

PREACHER'S

magazine

APRIL 1963

FORUM

THE MINISTER AND THE ALTAR CALL

Contributors:

Edward Lawlor

C. Wm. Fisher

Harold L. Volk

Jarrette Aycock

Morris E. Wilson

Roy F. Stevens

Robert F. Woods

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"I'M GLAD THAT WE STILL HAVE AN ALTAR"

Editorial

PREACHER, WATCH YOUR WEIGHT!

David E. Godwin

THE BIBLICAL FOUNDATION FOR HOLINESS

Harold W. Reed

MAKING CHURCH MEMBERSHIP MEANINGFUL

C. William Ellwanger

WHAT IS THE MIND OF CHRIST?

Eric E. Jorden

—proclaiming the Wesleyan message

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NORMAN R. OKE, *Editor*

Contributing Editors

Hardy C. Powers

Samuel Young

Hugh C. Benner

G. B. Williamson

D. I. Vanderpool

V. H. Lewis

General Superintendents, Church of the Nazarene

"I'm Glad That We Still Have an Altar"

IT HAPPENED this past summer at the Abilene District Youth Institute. During the invitation one evening I asked the Bethany Nazarene College quartet to sing the song entitled "At the Altar." One of the lines says, "I'm glad that we still have an altar." They sang it with feeling. The Holy Spirit used that song to move many young people forward for prayer.

Now the altar service was over. The many, many seekers had found spiritual victory. Snack time was over and I was in my room, lying wide awake in the darkness. Too enervated to sleep immediately—I was thinking over that wonderful altar service. Before I realized it I was humming to myself, "I'm glad that we still have an altar." I was overflowing with sheer appreciation for the simple fact that we have a public altar.

You see, it is not accidental that we still have our altar. Our leaders of the past might have decided to eliminate it in favor of the inquiry room. That has happened with other religious groups. So here I lay in the dark thanking the Lord that we still have an altar rather than an inquiry room. As I hummed that bit of melody (a haunting melody it is) I mused. These were my musings.

OUR ALTAR INVITES PUBLIC SCRUTINY OF OUR ALTAR SERVICE

Yes, that is what we actually mean. Because it is out in a public place, we invite all of our visitors to witness our altar services. We plan to protect our altar services from anything that would be embarrassing. So let us remind ourselves often that a public altar requires careful supervision to guard against anything that would reflect upon holiness.

We really desire all members and visitors to remain after the benediction to share with us in the battles and rejoicing of our altar services. Here is where the inquiry room is total loss. Many unsaved people have become convicted of sin while watching someone else pray through and then testify with a radiant face. This is the "payoff" of our public altar, and we are wise to take advantage of it.

Do we too readily dismiss the audience when the invitation is through? I worked as an evangelist with one pastor who did not dismiss the audience when his folk gathered to pray with the seekers. He announced definitely and kindly that the entire congregation would bow in prayer while the workers gathered to pray with

seekers. Normally, he did not dismiss the congregation until all had prayed through and had testified. In his thinking that altar service was an integral part of the service and he wanted the visitors to enjoy it.

I grant you there are some complications in such a method of procedure—but it is worth thinking about. It did fluently say that our altar services were nothing to be ashamed of.

Because of this public benefit of our altar services, "I'm glad that we still have an altar."

THE ALTAR IS A SILENT SERMON

No item of church architecture preaches so unceasingly as the altar. The pulpit, choir loft, Communion table—all are traditional in most churches. But our altars are distinctive. To the casual visitor, to the regular attendant—all who come within sight of it are impressed. It says something.

Now let's be honest about it. The altar preaches an effective message only when it is built to be a bona fide altar. Make it a real mourners' bench.

Put it on the floor level, so people can work on both sides at the same level. Then it preaches for you. Make the altar but a railing on the platform and all it can announce is that you are more interested in saving space or in architectural finesse than in real altar success.

Let it preach its sermon. Let it keep saying silently that your evangelistic services will be warm and winning. Let it extend its stalwart invitation to the unsaved, the back-slidden, the unsanctified. While the song service is in progress, it is preaching. While you preach, it is preaching too. God bless its silent sermons.

These were my musings as I lay in the dark room at Camp Arrowhead after a thrilling altar service.

And as I mused I sang softly to myself, "I'm glad that we still have an altar."

I awakened and it was still there. And at every dawning for every Nazarene may it still be there—our altar.

QUOTES and NOTES

Think It Over

"Even in these lush days sometimes parishes have trouble raising necessary revenues. When we look for reasons we are sometimes told that 'people just don't have the money.' While in some isolated cases of depressed areas this may be true, we might well ponder these figures: from 1949 to 1959 total personal income in the United States rose from

208.3 billion to 383.3 billion. During that time direct federal, state and local taxes rose from 9 percent of the total income to 12 percent. During the same time savings rose from 4.1 percent of total income to 6.1 percent. In other words, taxes rose 33 percent in the ten year span, but savings rose 49 percent. Wages and salaries increased 95.3 percent.

"How much did your church contributions rise?"

—R. C. REIN

Lutheran Church—Missouri Synod

FORUM

The Minister and the Altar Call

During 1963 the *Preacher's Magazine* is majoring on the theme

THE ALTAR

So as a significant part of this emphasis it is fitting that we present this FORUM.

There is no more important moment in a preacher's ministry than when he comes to the time for the invitation. Here is where evangelistic preaching either succeeds or fails. And it seems that the devil will gladly permit us to preach effectively if at the close our altar call is ineffective.

Many pastors have expressed their desire for more help in the matter of making the altar call. So, with that in mind, I conferred with Dr. Edward Lawlor, and together this FORUM is the result. It is our prayer that it may be helpful to all.

Thank You, Dr. Lawlor!

In the selection of topics and writers Dr. Lawlor, executive secretary of the Department of Evangelism, counseled with me. I want to express deep appreciation. Believe me, in matters such as these Dr. Lawlor has a tremendous concern, as those who know him can well attest.

Both DR. LAWLOR and the EDITOR wish to thank all who have contributed to this FORUM.

Preaching for a Verdict

By Edward Lawlor

HERE IS RECORDED the dramatic birth of a world-shaking discipleship. John the Baptist preached his finest sermon when he pointed to the Galilean and exclaimed, "Behold the Lamb of God."

As ministers of God, we have many privileges, many cares, many duties; but our crowning privilege, our insistent care, our primary duty is to point men to the "Lamb of God, which taketh away the sin of the world" (John 1:29).

Let no minister of God covet a higher distinction nor ask a greater thrill than the thrill of preaching for a verdict! Looking for a verdict! Preaching for a verdict! Believing for a verdict!

This Is Our Task

Our task is the task of men with a revolutionary message. It may be unconventional, demanding, moving, disturbing, revealing, challenging, but always it is revolutionary—leads to a decision, to a verdict.

Preaching for a verdict is the impact the preacher makes on those who hear his message, through the pleading, wooing voice of the Holy Spirit. It is to spread the news of salvation, convince men, and lead them to a decision. It is to alarm and awaken, enlighten and convict. It is to make sure that we get people to make a decision through soul conviction. It is to bring men and women to God.

Preaching for a verdict is the ministry of setting souls on the heavenward road.

Preaching for a verdict is not preaching about abstract truth, but direct talking to the hearts of the hearers. The all-important element in preaching for a verdict must ever be that our message meets the needs of the people, and points the way out.

Intense yearning for souls is a condition of preaching for a verdict. Men who preach for a verdict must preach as if every sermon might be their last. To them, eternity stands out in all its vast reality, and death nearer than tomorrow. Immortal souls are precious.

Every sermon possesses a value beyond worldly wealth, for immortal souls are in the balance. No love for popular applause, no overscrupulous dread of strong denunciation, no fear of excitement, no sense of enthusiasm, no concern over emotion prevents the man who preaches for a verdict from pouring out the whole fervor of his spirit, yearning with an unutterable tenderness over the souls of men.

What Are the Elements of Success?

Some ministers tend to think that the great evangelistic preachers of the past who were able to preach for a verdict were men of peculiar and rare gifts—gifts that are denied many preachers today. This is not altogether true. Such thinking will blind

us to our opportunities, and our possibilities to become ministers in this day who preach for a verdict. The source of the power that the great preachers of evangelism in other days had is for us today. We must seek it, and be willing to pay the price for it, as they did.

Preaching for a verdict is not so much natural gifts, or human learning, or exceptional opportunity, or earthly advantage. It is having a heart consumed with the flame of ardent, holy, heavenly love and compassion for the souls of men.

No man can preach for a verdict unless he has a supreme passion for souls! That passion must be bound up with the preacher's conception of God and of the fate of lost souls; his conception of the love of God and the redemption of mankind. The justice and mercy of God must captivate the imagination of the preacher who would preach for a verdict. The ministry must not present a milder interpretation of preaching today!

While I realize that we must perhaps keep pace with the times, there is a danger that this professional age may leave us with preachers who no longer preach for a verdict.

Preaching must not become a matter of mere routine, custom, and performance. It is easy to be deceived in the quality of our preaching. Even while we may regard it as an improvement, preaching with greater proficiency, greater ease, more grammatically correct, better-phrased sermons, these will never save men if they do not have soul appeal and a call for decision.

We must be careful to preserve above and beyond all eloquence a sense of verdict preaching so clear that no one sitting under our ministry can fail to feel that our souls

throb with a desire to win men to Christ.

The Holy Spirit Our Helper

It is my conviction that the Holy Spirit inspires the minister of God who preaches for a verdict as he inspired the holy men of old. The preacher who abandons himself to this inspiration is conscious that the Holy Spirit actually takes possession of his whole being, giving him language, thoughts, and feeling altogether above himself. He becomes the instrument, and the Holy Spirit the Performer. God produces on and through such an instrument messages that bring people to a decision.

There must be instruction in preaching for a verdict, as to what the hearers must do to have the need of their souls met. The preacher must urge decision immediately without waiting for changed feelings, or other circumstances, or anything else. Preaching for a verdict demands the explosion of the delusion commonly entertained by many that it will be easier to come to Christ and to break off with sin at some future time than it is today.

A Verdict Must Be Desired

The message of the servant of God must always lead up to the closing appeal, calling for definite action before Almighty God in accordance with what has been urged by the preacher throughout the message. Preaching for a verdict calls for a direct and straightforward presentation of truth; calls for reliance upon the Holy Spirit, who will empower the preacher to use what he has prepared, or guide the preacher to abandon or modify what he has prepared accord-

(Continued on page 9)

Sermon Preparation with a Verdict in Mind

By Harold L. Volk

I DO NOT FEEL myself to be qualified to say what is the best way to make the sermon with an invitation in mind. There are several reasons for this. First of all, I have erred too much and, like Moses, have struck too many rocks, and then I am too old. I know that I will not be able to do this job and do it like it ought to be done. But if God will help me at this time to speak to some young man who may go out and do this work, and do it in a greater way, then I shall be happy.

Plan to Preach Against Sin

When I am preparing a sermon with the invitation in view, there are two or three things that I must remember, and I do try to remember them. *First of all, I plan to preach against sin, and I do not mean to preach against sin in generalities; I mean in specifics, particulars.* I think that every preacher should preach against sin. The reason I think so is because God is against sin. That is axiomatic. How could a preacher be for God and not be against sin? The Bible is against sin. The worst atheist who ever lived cannot deny that the moral code of the Bible is the finest ever conceived and that the Bible is against all iniquity.

Then the preacher who preaches the Bible must preach against sin and iniquity. A Christian is against

sin. Every preacher must necessarily be against sin if he is for God and righteousness. How could any lost sinner have confidence in a preacher who is not definitely against sin? So it is a matter of being honest. To represent God and the Bible and the church, and to represent my own convictions, I must preach against sin. I remember Lot of Sodom, who had had the respect of the Sodomites. If he had hated their sin enough, he would have denounced them. But Lot drank with them, and when he called the wicked in Sodom his brethren and dwelt among them, compromising with them, they despised him.

This world has no confidence in any kind of Christian that is not against sin, against unrighteousness, against the bad and wicked things that men and women do. The Bible always deals with both sides of this question of law and grace—this question of damnation and salvation—this question of God's love and God's wrath.

Rom. 6:23 says, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Every honest preacher should preach both parts of that verse. It is only after one sees that the wages of sin is death that he will be interested in the blessed truth that "the gift of God is eternal life through Jesus Christ our Lord." *Honest Bible*

preachers always preach both sides. The same truth is taught again and again in the Bible. "He that believeth on him is not condemned: but he that believeth not is condemned already" (John 3:18). Preachers should preach the condemnation as well as the forgiveness, and John 3:36 says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Preachers should preach the everlasting life, but they should also preach the abiding wrath of God on unbelievers.

