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A Message from the Past

The Need of Live Leadership*

By J. B. Chapman

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

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

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

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

"What Is There in It for Us?"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Preaching of Theodore Ludwig

By S. T. Ludwig*

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

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

Born of devout German parents in

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

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

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

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

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

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

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

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

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

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

Editor's Note:

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

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

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

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

Theodore Ludwig was essentially a

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

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

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

Theodore and Minnie E. Ludwig

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

I'm facing now the setting sun;

I see its golden rays.

*My faltering steps are feebler
now*

*Than in my youthful days.
Dear Saviour, keep me strong in
faith*

*Until my race is run;
When I shall reach the golden
shore
There'll be no setting sun.*

*Life's evening sun is sinking low
Within the golden west;*

*My Saviour beckons me to come
Where I shall be at rest.*

*In that fair clime all pain and
tears*

*Will be forever past;
There'll be no pain—no setting
sun,*

When I am home at last!

On Being a Good Pastor

By Othniel Amburn*

Visit the needy and the sick.

Visit nonchurch folk, visit members.

Make two extra calls a day.

Don't forget the children.

Do not hesitate to use your car to help someone in need.

Pray if possible in every home visited.

Have prayer with each member as often as possible.

You cannot have too many prayer groups.

Pass around your prayer dismissals as well as requests.

Urge all members to pray one for the other.

And for the pastor and his program.

Boost your Sunday school and Young People's Society.

Put all the responsibility possible on the laymen.

Seek not to have a single drone in the church.

Use your established young people in services.

Teach your people to tithe.

Encourage as many as possible to read their Bibles.

Encourage people to make visitors feel at home in the house of God.

Teach evangelism to your people by precept and example.

Encourage all members to look for someone to bring to church.

Seek to have at least three evangelistic meetings a year.

Secure the best and most spiritual evangelist available.

Get one with a burden.

Urge each church member to win at least one soul to Christ a year.

*Layman, Lowell Church, Denver, Colorado.

The Tragedy of a Closed Mind

By Vernon Wilcox*

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

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

self to new conditions and situations, is lost.

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

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

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

*Pastor, Portland, Oregon.

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

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

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

This dullness of apprehension can

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Communion Meditation

Conquest at Calvary

By E. Wayne Stahl*

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

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

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

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

*Pastor, Lowell, Massachusetts.

Advertising Through Journalism

By Robert D. Rogers*

II. GAINING READER ATTENTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

for journalistic publicity that a church could possibly have.

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

(To be continued)

An Evangelist Suggests:

One of our evangelists offered the following practical suggestions:

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

maintain, along with insurances, car payments, etc.

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

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

"The Stupendous Miracle of the Emptied Tomb"

By J. Kenneth Grider*

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

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

Christ is risen! Hallelujah!

Risen our victorious Head.

Sing His praises! Hallelujah!

Christ is risen from the dead.¹

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

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

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

IT IS THE HALLELUJAH CHORUS OF CHRISTIAN PREACHING

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

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

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

¹John Samuel Bewley Monsell, 1811-75.

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

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

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

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

"The chapter devoted to the Resurrection . . . does not stand in so isolated a relation to the First Epistle to the Corinthians as at first glance might appear. It forms not only the close and crown of the whole Epistle, but also provides the clue to its meaning, from which place light is shed on the whole, and it becomes intelligible, not outwardly, but inwardly, as a unity."²

But there is still more in the emptied tomb.

IT IS THE TRIUMPHANT BOAST OF CHRISTIAN EXPERIENCE

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

We can boast, all right, of the Incarnation. That God climbed down out of the skies and got into the thick of things, at our sides, here in this "spoilt and fallen world,"³ is no small thing. We can boast out loud about that event. The divine invasion of human life shows us that human nature is no mean thing; also, the event was necessary if the death, later, was to be limitless in forgiving efficacy.

²"The Resurrection of the Dead." N.Y.: Revell, 1933, p. 5.

³D. M. Baillie, "The Theology of the Sacraments." N.Y.: Scribners, 1957, p. 71.

