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A Message from the Past

The Preacher in Study and Pulpit*

By J. B. Chapman

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

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

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

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

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

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

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

Too many sermons speak more of

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

FROM the EDITOR

A Look at Our Evangelism

IV. Problems Our Pastors Face

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

1. Some pastors have said that too

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

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

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

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

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

their dealings with the local church.

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

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

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

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

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



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

—Redding



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

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

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

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

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

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

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

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

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

SERMON of the MONTH

Born for the Skies

By Genevieve Thompson*

Psalms 55:6

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

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

had seemed so important, shrink to infinitesimal proportions.

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

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

*Falls City, Nebraska.

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

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

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thessalonians 4:16-17).

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

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

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

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

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

But the same power which will ignore the law of gravity in raising the saints will also change their bodies to fit perfectly the atmosphere into which they are going. It will be done "in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (I Corinthi-

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

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

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

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

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

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

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

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

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

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

The Preaching of Charles B. Jernigan

By James McGraw*

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

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

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

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

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

Schooner in Texas to a City Flat in New York:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Extreme of God's Grace

By L. B. Hicks*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I Prefer an Evangelist

By Richard S. Taylor*

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

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

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

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

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

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

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

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

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

II. The Prophet or a Preacher

By J. Melton Thomas*

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

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

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

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

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

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

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

*Pastor, Shawnee, Oklahoma.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Special Herald Issue

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

The Preparation and Delivery of Sermons

By C. E. Shumake*

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

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

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

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

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

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

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

THE PREPARATION OF THE SERMON

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

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

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

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

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

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

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

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

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

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

—Edwin Lewis

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

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

THE DELIVERY OF THE SERMON

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

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

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

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

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

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

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

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

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

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

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

FREE-LANCE EVANGELISM

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

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 5:11

ATONEMENT OR RECONCILIATION?

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

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

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

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

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

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

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

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

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

¹Thayer, "Lexicon," p. 333.

²Ibid.

³Cremer, "Lexicon," pp. 91 f.

⁴Ibid., p. 92.

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

⁶"Expository Dictionary," p. 86.

*Professor, Nazarene Theological Seminary.

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

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

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

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

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

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

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

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

⁷EGT, II, 626.

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

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

¹⁰Ibid.

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

¹²Ibid.

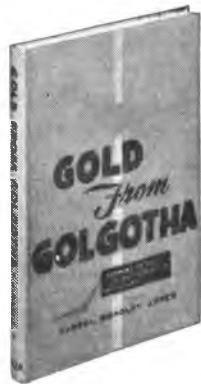
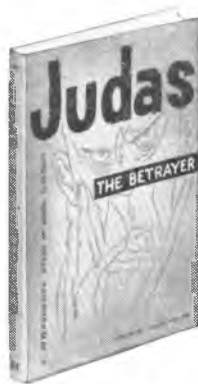
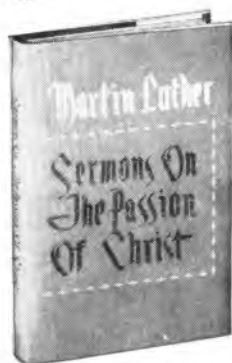
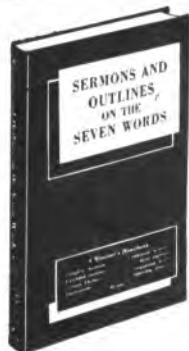
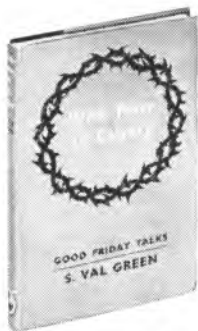
¹"Romans" (ICC), p. 130.

²Ibid.

³F. J. Taylor, "Reconcile, Reconciliation," "A Theological Word Book of the Bible," ed. Alan Richardson (London: SCM Press, 1950), p. 185.

⁴Ibid.