In Isa. 55:7, the scripture said, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." If I am going to preach the Bible, then I must preach first the forsaking of sin and then the returning to the Lord for mercy and pardon. That is the order of the preaching—for mercy and pardon, love and grace, repentance and faith. I do not mean that there are two steps in salvation for there are not. The instant one turns from his sins he turns to Christ. Salvation is an instantaneous transaction whereby the penitent sinner turns to Christ for mercy, but there must be both elements in the preaching of the Bible preacher. There must be a preaching against sin and the preaching of the offered mercy for sinners. No man can preach or teach all the Bible who does not teach and preach against sin—who does not name and denounce particular sins and call for repentance. *As a preacher I have no right to do as I please about this matter of what I want to preach. I must preach according to the instructions of God.*

God said to Jonah, "Arise, go to

Nineveh, that great city, and cry against it; for their wickedness is come up before me" (Jonah 1:2). Jonah rebelled and fled away, but he did not get away from God. Jonah, smelling very strongly of fish, heard the word of the Lord the second time say, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah 3:1-2). Oh, that every preacher would learn the lesson that Jonah learned so hardly! Preachers ought to preach the preaching that He requires. In the case of Jonah, that meant denouncing sin in Nineveh and prophesying judgment. In the case of every preacher in the world it means denouncing sin also, for that is the clearest teaching of the Word of God. Repeatedly preachers are commanded to denounce sin.

Why Is It That Preachers Do Not Preach Against Sin?

We are told in II Tim. 4:2, "Reprove, rebuke, exhort with all long-suffering and doctrine." Preachers are to "cry out, spare not, lift up thy voice like a trumpet, and shew my people their transgressions" (Isa. 58:1). It seems strange that every preacher of the gospel does not obey the Scriptures and rebuke sin. It seems strange that God's pastors do not rebuke their people sharply, as Titus was commanded to rebuke those at Crete, and as Timothy was to rebuke the saints at Ephesus (II Tim. 1:2 and I Tim. 5:20).

There are several reasons why preachers do not preach against sin. I want to name some of the principal ones. *There are some who think that to preach against sin would drive people away from the church.* But John the Baptist did not worry about that. Neither did the Apostle Paul; neither

did Peter. They preached against particular sins. When Paul preached against sin, oh, what a preacher he was against sin! He preached against adultery and lying, against stealing, and against all kinds of iniquity and all kinds of wickedness and unrighteousness; and when Paul preached, he got results. When I preach against sin I know that I can expect results at the altar. Some who are in sin will become convicted by the preaching of the law and the preaching of judgment and the preaching of hell.

I know there are some who do not believe that we should preach about hell any more, but those who say we should not are criticizing the methods of Jesus, our Saviour, for He preached more against hell than He did about heaven. He preached more about the sin against the Holy Spirit than He did about heaven. And I think no preacher is going wrong when he is following the methods of the Saviour. Men are awakened when the preacher preaches about hell and the sin against the Holy Spirit. I know that it should be done with good sense and good judgment. However, it must be done, and the man or woman who refuses to do it refuses to take his place in the position of the gospel that God has placed him.

Then there are some other people who preach that much of the gospel, including the ministry of John the Baptist, the Sermon on the Mount, and other parts of Jesus' ministry, along with some of the apostles, were written for the Jews, not for the Church. Some people think that John the Baptist, when he preached demanding repentance, was preaching a Kingdom gospel. Some of them foolishly think that John the Baptist taught baptism as essential to salvation. In their misguided thinking, sometimes they say that the Great

Commission was given only to the Jews. They say the Lord's Prayer is not for this age. They mark much of the Bible as obsolete and as not for this age and having no authority directly for this age. Since they have not gone by the example of most of the Bible, preachers are not preaching against sin. Also they do not feel any responsibility to preach on the Bible since they think most of it outdated. This false cult has done much harm in some quarters.

The truth is that John the Baptist was as much a preacher of grace as was Paul. He preached, and I quote, "He that believeth on the Son hath everlasting life" (John 3:36). Exactly the same doctrine of salvation as that preached by Jesus in the same chapter, and by Paul everywhere he went! When John the Baptist commanded sinners to repent, he preached exactly the same gospel preached by Jesus in Luke 12:3-5. And Jesus commanded "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Paul preached that God commanded all men everywhere to repent. But some men have the theory that is based on lack of real knowledge of the Word of God, but it is the excuse of some people to throw away parts of the Bible and not to preach against sin. In view of the plain commands of the Scripture, this is a very poor excuse. I know when I preach against sin, against particular sins, and call them by their names, that people in my audience who are guilty of those sins are brought directly under the influence of the Holy Spirit and convicted and oftentimes converted.

There are some who will not preach against sin because they themselves are living sinful lives. They dare not preach against sin. One man didn't want anybody to preach in his pulpit

against worldliness. I know those words *worldliness* and *worldly* need to be properly defined. However the Bible does preach against worldliness and says that a friend of the world is an enemy of God. These things must be preached; and when they are preached, people are convicted and constrained to turn away from their sins and they are converted, and the invitation at the end of the sermon is a success.

Preach the Promises of God

There must be also in the sermon that is directed toward an invitation not only the preaching against sin, but also a preaching of the promise of the Blood. Without the shedding of blood there is no remission for sin, but Jesus' blood does cleanse from all sin, and men must be given this promise of the shed Blood.

Preach the Cross

There also must be preached the Cross, and how Jesus died on the Cross, not for His sins, but for mine and for the sins of the whole world. Nobody loves to preach about love and grace more than I do, but I also

know that grace cannot help men until they are jarred wide awake. They must first of all know that they are sinners before grace can help them, and God's love alone never did save a soul and never will save a soul. It must be reciprocated before it saves. Man must turn around and love God back, and love Him enough to quit the sin business. Then God's love can become the medium of salvation for him, but never until then. So we must not only preach love and grace, but we must preach faith and against sin, and we must warn men about hell and must promise them that there is a heaven for the faithful awaiting God's people at the end of the earthly journey of life.

I expect seekers to come when I preach. If I do not expect them to come, then of course they will not come. But I preach expectantly, I pray expectantly, and believe expectantly, and believe that after I have preached and been faithful to God and His demands upon me God's Holy Spirit is going to be faithful to me and to the Word that I have preached, and is going to make it really the Word of God, and many will be saved.

Preaching for a Verdict

(Continued from page 5)

ing to that which will accomplish the Spirit's purpose.

Preaching for a verdict will take soul toil, spiritual energy—yea, oft-times physical strength—but it is worth it all to secure the decision of an immortal soul. Our great need today is for preaching that is filled with fire, love, and the Holy Ghost, that strives always toward a verdict.

Let us always remember as we preach for a verdict the devil's pur-

pose is to rob us of NOW. But "NOW IS THE DAY OF SALVATION!" "NOW IS THE ACCEPTED TIME!"

NOW IS THE TIME OF DECISION! NOW IS MY TIME TO SECURE A VERDICT!

The past sermons I preached were mine, but they are gone. The future sermons I preach may be mine to come, but this sermon I preach is mine NOW. I must preach for a verdict—NOW.

What Hinders Verdict Preaching?

By Morris E. Wilson

A LONDON MINISTER once said to Spurgeon, "I believe in saving souls as much as you do. How is it that you have conversions in practically all your services, while I never have any conversions in my regular meetings?" To this Spurgeon asked, "Do you expect conversions in every meeting?" The minister replied, "No." "Well," replied Spurgeon, "that is the reason. I do expect them, pray for them, and have them."

Non-expectancy Is a Hindrance to Verdict Preaching

Expect conversions this year. Let the objective of the year include the conversion of souls. It will help the average church and preacher to set prayerful goals. How many souls do you think God wants to give you this year?

The Sunday evening services will always demand more from the pastor than the other services of the week. Custom and practice bring many folk to the morning worship, but enterprise and informality must be utilized to bring them out for the evening. One of the primary efforts in this evening service should be a sort of planned informality. Every song and chorus, every special number, and the place for testimonies may seem to be spur-of-the-moment, but they are planned that way. We should expect the unusual from God. The late Dr. L. A. Reed once said, "When something happens to me in my prayer closet before the preaching

hour at night, something usually happens in the way of blessing and salvation in the church service."

Lack of Spiritual Radiance

Verdict preaching does not rest so much upon learning or skillful words and brilliant oratory as it does on the radiance, sweetness, and positiveness of the personality of the preacher. Such preaching must have the divine anointing to be successful. Someone has remarked, "A sermon is but a cup of cream skimmed from the preacher's life." Sweet cream cannot be skimmed off sour milk. Neither can a powerful, God-anointed sermon be preached by one other than a radiant soul who has been made sweet by the grace and power of our Lord Jesus Christ. Unless the minister enjoys the presence of the Holy Ghost to spark his message, he will be like the burning fuse, and at the end no "flash in the pan." The minister should be so filled with his message, and the message and spirit so filled with God, that his spirit will crave the preaching period so that he can reach his objective—souls praying through to a definite experience with God. Yes, verdict preaching requires convincing, fervent, urgent pleading.

Deadness of Atmosphere

We can create an atmosphere in which spiritual results can be obtained and we should work deliberately for the bringing about of such

an atmosphere. From the very opening of the service to the climax the objective should not be lost sight of, and whatever does not contribute to that end should be avoided as much as possible. Spiritual singing helps; fervent praying helps; ringing testimony helps; faithful and hilarious giving helps; anointed preaching helps. Whatever helps should be employed to carry out the main objective.

Lack of Prayer

A young preacher was called to labor in a camp meeting with a veteran preacher. His first service was an afternoon appointment. At the close he presented the altar call and just a few responded. It seemed that the afternoon was hot and there was little soul burden on the part of anyone. The group prayed for a few minutes and then the old veteran preacher arose and said, "I think we had better all go now and get a little rest and do some private fasting and praying. It is evident that our skillet is not hot enough to pop corn, and you know we want the corn to pop out white." Some preachers expect unusual results from just usual conditions.

Insistence That There Must Always Be a Sermon

It is not often that the tide lifts high enough in a service to make it possible to dispense with the sermon. But when such times come, leaders should be glad and willing and wise enough to stand aside and to forget the program that was in mind. Special songs, special sermons, and special everything should be subject to the overrulings of the Spirit of God. We should be ready always to set the usual aside that the unusual may have the main track. Bring people to a verdict if at all possible at that

time when God's mantle is so low that it can be touched with little effort. If I were allowed but one prayer for ourselves in this day and age, it would be that God may favor us with more and more outpourings of His Spirit in such a full measure as to make everything regular and usual in our program stand aside that the glory of God might have priority. That is the old way of Pentecost and that brings results.

Aimless Preaching

In every walk of life the desire and goal is to achieve proper results, but success and accomplishment are the consequences of proper, adequate investment and preparation. A farmer desires an abundant harvest, but the fields of golden grain are produced only by months of toil from dawn until dusk. A politician desires election to his office, but the necessary vote is obtained only by energetic campaigning. The surgeon desires operative skill and genius, but such ability is obtained only by intense training. A student desires high scholastic attainment, but such reward comes only by sacrifice of pleasure for hours of study and research. A pastor desires effectiveness in soul winning, but he, likewise, succeeds only with proper preparation, forethought, and planning.

One of the bishops of the old school, speaking of the past and the present, said, "The old-time preachers had a gospel that inspired them, made them go beyond themselves, put meaning and emphasis in thoughts that made them mighty. They burned and men felt the heat. They aimed at results and reached them." I wonder if I am mistaken when I say there is today a vast amount of aimless, spiritless preaching? Is it any marvel that men and women are not moved when

they are plied with mere platitudes—when there is not a ripple on the dead sea of stagnant thought?

Bypassing the Climax

There is a divine art in soul winning. There is but one time in any service to extend the invitation, and that is when the waters are troubled. To pass that God-given climax means defeat in casting the net. It is far more important for the minister to give his invitation at that God-given climax than to finish his homiletical discourse.

Discouraging Circumstances

He must not allow after-service obligations to consciously or unconsciously diminish his enthusiasm in making the invitation. He must not permit smallness of crowd nor sameness of crowd to dampen his invitation for, wherever people are gathered together there are various needs known and unknown. He must not fear that too few of his people will come to help pray the seekers through. For when he has deliberately preached an anointed message with a verdict in view, God will move

on others to assist him praying souls through. He must not give up too easily because souls do not respond immediately to the invitation, for it takes longer for the light and conviction to break through to some folk. If the minister is patient and faithful, the Spirit will do His office work. He must always open the door for needy souls to enter because the battle is often won or lost at that strategic moment. Time and eternity both meet at that decisive moment when a verdict must be made. Heaven or hell is wrapped up in the verdict.