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

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

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

IT IS THE GRAND CONFIDENCE OF CHRISTIAN DYING

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

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

*Lo! Jesus meets us, risen from the tomb;
Lovingly He greets us, scatters fear and gloom.
Let the Church with gladness hymns of triumph sing,
For her Lord now liveth; death hath lost its sting.*⁴

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

Death has a greedy grasp, you know. It takes into its clutches the high and the mighty, as well as the lowly; "all sorts and conditions of men." But "... man's best friend has the power over man's greatest foe."⁵ Death brings every man down in this life; but as many as are brought down will be raised, some to life eternal and some to death eternal. Blessed and holy are the ones who share in the first resurrection, the one to life everlasting. Christians, with this hope, have a grand confidence in dying.

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

⁴Edmond Louis Budry (1854-1932), tr. Richard Hoyle.

⁵E. M. Bounds, "The Resurrection," Nashville Publishing House of the M.E. Church, South (1907), p. 31.

Come, see the place where the Lord lay" (Matthew 28:5b-6). After that, almost everyone was talking about the event that spoiled sin and death. Not the Sadducees, but almost everyone. A Scottish writer⁶ says that not a line of the New Testament was writ-

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

⁶James Stewart, "A Faith to Proclaim," pp. 104-5.

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

By H. C. Hathcoat*

INTRODUCTION:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

III. THE POST-ASCENSION OFFICE WORK OF CHRIST CONSIDERED

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

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

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

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

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

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

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

As a King, He now reigns as Head

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

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 5:12-14

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

Sin and Death

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

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

Into and Through

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

Imputed or Counted?

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

*Professor, Nazarene Theological Seminary.

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

The Greek verb is *ellogao*. The only other place where it occurs in the New Testament is Philemon 18. There Paul says: "If he hath wronged thee, or oweth thee ought, put that on mine account"; that is, "charge it to me." The word is a bookkeeping term. It suggests making an entry in a ledger to one's account. Moulton and Milligan cite examples of this usage in the papyri.² "Counted" (R.S.V.) is perhaps the best translation here.

King Death

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

Adam's Transgression

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

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

²VGT, p. 204.

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

Figure or Type?

The word "figure" is *typos* (type). It comes from *typto*, which means "strike" or "smite." So it literally means "the mark of a blow." It was used for an impress or impression made by a die. Hence it came to signify "figure" or "image," as in Acts 7:43. But in the doctrinal sense, as here, it means "type."³ Arndt and Gingrich say it is used of "the *types* given by God as an indication of the future, in the form of persons or things."⁴ Sanday and Headlam define it thus: "An event or person in history corresponding in certain characteristic features to another event or person."⁵ That is what is meant when one speaks of "types" in the Old Testament.

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

³Abbott-Smith, "Lexicon," p. 452.

⁴"Lexicon," p. 838.

⁵"Romans," p. 136.

MANKIND

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

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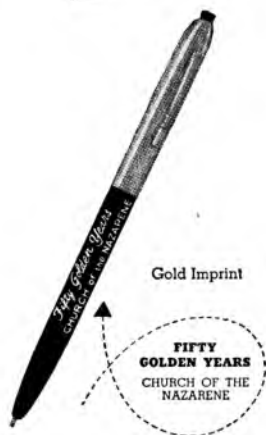
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- Publication of the Year—a History of the Church of the Nazarene
- Appropriate "Fifty Golden Years" Keepsake Souvenir

*See outside back cover.

WORLD COMMEMORATING "Fifty Golden Years"

ARENE PUBLISHING HOUSE

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Washington at Bresee, Pasadena 7, California
1592 Bloor Street, West, Toronto 9, Ontario

Supplied by V. H. Lewis*

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

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

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

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

The two ideas presented are directed towards that end.

AN IDEA IN PREPARING FOR THE EVANGELISTIC CAMPAIGN

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

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

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

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

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

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

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

THE "UNDERSHEPHERD PLAN"

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

*Executive Secretary, Department of Evangelism.

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

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

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

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

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

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

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

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

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

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

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

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

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

SPEAKING

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

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

The Shepherd Character of God

By G. H. Boffey*

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

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

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

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

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

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

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

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

*Kent, England.

Testament concerning the Shepherd character of Jesus.

