

4-1-1954

Preacher's Magazine Volume 29 Number 04

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Olivet Nazarene University

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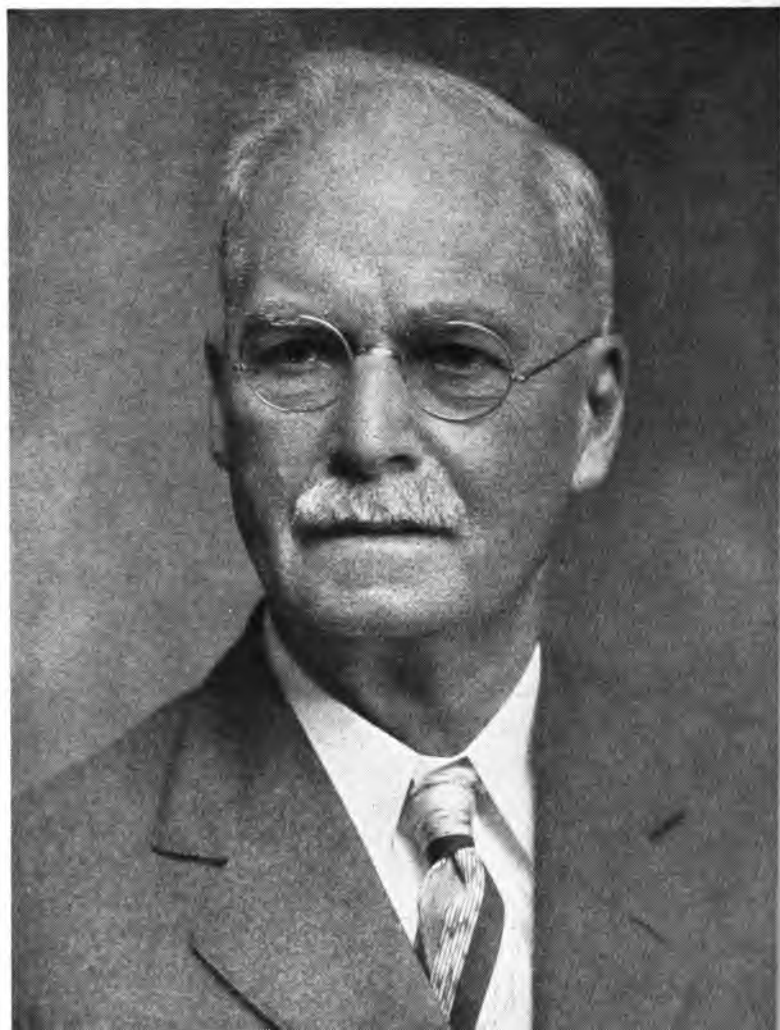
Recommended Citation

Corlett, D. Shelby (Editor), "Preacher's Magazine Volume 29 Number 04" (1954). *Preacher's Magazine*. 265.
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THE Preacher's Magazine



APRIL

1954

The Preacher's Magazine

Volume 29

April, 1954

Number 4

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Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri, maintained by and in the interest of the Church of the Nazarene. Subscription price: \$1.50 a year. Entered as second-class matter at the post office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925. Address all contributions to the Preacher's Magazine, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.

Editorial

The Spirit Makes the Difference

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* * *

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

* * *

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

The Preaching of Hiram F. Reynolds

By James McGraw

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A New Life Within

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

The Power of His Resurrection

Sermon by Gen. Supt. G. B. Williamson

SCRIPTURE READING: Luke 24:1-12

TEXT: Phil. 3:10

INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

To the Colossians Paul wrote:

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

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

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

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

Mortify therefore your members

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

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

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

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

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

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

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

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

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

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

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

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

And the very God of peace sanctify

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

that is written, Death is swallowed up in victory.

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

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

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

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

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

Paul concludes the resurrection chapter thus:

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

CONCLUSION

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

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

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

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

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

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

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

We Must Confront Evil

Sermon by Dr. Paul S. Rees

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

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

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

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

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

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

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

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

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

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

Not until evil was confronted was conquest resumed!

