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PREACHER'S

magazine

MARCH 1963

ANOTHER LOOK AT BULTMANN
Editorial

THOUGHTS ON HIS PASSION
Paul S. Rees

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DEPENDS ON YOU"
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—proclaiming the Wesleyan message

The Preacher's Magazine

Volume 38

March, 1963

Number 3

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Published monthly by the NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, Missouri. Subscription prices: \$1.50 a year. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City 41, Mo. Printed in U.S.A.

FROM the EDITOR

Because of his wide and penetrating influence, it might be well to take—

Another Look at Bultmann

IN THE JUNE, 1962, issue of the *Preacher's Magazine* we devoted major space to a discussion of Rudolph Bultmann. The response was heartening; many expressed appreciation for the information and warnings. But some have wanted to know how the editor felt about the whole matter. So let's gather it up in a brief compass.

To put it bluntly, Bultmann is no friend to conservative theology. His devious thinking is the cheese in the mousetrap of liberal tragedy. When you read his writings or hear him discussed, keep this in mind:

First, he would emasculate your Bible by denying to it a historically authoritative voice.

Second, he would humanize your Christ, and leave you with a Jesus who was less than "very God of very God." From such flee away!

Finally, he would distort your faith by focusing it on man rather than on God. As Dr. Grider said in the June issue, he poses a threat "to the faith of our time; which, if succumbed to, would be devastating indeed."

A recent writer put it this way:

"His only effect—and in the long run, it could be infinitely dangerous—will probably be exercised indirectly through youngsters who have not had a solid grounding in the Word, who study Bultmann and are dazzled by his brilliance and scholarship, and then go on to become

pastors in the churches. This is the way the older modernism succeeded in destroying the witness of so many churches, and if history is going to repeat itself, Bultmann seems the most likely leader."*

The *Preacher's Magazine* deems it a service to Wesleyan ministers everywhere to point out these elements of extreme danger in the thinking of this "demythologizer" of the Word. We are not in need of liberal theologians who slice up the Scriptures; we are in need of Spirit-filled preachers who, by the aid of the Spirit, can properly divide the Word.

Thanks for letting me chat for a moment!

*Wm. C. Fletcher, *The Moderns*, Zondervan Publishing House, p. 155.

I Need Your Help

"Operation Outreach"

I AM ASKING for your help. I want to enlarge the subscription list of the *Preacher's Magazine*. Not that our present subscription list is discouraging; in fact there has been a steady, though slight, increase right along. But there are many ministers who should be receiving this magazine each month.

There are some Nazarene ministers who do not subscribe. Some can't afford it; some have just overlooked placing their subscription in the mail.

There are ministers in your community of Wesleyan persuasion who perhaps have not even heard "that there be any" *Preacher's Magazine*.

There are ministers of definitely conservative slant in theology who may not be specifically Wesleyan who would derive much benefit from the *Preacher's Magazine*. These need but an introduction to the periodical.

So, my subscriber friend, here are three ministerial classes who need you. And I need YOU to help ME get in contact with THEM. So this then is "Operation Outreach."

Here are my suggestions:

1. When you are chatting with persons who may be in any of these three classes merely ask them if they read a recent issue of the *Preacher's Mag-*

azine. Choose an issue that particularly appealed to you.

2. If they reply in the negative, then say, "I want you to get a copy of it right away."

3. Get the name and address (be sure both the spelling of the name and the address is correct) and send it to the editor.

4. A letter of welcome and a complimentary copy of the *Preacher's Magazine* will go to that person right away.

5. If you give us your name, we will state that this introductory letter comes because of your thoughtfulness.

So here is "Operation Outreach."

I personally believe there are one thousand ministers who are neighbors to present readers of the *Preacher's Magazine* who can thus be reached within the next few months.

Thanks for your help. Believe me, I am counting on you.

QUOTES and NOTES

Christianity

We need to think of Christianity not in terms of an accomplishment but as a commitment.—DR. MARSHALL T. STEEL, *Methodist Information*.

Home

The home is the strongest bulwark in our society today. The greatest and most profound influence on a person comes in his childhood home environment. His attitudes about himself, about his world, about God come from his parents' attitude toward themselves, the world and God.—REV. JOSEPH B. MULLIN, D.D., "The Sacrament of the Shared Life," *Christian Observer*, 6-20-'62.

Religion

Sir Wilfred Grenfell used to say that religion is the way in which a man is "tied up with God." And the heart of religion is prayer.—*Christian Advocate*.

Words

It has been noted that the five most important words in everyday communications are: *I am proud of you*; the four most important: *What is your opinion?* the three most important: *If you please*; the two most important: *Thank you*; and the least important: *I*.—MARY B. COMPTON, "Let's Communicate," *National Business Woman*, 6-'62.

THE ALTAR SERVICE

The Altar Service*

By Rev. Will H. Huff

WHEN PAUL SAID, "Do the work of an evangelist, make full proof of thy ministry," he said something that is well worth our careful consideration and earnest prayer. There are factors, both human and divine, that enter into this genuine revival work that we can all study and profit withal.

In this work of the Lord there is the preacher. A man "called of God as was Aaron"; a good man; a man full of the Holy Ghost; a man with the weight and worth of immortal souls on his heart. God has sent him to be a laborer in this white harvest field.

There is the preaching of this God-sent man. He is not to lecture, not to entertain, not to tell deathbed scenes, not to carry a stock of anecdotes to make the people laugh, but to preach the Word. Jesus said, "The Spirit of the Lord is upon me, for he hath anointed me to preach the gospel to the poor." Paul said in his letter to the Romans, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." In his letter to the Corinthians, he said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration and power of the Spirit." In his letter to the Thesalonians he said, "Our gospel came not unto you in word only, but in power and in the Holy Ghost and in much assurance, as ye know what

manner of men we were among you for your sakes." Peter spoke about those who preached the "gospel unto us with the Holy Ghost sent down from heaven." In apostolic times they went everywhere preaching the word.

God uses the preaching of Bible truth to convict, convince, awaken, and reprove those who hear. The Spirit always honors the truth and makes men feel their need of God and salvation. Under the preaching of Peter on the day of Pentecost, the people were pricked in their hearts and cried out, "What shall we do?"

After the preaching comes the altar call. This is an important juncture in the meeting. Here the preacher strives not so much for a logical climax as for cyclonic exhortation which moves people to God. Or, sometimes, the Spirit moves the speaker not as the mighty whirlwind, but as a warm gulf stream which melts and draws people to the place of prayer.

Then comes the altar service, with all classes and conditions of men, seeking, if haply they may find God. Some for pardon, some for reclamation, some for sanctification. Here is the use and importance of the altar.