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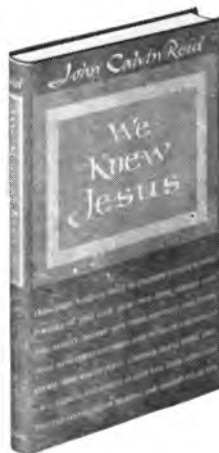
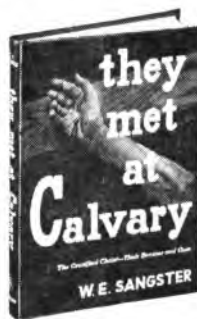
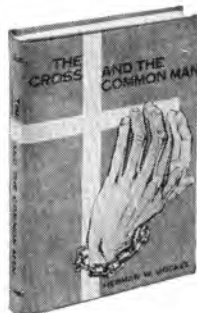
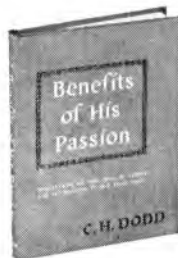
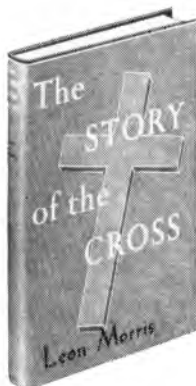
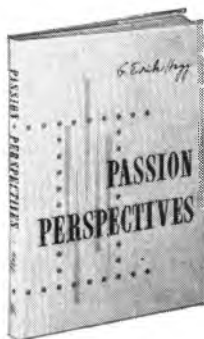
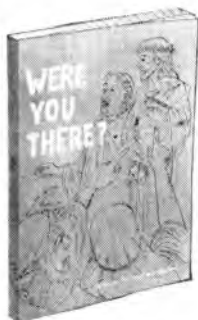
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PUBLISHING HOUSE

By V. H. Lewis*

A Pre-Easter Evangelism Program

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

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

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

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

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

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

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

This particular church had 120 conversions during this campaign.

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

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

The Personal Touch

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

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

"From the pulpit?" asked the evangelist.

"Of course," replied the pastor.

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

*Executive Secretary, Department of Evangelism.

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

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

It was the personal touch that did it!

Soul Winning

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

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

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

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

—SELECTED

The Joy of Soul Winning

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

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

—BY CHARLES H. SPURGEON

The Pastor's Meditation

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

EVANGELIST PAUL GRAY.

Preachers and Promises

By E. E. Shelhamer*

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

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

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

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

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

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

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

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

*Evangelist (deceased).

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

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

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

One Year for "Christianity Today"

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

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

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

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

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

—EDITOR

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

The Pastor and His People

By Merilyn G. Feller*

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

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

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

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

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

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

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

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

*Lakewood Church, Long Beach, California.

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

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

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

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

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

The Midweek Prayer Meeting

By Lowell W. Coey*

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

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

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

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

*Pastor, Sonoma Valley Church of the Nazarene, Eureka, California.

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

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

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

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

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

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

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

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

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

IMPROVEMENT

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

Advertising Through Journalism

By Robert D. Rogers*

ADVERTISE! ADVERTISE! ADVERTISE!

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

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

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

The avenues used for the purposes of promulgating commercial items are

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

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

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

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

*El Monte, Calif.

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

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

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

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

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

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

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

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

HUSTLE

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

The Shadow of the Cross

By A. F. Cone*

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

The focal point of all history is the Cross.

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

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

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

I. THE FORESHADOWING OF THE CROSS

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

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

He constantly strove to prepare His disciples for this event.

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

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

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

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

II. THE REALITY OF THE CROSS

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

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

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

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

III. THE HEALING SHADOW OF THE CROSS

Since the day when Christ burst

*Pastor, Gardiner, Maine.

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

Today we find the results of Calvary throughout the world.

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

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

sonal salvation of individual sinners.