I

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

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

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

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

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

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

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

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

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

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

*Thou knowest that thou has formed
me*

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

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

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

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

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

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

II

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

rather than conceal the evils in ourselves.

III

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

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

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

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

(Continued on page 35)

The Thrills of the First Easter

Sermon by W. W. Clay

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

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

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

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

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

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

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

THE THRILL MARY RECEIVED

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

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

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

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

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

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

THE THRILL OF PETER AND JOHN— OF THOMAS

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

THE THRILL OF THE TWO FROM EMMAUS

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

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

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

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

THE THRILL OF CHRIST IN THE MIDST OF HIS FOLLOWERS

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

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

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

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

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

His third word is, "Go." He said

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

THERE WAS THE THRILL OF OLIVET

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

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

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

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



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

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

What About the Budgets?

Dr. Harvey S. Galloway*

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

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

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

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

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

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tell others of the grace and love and power of the Lord to save—the impulse to be witnesses. The third basic principle is stated in the *Manual* of the Church of the Nazarene in the form provided for the reception of members, “There is co-operation in service, accomplishing that which cannot otherwise be done.” The individual members of the church cannot go to every part of the earth and tell of the gospel in person, but by the organized budget system every member of the church is enabled to be personally active in getting the gospel to all nations. These principles and this program encompass, not only foreign and home missions, but also every part of the work of the church that gives assistance in the work of getting the gospel message to men.

In the planning and setting up of the budget program, the chief responsibility lies in the district assembly. It is made up of representatives of the various churches that constitute the district, and it is close enough to the churches to formulate a program that is fair and equitable, yet that is challenging to their best effort. On the other hand, to it can be presented the needs of the world-wide evangelization program of the church, the needs of the educational program of the church in utilizing its youth potential, and the needs of the work within the bounds of the district itself. In this position the district assembly can plan a program of budgetary support for the needs of the program of the church taking into full account the capabilities and interests of the local church.

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

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

The success of the budget system depends upon the local church, its acceptance of the program, and the spirit with which it responds to the needs of the gospel program. The key to that success lies in the ministry of the church—in the pastor. If his tendency is to regard his church as his own vineyard and to be short on vision of world needs in the Judeas and Samarias and the ends of the earth, budgets will appear to him as a tax to be endured and ere long his attitude will become that of his people. If on the other hand he considers his church a part of a great world-wide movement and he its servant and minister in this particular place for a little while, his vision will encompass

other areas, other needs, and other lands. The budgets of his church then will be his and his people's part in a great co-operative program for preaching the gospel to the lost. Under his leadership church boards will not consider, "Shall we pay the budgets?" but will formulate a financial program that includes all of them and even more. There are a few exceptions to the above, but generally these exceptions are few outside of churches where the pastor has just begun his ministry.

BUDGETS! BUDGETS!! They are NOT taxes to be endured, but the **LIFE STREAM** of the various parts

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Train yourself to be unselfish in all that pertains to holding and giving.

—J. B. Chapman

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

of the mission of the church! By them our people through their churches are given the privilege of participation in that mission.

The **GENERAL BUDGET** viewed in this manner throbs with missionaries and national workers preaching the gospel; with hospitals, clinics, and dispensaries ministering to the needs of the sick in order to get a chance to tell them of Jesus; with schools training youth for Christian life and service in their own lands; with people being saved and sanctified and built into the church. In it home missions reaches out to the English-speaking peoples of the earth. In it our leaders find support as they give their lives in the service of the church. In it is a radio ministry that reaches around the world. In it is a holiness seminary training preachers for the proclamation of full salvation.

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

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

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

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

Make It Plain and Simple

By Edwin Raymond Anderson

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

The Lord used a wise old saint in laying a finger upon the root of the trouble. And it could well be "the finger" to lay across many a preacher and Christian worker! For that reason, I pass it along to you.

That old saint led my friend to one of the pews in the church in which he has preaching that particular Lord's day, and bade him look closely at the rack attached to the rear. "You see, Son," he said softly, "we do not have the necessary equipment in our church to get the advantage of your service. You will notice that we carry only Bibles and songbooks in our racks. Had we known of your type of ministry we would have added a third . . . *the dictionary!*"

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

were cut to the heart by the sharp simplicity of His words. His was the "heavenly simplicity" for the sins of earth.