First—It is the method God has always smiled upon; the rank and file of the people who testify of the grace of God were blessed and saved and sanctified at the altar of prayer.

Second—The altar puts a man in the attitude of an intentional seeker. Carnality loves to hide itself in the plural pronoun; it says, "We all need

*Taken from *The Altar Service*, a Symposium. Published by the Christian Witness Company, 1964.

to be better," "We all need to get nearer and nearer," "We all need blessing," but when a man comes out under an altar call, he comes single-handed.

Fourth—The altar breaks down barriers, burns bridges, puts men without the gate—they feel something must be done and they must have heart-relief.

Fifth—The altar is a place of humiliation, it spoils carnal importance, pride and dignity, limbers up, takes the starch out and makes the seekers feel they must find God like the rest of the folks.

Sixth—The altar is a convenient place for the good people to gather around and by their prayers, their faith, their love, help the poor struggler who is "coming through." It is a convenient place to instruct seekers, a glorious place to be converted, and a blessed place to be sanctified.

This is the time real altar work begins, and by the power of the Holy Spirit we must get people through to God. Now is the time for real earnest, honest prayer that takes hold of God; that opens the skies; that brings the power of God down on the penitent seekers. This is not the time to look around, nor visit, nor talk, nor instruct, but this is the time for prayer. Here are seekers facing eternal destinies; if they fail at the altar they may be lost forever. A great deal of talk and instruction are not needed but what instruction is necessary should be given earnestly, lovingly, and thoroughly. It is a good thing for the leader to insist that the seekers stir themselves up to take hold on God; insist that they kneel on both knees, hands down from their faces, handkerchiefs out of their mouths, their eyes toward heaven and their hands raised in the attitude of surrender.

The yielding souls can be helped

here by the singing of the good old altar hymns, such as

*"I surrender all,
I surrender all,
All to Thee, my blessed Savior,
I surrender all."*

*"Here I give my all to Thee,
Friends and time and earthly store,
Soul and body Thine to be,
Wholly Thine forevermore."*

We have seen hundreds brought through in scenes like this.

Of course every altar worker knows that the sinner seeking pardon must give up his sins and trust God to save him; the backslider must confess his backslidings and trust God to restore him; the believer must consecrate to God and trust God to sanctify him; but while there are certain definite steps the seekers must take in order to get victory, yet there can be no set rule by which every altar service must be conducted.

The successful altar worker must have the Holy Spirit, knowledge of the Bible, heavenly wisdom, real tact and plenty of stick-to-itiveness. In altar work we learn a good bit about human nature and a great deal more about carnal nature, and are soon convinced that the "old man" needs heroic and radical treatment.

No altar work is easy. It is real labor. Those who are willing to wait, pray, sing, exhort, and be patient will be used by God to the helping of souls.

I am sure God wants all his preachers, evangelists, and workers to be holy in heart, mighty in prayer, strong in faith, unctuous in preaching, fiery in exhortation, wise in their dealing with penitents, and useful in all the work of God.

"For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Thoughts on His Passion

By Paul S. Rees*

TO THE TRUE DISCIPLE all weeks may be holy, yet the one that reaches its climax in Easter is peculiarly and sacredly what our religious calendar says it is: "Holy Week." How then are we to think of Jesus as reverently we approach and meditatively we travel through another Passion Week?

Shall we think of His physical pain? There was the strange sweat, like unto blood, in Gethsemane. There were the smiting of His cheeks and the plucking of His beard while He was on trial. There was the laying open of the tender flesh of His back by the thongs with which He was scourged. There was the painful pathway to Calvary along which He staggered, beaten down before long by the crushing weight of those rough beams upon which He was to be stretched in death. There was the driving of the nails that made fast a quivering body upon a Roman gibbet. And then, through the six most awful hours that have ever dragged their little eternities through the time clock of this sin-struck planet, there were those excruciating agonies that are peculiar to crucifixion: the almost immovable position of the body, the increasing weight on the nail-pierced hands and feet, the inflammation developing around the wounded parts and in any other area where the extreme tension of the body causes

stoppage in the circulation of the blood, the violent aching of the head, the swollen veins, the tortured muscles, the inflamed nerves, all leading on to the gradual exhaustion of the vital powers!

It is a spectacle to move the stoutest heart. Yet, with an amazing restraint, the Word of God does not play up the physical features of our Lord's passion. Most of the details are omitted. Curiosity is not to be gratified. Jesus himself made only one reference to His physical agony. Two words sum up the whole of it: "I thirst." Nor could any two words be more pregnant with pathos than these. They are not a wail; they are not a complaint or a murmur; one wonders if they are even a plea. They are the muffled sob of a flaming pain; they are a terrible revelation, awful in its dignity, of a suffering that defies description, "I thirst."

Again shall we think of His spiritual sacrifice? The physical phases of the Crucifixion tend to make Jesus appear as a victim; the spiritual aspects of it reveal Him unmistakably as the Victor. When we think of the former, we think of men hard of heart and blind of eye—men whose rejection of the Light had made them lovers of darkness—who arrested Him, falsely accused Him, mocked Him, murdered Him. From this point of view it is true that wicked men sent Jesus to the Cross, and in so doing they made

*Vice-president at large, World Vision, Inc. Used by permission.

that Cross the most powerful searchlight in all the world for revealing the evil realities and potentialities of proud, willful, fallen human nature. To these very men Peter later said, "Him . . . ye have taken, and by wicked hands have crucified and slain."

But there is a higher point of view which the Scriptures take, a point of view indeed which the Master himself took, and from this it must be said that Jesus was not driven to His cross by the outward pressures of human hate and fury but was rather drawn to it by the inner impulses of holy love and divine compassion. There was more than submission; there was a sense of mission. There was more than consent; there was consecration. He declared in words that make His death infinitely more than that of a martyr, "I have power to lay it [my life] down, and I have power to take it again." Back of this wondrous laying down of the one perfect life upon which men have gazed lay the strength and purpose of a pure and sacrificial love.

Love! That is the big word here, as we attempt to capture some new appreciation of the mystery of the Cross, upon which the Lord of glory made His soul an "offering for sin." Love led Him straight on to that Calvary of self-giving in which His own rich, royal, flawless life was yielded up to God in atonement for all the sins and all the sinfulness of all the poor, broken, stained, and frustrated lives of the sons of men. Love did it. The task was not forced upon Him. No outer coercion whipped Him into action. What He did was under the gracious compulsion of a compassionate affection that was of the very texture of His holy being.