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

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

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

THE LORD WANTS MEN TO KNOW HIM AS THE SHEPHERD

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

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

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

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

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

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

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

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

GOD'S SHEPHERD NATURE WAS DISCOVERED THROUGH EXPERIENCE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE ULTIMATE OFFICE OF GOD
WILL BE THAT OF SHEPHERD

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

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

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

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

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

Pulpit and Parish Tips

Public Reading of the Scriptures

By E. E. Wordsworth*

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

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

Searching a good standard dictionary for proper pronunciation is a part

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

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

*Pastor, Goldendale, Washington.

"Father, into Thy Hands I Commend My Spirit"

By M. A. Simmons*

SCRIPTURE: Luke 23:44-46

TEXT: Luke 23:46

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

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

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

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

*Pastor, Columbus, Ohio.

He Committed His Spirit to God

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

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

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

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

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

Certainly God meets all three requirements.

He Says a Word to Us About the Future.

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

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

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

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

Four Glorious Facts About Our Lord

By J. B. Miller*

INTRODUCTION:

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

Notice four great facts about our wonderful Lord.

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

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

- B. Why did He Die?
 - 1. He could have saved His own life. But He died because He loved us! “Such love, such love!”
 - 2. While we were yet sinners, He died for us. He died, giving himself a Ransom for the sins of the whole world.
- C. His death brought a gloom, despair, hopelessness to the disciples.

- II. He Rose. “The Lord is risen indeed” (Luke 24: 34).

- A. The whole picture changes from a hopeless despondency to one of eternal brightness. The fact of the Resurrection brings a new hope to the world.

*Pastor, Denver, Colorado.

B. Why did He arise?

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

C. What is the effect of His Resurrection?

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

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

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

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

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

The mossy old graves where the pilgrims sleep

Shall be opened as wide as before;

And the millions that sleep in the mighty deep

Shall live on this earth once more.

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

Sweet songs of redemption we'll sing!

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

And worship our heavenly King.

Hallelujah! Amen! Hallelujah, again!

In a little while we shall be there.

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

And a crown of bright glory wear!

MISSIONS OR MISSILES

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

JESUS' EPITAPH

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

April 6, 1958

Morning Subject: VICTOR OVER THE GRAVE

TEXT: John 11:25

- I. THE DREAD ENEMY
 - A. Death, the result of sin (Romans 5:12)
 - B. Death universal (Hebrews 9:27)
 - C. Death, an enemy (I Corinthians 15:26)
- II. THE DIVINE CONFLICT
 - A. Glorified God (John 21:19)
 - B. Reconciled us to God (Romans 5:10)
 - C. Learned obedience (Hebrews 5:8)
- III. THE DECISIVE VICTORY
 - A. Abolished death (II Timothy 1:10)
 - B. Exalted Lord (Ephesians 1:20)
 - C. Our living Hope (I Peter 1:3)

—ROSS W. HAYSLIP
Carthage, Missouri

Evening Subject: INTIMATION OF IMMORTALITY

TEXT: II Corinthians 5:1

- I. KNOWLEDGE OF MORTALITY
 - A. Earthly house (Dust to dust)
 - B. Tabernacle (Temporary and unstable)
 - C. Be dissolved (Dissolution by death)
- II. KNOWLEDGE OF DIVINITY
 - A. God, a Creator (Building of God)
 - B. God, a Designer (Wonder of the human body)
 - C. God, the Omnipotent (The mighty power of God)
- III. KNOWLEDGE OF ETERNITY
 - A. Supernatural body (Not made with hands)
 - B. Eternal body
 - C. Celestial body (In heaven with God)

—ROSS W. HAYSLIP

April 13, 1958

Morning Subject: SCRIPTURAL HOLINESS

TEXT: I Thessalonians 5:23-24

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

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

- II. HOLINESS ACQUIRED
 - A. Earnest desire (Matthew 5:6)
 - B. Complete consecration (Romans 12:1)
 - C. Appropriating faith (Acts 15:8-9)
- III. HOLINESS DEMONSTRATED
 - A. Righteousness (Freedom from sin)
 - B. Peace (Psalms 119:165)
 - C. Joy (Acts 13:52)