Sometimes we complain about the "gooblydoo," the "double-talk" which goes around some government circles, and about the valuable time and material which are strangled in this kind of red tape. But we need to remember that the most valuable of all time is the spiritual, "Now is the . . . time" (II Cor. 6:2), and the most valuable of all material, the souls of men. To face a soul with the opportunity of giving a word of witness . . . what a glory! How ghastly if we complicate Calvary, and throw "gimmicks" of vocabulary about the gospel!

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

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

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The Preacher's Responsibility

To Preach the Central Theme of the Bible

By V. H. Lewis*

PART II

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

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

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

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

*Superintendent, Houston District.

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

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

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

(Continued in next issue)

Make It Plain and Simple

(Continued from page 21)

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

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

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

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

On Keeping Alive—Mentally

(Continued from page 29)

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

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Gleanings from the Greek New Testament

By Ralph Earle

THE RESURRECTION OF JESUS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

in the New Testament to the resurrection of Jesus.

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

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

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

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

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FOR THE PASTOR'S WIFE

On Keeping Alive—Mentally

By Mrs. Eric E. Jorden*

PART TWO

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

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

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

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

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

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

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

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

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

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

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

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

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

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Musings of a Minister's Wife

By Mrs. W. M. Franklin

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

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

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

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

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

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

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

ONE MAN'S METHOD

How to Create Rapport

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We Must Confront Evil

(Continued from page 13)

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

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

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

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

SERMON OUTLINES

LESSONS FROM THE PAST

By Edward L. Dowd

Four Sunday Nights with Bible Character Sermons

(Third award in sermon series contest of 1953)

A PORTRAIT OF THE SAVIOUR—JOSEPH

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

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

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

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

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

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

TWO MEN AT LIFE’S CROSSROADS—DIVES AND LAZARUS

SCRIPTURE READING: Luke 16:19-31

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

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

I. *Signs at Life’s Crossroads*

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

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

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

2. Road to remorse

- a. Because of lost opportunities (v. 27)
- b. Because of neglect of law and prophets (v. 31)
 - (1) Truth of poem by Alexander—"The Deadline"

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

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

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

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

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

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

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

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

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

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

II. A View of Destination

- A. Beginnings for Lazarus: "Now he is comforted . . ." (v. 25).
 1. The "now" of everlasting comfort
 2. The "now" of everlasting fellowship
- B. Endings for Dives: "But thou art tormented . . ." (v. 25).
 1. End of mercy (v. 23)
 2. End of peace (v. 24)

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

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

A REQUEST AND A REFUSAL—AHAB AND NABOTH

SCRIPTURE: I Kings 21:1-16

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

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

- I. An everlasting request: "Give me thy vineyard . . ." (v. 2).
 - A. Reasonable on the surface
 1. Ahab, who possessed ten-twelfths of the entire kingdom, wanted a little garden by his palace. He was king.
 2. He offered a fair exchange of ground or money.
 - B. But bad underneath
 1. A selfish, unprincipled invitation to trouble.
 - a. The law forbade such exchange of properties. (Num. 36:7 reads, "So shall not the inheritance . . . remove from tribe to tribe: for every one . . . shall keep himself to the inheritance of the tribe of his fathers." See also Ezek. 46:18.)
 - b. Ahab knew the law.
 2. It witnessed to his covetous heart.
 - a. "Give me . . . , that I may have it."

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

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

A COMMANDER LOSES THREE THINGS—NAAMAN

SCRIPTURE: II Kings 5:1-27

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

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

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

I. Naaman seeks a human cure (vv. 5-7).

- A. He does not follow simple instructions.
 - 1. Given by a "little maid" who knew a sure remedy (v. 3)
 - 2. Pointing toward a prophet of God, not a king
- B. His inattentiveness nearly causes a war.
 - 1. By seeking God's remedy by human means
 - a. A letter from his king (v. 5)
 - b. Gifts of wealth as a reward for the cure (v. 5)
 - 2. By shocking Israel's king into suspicion of intrigue (vv. 6, 7)

II. Naaman loses three things.

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

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

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

ADVERTISING METHODS FOR SERMON SERIES

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

IS YOUR MINIMUM TOPS?