Our Lord's passion, then, means more than suffering inflicted; it means that selfsame suffering con-

verted into an offering of a holy and purposeful love on the altar of atonement for a world's sin. It was the mysterious outworking, to the point of a sublime and effectual climax, of the eternal redemptive purpose of God. This the disciples saw when, under the enlightening influence of the Holy Spirit, they declared, "For of a truth against thy holy child Jesus, whom thou hast anointed; both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

A proper appreciation of Christ's passion must take account of the intelligence and the purpose with which He moved toward the Cross and must reject that false picture of Him, so often painted in heretical theology, in which He is made to appear as a brave young idealist upon whom it gradually dawned that He would have to pay the price of a martyr if He stuck to His teachings and insisted upon His ideals.

I have no disposition to insist upon anything which the Gospel records do not make clear. My mind and my heart unite in their rejoicing over the true humanness of Jesus, who was at the same time the divine Christ. I will even concede that in the Garden of Gethsemane His sinless Spirit recoiled from the cup of sin's corruption which was being pressed to His lips, which, by the way, is a very different thing from saying that He shrank from the death. Death simply as death held no terror for Him; it was His being "made sin" that, quite understandably, caused His unsullied soul to pause and quiver. Notwithstanding all this, I join hands with those who emphatically contend that, according to the complete evidence of all four of the Gospels, Jesus saw His self-mission steadily and He saw

it whole. He didn't shuffle, He didn't fumble, He didn't feel His way; and when the shadows of Golgotha fell athwart His path, He neither indulged in self-pity as an unfortunate victim of circumstances nor did He make the slightest bid for the pity of others.

What are the facts in this connection? Here are two. First, "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go up to Jerusalem." Jesus not only saw the Cross but also what lay beyond it—Resurrection, Ascension, Enthronement! He therefore "set his face." Up to Jerusalem He went—head up, tread firm. For the "joy that was set before him [he] endured the cross, despising the shame." Far from Him was the attitude of disillusionment or despair. Deep within Him was the solemn song of a triumphant Spirit.

Second, "Weep not for me." This further fact comes to light in the narrative Luke gives us. The words were addressed to the tearful women who accompanied Him to Calvary. You may weep for yourselves, said Jesus, and for your children; for dark days were ahead, when the spiritually stupid nation which had sown the wind would reap the whirlwind, when calamity without parallel would crash down upon Jerusalem, visiting its destruction upon the innocent as well as the guilty. Well might they weep

over the sins that bring wretchedness and ruin after them. But they were not to weep for Him. He asked not a single tear of theirs. He knew what He was about. The road over which He was moving to the gray hill beyond the wall may have been paved with ignorance or helplessness. He was doing the will of God. He was holding undauntedly to His purpose. He had arrived at the tremendous, world-important hour which He had glimpsed from afar that wonderful night when, to an influential Pharisee who needed to be born again, He said: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life."

These are some of the viewpoints from which we may look upon our blessed Lord as we move toward Good Friday and Easter. They "killed the Prince of life," but in the mystery of all their killing was His self-giving. He came to "seek and to save that which was lost" and He ever held to His mission: Freely, joyously, lovingly, utterly, He gave Himself "for us men and for our salvation." It is not ours to pity nor to pray for Him; rather is it ours to pray to Him and believe on Him. So shall we find release from guilt, cleansing from sin, and the motive power for devoted and unselfish living.

FAITH

A faith that does not call for sacrifice will never experience a victory.—Arkansas Methodist.

IDLENESS

It does a man no good to sit up and take notice—if he keeps on sitting.—Zephyrs, hm, Zephyr Mfg. Co.

WEALTH

Real wealth comes to the man who has learned he is paid best for the things he does for nothing.—Scandal Sheet, Graham (Tex.) Rotary Club.

Mr. District Superintendent—

"Evangelism First Depends on You"

By Otto Stucki*

IT SEEMS to me that our honorable General in assigning this topic intends for me to pinpoint responsibility. It appears he would have me to point out who is responsible either for the failure or the success of the "Evangelism First" program on the various districts. I am quite sure that he intended for me to pin this responsibility on the district superintendent. So let this be settled. Now I know it. Yes, I understand it. I, Mr. District Superintendent, am responsible for the failure or the success of "Evangelism First" on my district.

ACCEPT RESPONSIBILITY

As a district superintendent my first major assignment, then, is to accept this responsibility. If this program succeeds, I shall rejoice and share the blessings. If this program fails, I must bear the responsibility. Such psychological orientation, it seems to me, is an essential for effective leadership.

That God performs His work through human leaders is a well-established Biblical concept. One of the familiar examples is the incident at the burning bush. There the assignment was definite and clear. These are the words of the Lord to

Moses: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. . . . I have surely seen the affliction of my people which are in Egypt . . . [I] have heard their cry . . . I know their sorrows; and I am come down to deliver them . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" (Exod. 3:6-10).

Moses knew that God intended for him to accept the responsibility for implementing this tremendous program of deliverance. The slogan then was, "Out of Egypt—into Canaan." One would imagine that an able and keen-minded district superintendent like Moses would eagerly grasp at such a practical program with such an appealing slogan. And yet the record tells a different story. His excuse was, "I am slow of speech." But one could never guess it from the way he laid down one argument after another for not accepting this responsibility.

I don't know how long Moses argued with the Lord. I do know that he finally said farewell to all his hill-country kinsfolk; he sold the ranch and invested the entire proceeds in this home mission project. I have not found the statement where Moses said, "Yes, I'll go." But I

know that he said it. For this is the record: "And Moses . . . returned to the land of Egypt: and Moses took the rod of God in his hand" (Exod. 4:20). What could be more definite? Moses had accepted full responsibility for the entire program framed in the slogan, "Out of Egypt—into Canaan." Mr. District Superintendent, in the year of our Lord 1962, you and I must accept responsibility for the divine assignment wrapped up in our slogan "Evangelism First."

OBJECTIVE

Having accepted responsibility, we must now proceed toward our assigned objective. Very likely the slogan "Evangelism First" was selected because it so aptly re-emphasized the original objective of our church suggested by the now famous statement, as giving the gospel to the whole world in the same measure as we have received it. The original concept among our founding fathers included the conservation of the fruits of holiness: evangelism. The general superintendents in their quadrennial address challenged us to win seventy thousand souls to Christ and the church. I understand this total can be realized by an annual net gain of 5 per cent. This certainly is not an impossible assignment. To highlight the importance of this goal we might remind ourselves that during the last quadrennium we achieved just slightly over one-half of our current goal.

So, Mr. District Superintendent, "Evangelism First," simply put, means that your district must have such a spirit of revival that will produce at least an annual net gain of 5 per cent in church membership. Also such a spirit of revival surely will produce some new churches. Our assigned goal for the quadrennium, as we all know, is 800. These goals furnish us

with a definite objective. They also provide a handy yardstick to measure our progress. May the slogan of "Evangelism First" be written in letters of fire on our hearts and minds. We must keep this objective clear.