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

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

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

SERMON WORKSHOP

Contributed by Nelson Mink*

GOD'S REGULAR CUSTOMERS

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

THOUGHT PROVOKERS

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

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

*Pastor, Waco, Texas.

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

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

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

THREE ELEMENTS OF FAITH (Hebrews 11: 13)

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

A GREAT THEME—“GOD” (Genesis 1:1)

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

TROUBLES AND HAPPINESS

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

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

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

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

THE ONLY SOUND OF PAIN IN HEAVEN

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

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

This is the first test of a gentleman—

His respect for those who can be of no possible service to him.

—WILLIAM LYON PHELPS

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

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

I. NO CROSSING UNTIL THEY HAD BROKEN CAMP

- A. Many tied to old customs, fear of relatives, friends, prestige.
- B. "Jesus beholding him said, One thing thou lackest. . . ."

II. WATERS DID NOT DIVIDE UNTIL PRIESTS' FEET TOUCHED SURFACE

- A. We must make this step by faith.
- B. "That we might receive the promise of the Spirit through faith" (Galatians 3: 14).

III. THE SECRET TESTIMONY

- A. Twelve stones set up in Jordan where the priests' feet stood.
- B. Testimony hidden from the eyes of man.
- C. We have a testimony hidden from the eyes of a grinning, giggling, scornful world.
- D. "Blessed Assurance"

IV. THE PUBLIC TESTIMONY

- A. Twelve stones were taken out of the river's bed to the dry land.
- B. Every man has two testimonies: one hidden, the other public.
- C. Both to prove they had crossed Jordan to Canaan.

V. STRIKING CAMP KNOWN TO THE ENEMY

- A. Canaan knew they were in the land.
- B. No way to keep this matter quiet, it seems.
- C. You will meet with opposition; closest friends and relatives will turn against you.

VI. DESTRUCTION OF THE "CITY OF ADAM"

- A. Waters above backed up to the city of Adam.
- B. This town was overflowed, washed out, never rebuilt.
Typical of the eradication of the "old man."
- D. Uncle Bud closes by saying: "The baptism with the Holy Ghost destroys the old Adam nature within us, and God has not planned that it should ever be rebuilt."

—CONTRIBUTED BY NELSON G. MINK

March 2, 1958

Morning Subject: THE MIRACLE OF HEALING

TEXT: Isaiah 53

INTRODUCTION: The Meaning of Healing

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

I. HEALING REQUIRES FAITH

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

II. THE METHOD OF HEALING

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

III. THE PURPOSE OF HEALING

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

—WILLIAM SUMMERS
Union City, Pa.

Evening Subject:

I. (Series) THE RELATION OF REPENTANCE TO REVIVAL

TEXT: II Chronicles 7:14

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

I. REPENTANCE IN BELIEVERS

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

II. REPENTANCE OF UNBELIEVERS IS THE GOAL

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

—WILLIAM SUMMERS

March 9, 1958

Morning Subject: PENTECOST, THE POWER OF GOD

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

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

I. THE PLAN OF PENTECOST

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

II. THE PURPOSE OF PENTECOST

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

III. THE POWER OF PENTECOST

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

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

—WILLIAM SUMMERS

Evening Subject:

II. THE RELATION OF OBEDIENCE TO REVIVAL

TEXT: II Chronicles 7:14

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

I. OBEDIENCE PRECEDES REVIVAL.

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

II. OBEDIENCE IS INSURED BY REVIVALS.

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

III. OBEDIENCE IS A TEST OF OUR DISCIPLESHIP.

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

IV. OBEDIENCE PRESERVES THE RESULTS OF REVIVAL.

—WILLIAM SUMMERS

March 16, 1958

Morning Subject: The CHRISTIAN RACE

TEXT: Hebrews 12:1

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

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

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

—WILLIAM SUMMERS

Evening Subject:

III. THE RELATION OF PRAYER TO REVIVAL

TEXT: II Chronicles 7:14

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

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

—WILLIAM SUMMERS

March 23, 1958

Morning Subject: THE SHARING IN MISSIONS

SCRIPTURE: Romans 3:10-18

TEXT: Romans 3:23 and Mark 16:15

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

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

—WILLIAM SUMMERS

Evening Subject:

IV. THE RELATION OF WITNESSING TO REVIVAL

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

INTRODUCTION: Reival and witnessing go hand in hand.