By Wilson R. Lanpher

(Second award in single sermon contest of 1953)

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

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

What a murderous word is average!

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

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

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

- A. Obedience to God—simply because He is God—this is the beginning of wisdom.
(Illustration of little boy who was raised with no mention of God, or of right or wrong. When he had a nervous breakdown, the doctor told the mother that a thousand uncontrollable fears rush in when one is robbed of the "clean" fear of the Lord.)
- B. In obedience to our best.
 1. Better be good than clever.
 2. Better be real than famous.
 3. Better have inner poise than outward pose.
- C. In obedience to the lifeline of Christian nurture.
 1. Are we careful about dust on woodwork, dirt on our cars, and "sloppy" about Christian living?
 2. Attention to prayer, Bible, attendance at prayer meeting, witnessing, etc.
 3. Break our necks to please our boss, and give God the fag end of our strength. Drag into church any old time. Excuse ourselves from sacrifice and responsibility. We are prone to be satisfied with merely feeling stirred, and feeling good about that, as if there were merit in feeling stirred. We must translate stir into action—in Sunday school, missions, evangelism.

III. *What more do we do in sacrifice and service?*

- A. Christ is the Pattern—"looking unto Jesus the author and finisher of our faith." "Be ye therefore perfect, even as your Father which is in heaven is perfect."
 1. "Not my will, but thine, be done."
 2. "Take my yoke upon you, and learn of me . . . for my yoke is easy, and my burden is light."

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

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

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

PAYING OUR OBLIGATION TO THE HEATHEN

Missionary Sermon

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

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

INTRODUCTION:

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

I. The Principle of Brotherhood

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

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

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

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

III. *The Blessings of Conformity*

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

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

CONCLUSION:

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

—CARLETON G. PONSFORD

HOLY COMMUNION

SCRIPTURE READING: Luke 22:14-20

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

I. *The Observance of the Passover*

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

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

II. *Jesus' Institution of the Holy Communion*

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

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

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

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

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

III. *A Perpetual Communion—“This do in remembrance of me”*

Jesus by the use of the bread and cup did not appoint a new rite, but He appropriated an old one to a new purpose. In this, as in so many other of their Jewish rites, He came not to destroy but to fulfill. Hence the propriety of His statement: “This do in remembrance of me.”

Do it no longer in remembrance of deliverance from Egypt but in remembrance of Me, who by dying for you will bring you out of a spiritual bondage far worse than that of Egypt. Do it in remembrance of Me, who by laying down My life—shedding My blood—will ransom you from sin, death, and hell, and will open the gates of eternal life, of heaven, to you.

In all ages, until Jesus comes, this broken bread and cup of wine which represent the broken body and shed blood of Jesus, shed for the remission of sins, are to be observed in remembrance of Him—in a spiritual communion with Him who has redeemed us by His blood to a new life, a new hope, a new covenant in Christ.

—J. PAUL DOWNEY

A PLACE CALLED CALVARY

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

INTRODUCTION: Calvary—a most significant place

I. THE ROAD TO CALVARY—A RUGGED ONE

A. One of misunderstanding

1. The priests and Pharisees—scribes
2. The disappointed throng after Triumphal Entry to Jerusalem
3. The stunned disciples—after Gethsemane

B. One He trod alone

II. THE ROAD TO CALVARY—ATONEMENT AND VICTORY

A. Calvary—a place of loneliness. He trod “the winepress alone” (Isa. 63:3).

B. Calvary—a place of pain, suffering, and resignation.

C. Calvary—a place of love. “They know not what they do.”

D. Calvary—a place of promise. “To day shalt thou be with me in paradise.”

E. Calvary—a place of forgiveness. “Father, forgive them.”

F. Calvary—a place of salvation.

III. WAVE YOUR PALM BRANCHES

Of Faithfulness—testimony—right living.