ORGANIZATION

And yet so often there are pockets of resistance in the grass roots. There are vexing details that tend to dampen our spirits. There are satanic forces to hinder our progress. What man among us has not, at one time or another, been tempted to despair? Even Moses, superintendent of Israel, had his bad hours. On one such occasion he decided to talk it over with the Lord. Listen to what he said: "And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swearst unto their father? . . . I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness" (Num. 11:11-15).

What in the world happened to Superintendent Moses, to put him into such a slough of despond? Well, what happened to you, my colleague, and to me, last time we were there? Why was he down? Why were we discouraged? Forget it. The cause is usually insignificant; the outcome, the ending of the story for him and for us—that is pertinent.

So when Moses had talked himself out, I can imagine the Lord saying to

*District Superintendent, South Carolina. Paper read at the 1962 District Superintendents' Conference.

him: "Moses, I'm glad you came to Me today. Sit down; calm yourself; let us talk this thing over." It seems to me the Lord continued saying to him, "Moses, I'm afraid you're trying to do too much by yourself. Your people could help you a little bit more. A little more effective organization of your available man power might get things moving again." And the Lord continued right along the same line, saying: "Moses, what you really need is a little more motivation; a little additional inspiration for this whole project would help too."

I know what we are all tempted to say, "That sounds like another executive secretary from Headquarters coming down his usual line." But really, Mr. District Superintendent, this is the word of the Lord. Let me read it to you just like it is in the Bible: "And the Lord said unto Moses, Gather unto me seventy men . . . whom thou knowest to be the elders of the people . . . and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone" (Num. 11:16-17).

God evidently believes in tight organization. Today I am proud to be a member of a grand church that believes in organization. At this point let us praise God for our Board of General Superintendents, and for our General Board, and for every last one of our executive secretaries and the editors, and for the Nazarene Publishing House. Their plans, their programs, their propaganda all are priceless to Mr. District Superintendent. How could we do without these? The truth is we just could not do much.

And yet these goals and programs

and projects so provided must be picked up by Mr. District Superintendent; in his heart and mind they must be reworked and molded by his own personality into workable projects geared to his district. Like Moses we must obey God and organize our forces. Let us pursue the sacred story, "And Moses went out . . . and gathered the seventy men of the elders of the people, and set them round about the tabernacle" (Num. 11:24). So, now, in obedience to God, he has his forces organized.

MOTIVATION

Now the Lord was observing this activity about the Tabernacle. He observed how Moses, the superintendent, was setting these men in prearranged positions and giving them instructions, setting their goals and making their assignments. It seems that some of the men lacked enthusiasm. But, Mr. Superintendent, undiscouraged, kept on perfecting the organization. He had just handed the package with instructions to the man at the end of the line. . . . Then it happened. All of a sudden a great cloud covered the Tabernacle. Moses was hidden from view in the midst of the glory of God! It seems I can see that cloud pushed by the breezes from the glory world. As the cloud moved on, it covered these men one by one while they stood in their places round about the Tabernacle. According to the Scriptures, "The Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy" (Num. 11:25).

Two things happened that day. First, God talked to Moses in the cloud. What He said is not recorded. But the record of the incident suggests that Moses received a fresh anointing. He came out of that cloud with a renewed vision of getting those

people to the promised land. His vision was so clear that he was certain of success. Also, the heart of Moses was warmed. His heart was overwhelmed with a new love for those people, and this in spite of their murmuring and complaining. Moses came out of that cloud with a tremendous new determination to follow through with his "Evangelism First" project. Well, not exactly; the slogan for his project was "Out of Egypt—into Canaan." Really, brethren, I believe the two projects are identical in spiritual significance.

It's amazing what happened to District Superintendent Moses while he was in that cloud. The problems that had looked impossible shriveled to their normal size. And somehow he was absolutely sure everyone, by the help of God, would be overcome. The distance to the promised land seemed much shorter. Also, the visit with God in the cloud helped his hearing. The murmuring of the people had sounded like frightening thunder; but now it sounded only like the babbling of babies. What's more, above the babbling of the people, Moses heard another voice saying, "Is the Lord's hand waxed short?" These things all happened when "the Lord came down in a cloud, and spake unto him."

But, according to the Scriptures, the Lord did a second thing, namely, He "took of the spirit that was upon him [Moses], and gave it unto the

seventy." My brethren, we who are Mr. District Superintendent today, let us face this tremendous situation. Is it safe for God to come down and take of the spirit that is upon me and put it upon my pastors and their people? My answer is this: Not unless, and not until, God first comes down in a cloud and gets to my heart, like He got to the heart of Moses. To that end may I suggest this

PRAYER

Our Father, who art in heaven, hallowed be Thy name. We understand, Lord, Thou dost want to take of the spirit that is upon us, and give it to our men. O God, don't let us go alone; come down in a cloud and talk to us. Open our eyes that we may see clearly the possibility and the responsibility of "Evangelism First" among us. Warm our hearts anew. Fill us with Thy love. Let the love of Christ constrain us. Strengthen us, O Lord; give us fixed purpose. Grant to us the spirit of perseverance. Make us strong for Thy work.

*Like Moses and his men, O Lord,
We stand before Thee today.
Come down to us, we pray;
Come down in a cloud;
Come down to shut the world out;
Come down and shut us in with
Thee.*

AMEN.

Overheard

Citizen: "Hey, Preacher, how about going with me to my anti-Communist meeting tonight?"

Minister: "Sorry, I can't. I'm speaking at an anti-Communist meeting myself tonight."

Citizen: "Where? I didn't know there were any other such meetings."

Minister: "At prayer meeting. Every meeting in our church is anti-Communist."—*Mississippi Methodist Advocate.*

Qualities That Make a Good Preacher

By Wesley Harmon*

THE HIGHEST CALLING that can come to a person is the call into the ministry. Since this is the highest of all callings and professions, it demands high qualities in those who accept. A call does not guarantee these qualities. Therefore the minister must seek to develop himself, under grace, in order that he may be up to standard. While a call is basic and necessary, it is not sufficient in itself. There are qualities of character for the ministry that can come only as a result of the discipline of grace, and through constant daily effort to improve oneself. There are at least five basic qualities that I feel are necessary to make a good preacher.

A Knowledge of the Holy

First, a minister is to speak of that which he knows. He must know more than the Word of God; he must know the God of the Word. A minister is to be "the voice of the turtle [dove] . . . heard in the land," speaking of those things which are a reality to him and that are born out of a daily walk with God. He is not to be the voice of a parrot speaking only of those things that he has heard other men say. He should know without a doubt that he is saved and sanctified wholly, but he must also

seek to maintain a continuous and ever-increasing intimacy with God. As he speaks from the pulpit, he must speak with the unction of God upon his soul, that his people may know that he has been with God. Christ's minister is basically a messenger, not a preacher. In order to have this knowledge of the holy, a preacher will need to have a consistent and disciplined prayer life.