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

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

—WILLIAM SUMMERS

March 30, 1958

Morning Subject: BEHOLD! THY KING COMETH!

TEXT: Matthew 21:1-11

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

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

—WILLIAM SUMMERS

Evening Subject: THE THREE INVITATIONS

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

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

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

—WILLIAM SUMMERS

BEHOLD YOUR KING!

A Pre-Easter Sermon

TEXT: John 19:13-16

INTRODUCTION:

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

CONCLUSION:

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

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

PREACHING

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

THE HIGHWAY OF HOLINESS

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

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

- I. **THE DESCRIPTION**—"It shall be called . . . holiness"
 - A. Not a theory or designed theology taught by schools or colleges.
 - B. It is a Bible-given name.
 - C. Consider the nature of it: Sabbath, priest, vessels—all separated.

- II. **THE DISTINCTION**—"The redeemed of the Lord," redemption two-fold
 - A. Acts need pardon—nature needs cleansing.
 - B. Separation from sin—"Let us cleanse ourselves" (I Corinthians 7:1).
 - C. Dedication to God (Titus 1:14).

Let us assume that regeneration has taken place and one is eligible for the Holy Spirit. The bestowal of holiness is conditional—it depends on the wholehearted co-operation of the individual who benefits.

- 1. Conviction: Many not satisfied with present experience. (Romans 7:18. Holy Spirit convicts. Inward sin is serious drawback.)
- 2. Renunciation: Renounce everything opposed to God's known will—every weight and sin. Illus.—Child put hand in vase, clenched fist, could not remove it until he willingly let go.
- 3. Consecration: Body with its members, mind with its faculties, heart with its capacities, and say, "Here I give myself to Thee, friends and time and earthly store, soul and body Thine to be, wholly thine forevermore."
- 4. Faith: Simple heart trust.

- III. **A DEFINITE PLACE** (v. 10). "And come to Zion with songs . . ."
 - A. Zion—the blessed hope of Christians. Read Revelation 22:14.
 - B. Not a monotonous trudge but joy and gladness. Illus.—Relate southern Negro funeral—how they trudge monotonously along to the burial place—leave "the old man" and return joyously with songs and musical instruments.

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

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

WHAT WAS WRONG WITH HIS GARMENTS?

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

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

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

FOUR STEPS IN BACKSLIDING

TEXT: Malachi (preferably the American translation)

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

- I. FIRST STEP: DISILLUSIONED
 - A. Story—their expectations of a great Temple and the result.
 - B. People are disillusioned about religion because they don’t understand what it is.
 - C. Isaiah 40:31—this is the right order of experience.
 - D. We find happiness by forgetting it and losing ourselves.
- II. SECOND STEP: CYNICAL
 - They became cynical of:
 - A. The love of God (1:2a).

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

III. THIRD STEP: CARELESS IN RELIGIOUS OBSERVANCE

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

IV. FOURTH STEP: MIXED WITH THE HEATHEN

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

CONCLUSION: (4:1-2)

—RAY DUNNING
Pastor, Lebanon, Tenn.

SINS THAT BECOME INDELIBLE

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

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

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

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

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

II. A REBELLIOUS SPIRIT (2:20)

“For long ago you broke your yoke and burst your bonds; and you said, ‘I will not serve.’” (R.S.V.)

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

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

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

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

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

—RAY DUNNING

BOOK BRIEFS

EXTRA! EXTRA! EXTRA!