Allow nothing to hinder verdict preaching. Our future depends upon it. Souls will not be won, communities will not be affected, churches will not grow, missionaries will not be sent out, and men will not be called into the ministry unless ministers of today preach with an impassioned soul for a verdict. "You preach," said Adam Clarke, "not merely to explain God's Word, but to save souls; whenever you forget this, you go astray."

Expect to have seekers at your altar. Make a place for them.

SOME PEOPLE can stay longer in a few minutes than others can in a day.—*Blue Rapids (Kansas) Times*.

How Do You Do It?

Dr. D. L. Moody, the famous evangelist, was once traveling by train when a fellow passenger, who recognized him, said: "You know, Dr. Moody, I don't like the way you evangelize."

"Well, and how do you do it?" asked the great man.

"Oh, I don't" said the passenger hastily.

"Then," replied Moody, "may I say, Sir, I don't like the way you don't."

Timing as an Element in the Altar Call

By C. Wm. Fisher

IF A PREACHER doesn't know what Halford E. Luccock is talking about when he says that the purpose of preaching is not "to elucidate a text but to communicate a message," then this matter of timing will be absurd and irrelevant.

Those preachers, however, who have moved men nearer to God have known, and expressed, this purpose and this passion. Henry Ward Beecher, for instance, said: "Sermons are mere tools; and the business that you have in hand is not making sermons, or preaching sermons—it is *saving men*." Charles Reynolds Brown sounded the same authentic note when he said: "Your supreme concern in the pulpit will not be your sermon but the souls of your people." And who could say it better than Phillips Brooks? "A sermon exists in and for its purpose. That purpose is the persuading and moving of men's souls."

To those preachers, however, who view the sermon as merely a showcase to display their knowledge, their cleverness, or their eloquence, the altar call will be an afterthought, an unfortunate but sometimes necessary appendage to an otherwise brilliant performance. And from the lofty heights of their sterile ministry any discussion of timing in an altar call will be an amusing irrelevancy.

All such preachers should read, and ponder, Principal Denny's statement that "no man can give at once the impression that he himself is clever and that Christ is mighty to save."

There are far too many preachers who excuse their ineffective appeals by saying, "I don't know how to give an altar call." Their problem, more than likely, is not that they don't know *how*; it is that they don't know *when*.

How many salesmen have lost a sale, not because they didn't know their product, but because they didn't know when to say, "Sign here, please"! How many fishermen have come home empty-handed, not because they weren't using the right bait, but because they didn't know when to set the hook! And how many preachers have walked off platforms discouraged and defeated, not because they didn't know their theology or homiletics, but because they didn't know when to draw the net!

Timing is an important element in persuasion of any kind—whether it be a young man proposing to a girl, a salesman making a sale, a comedian telling a joke, or a lawyer pleading before a jury. Is timing, then, any less important in the greatest persuasion of all: a preacher trying to persuade immortal souls to make the

right decision in that high moment of the divine-human encounter?

Who said that an altar call can be given only after your sermon is finished? Who said that you could call men to Christ only after you had developed your three precious points? Who said that you had to wait to give your altar call until you had exhausted those in your audience, or titillated them with your jokes, or blinded them with your brilliance, or amazed them with your wisdom?

Any preacher who feels that the sermon he is trying to deliver is more important than the souls he is trying to win is mistaking means for ends and simply does not have the sensitivity of the heart or the perception of the nuances in his congregation's reactions to know the right time to give an altar call.

And when is the *right* time? After the sermon? Perhaps. During the sermon? Could be. During the song service? Maybe. After a special song? Sometimes. During prayer? It has happened.

Any time is the right time when there is that holy hush, that sacred stirring of the Spirit, that awe-filled moment when God is moving in the midst and the very atmosphere seems charged with His presence, that magic moment when hearts are melted by the glory and the grandeur and the mystery of the Eternal con-

fronting their hopes, their hungers, their failures, their sins with His love, His judgment, His mercy.

Yes, *any time*—the song service, the prayer, the sermon, at the end, or in the middle—whenever you feel the “pull” of the fish in the net—that is the right time to draw. How difficult to describe the feel of this “pull”! If you have ever felt it, no description is necessary; if you haven't, no description would be adequate.

What matters it how great sermon, how lofty the theme, how flawlessly and logically developed—if no one is moved nearer to God? What matters it how intelligent, or clever, or witty, or deep, or eloquent you appear to your audience—if no one is influenced to Christ? What matters it your reputation for being a big preacher, a great preacher, a powerful preacher—if at the end of the day no one can say, “He showed me the Master, and the Master mastered me”?

That is why Batsell Baxter could say, “The final test of the effectiveness of all preaching is this: what changes have occurred in the lives of the people because of the preaching?”

That is the truly important question, and if we will honestly, and constantly, face up to it, it will help determine the content of our sermons, the manner of their delivery—and the timing of our appeals.

I WAS in a place of business the other day and I saw this sign:
“I wasn't interested until I found out that it was none of my business.”
“Anyone can criticize, but it is an art to know how to boost.”

Books

We should be as careful of the books we read as of the company we keep.—*Sunshine Magazine*.

The Length of the Invitation

By Jarrette Aycock

YOUR EDITOR, DR. NORMAN OKE, has asked me to write an article on the invitation and has suggested five points about which he wishes me to write. I am not an authority on any of them. However I have some convictions and during nearly fifty years of active ministry I have made some observations. I shall take these suggestions up as he has given them.

(1) *How can you tell when not to give an invitation?*

To me, this is Dr. Oke's hardest question. For a brief answer I can only say, Pray much, live close to God, and try to sense the spirit of the service. At times when everything seemed to me to be conducive, I have tried hard and no one responded. At other times I have felt an invitation was useless, but because I knew the leaders of the meeting expected it, I gave one with good results.

In a camp meeting with Bud Robinson, it fell my lot to preach the last night. The crowd was large, the service hard, and had I followed my own inclination I would not have made an altar call, but I knew one was expected, so went ahead. When the second stanza of the song was nearly over and no response, Bud Robinson, who stood behind me, said in a loud voice, "Hold on, Brother Jarrette; they will come." He repeated that over and over as the sing-

ing continued. Encouraged, I held on and 125 came forward for prayer.

It will never hurt to invite them, and if they do not respond, you can always quit. At such a time it will make closing easier if you call the Christians to come forward and stand or kneel for the closing prayer.

(2) *How can you tell when to make the call brief and when to extend it?*

The answer to this question depends much on the place, the time, and the spirit of the service. Dr. C. E. Cornell, a master in casting the net, said, "In a revival, preach about twenty minutes and make your invitation as long as your sermon."

Generally speaking, no doubt he was right, for he was a success and our church never had a greater soul winner; but still the time and place must be considered. There are times when twenty minutes would be too short for either the message or call, and there are other times when such an invitation would be too long.

I once felt led in a service to continue the invitation. I was not conscious of the time, but found when I finished I had pressed it for fifty minutes and fifty people, mostly adults, had responded. They did not rush to the altar but came rather one at a time. It never happened before or since, but God was in that service. More and more I am convinced, it is

"not by might, nor by power [not by methods or by manipulations], but by my spirit, saith the Lord."

When God's Spirit is in the service, most anything will work; but when He is not, nothing is very successful. I have found that there is no place in a service in which the devil fights a preacher as he does in the invitation. If you listen to him, you will never give one.

(3) Dr. Oke's third question is *Does the place in the revival have any relation to the length of the altar call?*

In my opinion it does, and as the revival continues, the more reason for the call to be extended. In these days, when most meetings are for only one week, there is hardly any night when one can afford to pass up the invitation.

As a rule, people will stay through a long invitation on Thursday or Friday better than they will the first night or two of the meeting. However, one of our nationally known evangelists, who has now gone to his reward, often had his largest altar service the first night.

Surely the Bible is true when it says, It is "not by might, nor by power, but by my spirit." I have usually given my longest calls on the last Sunday. I understand that a number of good evangelists have quit giving an invitation on the last night. Recently a minister after the last service started said to me, "Preach inspirationally tonight and do not give an invitation." However I felt differently, so did not reply to him, but preached as I felt I should, and twenty-four unsaved came to the altar and were converted; most of them were adults.

There are many things which could be said favoring an invitation on the last night; not least is the fact that many who have a spiritual prob-

lem have promised themselves and promised God they would settle it before the meeting closes. Now the last night has come and they realize, if it is not now, it may be never.

(4) Dr. Oke asks, *Does the time on the clock have any relation to the length of the altar call?*

To this I would answer, "Definitely." This is especially so in a Sunday morning service. People watch the time; the noon meal is waiting, which to most folk is more important than the invitation. I have found in revivals that it is profitable to shorten the Sunday school service, so that the invitation may be started twenty or thirty minutes before twelve o'clock. People will respond more quickly when they know it is some time until noon. If God blesses and there is a good response, folk do not mind the delay.

In fact I have known folk who ordinarily might have left at 12:00, when God came on the scene with a great altar service, who seemed to forget their dinner and, though they took no part in the service, stayed until the work at the altar was over.

The hour of 9:00 p.m. may not be quite so bad as 12:00 noon, but any evangelist is at a disadvantage if he has to begin his invitation after nine o'clock. Keep in mind that for most of your crowd beds are waiting and the prospect of having to rise early is in their minds. Even starting the call just a few minutes before nine will mean much to the invitation.

The evangelist I mentioned earlier, who often had his big altar service the first night, was told in one church he must finish before nine o'clock and let the people go. The meeting seemed tied up for the first few nights. One night as he was preaching he noticed the folk turning and

looking at the clock. He left the pulpit, walked back, climbed upon a chair, and stopped the clock, saying, "If God does not get here before nine o'clock, you folk don't want Him to come." God gave him a great altar service that night and the time was no longer a problem.

(5) The final question our good editor has asked is, *If we say this is the last stanza, should that be carefully observed?*

Yes, for people are constantly watching a preacher to find something with which to find fault or criticize. At this point they like to say he lied. Therefore a worker should be careful about making such a statement, not only for the reason stated above, but for the good of his own invitation. I recall instances in my earlier ministry when I have made such a statement and before the stanza was finished I was sorry I had made it.

There have been times when I have made such a statement, then realized I had made a mistake when I said this would be the last stanza. I have confessed, "There are still people

here I feel should seek God, and if you will forgive me, we will sing on." This will clear you in with the people and you can extend your invitation.

I have learned there are several ways to avoid this "last stanza" statement which are just as effective, if not more so. I have said, "This is the last *full* stanza." This gives opportunity to repeat the chorus several times if it seems necessary, without being accused of lying. In most songs the chorus is longer than the stanza.

Some choruses like "Where He Leads Me I will Follow" are easily divided, and I have said, "If no one comes, this will be the last *full* chorus"; then used the last half of the chorus several times with good results. This can be done with many invitation songs.

At other times I have said, when the people seemed to be tiring, "This is the last stanza unless someone suggests we sing on." Often a wise pastor, sensing the spirit of the meeting, will say, "Please sing another stanza." This shifts the responsibility and you can go on.

The Use of Music in the Altar Call

By Roy F. Stevens

GREAT REVIVALS have always been characterized by powerful and persuasive singing. Very often the truths remembered longest are those which have been sung in the hymns.

Moody often remarked that 50 per cent of the credit for the success of his evangelistic efforts should be credited to the musical activities of Ira Sankey. Billy Sunday often said the same thing about Homer Rode-

heaver. Billy Graham has said he knows of nothing that prepares the hearts of an audience better just before the sermon than a properly chosen song or hymn.

It Is Important

The altar call or the period of invitation is considered by many as the most important part of the evangelistic service. And rightfully so, for

it is the time when precious souls are brought to the point of decision for Christ or the devil. It is here the net is drawn and the claims of Christ are presented to each individual. There should be no break whatever in the invitation from the time the preacher extends the invitation until the congregation stands, or remains seated, to sing the first stanza of the hymn.

There are times when the preacher gives an effective altar call without the aid of music, but this would be the exception rather than the rule. The most successful evangelists and preachers consider the invitation hymn a vital part of the sermon conclusion, assisting very effectively to climax the appeal of the message. Thus the invitation hymn must be wisely chosen. By all means it must be in harmony with the theme of the message or the theme of the closing part of the message.

Announcing the Invitation Song

It is not necessary to announce the number of an invitation hymn. If it is, let the preacher announce it, so there will be no change of personality before the people. It is much smoother for the preacher to lead up to the singing by a few properly chosen remarks or have an understanding with the song leader that at a stated moment he and the accompanist begin the singing. Many times the Spirit is grieved because of abrupt, awkward pauses or the announcement of the number of the hymn. It would be better for the accompanist to strike a chord and the song leader to lead out in the singing. It is quite acceptable for the accompanist, if adept at the instrument, to softly play an introduction which creates the proper atmosphere. This procedure must be smooth so as not to draw attention.