A Throne Ministry

This brings me to the second qualification. There is no excuse, absolutely no excuse, for a minister to neglect prayer. By prayer, I do not mean these little ten- or fifteen-minute "quickies" that a busy pastor tries to excuse himself with, but I mean prevailing, intercessory prayer. A minister should spend a minimum of one hour a day in prayer. It is only through prayer that we gain a knowledge of the holy and receive that anointing that will result in scriptural regeneration and holiness, among our hearers. If a man tries to get by on his pleasing personality, his organizational ability, or his many cute sermons, to the neglect of prayer, he will end up upon the rocks of defeat.

An Abandoned Life

A third quality that makes a good preacher is an abandoned self. A surrendered self is not enough; it

must be joyfully abandoned to God. Too many times a new self takes the place of the old self, and it is not according to the mind of Christ. The old self boasted of how much liquor it could drink, and how crafty it was in its business affairs and nocturnal pleasures. The new self boasts of how many seekers it has had, of important officials within the church that it knows of, and of how many important positions it holds within the church. God will not bless the new self even though its pursuits are within the church and it has taken on sanctimonious airs. All self sins, such as self-love, self-seeking, self-pitying, self-aggrandizement, and self-defense, must be abandoned.

A Studious Mind

A fourth qualification is a studious mind. As electricity must have a conductor in order for its power to be known, so the mind is the conductor through which the Holy Spirit will work and make known His will. Therefore the mind must be a clear conductor. It must be trained and disciplined. It must be ever searching for clear revelations of God's will. The pastor should spend much time each day with the Word of God: comparing scripture with scripture, meditating and seeking the Spirit's illumination upon difficult passages. It is amazing how the Holy Spirit can open one's mind to the truth. A pastor should also read as many good books and magazines as he can get his hands upon. A small portion of his monthly support should be set aside each month in order that he may from time to time obtain good books for study and reference. Most mission stations have libraries where good religious books can be checked out. One of our Trinidad pastors checks out books from the local government library whenever he is needing something to study. I

have often recommended to the pastors on our district that they keep the *Bible School Journals* for use as commentaries and sermonic material. If we would reach and challenge the minds of this generation, our own minds must be clear and intelligent.

A Compassionate Heart

The final qualification I would list is a compassionate heart. Knowledge of doctrine will mean little if the heart is not compassionate and full of love. Christ's indictment against the Pharisees was not against their doctrine but against their doctrine without love. A pastor must have a compassionate heart for the lost. He should seek for the burden of Gethsemane upon his heart and recognize that men are lost without God. He must also have compassion upon his own church people that he seeks to lead in the ways of God. He must not allow himself to become bitter and irritated at their shortcomings and their lack of consideration. He must always remember that the church is a workshop and not just a showcase. He must also have compassion on those that he works with, and on those who are in the place of responsibility over him. They should be given the benefit of making as many mistakes as he has made before he seeks to judge them and criticize them.

In order to have such a compassionate heart the minister must forever lose sight of himself. He is called to serve, not to be served. He is called to make up in his own body that which is lacking in the sufferings of Christ. Place, reputation, material benefits mean nothing and they should be placed upon the altar of God for the Spirit to flay and consume with fire.

With the above five qualities at work within a minister's life, he cannot and will not fail.

*Field Superintendent, Trinidad & Tobago District, Church of the Nazarene.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 2:2

WALKED OR LIVED?

THE VERB *peripateo* is used thirty-nine times in the Gospels, always for physical walking. Seven out of the eight times it occurs in Acts it is also in the literal sense (exception—21:21). But Paul uses the term only in the metaphorical sense (thirty-two times in his Epistles). It occurs most frequently in Ephesians (eight times).

Thayer notes that by Paul it is used "Hebraistically, to live"; specifically, "to regulate one's life, to conduct one's self."¹ Arndt and Gingrich write: "In the New Testament this use of the word is decidedly Pauline (the pastoral epistles do not have the word at all); elsewhere it is reasonably common only in the two small Johannine letters, *live, conduct one-self, walk*, always more exactly defined."²

Literally the verb means "walk about, implying habitual conduct."³ Weymouth's translation brings this out: "which were once habitual to you while you walked."

Though most English versions give the literal translation "walk," the metaphorical term "live" is used by *The Twentieth Century New Tes-*

tament, as well as by Goodspeed and Williams. Both renderings are equally acceptable.

COURSE OR AGE?

How did they formerly live? Literally the answer is: "According to the age [*aion*] of this world [*kosmos*]." But that does not seem to make good sense in English.

Of the 128 times *aion* occurs in the New Testament, it is translated "ever" 71 times, "world" 38 times, and "age" only twice in K.J.V. The basic meaning of the term is "a space of time, as, a lifetime, generation, period of history, an indefinitely long period; in New Testament of an indefinitely long period, an age, eternity."⁴

But what is its meaning in this passage? Eadie and Salmond agree that "course" is the most suitable translation here. The former says: "Aion sometimes signifies in the New Testament—'this or the present time'—certain aspects underlying it . . . It is its 'course,' viewed not so much as composed of a series of superficial manifestations, but in the moving principles which give it shape and distinction."⁵ Salmond writes: "In

such a connection as the present *aion* comes near what we understand by 'the spirit of the age,' but is perhaps most happily rendered *course*, as that word conveys the three ideas of tenor, development, and limited continuance."⁶

"AION" AND "COSMOS"

What is the distinction between these words, so often translated the same way in K.J.V.? A. T. Robertson speaks of the "curious combination" of the two terms here and differentiates them thus: "*aion* (a period of time), *kosmos* (the world in that period)."⁷ Similarly, Salmond observes: "The *kosmos* is the world as the objective system of things, and that as evil. The *aion* is the world as a world-period, the world as transitory."⁸ Goodspeed renders the whole clause: "In the midst of which you once lived under the control of the present age of the world"—which seems to be clear enough.

"PRINCE OF THE POWER OF THE AIR"

The R.S.V. retains this translation, perhaps because it has become a fixed Biblical phrase in the minds of Christians. Other versions vary considerably. Verkuyl (Berkeley) has "the prince of the aerial powers." Williams reads, "the mighty prince of the air." Goodspeed has "the master-spirit of the air." *The Twentieth Century New Testament* reads, "the Ruler of the Powers of the air." The N.E.B. has "the commander of the spiritual powers of the air."