—CLARENCE W. PERRY

HOLINESS

SCRIPTURE READING: I Pet. 1.1-16

TEXT: I Peter 1:16

INTRODUCTION:

God's people are to be a holy people. By this is not meant abnormalcy and freakishness. Holiness is not all exterior. Holiness does not mean just a long list of prohibitions. Holiness means poise and power for victorious living.

I. HOLINESS IS THE NATURE OF GOD.

No one denies this. When we think of the essential character of God we inevitably think of holiness. “Be ye holy; for I am holy.” All that we know of God indicates His holiness. Theologians might differ on other questions, but who ever questioned the holiness of God?

II. HOLINESS IS A PROVISION OF GRACE.

Here some disagree. But God's grace can cleanse from all sin. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Heb. 13:12). Why did Jesus die? To “save his people from their sins.” “To destroy the works of the devil” (I John 3:7).

III. HOLINESS IS A COMMANDMENT FOR BELIEVERS.

Necessary to obey God's commands—Rom. 12:1; II Cor. 7:1; Eph. 1:4; I Thess. 4:7.

IV. HOLINESS IS REQUISITE FOR HEAVEN.

Heb. 12:14; Rev. 22:11.

CONCLUSION:

You can have holiness of heart. God's grace provides it. Press your claim now and be made clean.

—C. E. SHUMAKE

INNER SATISFACTION

SCRIPTURE: Ps. 37:1-11

TEXT: *Delight thyself also in the Lord; and he shall give thee the desires of thine heart* (Ps. 37:4).

I. Remarks

1. Conduct of “evildoers” need not take the joy out of life for us.
2. Trusting in God is our secret of real happiness.
3. The joy of the Lord is our source of spiritual satisfaction.
4. Soul satisfaction is the most challenging element in religion.

II. Followers of God find true satisfaction in life.

1. Humble Christians are rich in soul satisfaction.
2. Soul satisfaction cannot be bought by wealth, honor, fame, or worldly wisdom.
3. The rich and worldly wise live and die without soul satisfaction.
4. Tranquility of soul cannot be found short of God and genuine righteousness.
5. Spiritual satisfaction is complete in those who are sanctified wholly.

III. Some things that fret and disturb the Christian.

"Fret not thyself because of evildoers."

1. Anxious fear will fret and disturb the soul.
2. An unsanctified carnal nature will vex and disrupt soul satisfaction.
3. Unbelief and doubt will cripple and defeat God's people.
4. Love for the world brings dissatisfaction and disappointment to the Christian.
5. Worldly thrills tend to dull and deaden the sense of satisfaction.

IV. Some things that keep Christians happy and satisfied.

"Delight thyself . . ." "Commit thy way . . ." "Rest in the Lord."

1. Exercise of religious emotion creates joy and satisfaction of soul. "Delight thyself . . ." This means to literally practice the "joy of the Lord."
2. A holy, happy spirit will strike fountains of soul satisfaction. "With joy shall ye draw water . . ."
3. The spirit of obedience affords us Christian joy.
 - (1) "Rest in the Lord, and wait patiently for him."
 - (2) "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles . . ." (Isa. 40:31).

ILLUSTRATION:

Eagles soar above the clouds and rise above the "dust storms" of earth.

—H. B. GARVIN

Gleanings from the Greek New Testament

(Continued from page 27)

to a Nazarene pastor in the group, with tears in his eyes: "I can never be the same again."

It is our privilege and responsibility this Easter to make the risen Jesus real to our congregations. If we can enter into the spirit of the Gospel narratives sufficiently so that the people will stand where Mary stood that first Resurrection morning—sensing His presence, hearing His voice, seeing His face—then they too will go away

saying, "I can never be the same again."

But this should occur not only at Easter. Actually every Sunday is a fresh commemoration and celebration of the resurrection of Jesus. If we would seek to make every Sunday a true Easter Sunday, perhaps our people would feel a fresh thrill at the prospect of coming to the sanctuary each Sunday morning to meet the risen Christ again. May it be!

Practical Methods for Giving Altar Calls

DRAWING THE NET

By Jarrette Aycock

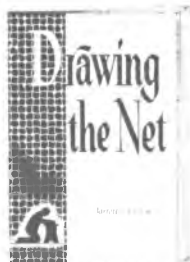
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