How About the Song Leader?

Song leaders need not direct the congregation in the singing of an invitation. It might be necessary to indicate to the choir the tempo but this should be done in an unnoticeable manner.

Oftentimes choirs, quartets, trios, duets, or soloists are used in singing the invitation hymns. This practice should be used with caution and only with singers who can sing with ease and in the Spirit. Many times when a special emphasis is needed it is effective to use one of these methods. There are some evangelists who use only the choir or the special singer in the invitation hymns. This practice is effective mainly because the musicians are adept at singing and sing in the Spirit. Other variations may be used such as the accompanist playing softly or the choir humming as the congregation stands in an attitude of prayer.

During the singing the song leader should be as inconspicuous as possible. Assuming that he has selected the hymn with great care, let it be a real invitation sung from the hearts of Christians. For added strength, let it carry the same invitation which the preacher has extended—for the lost to accept Christ as Saviour or for the Christian to come for sanctification. This calls for close co-operation between the preacher, the song leader, the choir, the accompanist, and the congregation. The singing should be permeated with prayer and charged with the power of the Holy Spirit.

The song leader should lead the congregation to sing the invitation songs brightly, pleadingly—never in a dull, dirgelike tempo even when sung softly. The song that is virile and meaningful can be a means through which the Holy Spirit may speak to the hearts of the people.

The hymn with a straightforward and positive appeal and invitation is always better. This calls for dedication and spiritual alertness but it can be a deciding factor in the response of many unsaved and unsanctified people in the service. These details should be discussed and understood by both the preacher and the musicians before the service begins. Each preacher should discuss his procedure with the song leader so they can work together with understanding. With this advance knowledge the song leader is prepared and ready when the preacher gives him the cue to begin singing.

How Many Invitation Songs?

Ordinarily it is wise to use the same song throughout the altar call. Start with a good song and keep its message alive. However, there are times when several songs may be used. This need not hinder a service if the shifting is made smoothly. The preacher should make the change by appropriate remarks. This gives the accompanist and song leader opportunity to find the number and be ready when the preacher calls for the song. The preacher would avoid many mistakes and misunderstandings with the song leader if he would discuss with the musicians before the services the type of invitation songs he might want to use. This gives the musicians a bit of insight, which keeps the service moving smoothly.

Unfortunately, there is not an overabundance of good invitation songs. The better ones must be used again and again. People learn to sing them without looking at the songbook. Words become real, personal. It would be interesting to know how many people have been led to Jesus while the congregation or choir sang "Just as I Am." This is the only in-

itation hymn Billy Graham uses in his crusades. Many thousands have come to know the Lord Jesus Christ as this wonderful invitation hymn has been sung.

The most effective invitation songs used in altar calls are: (1) For sinners—"Just as I Am," "Pass Me Not," "Almost Persuaded," and "Come Just as You Are"; (2) For backsliders—"Lord, I'm Coming Home" and "Softly and Tenderly"; (3) For believers—"Where He Leads Me," "Whiter than Snow," "Oh, to Be Like Thee!" and "Have Thine Own Way." These tried and tested songs will always be appropriate.

The entire subject could well be summed up with the words of Rev. Harold Volk, successful evangelist and soul winner, who said, "In my altar work I stay pretty close to my singer. It is necessary for my best work that he use songs which are time-tested and familiar. I must not tolerate the use of unfamiliar songs, nor the announcements of page numbers, nor any other interpolations by the singers which tend to distract the attention of the audience from the issue at stake. I request the singer and musicians to be near their places, and to take their places quickly and unobtrusively, possibly during a short prayer, or while I'm asking for a show of hands. I ask them to begin singing without comment, and to use songs that the congregation can participate in. That way all are kept busy and there is less time to gaze about or break the spirit for some who are on the verge of surrender."

The invitation hymn must be appropriate to the situation, the spirit of the service, the personality of the preacher, and the leadership of the Holy Spirit. Always make it a real invitation—a continuation of the one extended by the evangelist or preacher.

Personal Work During the Altar Call

By Robert F. Woods

THE DIFFERENCE between a lecture and a sermon, they tell us, is that a lecture has a subject while the sermon has an object. Especially in evangelical thinking, it is understood and anticipated that the objective of the message is a decision, a decision to accept Christ as Saviour and Lord. "Evangelism is letting people know, and persuading them to accept."

The actual pulling in of the net is not only the most exciting period of the service, but the most serious. At this point the emphasis moves from the efforts of the evangelist to the combined endeavors of all members of the body of Christ who are present. Each has a particular and important responsibility to perform. As someone has put it, "Not one of us is as smart as all of us." With "multitudes in the valley of decision," souls hanging in the balance, some feeling the pressure of a "now or never" crisis, certainly it is a time for all to be alert. The evangelist, the song leader, choir, organist, and assembled Christians all attuned to the occasion, move along in the Spirit; the Holy Ghost settles down and manifests himself in conviction. Soon boys and girls, men and women step out into the aisles and down to the place of prayer. What a time it is! Bishop Gerald Kennedy describes it as the "drama of decision."

Efficiency Is Essential

Even though in a real sense we "play it by ear," this business of personal work during the altar call demands both trained and sensitive workers. Lord Beaverbrook, in his little booklet *The Divine Propagandist*, emphasizes a double truth. First, he claims that Jesus was a "missionary of joy." Secondly, that the Master displayed a "ruthless efficiency." By and large, when it comes to this important matter of dealing with never-dying souls, we ought to have little room for incompetence. Such weighty assignments call for the best we can provide. And what gratifying results accrue from a well-chosen word spoken in the Spirit! On the other hand (though not too often) an uninstructed, though enthusiastic, worker has actually driven an interested seeker from the penitent form. However, let me hasten to say that the case of doing nothing at all during this dramatic period of the service is a far more prevalent "sin" in gospel services.

Personal Workers Are Important

Personal workers must be trained much more for their task than they usually are. With all the available courses of instruction set up and provided by our denomination, it seems presumptuous not to take greater advantage of our resources. To leave

this important facet (training personal workers) to the engaged evangelist when he arrives is rather ridiculous. No matter how generous with his talents, it is unfair to expect him to accept this responsibility—a task which rightly belongs to the pastor.

The Billy Graham organization has shown how effective properly trained personnel can be. Perhaps you have visualized the scene as you listened to your radio or observed the process by television. Or, better still, you have had the privilege of being present in a campaign. Hear the great choir softly singing "Just as I Am." Note the alert worker watching for a bowed head, a glistening tear; then see him inch his way to the side of a convicted sinner. "Let us go together," he suggests. Things begin to move. This same drama occurs in other sections of the great gathering. Personal workers are ready, quick with that which they have been taught. Unostentatiously, yet with passionate concern, they function in the Spirit. Soon the front of the auditorium is crowded with hungry seekers. New names are written down in glory.

History has taught almost conclusively that those who remain firm following a revival meeting conversion are those, generally, who have been personally invited, personally

accompanied to the campaign, watched throughout the service with a "weather eye," and then at the proper moment nudged for a decision. Now and then an extrovert personality, independent of human assistant, rushes to the altar, yet in most cases the seeker appreciates encouragement. It is a tremendous ordeal. Personal workers ought to move toward the front with the seeker and kneel by his side. They should bow in prayer, *but not out loud!* This may come later. How many times an evangelist has been "drowned out" by an anxious and zealous altar worker crying to the Lord for this one particular soul, the prayer rising in crescendo until, thoroughly frustrated, the evangelist gives up in despair! Possibly others might have responded to further exhortation and found spiritual help in the same meeting. Could it be that the Apostle Paul had something like this in mind when he exhorted that "all things be done decently and in order"?

However, and not withstanding all that has been written, if we are unable to reach the acme of efficiency in our personal work program, let us make certain that our local congregations "maintain the spiritual glow." And as Dr. Bresee consistently exhorted, determine that our churches be "centers of holy fire."

DEDICATION—CONSECRATION

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Arkansas Methodist.

Nothing is easier than faultfinding. No self-denial, no brains, no character are required to set up in the grumbling business.

—ROBERT WEST

Preacher, Watch Your Weight!

By David E. Godwin*

THIS IS NOT a reprimand for indulging in a high calorie diet. Our reference in the title is not to physical weight but to that kind of "weight" known as *influence*. The power of the minister's influence cannot be overestimated.

In reality, preaching can be boiled down in definition to *the art of influencing men for the Master*. Luke quotes the Lord as commissioning Paul "to turn them from darkness to light" (Acts 26:18).

If even the most ordinary man leaves an indelible mark on humanity, where does this place the man called to be a leader of God's people? The answer is, His influence is multiplied.

An evangelist who has preached for the past ten years to an average audience of 100 persons five times weekly for 10 months each year has left his public influence some 210,000 times. And if 10 per cent of the persons were first-time hearers, they would form a crowd so large it would take more than 17 hours for them to pass by a given point at the rate of 1 every 3 seconds. Quite a host to face at the judgment seat!

In the event the pastor feels his influence is not as far-reaching be-

cause he preaches less, here is a reminder: When he stands before his congregation week after week, his teachings are exposed repeatedly. Knowing that repetition is a key to learning, the pastor should quickly see the consequence of the position he occupies.

Given enough time, a church will usually become a duplicate of its leadership. Ordinarily a church maintains no more depth than its ministry. Preachers without strong convictions eventually will have congregations without convictions. Ministers who are not well rounded produce unbalanced congregations. Just as the proverbial pebble dropped into the sea of time creates ripples that reach the shores of eternity, so the minister casts influences which extend throughout the ceaseless ages.

Innumerable churches are never led into the many-splendored avenues of God's Word. Do ministers make the mistake of thinking that their people know more than they really know? We were dismayed recently upon teaching the high school and college class of a large church to find that no more than two persons had ever read the New Testament through. For a shocking experience, notice how few Christians can state our fundamental truths and give any scripture verses to support the truths. Could the blame be partially ours?

**Pulpit*, March, 1961, issue (used by permission).

When children are undernourished we readily accuse the parents. Are we willing to face the results of producing spiritual children who never mature? Are they still taking "milk" because "meat" is never put on the table? It is time for every God-ordained man to arise and personally take on the job of helping people become established in the Word of God.

Shaping lives from the pulpit is just a part of the minister's work. 'Actions speak louder than words,' applies to him as well as to others. If the minister obviously is discouraged a large part of the time, can he expect to find his church pews filled with radiantly victorious believers? And unless he prays, his exhortations to his flock on the subject of prayer will be fruitless.

The terrible judgments that fell on Jehoram, in II Chronicles 21, were a direct result of the sin mentioned in verse 11, which states, "He led the inhabitants of Jerusalem into unfaithfulness" (Goodspeed-Smith). May it not be said of us that we have led in unfaithfulness. No wonder James said, "Be not many masters, knowing that we shall receive the greater condemnation" (Jas. 3:1).

Children and young folk are most delicate. They must be handled carefully. Every God-called man should have his share of "Timothys," who desire to follow him into the work of God. The pliability of youth presents a genuine challenge. What must we do in the face of such staggering responsibility? How may we exert a mighty influence for godliness? Heze-

kiah, by righteous influence, turned a nation to God. How may we meet the obligation we owe God's flock?

We propose three ways: The first step to any cure is examination. If we keep perpetual inventory of ourselves and of our church, we will have the incentive for development. One good question to ask is, "Am I prepared today to be judged for my ministry, should the Chief Shepherd appear?"

Next should come the realization that there is some area in the Word of God that is unfamiliar to us. All of us are acquainted with those who seem to preach one truth to the exclusion of other great doctrines. This is not necessary. Let us increase our insight into the Word and thus prevent stagnation. If we do not prepare to that end we cannot expect to impart wider teaching to our listeners. We must first equip ourselves, then teach others.

Finally, the minister must strive for personal growth in grace. What can be more deadly to a congregation than to see the man of God reach a spiritual plateau? When the resplendent beauty of Christ loses its inspiration to us, we are in danger of becoming blind leaders of the blind. With the great apostle we can say, "Be ye followers of me," only so long as we can say, "as I also am of Christ" (I Cor. 11:1).

You have these words, "What kind of church would my church be, if all of its members were just like me?" Do not look now, preacher friend, but it is possible that they are!

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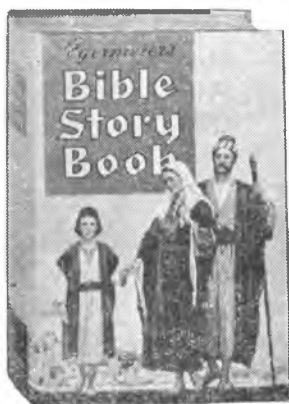
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By Audrey J. Williamson

FROM A CHILD thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Thus wrote St. Paul unto Timothy, his beloved son in the gospel.