The first term, *archon*, means "ruler," from *archo*, "I rule." The second, *exousia*, means "authority." The third, *aer*, is obviously the origin of English "air" (cf. *aerial*). It was used by Homer and other early

writers for the lower and denser atmosphere in distinction from *aither* (cf. *ether*), which referred to the higher, rarer realms. Arndt and Gingrich translate the phrase: "the ruler of the kingdom of the air."⁹

Meyer agrees with most commentators in identifying this as the devil, ruling over demons, who were supposed by the Jews to have their main base of operations in the air. He writes: "The devil Paul here represents as the ruler of the might of the air, in which *exousia* is collective, denoting the totality of the mighty ones (the demons, Matt. xii. 24) concerned. This *exousia* has its seat in the air, which exists between heaven and earth."¹⁰

SONS OF DISOBEDIENCE

This is a more accurate translation than "children of disobedience." The phrase is a typical Hebraism. "Sons of disobedience" (R.V.) suggests "belonging to disobedience as sons to a parent."¹¹ It is the same construction as "sons of light" (I Thess. 5:5). Salmond comments: "The term *huios* (son) in its topical sense and followed by the genitive of a thing, expresses what is in intimate relation to the thing, what belongs to it and has its innate quality. 'Sons of disobedience' are those to whom disobedience is their very nature and essential character, who belong wholly to it."¹² Thayer notes that in the New Testament *apeitheia* (disobedience) carries the connotation of "obstinate opposition to the divine will."¹³

PRINCE—SPIRIT

These two words seem to be in apposition in this verse, both referring

¹Lexicon, p. 504.

²Lexicon, p. 655.

³Vincent, *Word Studies*, III, 67.

⁴Abbott-Smith, *Lexicon*, p. 15.

⁵Ephesians, p. 122.

⁶EGT, III, 283.

⁷Word Pictures, IV, 524.

⁸EGT, III, 283.

⁹Op. cit., p. 20.

¹⁰Galatians and Ephesians, p. 358.

¹¹Vincent, op. cit., III, 375.

¹²EGT, III, 284.

¹³Op. cit., p. 55.

to the devil. But the former is in the accusative case and the latter in the genitive. So grammatically they cannot be appositives. "Spirit" has to modify "prince," as does *exousia* in the previous clause.

The correct explanation seems to be that, just as we have the Spirit of God or Christ, so we have the spirit of Satan—that particular Spirit whose domain and work are in evil

men."¹⁴ God influences men through His Holy Spirit. Satan influences them through His evil spirit. This can also be thought of as his hosts of demons who carry out his will in seeking to defeat God's will. C. S. Lewis, in his *Screwtape Letters*, has indicated something of the manner in which these demonic forces operate to tempt men and lead them astray.

¹⁴EGT, III, 284.

What Becomes of People

Who Are Not Sanctified?*

By C. W. Ruth

SANCTIFICATION is the act of divine grace whereby we are made holy. It is certain that nothing unholy can enter heaven. Hence we read: "Follow after peace with all men, and the sanctification without which no man shall see the Lord" (Heb. 12:14, R.S.V.). If Christ has not regarded our sanctification as necessary and essential to our salvation, He certainly would never have "suffered without the gate" "that he might sanctify the people with his own blood" (Heb. 13:12).

The carnal mind or inbred sin is unholiness, and cannot enter heaven. Will God receive into heaven the carnal mind which is the very quintessence of enmity against himself? Never. While justification gives us the right to heaven, it requires sanctification to give us the fitness for heaven. So the question, "May I not get to heaven without sanctifica-

tion?" is not a proper question for any Christian to ask, seeing that without holiness no man shall see the Lord. The proper question Christians might ask is, "How long can I refuse and reject holiness and still remain justified?" No man is condemned or lost because he was born into this world with the carnal mind or inbred sin in him; but all men will be condemned and lost for rejecting the light and refusing to be sanctified wholly. "This is the condemnation, that light is come." The measure of our light is the measure of our responsibility. To refuse holiness is to disobey God; and disobedience is sin, and sin brings guilt and condemnation and death. A man is not condemned for having been born with sin in him; it is not the result of his volition or an act of his part. This was transmitted to us as a result of Adam's disobedience; we are not condemned for something we have not done. Condemnation can only set in

with reference to inbred sin, when we neglect and refuse to walk in the light and so disobey God. Condemned, not for having inbred sin, but for disobedience in refusing deliverance from the same. Here is where many lose their justification and utterly backslide. A person under condemnation is not eligible to sanctification, but has need of pardon. Conviction of need and condemnation for disobedience are two different things.

But it is urged by some that their friends and loved ones had never heard it preached and so had not refused sanctification and yet they had certainly died triumphantly and gone to heaven. If they did not hear it preached and knew nothing about their privileges in this matter, then they did not disobey God by refusing and rejecting it; and here the case differs from that of the objector. We see that walking in the light is essential and the condition of continued justification. Whoever walks in all the light he has, and so retains his justified state, unquestionably enters heaven. We will endeavor to illustrate this point by the explanation of another point.

By way of illustration we will consider the infant in innocency. All infants dying in innocency go to heaven, and yet it is true of all children, as David said of himself, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." To condemn the babe for something it did not do, and knows nothing of, would be unjust; to receive it into heaven with the evil nature of carnal mind, which was born in the child, would be to admit sin into heaven. So the only explanation or solution

of the problem is, the child by virtue of its innocence, at the moment of its death, had the unconditional benefit of the atonement and the application of the blood of Jesus to cleanse it from inbred sin, and then went sweeping through the gates. While it never had committed any sins, and so had no sins pardoned, it was cleansed by the blood of Jesus from inbred sin—the root of all sin—and so with all the redeemed can sing, "Washed in the blood of the Lamb."

So if a justified man has walked in all the light he has had, and has had no knowledge of his need or privilege of being cleansed from inbred sin, it would be unjust to condemn him for that which he did not do, and knows nothing of; on the other hand to take him into heaven with inbred sin would be to admit sin to heaven; so we are compelled to concede and glad to believe that such have the unconditional cleansing from inbred sin at the moment of their death by virtue of the fact that they had walked in all the light they had; not that death had cleansed them, for death has no saving power, but at the moment of their death the blood of Jesus cleansed them from inbred sin, and they went sweeping through the gates washed in the blood of the lamb. This has been designated as dying grace; but even in such a case, sanctification was a second experience. We may not wait to be cleansed at death because of the light that has come to us, the refusal of which would be disobedience and sin, and so would forfeit us our justification. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

*Used by permission, the Australian Nazarene.

Human Assurance of Divine Acceptance

By Brian L. Farmer*

ALL AGREE that a minister's activity at the altar is a matter deserving close and constant attention. Here, of all places, we wish our work to be supremely worthy and increasingly so.