—ROSS W. HAYSLIP

Evening Subject: A PASSION FOR SOULS

TEXT: Matthew 9:35-38

- I. A LOVE FOR MEN
 - A. Recognize all men as God's creation
 - B. Desire to live among them
 - C. Desire to help them
- II. AN INNER RESTLESSNESS
 - A. Vision of a lost world
 - B. Effects of sin upon humanity
 - C. Our personal responsibility as witnesses
- III. CEASELESS ACTIVITY
 - A. Blood—personal sacrifice
 - B. Sweat—working at evangelism
 - C. Tears—soul-stirring passion

—ROSS W. HAYSLIP

April 20, 1958

Morning Subject: THE UNSANCTIFIED IN THE CONGREGATION

TEXT: II Chronicles 30:17

- I. THOSE WHO FAIL TO GO ON TO PERFECTION
 - A. Those who do not feel their need
 - B. Those who do not understand the doctrine
 - C. Those who do not believe the doctrine
- II. THOSE WHO PROFESS WITHOUT POSSESSING
 - A. Waited too long after conversion before seeking holiness
 - B. Accepted emotion rather than the witness of the Spirit
 - C. Failed to fully meet God's conditions
- III. THOSE WHO OBTAINED BUT LOST THE BLESSING
 - A. Withdrawn consecration
 - B. Failure to testify to blessing
 - C. Failure to grow in grace

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

—ROSS W. HAYSLIP

Evening Subject: WHAT IS A CHRISTIAN?

TEXT: Acts 11:26

- I. ONE WHO BELIEVES A CREED
 - A. Believes that God exists (Hebrews 11:6)
 - B. Believes that God can be sought
 - C. Believes that God rewards seekers
- II. ONE WHO EXPERIENCES SPIRITUAL CRISES
 - A. Born from above (John 3:5)
 - B. Sanctified wholly (I Thessalonians 4:3)
 - C. Experiences come by grace through faith
- III. ONE WHO LIVES A LIFE
 - A. A life of holiness (I John 1:7)
 - B. A life of stewardship (I Corinthians 4:2)
 - C. A life of service (Philippians 2:12)

—ROSS W. HAYSLIP

April 27, 1958

Morning Subject: CHRISTIAN PERFECTION

TEXT: Matthew 5:48

- I. PERFECT FAITH (I Thessalonians 3:10)
 - A. Assurance that God will care for all our needs
 - B. Fellowship with God born of confidence
 - C. Prayer with the knowledge that God hears
- II. PERFECT HOPE (I Peter 4:17, R.V.)
 - A. Hope is anticipation with pleasure.
 - B. Hope leads to right thinking.
 - C. Hope leads to obedient action.
- III. PERFECT LOVE (I John 4:17-18)
 - A. Affection incited by beauty of Jesus
 - B. Absolute love of God
 - C. Unhindered love of brethren

—ROSS W. HAYSLIP

Evening Subject: LOT'S DAY AND OURS

TEXT: Luke 17:28-30

- I. THREE WERE SAVED (Lot and two daughters).
 - A. God's mercy rather than our merit saves us
 - B. God's wonderful prevenient grace
 - C. God's great power in redemption
- II. ONE WAS ALMOST SAVED (Lot's Wife).
 - A. Disobedience to direct command
 - B. Unbelief of God's Word
 - C. Desire yet for Sodom
- III. TWO MIGHT HAVE BEEN SAVED (Lot's sons-in-law).
 - A. Failure to discern the times
 - B. Failure to see lost condition
 - C. Failure to see the grace of God

—ROSS W. HAYSLIP

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

By Robert F. Utter*

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

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

I. THE FIRST LETTER IS "C."

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

A. Our first parents disobeyed God and the curse was pronounced upon them and upon all succeeding generations.

B. Christ removed the curse by His death on Calvary.

II. THE SECOND IS "A."

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

A. God loves the sinner but He hates his sin.

B. Christ bore the wrath of God in our stead.

III. THE THIRD LETTER IS "L."

Calvary is the place where the greatest *love* was manifested.

IV. THE FOURTH LETTER IS "V."

Calvary is the place where *victory* was won.