Who was most responsible for this excellent commendation? Probably two women—Timothy's mother, Eunice; and his grandmother, Lois. In years long gone, Lois had taught the Word of God to her little daughter, Eunice; and when she, a woman grown, had a son of her own, Eunice instructed him as she herself had been taught.

Evidently each woman took seriously the injunction given a thousand years before by God Almighty to their forebears: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6: 6-7).

Unless "the word is very nigh unto thee, in thy mouth, and in thy heart," thou shalt have neither the preparation nor the impulse to teach it to thy children!

We parsonage women must read the Bible daily, consistently and intelligently, with eagerness and zest. We must have a grasp of this Library of sixty-six books, a familiarity with its narratives, its history, its poetry, its oratory. Its language must thrill and inspire us; its figures and imagery must challenge us; its paeans of praise must lift us; and the sublimity of its exalted passages must leave us rapt with wonder.

More than this, its *truth* must be revealed to us by the illumination of the blessed Holy Spirit. For "when he, the Spirit of truth, is come, he will guide you into all truth." The plan of salvation as authenticated by God's Word must be made for us crystal-clear. This too we must impart to our children. It is important that we become concerned about their personal experience with Jesus, the Saviour. But this is not enough. They must be indoctrinated in the truth of the Bible so that they shall, even in their youth, be ready to give an answer to everyone who asketh them a reason of the hope that is in them.

Furthermore, the Bible must furnish the directive for our own and our children's lives. Here's the map for the journey, the architect's draw-

ing for the building of character; here is daily light on the daily path. If we prize the Book more than our "necessary food," if we "search the scriptures" as for hid treasure, if we study its themes and explore its depths, meditate upon its precepts and claim its promises, then it will indeed become for us the *living* Word. And it must speak to us! It has a personal message. It is intended to command, to entreat, to warn, to encourage, to reprove, to comfort us. It must come alive! It must talk to us!

Now this exercise will take time and planning. No one ever became a student of the Word of God in haphazard fashion. There must be stated periods in each day when we parsonage women shut ourselves in with God's Word. We must employ systematic methods of Bible study. This applies not alone to our personal devotions but to the hours when we acquaint our children with the Holy Scriptures. These daily appointments should be kept as regularly and be as well planned for as our mealtimes. Interest, variety, child participation, and spiritual education are all considerations. These will become the most rewarding hours of your lives in years to come. From no other source can your children duplicate the influence of Mother and Grandmother in scriptural enlightenment.

There is one more point of emphasis which should not be overlooked.

The Psalmist said, "Thy Word have I hid in mine heart." This suggests a committing to memory of Bible passages. The fresh, uncluttered, retentive mind of a child is the richest soil for sowing the Word of God. Hundreds of Bible verses can be fixed in the mind before a youth has reached his teens. What a treasure of incalculable worth! How inestimable the value of such a resource in years to come! How these words will flash back from memory's storehouse in time of need! How appropriately the Spirit will select just the right passage if it is there to be recalled! And what a blessing to others such a fund can be! To the bewildered, the straying, the lost, the sick, the dying, the hungry, there is always a fitting message from God's Word.

You, Mother and Grandmother, as you select the verses and guide the children in memorizing the Scriptures, can be learning them yourself. You may need to work a little harder than they, and sometimes practice a bit in secret. But do not be discouraged. The "want to" will greatly assist you. And the program has been planned! It is "teach" and "talk" while getting up and when retiring, while sitting in the house, and when walking by the way.

We can accomplish a miracle if we will put ourselves to this task of making known to our children the Holy Scriptures. Eunice and Lois! May they live again today in you and in me!

Not all of us have the privilege of sitting in a college chapel to listen to our college presidents proclaim the message of holiness, so as second best we are offering to you through the Preacher's Magazine a series of sermons from our college presidents. We feel sure these messages will be a rich blessing to you. (Editor)

Our College Presidents Preach—

The Biblical Foundation for Holiness

By Harold W. Reed*

But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy (I Pet. 1:15-16).

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love (Eph. 1:3-4).

GOD HAS GIVEN to us a revelation of His power in nature. "The heavens declare the glory of God; and the firmament sheweth his handywork." However He has given to us a more complete and accurate revelation of himself through His Word and through His Son, the Written Word and the Living Word. Throughout the Bible God speaks to us concerning the theological doctrine of holiness. The ultimate source of holiness is God. We define holiness as the sum of all the moral attributes of God. Thus the reason for holiness in man is that he is created in the image of God and God has said, "Be ye holy; for I am holy." The Written

Word challenges us with this message. It tells us of a holy God and of a holy heaven. It speaks of holy angels who sing on their angelic missions, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." It also tells us of a chosen and holy people. Certainly the Bible teaches with clarity the doctrine of holiness.

HOLINESS IS CENTRAL AND NOT MARGINAL

We are not interested in what isolated proof texts have to say about this doctrine. We want to know what the central theme of the Bible is in its entirety.

This question of whether holiness is central or marginal came to me with great force as a young minister. It was during the terrible days of the depression of the thirties. My pastorate paid a meager salary of ten dollars a month. Some of my relatives were greatly concerned in that it would have been possible for me to accept a pastorate in their denomination which offered both a good salary and a comfortable parsonage for my family. The church member-

*President, Olivet Nazarene College, Kankakee, Illinois.

ship was composed of wonderful people, but they no longer believed in or professed to live the life of holiness. Could I proclaim the message of full salvation as marginal? My question finally reduced itself to this: Is a ministry of holiness central or is it marginal? Twenty-eight years ago I came to the conclusion that holiness is central and that I could not allow it to be marginal in my ministry. My position remains the same today.

It is my position that the interpretation of a system of truth depends upon its basic idea. J. T. Peck explains this viewpoint in the great holiness classic *The Central Idea of Christianity*. There can be but one central idea of the Christian scheme and that is as it exists in the mind of God. Mr. Peck states that "any human conception of it can only approximate the truth in proportion as it resembles the idea which existed in the mind of God when he constructed the system in its divine and essential forms." What is this central core of divine truth? The great central truth of divine revelation "is to be ascertained, not by accidental reading or limited study of the Bible, but by the strictest attention to its drift." Let us consult the Scriptures on this very important theme and thus be able to evaluate its true position. Is holiness central or is it merely marginal?

It seems quite evident that holiness was the purpose of God in the Old Testament. It was pre-Mosaic, for we read in Gen. 17:1—"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." Jamieson, Fausset, and Brown call attention in their exposition to the source and degree of perfection. "I am the Almighty God"—the name by which he made himself

known to the patriarchs, designed to convey the sense of "all-sufficient." "Walk . . . and be . . . perfect"—upright, sincere in heart, speech, and behavior. Abram, God is the Almighty God, walk and be perfect. This holiness is a moral wholeness.

The emphasis upon holiness was prominent in the law. You will note in Deut. 28:9—"The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways." Also, in Lev. 11:44—"For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." The word sanctification comes from two Latin words and a suffix: *sanctus* meaning "holy"; *facere*—"to make"; *ion*—"the act of." Thus, sanctification is the act of making holy. It is the door which leads into the life of holiness.

Holy living, here and now, is a concept in the wisdom literature. The Psalmist, in Ps. 24:3-4, asks the question and gives the answer: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Here the answer to the question declares the need for purity of conduct and character.

Again, the message of holiness was voiced by the Old Testament prophets. Ezekiel calls for an inner cleansing of the heart. Ezek. 36:25-27—"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of

flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This work of the Divine Spirit is to be one of cleansing and re-creation. A new heart and a new spirit are essential for purity of life and thought.

Holiness was the purpose of Christ's coming into the world. For "the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:20-21). Salvation from sin is the message of holiness.

Christ called for purity of heart in His teaching and preaching ministry. In the Sermon on the Mount we read, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

Carl Henry observes, in *The Biblical Scholar—The Living Theme of the Great Book*, that the Beatitudes comprise the righteousness of the Kingdom. He states that "‘scribal righteousness’ consisted of the proper observance of a great minutiae of interpretation of the Mosaic law, covering every area of life and conduct. Sometimes this legal observance was associated with deep religious and ethical feeling; at other times it became mere formalism and casuistry. The righteousness of the Kingdom is the righteousness which meets the standards of the law and the prophets—a phrase which refers to the entire Old Testament." Our Lord makes no provision for a sinning religion.

His great high priestly prayer enunciates His intense desire for holiness in the lives of His disciples. John 17:17—"Sanctify them through

thy truth: thy word is truth." Let us notice the seven petitions in this high priestly prayer as listed by C. I. Scofield:

That Jesus may be glorified as the Son who has glorified the Father.

For restoration to the eternal glory.

For the safety of the believers from the world and the evil one.

For the sanctification of believers. (Believers, after they are believers, are to be sanctified.)

For the spiritual unity of believers.

That the world may believe. (It takes holy living to convince an unholy world.)

That believers may be with Him in heaven to behold and share His glory.

By His death he provided an adequate salvation from all sin. Col. 1:21-22—"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you *holy* and *unblameable* and *unreproveable* in his sight."

Holiness was the chief objective of the gift of the Holy Spirit. The Holy Spirit came to convict the sinner of his sinfulness. He came to bring new life and a spiritual regeneration. He came to cleanse the heart of the believer from inner pollution and to fill him with the Holy Ghost. He came to impart God's holiness into the life of the believer. He came to bring purity. I Pet. 1:22—"Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." In addition, the Holy Spirit came to bring power into the life of the Christian. Acts 1:8—"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." This spiritual power

which makes possible a dynamic witness is the power of a holy life.

HOLINESS IS ANTAGONISTIC TO SIN

The Apostle Paul dealt with this battle of the ages, the battle of inner evil against the spirit. In Rom. 8:7 we read, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Again in Rom. 8:6—"For to be carnally minded is death; but to be spiritually minded is life and peace." In Gal. 5:19 through 21, Paul says, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God." This is the war of the ages. Shall man sin and remain in his sins or shall he be saved from his sins? "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law" (Gal. 5:17-18).

The holiness of God is incompatible with a love of a sinful world. I John 2:15—"If any man love the world, the love of the Father is not in him." If the Christian finds that he feels at home around a smoking, cursing, drinking, vulgar world he should be awakened by the Apostle James, who states; "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). The holiness in Jesus Christ brought conviction to the sinner. He hated sin but He loved the sinner. This distinction is

very important. Let us remember that the white light of His holiness caused the sinner to be uncomfortable in his sins. Holiness has always been antagonistic to sin.

HOLINESS IS GOD'S STANDARD FOR HIS PEOPLE

The Biblical thrust of God's great plan of redemption is set forth by J. T. Peck in seven propositions:

The choice of God for the moral condition of the human race was perfect purity; hence he created man in his own image.

As this was once the choice of God, it must be eternally so, and the Divine preference or will can never be met but by perfect moral purity.

Sin interfered with this choice, to the full extent of its existence and reign, and hence called out the severest divine displeasure.

There has, therefore, never been and never can be the slightest toleration of sin in any divine communication; it is condemned with unsparing severity in its most secret and plausible forms.

As man, by becoming a sinner, has incurred the divine displeasure, he can be saved from calamity and made perfectly happy only by entire deliverance from sin.

Remedial measures, originating in God, must aim directly at the destruction of sin. Accepting it in any of its forms, making provision for its continuance, its justification, or excuse, in the soul of the saved, to any extent, would be trifling, impossible in Him.

The sacrificial offering of Christ, and the means and appliances of the Gospel, reveal the plan of salvation by the destruction of sin and the restoration of man to the image of God, and can, in no way, be reconciled with the idea of salvation in sin.

Certainly holiness is God's standard for His people.

God calls us unto holiness. I Thess. 4:7—"For God hath not called us unto uncleanness, but unto holiness."

God commands us to be holy. Lev. 11:44—"For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy."

God wills that we be holy. I Thess. 4:3—"For this is the will of God, even your sanctification, that ye should abstain from fornication."

God provides holiness for His people. Heb. 10:14-15—"For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness unto us." Holiness is the expected norm of Christian living.

HOLINESS MAY BE A PRESENT EXPERIENCE

Entire sanctification is the gate which opens into the field of holy living. It may be entered here and now. We need not wait to have special unction or dying grace to receive it. We need not expect it to be gained through the refining fires of purgatory. For God has ordained that we should live holy lives without blame before Him in love. In Eph. 1:4 we read, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." We are a part of His Church Militant. The Apostle Paul exhorts: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

God's great scheme of redemption provides grace and power sufficient

to re-create man in the image of God. It makes possible a new and fully redeemed man through our Lord and Saviour, Jesus Christ. "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:23-24).

