bloor Street, West
Toronto 9, Ontario