V. THE FIFTH LETTER IS "A."

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

A. Atonement means at-one-ment or reconciliation.

B. The atonement is universal in its extent, i.e., it is provided for everyone who will accept its benefits.

VI. THE SIXTH LETTER IS "R."

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

VII. THE LAST LETTER IS "Y."

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

A. You will meet Jesus only when you humbly confess your sins in deep repentance and when you exercise faith in His shed blood.

B. When you meet Jesus He will do at least five things for you.

1. He will cleanse your heart from all sin.

2. He will make you a better citizen.

3. He will help you to make a success of your life.

4. He will give you peace.

5. He will assure you of a home in heaven, where you will live eternally with Him.

*Pastor, Lancaster, Pennsylvania.

THE PLEDGES OF CHRIST'S RESURRECTION

By W. E. McCumber*

TEXT: John 20:19-20

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

I. THE RESURRECTION—a pledge of ours

Jesus came “and stood in the midst . . .”

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

His resurrection pledges ours.

A. *Physically*

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

B. *Spiritually*

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

II. THE RECOGNITION—a pledge of ours

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

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

A. The recognition of friends in heaven. So many inquire anxiously, “Will I know my loved ones in heaven?” Moody said, in his brusque manner, “Of course! Surely we’ll have as much sense in heaven as we had on earth!” And dying, he exclaimed, “I see the children”—those who had preceded him to heaven!

B. The recognition of friends on earth. All the way to Calvary the disciples quarreled over who should be greatest in Christ’s kingdom. Each was so busy exaggerating himself and under-rating others, he could not really know the others. But after the Resurrection and Ascension, “they were all with one accord in one place.” And there “tongues like as of fire . . .

*Pastor, Thomasville, Georgia.

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

III. THE REJOICING—a pledge of ours

"Then were the disciples glad, when they saw the Lord."

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

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

THE SHOUT OF TRIUMPH

By Edwin Zimbelman*

SCRIPTURE: I Corinthians 15:13-28

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

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

I. THE ENEMY: DEATH

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

II. THE VICTOR: CHRIST

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

*Pastor, Napa, California.

THE LAST WORDS FROM THE CROSS

By W. E. McCumber*

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

INTRODUCTION:

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

In these words we see:

I. THE EXPRESSION OF A TRIUMPHANT FAITH

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

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

II. THE EXPLANATION OF A VICTORIOUS DEATH

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

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

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

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

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

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

CHRIST'S TWELVE APPEARANCES AFTER THE RESURRECTION

By J. E. Turnock*

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

*Pastor, Wilmington, Delaware.

THE EMPTY TOMB SPEAKS

By Roy Watson*

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

INTRODUCTION:

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

CONCLUSION:

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

*Pastor, Toronto, Ohio.

DEATH AND RESURRECTION

By Paul R. Weaver*

TEXT: Romans 6:10-11

INTRODUCTION:

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

C. Completely

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

D. Eternally

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

II. OUR DEATH TO SIN

A. Willingly

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

B. Lovingly

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

*Pastor, The Dalles, Oregon.

THE PLACE CALLED CALVARY

By J. R. Russell*

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

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

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

*Evangelist.

SPIRITUAL VALUES OF CHRIST'S RESURRECTION

By W. E. McCumber*

TEXT: Romans 1:1-5

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

I. THE CONFIRMATION OF GOD TO JESUS' DEITY

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

II. THE COMPLETING LINK IN HIS GOSPEL

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

The Crucifixion creates no gospel without the appended note of the Resurrection. We could not be sure of Christ's triumph over sin, the Father's acceptance of His atoning sacrifice, without that. The empty tomb declares the victory over sin complete, the merit of sacrifice accepted, and therefore the salvation of man possible. That "good news" is summed up in Christ's message to John in Patmos—Revelation 1:17-18. There, risen and glorified, He asserts sovereign authority over life and death, and eternity, and bids His own to have no fear of them. Glorious news!

III. THE CHANNEL OPENED FOR HIS GRACE

"By whom we have received grace . . ." The grace that saves is mediated through the risen Lord. His living presence in the penitent believer's heart empowers for conquest of "the world, the flesh, and the devil." The communication of that resurrection life quickens those "dead in trespasses and sins." And with our spiritual co-crucifixion and co-resurrection with Him, that life flows without blockage, making real and possible the abundant, sanctified life. Like Christian's in *Pilgrim's Progress*, the burden we lose at the Cross disappears into the empty tomb!