H. Orton Wiley in his scholarly *Epistle to the Hebrews* says: "Human nature having been perfected in the God-man, He became the author of eternal salvation; and from His exalted position on the throne He communicates this heavenly life, and secures obedience for His people in a priestly form, that is, the obedience of faith."

Multiplied thousands give witness to holiness of heart and life.

In conclusion I would ask three questions.

Do you have this Biblical experience?

If not, will you seek for it diligently? It is for you.

Will you seek it now?

You ought to accept God's call.

You ought to obey God's command.

You ought to bow the knee to God's will.

Holiness is *central* and not *marginal*!

Holiness is *antagonistic* to *sin*!

Holiness is *God's standard* for *His people*!

Holiness may be a *present experience*!

Making Church Membership Meaningful

By C. William Ellwanger*

MEMBERSHIP in the church should be held in high esteem by those who are a part of the Christian community. The meaning of church membership has been prostituted by modern methods of churches in order to gain numbers, often to the neglect of souls. The temptation is always present in a growing movement to resort to unworthy means in order to maintain progress. This we must not condone or practice in our church.

The founding fathers of the Church of the Nazarene planned well in the provisions of the church *Manual* regarding church membership. We believe "the privileges and blessings which we have in association together in the Church of Jesus Christ are very sacred and precious. . . . it is necessary that we be of one mind and heart" (Church *Manual*, p. 572).

On the whole our pastors and church membership committees are giving proper consideration to the guides of our church *Manual* in regard to doctrine and standards. There is an increasing awareness as to the importance of preparatory plans for church membership. The pastor's class has become an effective tool in preparing individuals for membership. Certainly we want people to be informed in heart and mind when they join the church.

In this article I wish to deal with some ways the pastor may make joining the church meaningful. Much effort is expended by the church to bring the individual on profession of faith to the high moment of uniting with the church in membership. Should we not plan to make the membership service one of serious and sacred meaning to the individual becoming a part in membership, and for the congregation as well?

Recently my attention was drawn to the fact that during our fall evangelism emphasis of fourteen Sunday nights of evangelism over 12,000 people joined the Church of the Nazarene on profession of faith. This fact has created within me anew, as a pastor, a desire to make uniting with the church in membership meaningful to these many new people.

I have been struck with the routine, matter-of-fact manner which I have observed in some of our pastors as they have received new members into the church. I am fearful our new people are disappointed, after a period of anticipating church membership, when they are received into the church in a casual manner.

Allow me to share with you some ways and means that I have employed to make joining the church meaningful.

(1) Plan the membership service well in advance. Announce this ser-

*Pastor, First Church of the Nazarene, Kansas City, Missouri.

vice so that prospective members can be present. Many of these new Christians desire to invite their families and friends to witness their coming into the church. Recently I received a family of five new members on profession of faith. This was a scene of blessing to our church members, many of whom had been instrumental in winning this new family. Two unsaved families, one a relative family and the others friends, were present to witness their loved ones join the church. They too seemed deeply moved by that service.

(2) Pastor, plan to make the membership service meaningful. This requires more than taking a *Manual* to the pulpit for this service. Be familiar with the membership ritual, so that you refer to it rather than read it. Plan a varied form of receiving members. For example, this is a service that could be used:

Introductory remarks

Call for candidates to come before altar (with organ background music)

Read *Manual* to point of receiving members

Solo—"O Jesus, I have Promised" (one stanza)

Reception of members—by pastor and other groups

Pastor quote—"A Charge to Keep I Have" (second stanza, with church choir humming in background)

Present new members to the congregation—have them face audience

Dismiss from the altar—choir singing "Blest Be the Tie"

There are varied ways in which this service can be made effective. Using the same order each service would result in meaningless form.

Recently in a Sunday night service

we used a different approach in church membership. The service was planned around the general theme of "The Church." A very short preliminary service was used, followed by a fifteen-minute sermon by the pastor on "The Church." The sermon was followed immediately with lights out and the showing of the new audio-visual film "This Is Your Church." Following the film the pastor called for those who desired to unite in membership with the church. A fine class of members was received. The element of evangelism was employed at the close of the service, and with the altar call several stepped forward to the altar to pray.

(3) Make the membership ritual warm as well as formal. In receiving members by transfer or from other denominations, identify them to the congregation by giving a few facts about their previous church and community, and their present status in the new locality. For those who unite with the church on profession of faith, a few comments on how they made contact with the church, how they were saved, etc., prove a blessing to the congregation.

(4) Assimilating these new members into our fellowship and church program is vital. Too often we record the statistic and neglect the soul of the new member after he has joined the church. It is a good plan to assign a new member received on profession of faith to an older Christian. This more mature member acts as a spiritual "undershepherd" to give guidance to the younger Christian and to aid him in becoming an active part of the church. The pastor should give careful oversight to the new members of his flock. Pastoral calls in the home will keep the pastor informed as to their spiritual progress. Places of service in the church

should be sought out for these new members, and they should be employed in the program of the church soon after joining. Our membership should be encouraged to accept new members into their fellowship, such as having a new family or individual in their home for a meal or social occasion. Sometimes our new members have a difficult time breaking through the barriers of our group, and often are left stranded outside our social fellowship, through indeliberate failure on our part to accept them into our group. The church should give attention to these "lambs" in the flock. The pastor can seek out ways and means to assist new members in becoming an active part of the program and fellowship of the church.

All our efforts to win people to Christ and have them join our church may be nullified if we fail to follow up new members. Attention properly given these new Christians will help them develop holy character and will result in their becoming strong churchmen.

We are faced with the possibility of failure in orientating many new people into our fellowship, doctrines, and standards. One way in which we can approach our responsibilities to our new people is to make joining the church meaningful. By and large, the church world has discounted the sacred meaning of church membership; let us accent its place and importance to the individual and to the church.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 2:3-10

CONVERSATION OR CONDUCT?

THERE ARE five different Greek words which are translated "conversation" in the King James Version, and not a single one of them means "conversation" at all! That fact alone should be sufficient proof to any unprejudiced mind that we need an up-to-date, accurate translation of the Bible if our people are going to know what the Word of God really says and means.

"Had our conversation" is all one word in the Greek, *anestraphemen*. The verb *anastrepho* occurs eleven times in the New Testament and is translated eight different ways (in

K.J.V.): "return" (Acts 5:22; 15:16); "have . . . conversation" (here and II Cor. 1:12); "live" (Heb. 13:18; II Pet. 2:18); "abide" (Matt. 17:22); "overthrow" (John 2:15); "behave" (I Tim. 3:15); "be used" (Heb. 10:33); "pass" (I Pet. 1:17). It is rather obvious that an English concordance is hardly an adequate tool for tracing the use of a given Greek word in the New Testament!

A look at the lexicons shows that the word does actually suggest a variety of meanings. Thayer has "1. to turn upside down, overthrow . . . 2. to turn back . . . to return . . . 3. to turn hither and thither . . . to turn

one's self about, sojourn, dwell . . . ; to conduct one's self, behave one's self, live."¹

The verb is compounded of *ana*, "again," and *strephe*, "turn." Hence it literally means "turn again." Arndt and Gingrich note that transitively it can mean "upset, overturn," as in John 2:15. In the passive it is used reflexively in the sense "turn back and forth." Figuratively it is used of human conduct, with the meaning "act, behave, conduct oneself, live"; that is, practice certain principles.²

Deissmann, in his *Light from the Ancient East*, insists that this ethical use of *anastrepho* is not necessarily Semitic—as Thayer held—since it is found commonly in non-Semitic Greek situations. He cites an example from an inscription at Pergamum³ and several more from the same place in his *Bible Studies*.⁴ Moulton and Milligan furnish quotations from the papyri in which the verb is used with the connotation "conduct oneself, behave."⁵

For this passage Arndt and Gingrich suggest: "live in the passions of the flesh," which means "be a slave to physical passion."⁶ It is quite clear that the best translation of the verb here is "lived" (A.R.V., R.S.V., N.E.B.).

DESIRES OR WISHES?

The word *thelema* occurs sixty-four times in the New Testament and is translated "will" sixty-two times, including six times in Ephesians. Here alone it is rendered "desire"; and in Rev. 4:1, "pleasure."

It comes from the verb *thelo*, which basically means "wish" or "will." It may refer primarily to de-

sire (wish, wish to have, desire, want) or to purpose (wish, will, wish to do).⁷

The word "fulfilling" is literally "doing" (*poiountes*). So Arndt and Gingrich would translate this clause "doing what the flesh desires."⁸

MIND OR THOUGHTS?

The Greek word translated "mind" is not *nous*, but *dianoia* (in the plural). It means "understanding, intelligence, mind" (as the organ of thinking), but also "*mind* as a kind of thinking, disposition, thought." Here it suggests "*senses, impulses* in a bad sense."⁹

In spite of the fact that the translation "mind" is retained in A.R.V. and R.S.V., it would seem that the better rendering is "thoughts" (so A.R.V. margin, Verkuyl, Weymouth, Williams, Goodspeed, Twentieth Century). Moffatt has "impulses."

SINS OR TRESPASSES?

"Sin" in our K.J.V. New Testament is usually the translation of *hamartia* (172 times) or the related term *hamartema* (4 times). But here the Greek word is *paraptoma*, the most common rendering of which is "trespass" (so nine times in K.J.V., 7 times "offence," and 3 times "sin"). Almost all the modern versions correctly have "trespasses" here, although for some unaccountable reason N.E.B. has "sins." (*Hamartiais* is the reading in Codex Bezae, fifth century, and some of the Latin manuscripts, but that is not adequate support for adopting it.)

QUICKEN OR MAKE ALIVE?

In the time when the King James Version was made, the verb "quick-

¹Lexicon, p. 42.

²Lexicon, p. 60.

³p. 312.

⁴p. 194.

⁵VGT, p. 38.

⁶Op. cit., p. 61.

⁷Ibid., p. 355.

⁸Ibid.

⁹Ibid., p. 186.

en" meant "to give or restore life to, to make alive."¹⁰ It was only a little later (1626) that Bacon used it in its modern sense, "to hasten, accelerate."¹¹

The Greek word is *synzooipoio*, found only here and in Col. 2:13. It is compounded of *syn*, "together," *zoe*, "life," and *poio*, "make." Hence the A.R.V. gives the correct rendering for today: "made us alive together." This brings out the proper connection and contrast with "dead."

Paul was especially fond of compounds with *syn*. He believed in a spiritual "togetherness"! That much-used term today would have been very meaningful for him. In verses 5 and 6 he has three of these compounds: make alive together, raise up together, and make to sit together. There are over 175 Greek compound words in the New Testament with the prefix *syn*, and many of these are found only in Paul's Epistles. Paul was no hermit; he knew nothing of Christianity in isolation.

EXCEEDING OR SURPASSING?

The great apostle was also fond of compounds with *hyper*, the equivalent of the Latin *super*. He believed ardently and enthusiastically in a

super religion—not just barely getting by, but an abundant life in Christ Jesus.

The word "exceeding" (v. 7) is a participle, *hyperballon*. The verb *ballo* means "throw" or "cast." So *hyperballo* is literally "throw beyond." But in the New Testament it is used only figuratively (5 times) in the sense "exceed, surpass, transcend."¹² The participle would therefore mean "exceeding" or "surpassing." Arndt and Gingrich translate the participle as "surpassing, extraordinary, outstanding."¹³ *The Berkeley Version* (Verkuyl) and R.S.V. both have "immeasurable."

WORKMANSHIP OR HANDIWORK?

The Greek word is *poiema* (v. 10), from *poio*, "I make." It occurs elsewhere in the New Testament only in Rom. 1:20, where it is translated very literally "the things that are made." Abbott-Smith defines the word as meaning "that which is made or done, a work."¹⁴ *The Twentieth Century New Testament* (1900), Weymouth (1902), and the *New English Bible* (1961) have "handiwork." This and "workmanship" (K.J.V., A.R.V., R.S.V.) are equally good.

¹⁰Oxford English Dictionary, VIII, 54.

¹¹Ibid., p. 55.

¹²Abbott-Smith, *Lexicon*, p. 458.

¹³Op. cit., p. 848.

¹⁴Op. cit., p. 369.

I FOUND ALL THIS

A room of quiet, a temple of peace;
The home of faith, where doubtings cease;
A house of comfort, where hope is given;
A source of strength to make earth heaven;
A shrine of worship, a place to pray—
I found all this in my church today.

—Anon.

What Is the Mind of Christ?