At the first crucial encounter with the apostles after His resurrection—on the evening of that day—our Lord made two most interesting statements. He said: "As my Father hath sent me, even so send I you," and, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20: 21, 23).

These two statements are intended to go together.

Christ pointed out that after the Ascension His ministers were to do in the world the work for which He was sent insofar as was appropriate to their human nature as opposed to His divine human nature. He made special mention of the apostolic ministry pertaining to the forgiveness of sins. (See N.E.B.)

God alone can forgive sins. This is so not only because of the numerous scriptures in support of the statement (cf. Dan. 9: 9; Isa. 55: 7; I Tim. 2: 5; I John 2: 1; etc.) but because all sin is ultimately against God, a transgression of His holy law.

Nevertheless, as God sent His Son into the world with a message of for-

giveness, so Christ sends forth His apostles to speak on the same subject with the same object: to assure the repentant and to warn the careless. Christ expects His ministers to be so conversant with the requirements for divine acceptance as to be able to tell of sin's remission, in joyful tones of assurance, or, at times, to tell of sin's retention in solemn words of warning.

Many will shrink from a trust so sacred as this—and many more will be tempted to do so—but this particular ministry is invaluable at the altar.

It must be remembered that a person's decision to go to the altar is momentous; it will assuredly be for good or for ill. This move is made solemnly, cautiously, courageously, trustingly. It is a surrender. It is a man humbling himself, acknowledging that he is convinced. This trip has been advocated by the preacher bringing to bear upon the listener all the persuasive power of which he is capable. Now he has sold the idea to a self-respecting human being. If the idea fails, all succeeding sermons will be relegated in the mind of the seeker to the status of sales talk to be taken with a grain of salt. It is therefore imperative that the man of God do all in his power to make the moment of decision a moment of personal spiritual victory for the seeker. And

this resolve will be immeasurably strengthened if the minister pays serious heed to the Lord's injunction to assure, or to refrain from assuring, of the Lord's acceptance.

The present writer has witnessed not a few altar services giving cause for some concern, to say the least. Prayers of the people are vague and in general, none of the faith-fostering scriptures are referred to; and as likely as not, someone exhorts extemporaneously in a manner bordering on the ludicrous.

Let there be heard above the prayers of the Christians the voice of the man of God. Let him, who is conversant with the steps into the Kingdom, give confident assurance of God's acceptance when the conditions are met, yet issue firm warning of God's rejection so long as they are not.

The average seeker is unused to mystical dealings of any kind, his mind being accustomed to the tangible give-and-take of the business world. Therefore until the witness of the Spirit is granted—and there is a variable time lag—a person might find it difficult to appreciate the re-

ality of his spiritual transaction. At such times it is of immense help if the pastor will affirm that inasmuch as a person has repented and believed, or consecrated and believed, he is forgiven or he is cleansed. The faith of the pastor, who is familiar with dealings with God, will enhance the confidence of the seeker.

Many Protestant ministers are slow to accept responsibility for anything remotely approaching the dispensing of the grace of forgiveness. This is so firstly because of a natural reticence to perform such a sacred task, but secondly because of the overtones of the Roman Catholic confessional. But we have been discussing the words of the Master pertaining to our most holy calling. Dare we be silent at the moment of crisis when a person most desperately needs to hear?

Certainly a seeker can find spiritual healing without the help of a minister of Christ, in the same way as a man may gain physical healing without the help of a doctor. But who wants to dispense with either? And, it must be remembered, in both cases it is God who heals.

SOME DECADES ago there was an old custom of placing a goat in the same stall with a race horse. The companionship of the goat, it was believed, soothed a high-strung, thoroughbred horse. It happened at times that the owner of a competing horse in a race would cause the goat from the opposition stable to be stolen overnight, which often fretted the horse so that he would be worthless in a race the following day. "They got his goat." When anyone or anything "gets your goat," it means that you have lost your poise.—*Dresch Message*, Dresch Laboratories.

PART OF WILLIAM COWPER'S
FAMOUS HYMN

*Prayer makes the darkened clouds
withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise of faith and love;
Brings every blessing from above.*

*Restraining, prayer, we cease to
fight;
Prayer makes the Christian's armor
bright;
And Satan trembles when he sees
The weakest saint upon his knees.*

*Pastor, Bristol, England.

The Path of the Gospel Minister

By A. S. London*

I AM A LAYMAN. But from my earliest recollections I have been associated with ministers. Mother's home was a home for preachers. She took me to annual gatherings where I was deeply moved in company with hundreds of ministers and Christian laymen.

I sat by Mother, and told her that when I got to be a big man I was going to sing and do church work as the men were doing in that gathering. I sang at the top of my voice, and cried like my heart was broken, as I listened to great men preach the gospel of Christ.

Among all the callings of men, it seems to me that the ministry stands out as the highest. The God-called minister is a producer of eternal values. His work is to save men who are damaged by sin, and restore them to useful living.

I remember one of the great church officials said, as he talked to young preachers, "I had rather be a gospel preacher than to be anything else in the world. It stands out as the supreme calling among men."

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:15) The responsibilities are heavy, but the opportunities are golden. The rewards are beyond ex-

pression. The minister is a watchman, ambassador, counselor, and guide, and his business is to "raise the fallen, cheer the faint, help the sick, and lead the blind."

"We are living and acting at one of the most crucial times in church history." The question arises, Does the ministry of this age have the message that will save our civilization from going the way of twenty-one civilizations, nineteen of which went down from within?

The gospel minister is a messenger of religion. His Christian experience should be deep enough to touch every avenue of his life. John Wesley said that his heart was "strangely warmed." Christianity is a life. It is based on things experienced in the heart-life. A preacher cannot teach others what he does not know himself.

A gospel minister must be in communion with God. He must be in subjection to the divine will. His heart must be renewed daily and kept warm and fresh if his audience is to be lifted to a higher plane of religious living.

A great divine once said, "We are in danger of a deadening familiarity with the sublime." Have you as a minister lost the sense of the sacredness of being a gospel preacher? It is said that dwellers among the Alps may lose the appreciation of their beauty.

A leading minister of our day recently made the statement that, "in spite of glowing statistics, Christians are a diminishing segment of the world." What a sad sentence to ponder over! Probably there is much truth in what he said, when we think that there are 250,000 towns and cities in free Europe alone without a Protestant church. France has 36,000 towns and cities without a Protestant church.

More than 70,000,000 of our population are not affiliated with any church, in a land where more than 250,000 churches are open on the Sabbath day.

"The very disillusionment of today is the raw material of the Christian hope." The gospel minister has the message of hope to all mankind, to all generations, and under all circumstances.