*Pastor, Thomasville, Georgia.

TO WHOM SHALL WE GO?

TEXT: John 6:68

The Disciples:

- I. HAD A CORRECT ESTIMATION OF VALUES
- II. HAD A CLEAR PERCEPTION OF THE ALTERNATIVES
- III. HAD CONFIDENCE IN THE CHARACTER OF THE MASTER

—L. J. DU BOIS

THE WARNING CRY OF JESUS

SCRIPTURE: Luke 12:31-48; TEXT: Luke 12:40a

INTRODUCTION:

- A. The Christian life is not just a matter of chance or trial and error. Every phase of it is clearly marked.
 - 1. The new birth.
 - 2. The experience of holiness.
 - 3. Endurance.
 - 4. Waiting, prepared.
- B. In relation to all of this Jesus cries, "Be ye therefore ready."
- C. Be ready for whatever might come in this day—life, death, or the coming of Christ.

I. SINNER, BE READY BY COMING TO THE SAVIOUR FOR FORGIVENESS AND PEACE.

- A. All have sinned, but provision has been made for forgiveness.
 - 1. The antediluvians rejected Noah's preaching, and died without mercy.
 - 2. The Israelites rebelled against Moses, and perished in the wilderness.
 - 3. The Israelites rejected the prophets, and were taken into captivity.
 - 4. Today the message comes to us; if we reject, we too shall perish.
- B. The Son of Man came to seek and to save that which was lost.
 - 1. Tonight Christ is seeking for you.
 - 2. Any sin in your heart makes you unfit for eternity.
 - 3. "Except a man be born again, he cannot see the kingdom of God."
- C. Provision has been made, Jesus is seeking for sinners, and His cry is: "Be ye therefore ready."

II. BACKSLIDER—THIS WARNING CRY OF JESUS IS FOR YOU ALSO.

- A. He that puts his hand to the plow and looks back is not fit for heaven.
 - 1. He that endureth shall be saved.
 - 2. God loves the backslider but this will not cancel His judgment upon sin.
- B. Ten virgins had wedding invitations. All started well, but only five were admitted.
- C. The prodigal son was still loved, still longed for, but he was lost until he came to himself.
- D. The Lord will suddenly come; only those who are ready will meet Him. Be ye ready!

CONCLUSION:

- A. Sinner, backslider, hear the cry of Jesus tonight.
- B. Eternity is near, the Son of Man cometh—It is appointed unto man once to die, then judgment.

—JACK C. PISCHEL, *Pastor*
Cleburne, Texas

BOOK BRIEFS

I want to share with you a quotation from the pen of a famous American.

The best of a book is not the thought which it contains, but the thought which it suggests; just as the charm of music dwells not in the tones but in the echoes of our hearts.—Oliver Wendell Holmes.

DEVOTIONS AND PRAYERS OF JOHN WESLEY

Compiled by Donald Demaray (Baker, \$1.50)

There is not one among us who is not thoroughly captivated by the writings and influence of John Wesley. In this rather different book there is a compilation of the heart-warming devotions and prayers for which he was justly famous. Each is strongly devotional and each is solid and good. You may be disappointed to notice how few of them have the distinctly Wesleyan emphasis on perfect love that we like to note. Reading this book cannot help but add to the devotional prayer life of any Christian.

BEHOLD HE PRAYETH

By Joshua Stauffer (Light and Hope, \$1.50)

This is a vigorous and deeply devotional study of prayer. As you read it you will be conscious that you are reading from the pen of a man who knows how to pray, not merely one who can discourse profoundly on the theories of prayer. What the book lacks in scholarship, it more than makes up for in warmth. It is both an encouragement to prayer and a strong rebuke to prayerlessness.

TWELVE BASKETS FULL

By Margaret Applegarth (Harper, \$3.00)

This is an unique stewardship book. It is refreshingly new and it sets forth with unmistakable clarity the motivation, hopes, dreams, and fulfillments of a truly Christian steward. You will find many illustrations right out of the crass materialism of our time which point up the eternal, Biblical truth set forth in the text.