By Eric E. Jorden*

(Continued from March issue)

WHAT THEN did Christ give up? The answer is found in two other passages of Scripture. In Matthew 17 we have the record of the Transfiguration. Recalling the incident John declares, "And we beheld his glory, the glory as of the only begotten of the Father" (John 1:14). Peter insists that he and some others were "eyewitnesses of his majesty" (II Pet. 1:16). In that split second of time, three disciples saw Christ as He was throughout eternity. They saw the glory which attached itself to, and emanated from, His essential being.

In John 17 we have the record of Christ's high priestly prayer. In verse 5, Christ prays, "And now, O Father, glorify thou me *with thine own self* with the glory *which I had with thee* BEFORE the world was." Of what did Christ "empty" himself? Not his essential deity, but the "glory" which rightfully belonged to that essential nature. Dr. Wiley, in *Introduction to Christian Theology*, p. 209, says this was "the giving up of the independent exercise of His own Divine attributes during the period of His earthly life." Hence He limited His own omniscience, His omnipotence, etc., voluntarily while He assumed His humani-

ty. He could thus say on occasion, when asked about future times, "Only the Father knows that." Despite the limitation, His knowledge was supra-human, for we read that He needed not that any should tell Him what was in man, for He saw right into their thoughts (John 2:25). *How* and to *what degree* Christ voluntarily limited "the independent exercise of His own Divine attributes during the period of His earthly life" we shall never know. But we do know that these were "His own things" which He voluntarily set aside. Our limited understanding of *this* need not be a deterrent to faith. The *fact* of His self-emptying is sufficient cause for commitment.

We may pause long enough to observe the distinction between "real" and what Paul calls "vain" or false glory. The "glory" Christ laid aside was a "real" glory; it was real because it attached itself to and emanated from His essential nature. "False glory is that which arises out of a false concept of *our* nature. Man has nothing in him essentially from which "real" glory may arise. As a *created* being, he is to glorify God. This is the "first end" of man. Yet man, in his apartness from God, has *attempted* to make himself the recipient of an aura not inherently and rightfully his. The *object* of his glory has changed; hence it is vain or false in relationship to the real. *When*

*Professor, Northwest Nazarene College. (First installment on "The Mind of Christ," March issue.)

we are *Christian*, what we do cannot be done for vainglory. "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him" (John 7:18). As redeemed, our "doing" is to be for *His* glory. Paul strikes the chord which motivates the "praise" life of the believer (I Cor. 6:19-20): "What? know ye not that your body [your whole being] is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye were bought with a price: *therefore glorify God in your body, and in your spirit, which are God's.*" We are His by right of creation and of redemption. Pride, then—the glorying in our own selves, "conduct unworthy of the Christian," says Dr. A. F. Harper, in his splendid little monogram, *Christian Simplicity* (N.P.H., 1960, p. 13)—is a false glory. It and "the mind of Christ," as seen in the Incarnation, are opposites.

We may pause in light of this truth to ask ourselves some pertinent, personal questions. Why do we do what we do, *say* what we say, *act* the way we act? Do I, by my attire, by outward adornment, my deportment, strive to draw attention to *myself*? No one can really sit in judgment upon another at this point. Only the Holy Spirit can reveal to us *our real motivation* for "worldly" attitudes and likenesses, strive as we may to rationalize our apparent "worldlikeness." Whether worldliness is seen in our *attire* or our *demeanor*, to be *self-inclined*, we must all admit, is diametrically opposed to the "mind of Christ." Worldliness, after all, is but a spirit which extends itself in act. Men can be just as guilty of a spirit of worldliness as women. Let us not get lost in a maze of negativity. Let us rather walk in the bright light of the Word of God, that *our* "adorn-

ing," just as much as that of the ladies, should be that of a "meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:4). The "mind" of humility and *selfless*, redemptional service will solve our personal problems of worldliness.

Christ, we have observed, gave up "the glory" which was inherently and rightfully His. In its place, Paul says (*step number four*) He "took upon him the *form* of a servant." Glory was exchanged for humility. Let it be clearly understood that this servant-nature, this humility, was not a make-believe. This word "form," we noticed, is identical with that of verse six. Good exegesis demands that since the "form of God" was real, so the "form of a servant" is likewise. (Curtis [*Christian Faith*, pp. 240-41] says: "Our Lord took on the attributes of a servant, or that essential form of being which pertains to the cramping existence of a slave. Not the accidental experience of a slave, but profounder than all that, the very 'forme,' the essential form, the fundamental being of a slave. The idea here is *not* that Jesus Christ lived, suffered, died *like* a slave, but that He *was* a slave. He had the whole essential structure of a 'doulos.'")

This means that Christ had two natures within one Person. *This is good Christology*. Theologians speak of the two natures of Christ—He was God and man, and that is true. In a very real sense He was God, the Omnipotent, the Creator, and man, the Servant. In one Person we see Creator and creature. This union was effected by the Incarnation. That Incarnation, says Wiley (*Christian Theology*, II, 178-79) "was not merely a stage in the mediatorial ministry of Christ, *but the necessary basis of all.*"

The taking upon himself the form or nature of a servant, then, was and

is essential to salvation. To quote Wiley-Culbertson (*Introduction to Christian Theology* pp. 188-89): "When the first Adam was tempted, it was through an appeal to self-interest. Created to have authority in the earth, when he looked up to God, he saw Himself as servant; when he looked down, he saw himself as its Lord. Satan therefore said, 'ye shall be as Gods.' What he did not tell them, was that *this authority* was a *delegated* power only. Losing the servanthship, he therefore lost the lordship. Christ came to perfect this servanthship, and therefore regain for man, the Lordship."

When Christ took upon himself the form of a servant, He became in a unique way the New Adam, the Founder and Representative of a new race. As Bishop Lightfoot says (*Pulpit Commentary*, on Philippians 2): "Christ, as the second Adam, represents, not the individual, but the human race. He is the Representative of humanity. Being in 'the likeness of men'—the 'fashion' implies the outward and transitory; 'being found', and aorist participle, refers to the time of His earthly life when He appeared as a man . . . human nature rendered the experience of death possible. The death of Christ was necessary only ethically, was necessary only redemptionally. The manhood was but a means to an end. Because He was a man He *could* die, and because He was God, He *would* die for an atonement. The death of the cross to which He became obedient—the supreme act of self-humiliation—is saturated with moral meaning."

Thus Christ brings man, as a creature, into a proper relationship to God, the Creator. Again we say there is and can be no room for *pride* and *self-seeking* in one who is "in Christ."

He is a new creature in the sense that all glorying in himself and all seeking of selfish interests have passed away. Man redeemed has entered into a redemptional relationship with the Son of Man himself. In a unique and real way he is an "ambassador" for Christ (II Corinthians 5), seeking to effect a reconciliation between man and God.

"The form of a servant." Christ did not *put on* the acts of humility. They flowed from a *nature*. One of the most beautiful illustrations is that of His washing the disciples' feet (John 13). "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example . . ." Those who insist so rigorously on *the example*, the outward act, miss entirely the *principle or nature* which gives its rise. Humility expressed *simply* as an act performed may well be the *example* of a nature falsely labeled. Outward acts *may* be the *example* of pride or false humility. Christ's going about doing good was the expression of a *nature*. "Take my yoke upon you, and *learn* of me; for I am *meek and lowly in heart*" (Matt. 11: 24). "I am among you as he that serveth" (Luke 22:27). Christ did not "put on" the acts of humility; they flowed from an essential human, servant nature.

Oh, to be like Thee! Oh, to be like Thee!

Blessed Redeemer, pure as Thou art!

Come in Thy sweetness, come in Thy fullness,

Stamp thine own image [the image of selfless, redemptional daily living] deep on my heart.

Supplied by Nelson G. Mink

REMEMBERING THE SERMON

"Can you remember the sermon you heard two weeks ago? an Englishwoman was asked by a friend. "Tell me," she added, "what was the sermon about two Sundays ago at your church?"

The good woman was caught. "Really, I can't remember," she said, "but you miss the point in thinking that my worship consists in remembering the sermon. See how this water goes through these clothes I'm washing? I don't save the water; all I want is clean clothes. Now church is like that to me. It cleans my soul for worship . . . I am after a clean heart with which to serve my God in the coming week, not just a good memory to remember the details of the sermon.—A. P. BAILEY.

TEACHING RELIGION—ALL THE TIME

Once when inspecting a school, a visitor asked this question of the head teacher: "Where in your day's schedule do you teach religion?"

"We teach it all day long," was the reply. "We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean. We teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handcraft, by thoroughness. We teach it in astronomy, by reverence. We teach it on the playground, by fair play. We teach it by kindness to animals, by good manners to one another, and by helpfulness in all things. We teach it by showing the young that we, their elders, are their friends."

—THE KALENDS

PRACTICE—PREACHING

An executive came home and slumped down into his favorite chair with a dis-

couraged look. His wife asked him what was wrong.

"You know these aptitude tests we're giving at the office? Well, I took one today, and it's a good thing that I own the company!"

—Railway Clerk

BISHOP WHATCOAT

It is said of this saintly man, "Whoever heard him speak evil or an idle word? He was dead to envy, pride and praise; sober with sadness. Cheerful without levity, and careful without covetousness."—*Selected.*

SENTENCE SERMONS

"Many prayers go to the 'Dead Letter Office' in heaven for want of proper addressing.

"Count your obligations, name them one by one, and it will surprise you what the Lord wants done.

"Nothing lies beyond the reach of prayer except that which lies outside of the will of God.

"So live that, after the minister has ended his remarks, those present will not think they have attended the wrong funeral."

TIME TO PRAY

The minister had announced the hymn "I Love to Steal Away," and the chorister took over. He began hopefully, "I love to steal—" but found that he had pitched the note too high. Again he began, "I love to steal—" but this time it was too low. He was just about to make a third try when the minister broke in with, "My brethren, in view of our brother's weakness, let us pray."

—*Corpus Christi Newscaster*

READING

"The end of reading is not to possess knowledge as a man possesses dollars in his wallet, but to make knowledge a part of ourselves, that is, to turn knowledge into thought, as the food we eat is turned into life-giving and nerve-nourishing blood."—LEON GUTTERMAN, in *Wisdom*.

WORRY

"When one series of problems is compounded by another series of problems, we call this worry. Worry is a small stream of fear running through the mind. If there were no fear, there would be no worry."—CECILE A. POOLE.

OBSERVATION—CONCLUSION

The county agent, some farmers, and a three-year-old son of one of them were in the field examining the soil and the coming crop. While the county agent explained how the crop was planted and cultivated, the men knelt and closely examined the grass. When Roy returned to the house, his mother asked anxiously, "Well, what did they say about Daddy's pasture?" "They didn't say anything," Roy replied. "They just prayed over it."—*Arkansas Baptist*.

MODERN EXPLANATION

"Drive-in banks were established," the father explained to his son, "so that the cars could see their real owners."

MORE ON COMMUNISM

"Communism is at war with the whole human race. It is based on the blasphemy that a human being is just a particle of matter without independent mind or spirit. It seeks to destroy the family as an institution. It seeks to wipe out religion. It seeks to blot out the human conscience and to distort all concepts of right and wrong."—THOMAS J. DODD.

DR. RANDOLPH CRUMP of Yale Divinity School says: "By the time children are five, their parents will have done at least half of all that can ever be done to determine the children's future faith."

GOD AND YOU

"Do not wish you were like someone else. God made you as you are in order to use you as He planned."—J. C. MACAULAY, in *Moody Monthly*.

CARRY NATION IDEA

A woman crusader in Chicago came to grief in her chosen quest. For three months she had been quietly going from bookstores to drugstores to dime stores in her neighborhood, armed with a glue pot, weeding out books she thought should not be read by children, gluing the naughty pages together. She was finally spotted by a clerk, arrested, and brought into court, but a lenient judge saved her from durance vile, on her solemn oath that she would give up gluing.—*Selected*.

ACCOMPLISHMENT

Getting things done involves three simple steps:

1. Incision: Cut into the problem—analyze it.
2. Decision: Make up your mind what to do about it.
3. Action. Do it!

—NORMAN G. SHIDLE

RESTITUTION

During the Welsh revival of 1904-5, a doctor remarked to a friend, "Well, the revival is doing good, anyway." Asked his friend, "Why, do you have more patients?" "Oh, no," replied the doctor, "but twenty-three pounds which I had written off my books as hopelessly bad debts have been paid since the revival began."—*Selected*.

A. B. SIMPSON'S TESTIMONY

"Throwing myself at the feet of the glorious Master, I claimed the mighty promise—I will dwell in them, and walk in them' (II Cor. 6:16).

"Across the threshold of my spirit there passed a Being as real as the Christ who came to John on Patmos, and from that moment, a new secret has been the charm and glory, and strength of my life and testimony. I have learned the secret—I can do all things through Christ which strengthen me."