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

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

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

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

STEWARDSHIP STUDIES

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

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

S. T. LUDWIG

COUNSELLING FOR CHURCH VOCATIONS

By *Samuel Southard* (Broadman, \$2.00)

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

INVESTING YOUR LIFE

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

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

SHARE MY PLEASANT STONES

By Eugenia Price (Zondervan, \$3.00)

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

WERE YOU THERE?

By Erich H. Heintzen (Concordia, \$1.50)

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

CHILDREN'S STORY-SERMONS

By Hugh T. Kerr (Oliphants, 75c)

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

ARCHAEOLOGY AND THE OLD TESTAMENT

By J. A. Thompson (Eerdmans, \$1.50)

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

CHRISTIAN YOUTH AND ENTERTAINMENT

By John I. Paton (Back to the Bible, 15c)

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

TO LIVE AGAIN

By Catherine Marshall (McGraw Hill, \$3.95)

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

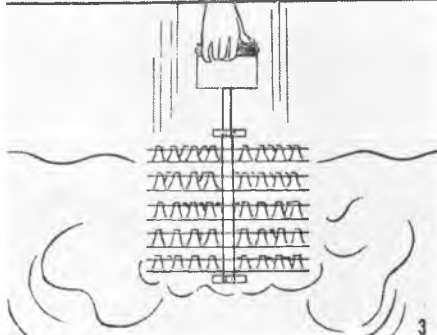
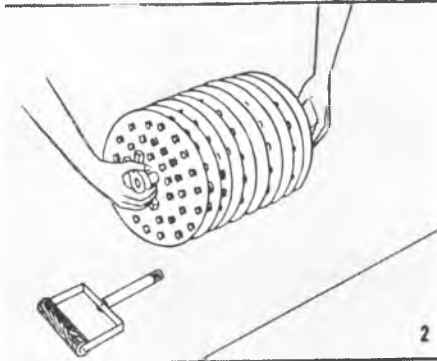
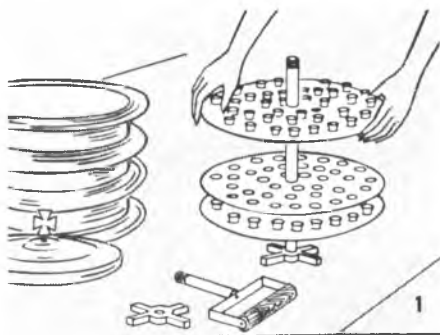
But you would be disappointed to discover her friendly feeling for the movies and also for dancing as an emotional outlet for widows. Your Book Man feels that Catherine Marshall is developing a keen literary style but her spiritual influence shows some thin spots.

Communion Glass WASHER

A NEW and Easy
Method to Clean Your
Communion Glasses

● LESS BREAKAGE

● COMPLETELY SANITARY



How It Works . . .

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

No. E-150 REGULAR MODEL \$15.00

No. E-190 TEN-DISK MODELS \$19.00

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

For Additional Information
Write for Descriptive Folder

Worth Considering and Ordering for Your Next Communion

NAZARENE PUBLISHING HOUSE



COMMUNION WARE

● BEAUTIFULLY DESIGNED ● MODESTLY PRICED

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

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

*Glasses not included

Makes a Fitting Memorial Gift at Easter Time

INDIVIDUAL COMMUNION SET

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

No. MS-125

\$7.50

COMMUNION SUPPLIES

GLASSES

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

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

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

PLASTIC GLASSES

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

No. E-169—1 5/8" high 12 for \$1.25

No. E-163—1 1/4" high 12 for \$1.25

PAPER CUPS

A convenient, sanitary, practical article. (SB)

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

WAFERS

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

No. U-125 250 for \$4.50;

500 for \$3.00; 1,000 for \$5.00

CUP FILLER

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

No. E-100 \$5.00

PAPER CUP HOLDER

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

No. E-166 12 for \$1.80

Plan NOW for the Easter Season—Order RIGHT AWAY