—S. T. LUDWIG

FIVE HUNDRED ILLUSTRATIONS FROM GREAT LITERATURE

By J. Vernon Jacobs (Higley, \$2.50)

This is valuable for the distinctive purpose which is set forth in the title—"illustrations from great literature." It is especially helpful for those who preach to a congregation which would have appreciation for classic literature. And believe me, some of the greatest illustrative material available anywhere comes out of the great classic writings of a day gone by. You will certainly mark your ministry as being something more than drab and ordinary when you build into it illustrations of this kind.

WITH ALL THY HEART

Leslie Savage Clark (Broadman, \$1.50)

One would have to say it is a good book, but it lacks evangelical tone and its quotations from Walter Rauschenbusch, the father of social gospel emphasis, gives it a very dubious ministry. There is hardly enough strength to counteract this sad and harmful emphasis.

UNDERSTANDING GRIEF

By Edgar N. Jackson (Abingdon, \$3.50)

This is quite a definitive discussion of grief, particularly grief arising from bereavement. It is an extremely academic discussion, touching especially on all the psychological aspects of grief. There are several chapters dealing with the practical side, conducting funerals and delivery of funeral sermons. This book does not hold out any strong objections for any preacher and yet it is the type of book that only a limited number of ministers would buy and be glad they had done so.

THIS WAY PLEASE

By Roy O. McClain (Revell, \$3.00)

Fourteen solid, Biblical sermons. These are patterns of Biblical emphasis, illustration, and intellectual concept. Just the right mixture of evangelical orthodoxy and modern appeal in approach and background. These appeal to the emotions, impel action, and at the same time they will induce serious thinking, leading to exercise of will and right action. Seldom does one find a series of sermons of higher spiritual and intellectual level. No preacher worthy of the name can fail to find inspiration here.

AS A MAN THINKETH

By James Allen (Revell, \$1.00)

If you will take this for what it is—a philosophy of morality—it will be very searching, even demanding. No one can read it without tremendous benefit. It, however, is basically a “bootstrap” philosophy. There is no reference to the grace of God and what it can do. If you will add to all the wonderful philosophy of this book the marvelous grace of God, you will have a combination that will help anyone in heart and life to be a bigger person as he goes about his daily life.

REMEMBER JESUS CHRIST

By Charles R. Erdman (Eerdmans, \$2.00)

This will be advertised quite widely. It is conservative, but to be honest we must say that it is a very ordinary book. The author has done some splendid writing in the past, but this is not his superior material. There are very few bursts of insight, very little original thinking, and the illustrative value is negligible. The author suggests that sanctification comes only at death, but other doctrinal objections throughout the book are not strong. Its greatest weakness is its ordinariness.

NO ESCAPE FROM LIFE

By John Sutherland Bonnell (Harper, \$3.75)

A solid and substantial book. One that will provide many hours of spiritual and intellectual profit. The summaries of each chapter make the wealth of material much easier to grasp. (He puts handles on his baskets.)

The chapters on healing and self-destruction are unusual and, I think you will agree, highly profitable.

Where a reference is made to the theater as helpful recreation we would like to use scissors. The author's insistence that the new birth can be gradual as well as instantaneous reveals a weak evaluation of “justification by faith.” So having detoured such areas of unacceptability, I would urge you to push the spade in deep; there is rich soil here for cultivation. It awaits the preacher who is looking for a serious and substantial book.

As Essential to the
Pastor as Hammer and
Saw to the Carpenter



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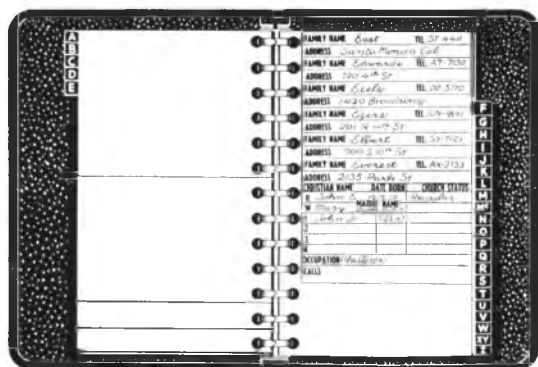


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