INVESTMENT IN CHILDREN

"Like a placer miner standing by the sluice box and letting gold nuggets go by while he picks up stony quartz, is the Christian worker who neglects childhood and youth, while attempting the conversion of the older ones.

"The under sixteen-year-olds are the secret of the fastest returns and the longest dividends. If we do our task here, our work is already partly done for the years ahead."—*Unknown*.

OSWALD CHAMBERS ON BIBLE STUDY

"I should not give more time to Bible study than to prayer, otherwise I cannot digest it. Give as much time as possible to Bible study, unhurried and free from interruptions. Listen to what God has to say to you in His Word, then obey no matter what the cost; and lastly, pass His message on to someone else during the day. Your personal relationship with God should be cloudless; and your relationships with your fellow men all clear.

"MY PURPOSE of Bible study may be summed up as follows:

- "1. To see Jesus—Rev. 1:5
- "2. To love Jesus—I John 4:19
- "3. To hear His voice—Matt. 13:51
- "4. To search my heart—Ps. 119:105
- "5. To deepen my prayer life—Eph. 1:16

"6. To feed my soul—I Tim. 4:15-16

"7. To win others—John 15:8."—*Selected*.

OUR CHRISTIAN LIFE

ABOVE—*His banner over me was love* (Song of Sol. 2:4).

UNDERNEATH—*Underneath are the everlasting arms* (Deut. 33:27).

ROUND ABOUT—"The angel of the Lord encampeth round about them that fear him" (Ps. 34:7).

BEFORE—*And when he putteth forth his own sheep, he goeth before them* (John 10:4).

BEHIND—*Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever* (Ps. 23:6).—ANON.

THE SHED BLOOD

When I see the blood, I will pass over you (Exod. 12:13).

Some unknown writer has left us this outline:

By the Saviour's blood we are:

1. Purchased—Acts 20:28
2. Redeemed—I Pet. 1:18-20
3. Brought nigh—Eph. 2:13
4. Justified—Rom. 5:9
5. Sanctified—Heb. 13:12

Christ's blood was:

1. Shed for rebels
2. Shed for sinners
3. Shed for thee

CATHERINE BOOTH

"My dear Mrs. Booth," said a lady to the late mother of the Salvation Army, "you do far too much. You work far too hard. Why do you do so much?"

"Because, my sister," she replied, "because you do so little."

EASTER THEMES:

The First Easter Evangel

TEXT: *Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her (John 20:18).*

The Mistakes of the Magdalene

TEXT: *She, supposing him to be the gardener . . . (John 20:15).*

1. She had gone to anoint the dead.
2. She shed unnecessary tears.
3. She mistook the Victor for the Victim.
4. She thought the tomb had been rifled.

Easter, 1963

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

- I. THE CONTRAST
The sadness of Calvary—the joys of the Easter morning
- II. THE CERTAINTY
“Many infallible proofs”
- III. THE CREED
A creed is what men live by.
Christ furnishes to us all we need for a creed for our lives.

The Shout of Victory

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

- I. The Shout of a Glorified Change
- II. The Shout over a Defeated Foe
- III. The Shout of a Spiritual Triumph
- IV. The Shout of a Vindicated Faith

What Christ's Triumph Means to Us

TEXT: *Our Saviour Jesus Christ, . . . hath abolished death, and hath brought life and immortality to light through the gospel (II Tim. 1:10).*

- I. From His Triumph Came Victory over Death.
- II. From His Triumph Has Come Life Eternal and Glorious.
- III. From His Triumph Has Come a Light for the Darkest Place Known to Man.
- IV. From His Triumph Has Come a Glory That Abides.

The Easter Angels

TEXT: *But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain (John 20:11-12).*

Christmas had one Mary; Easter had two.

At the Resurrection, four parties stand out: Jesus, angels, women, Peter and John.

- I. They Were Angels of Power.
- I. They Were Angels of Radiant Beauty.
- III. They Were Angels of Sympathy.
- IV. They Were Angels of Good News.

—ANON.

Theme: “I Will Build My Church”

TEXT: Matt. 16:18

- I. This rock is the Church's supreme charter.
- II. This rock is the Church's spiritual character.
- III. This rock is the Church's sure conquering.
- IV. This rock is the Church's sufficient charge.

"Eye-witnesses of His Majesty"

II Pet. 1:17

INTRODUCTION:

1. The majestic bearing of Jesus was such as to impress even the rulers of His day.
2. Majesty is "that quality or state of being which inspires reverence."
3. None were more aware of this quality in Jesus than those who were with Him constantly:
John says: "We have seen with our eyes . . . and our hands have handled."
Peter says: "We . . . were eyewitnesses of his majesty."
4. Though His deity was veiled in humanity, His whole bearing was befitting that of the Son of the Most High God.

I. TO HIS MAJESTY THE DISCIPLES BEAR WITNESS.

Note the occasions upon which they witnessed it:

- A. *Mark's "dramatic portraits"*
Son of God, Son of Man, Son of David, Suffering Servant, Victorious Saviour
- B. *During His earthly ministry*
Cleansing the Temple
Miracles in four realms: nature, healing, conquering demons, and death
His peace under pressure
- C. *On the Mount of Transfiguration*
His heavenly glory
His heavenly attendants—Moses and Elijah
His heavenly attestation—the voice of the Father

D. *On the Day of His Triumphal Entry into Jerusalem*

E. *Gethsemane*
His victory in prayer
The ministering angels
The fallen, prostrate mob

F. *In the Judgment Hall of Caiaphas, Pilate, and Herod*

G. *On Calvary*
Dying as a Victor, not a victim
(Cf. Weymouth on Col. 2:15.)

H. *In His Resurrection and Ascension*
Their testimony is: "We saw!"
"We heard!"

II. MEN ARE INVITED TO WITNESS HIS MAJESTY TODAY.

- A. *In their own hearts*
As the Shepherd and Bishop of their souls
In the power of His transforming grace
In the communion of His holy fellowship
- B. *As the Saviour of the centuries*
- C. *At His coming again in glory*
- D. *We too may be "eyewitnesses of his majesty."*

III. SIN DEFEATS MAN'S BEHOLDING CHRIST'S MAJESTY.

- A. *The impenitent, unbelieving rulers missed it.*
- B. *The god of this world has blinded the hearts of them who believe not.*
- C. *Only the pure in heart see God.*
"When they were awake, they saw his glory."

CONCLUSION

If you must surrender your heart and life to someone, let that one be the most majestic Person of the universe.

SONG: "The Unveiled Christ"

—ROSS E. PRICE

(This outline from the files of deceased General Superintendent W. C. Wilson. It was submitted by his grandson, Rev. E. A. Grobe.—*Editor.*)

TEXT: Ps. 40:1-3

- I. WHAT THE GRACE OF GOD DELIVERS MEN FROM—
 1. A Positive Degradation—*Awful*
 2. A Position of Misery—*“Horrible”*
 3. A Position of Danger—*“The Miry Clay”—Helplessness*
- II. WHAT THE GRACE OF GOD BRINGS MEN TO—
 1. A Condition of Spiritual Elevation—*“Up”*
 2. A Condition of Stability—*“And Set My Feet upon a Rock . . .”* (Ps. 40:2).
 3. A Condition of Spiritual Advancement—*Establishing Grace*
 4. A Condition of Religious Happiness—*“And he hath put a new song in my mouth . . .”* (Ps. 40:3).

Purposes God Has for Us In Ephesians, Chapter One

- I. He Has Purposed Our Holiness, v. 4.
- II. He Has Purposed His Good Pleasure to Us, v. 5.
- III. He Has Purposed Our Knowledge of the Mystery of His Will, v. 9.
- IV. He Has Purposed That We Shall Praise Him, vv. 11-12.

Lessons Learned from Enoch

TEXT: Heb. 11:5

- I. He Was Not Easily Influenced by His Surroundings.
- II. Made Good in Spite of a Late Start (Converted at sixty-five).
- III. Known for the Fact That “He Pleased God.”

- IV. Had a Long, Happy, Unbroken Walk with God for 300 Years.
- V. His Home-going Almost the Sweetest Thing in the Bible.

TRIALS: Three kinds:

- I. The Mysterious Kind
- II. The Monotonous Kind
- III. The Miraculous Kind
—by RAYMOND C. KRATZER

A Crucified Life

TEXT: Galatians 2:20

INTRODUCTION: This sublime passage was written by the Apostle Paul. It was he that experienced this personal crucified life, a life that was hid with Christ in God, a crucifixion of the “old man” of sin and the resurrection of the “new man” in Christ. Ponder these inspiring thoughts.

- I. A CRUCIFIXION THAT IS PERSONAL
 - A. Not a righteousness based upon creed
 - B. Not a religion based upon rituals
 1. An experience that is definite
 2. An example that is distinctive
- II. A CRUCIFIXION THAT IS SYNONYMOUS TO HOLINESS
 - A. Where self is slain and Christ enthroned
 - B. Where selfishness is abandoned and Christ exalted
- III. A CRUCIFIXION THAT BRINGS RESULTS
 - A. An aim to honor Christ
 - B. An acknowledgment of his new relationship
 1. From a persecutor to a preacher
 2. From a powerful churchman to a polite Christian
 3. Now to live for Him

CONCLUSION: Let us so live this life of holiness as to bring honor to Christ and this experience to others.

—HENRY T. BEYER, JR.

PROTESTANT CATHOLIC MARRIAGE

C Stanley Lowell (Broadman Press, 136 pages, cloth, \$2.75).

It may be possible that your study shelf has a sufficient number of books dealing with the tremendously pertinent issue of Protestant and Catholic intermarriage. However, in case you need a book for reference that is both thorough in its coverage and carefully authentic in its information, this book is to be highly commended.

It opens with a chapter entitled "Yes, It's a Problem," in which in bold, uncompromising fashion the author points out the growing trend toward Protestant-Catholic marriages. It may be of some consolation to know that the Catholics are as much afraid of this trend as are Protestants, both recognizing the tragic results that nearly always follow.

Then throughout the other seven chapters of the book the author points out the Roman Catholic position towards mixed marriages, as well as the Protestant position, and goes on to deal in careful style with the tremendous pressures placed upon a mixed marriage by the Catholic church. He devotes one chapter to the birth control issue—especially as it relates to such mixed marriages. The book concludes with some practical advice to be given to couples who are already married and are facing the pressures that mixed marriages always bring.

GEORGE McDONALD

AN ANTHOLOGY by C. S. LEWIS (Dolphin Books, 95c)

The writings of C. S. Lewis are well known to most all of us, especially his *Screwtape Letters*. But perhaps it is not so well known that George McDonald was the spiritual mentor of C. S. Lewis. That alone would give him a claim to prominence.

But George McDonald was an incisive writer in his own right. Of him, C. S. Lewis states: "Nowhere else have I found terror and comfort so intertwined." McDonald is the kind of writer who seems to simmer his thoughts until they finally come out in closely written, carefully thought form.

In this anthology, C. S. Lewis has gleaned from the wide writings of George McDonald and has classified these brief, little cryptic quotations. There are, in fact, 365 of these brief quotations, which will give to any minister one a day for the entire year. He would find it a challenging thing to carry this with him and then each day dip into this book—to either challenge or embarrass himself with the penetrating, spiritual insights of this Scottish writer of a generation now gone by.

The book can be picked up from the rack in drugstores where the Dolphin Books are sold.

THE MODERN KING JAMES VERSION OF THE HOLY BIBLE
(cloth, 360 pages, \$7.95, McGraw Hill)

THE TEEN-AGE VERSION OF THE HOLY BIBLE
(cloth, 360 pages, \$7.95, McGraw Hill)

THE CHILDREN'S OLD TESTAMENT WITH STORIES
(cloth, 207 pages, \$7.95, McGraw Hill)

It is rather unusual for us to review versions of the Bible in our "Book Briefs" section. But this series of Bibles deserve some note.

The same publisher has done this Bible in three formats to meet the needs of adults, teen-agers, and children.

The adult Bible is done in the traditional black binding.

The teen-agers' Bible is done in the traditional black binding.

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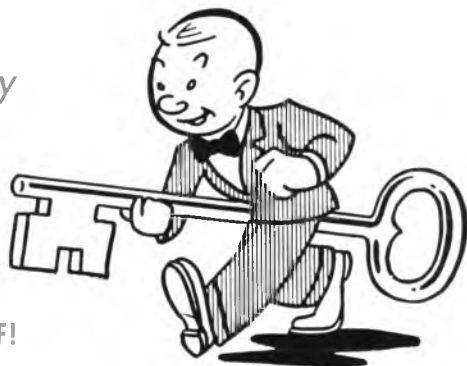
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