The gospel minister has the answer to the problems of a sin-cursed, brokenhearted, war-torn world. The gospel of Christ solves the problems of the human family. The questions as to where we came from, why we are here, and where are we going are found only in the gospel of a risen Christ.

The gospel minister has the only answer for the homes of the nations of the earth. There is, without a doubt, a spiritual problem back of every broken home, and we had more than 400,000 of them in our own land in twelve months.

The gospel minister has the answer to an anemic, powerless, and stagnant church, as can be found all across our own land today. It will take a dynamic ministry to awaken us out of our lethargy and complacency. It is

no time now for an uncertain note in the pulpit.

A noted church official says, "With certain notable exceptions, the ministry seems to have lost its authority." And unless that speaking with authority, backed up by the Word of God, is regained, there is but little hope for an awakened church. Bible preaching is the only thing that will melt away unbelief, halfheartedness, and lukewarmness, as found all over our Zion. Jeremiah said, "Is not my word like as a fire . . . and like a hammer that breaketh the rock in pieces?"

It is time now for the gospel minister to preach for a verdict. We must preach to get people converted, changed, committed to Christ and a new way of life. Millions of church members, without a doubt, have never known this definite experience of conversion.

Paul said, "I know whom I have believed." He was not ashamed of the gospel of a risen Christ.

For a church or a district to fail in winning people to Christ and the church is enough to make angels weep. It seems tragic that about half of our churches, in our own Zion, have only around fifty members, while one-fourth of our churches have only about half this number.

Is it not time that our ministers get a fresh appraisal of the glory and value of being in the path of the gospel ministry?

It is the most important trusteeship ever committed to mankind. Gladstone, "The Grand Old Man of England," said to his son, "If God has called you to preach, do not stoop to be a king."

*Sunday School Evangelist, Oklahoma City, Oklahoma.

The Pastor's Responsibility for Holiness Preaching

By H. B. Garvin*

I charge thee therefore before God, and the Lord Jesus Christ, . . . PREACH THE WORD; BE INSTANT IN SEASON, OUT OF SEASON; REPROVE, REBUKE, EXHORT WITH ALL LONGSUFFERING AND DOCTRINE. FOR THE TIME WILL COME WHEN THEY WILL NOT ENDURE SOUND DOCTRINE (II Tim. 4:1-3).

TO BEGIN WITH I would like to ask the question: Why should any attendant in any Nazarene congregation be able to say, "It has been a long time since I have heard any definite preaching on holiness in our church," and be speaking with discrimination? I first came in contact with the preaching of second-blessing holiness in a National Holiness Association camp meeting. It was rugged and definite preaching that I heard there, and it opened up the way for me to earnestly seek and obtain the experience of entire sanctification. I know when and where I got the experience and I began at once to give a clear and burning testimony of the sanctifying power in my soul. Those rugged holiness preachers could not offer me a holiness church to join. The best they could tell us to do was to go back to our church and testify to the experience. This they said we would have to do if we were to keep it. I took them at their word and did that very thing. Of course it caused no small stir in my home church, and immediately brought on opposition and persecution, both in my church and in my home. It soon became

very interesting indeed. The fight was on in earnest, but my steadfast purpose to live the life and to testify to the experience kept me victorious day by day. Bless God, the plan worked, both in my home and among some of my friends. The fact that my precious sister was soon sanctified gave me new courage, and a cause for thanksgiving to God. But such a situation was not satisfying, for I was constantly longing for a church home where I could testify without being persecuted, and have a pastor who would give me spiritual encouragement which I needed as a young person.

I FOUND A CHURCH WHICH PREACHED HOLINESS

In the city where I was engaged to teach school in those early days a certain minister urged me to join his church and assume responsibilities in the church. I told him of my experience of sanctification, and asked him if he would preach holiness in his church if I would join. I approached him on the matter, for I knew he had a holiness background. He hesitated, then finally said that he would preach holiness. Then I asked him if he would so clearly and definitely

preach it as to enable people to get and keep the experience, if he would stand by and encourage this blessed experience in his church. This put him squarely on the spot, and he backed down and told me that the church would not stand for it. Of course I did not join his church. But providentially for me and others like me, the Church of the Nazarene soon came to the city and opened revival services there.

I have said that that I might say this: We as leaders in our great church have a blessed and fruitful heritage as a holy people which we must not allow to slip from us as time passes. We do have a definite holiness church, and one that stands for a deep spirituality without fanaticism. Our church will save and bless a lost world, and go forward with triumph as long as it remains true to the doctrine and experience of heart holiness. I joined this denomination in 1912 after carefully studying its brief *Manual* until I knew every requirement of the church, and I told them never to pull down the standards of the church for me, for I would reach up to the standards of the Church of the Nazarene if I had to get spiritual stilts to reach them. I really meant what I said, and I am sure that I have not knowingly pulled down the standards of the church to this very day.

Now hear me, Nazarene pastors, for I mean to speak to you from the anxiety of my heart: Could it be that you have gotten so busy in the promotion of the work of the church that you have not preached holiness as often or as clearly as you should? Then you have been too busy with things of less importance. Don't forget that holiness is the cardinal doctrine of our church, and that the very purpose of our church is the promotion of holy living. Of what avail is

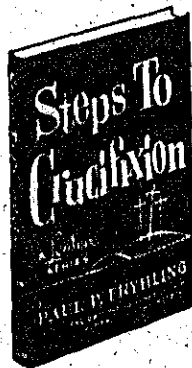
it in the end to promote the church if we do not effectively promote holiness? Please do not misunderstand me at this point. I am for the faithful promotion of every phase of our denominational work. And through the years, I have been conscious of the fact that the pastor is the key man in the actual promotion of the work of the church.

But it is also true that the spiritual strength and power of the church depend so largely upon the spirit and devotion of the faithful pastor. God bless our pastors everywhere. I speak from experience; they are lonely and sometimes forgotten men. They love and are loved by all, but are alone when it comes to having bosom friends. Every pastor needs a pastor. But, brethren, let us not get so busy trying to promote the material work of the church that we will fail in the primary objective of the Church of our Lord and Saviour, Jesus Christ. A charge to keep we have, and we must someday face the record of the years.

Let us ask ourselves questions like these: Are the people awakened to their need of the experience of holiness under our preaching? Do the people get sanctified, and do they keep sanctified? Are the people given time to testify, and are they encouraged to testify definitely to two works of grace? We all know that sanctified people have problems. Do they know that we want to help them? That will give them hope, and may open the door for us to help them. Pastors, let us see to it that by the help of God our church will not lose, under our leadership, its burning testimony of the sanctifying power of God for the Christian.

THIS IS WHY WE ARE THE CHURCH OF THE NAZARENE

*Evangelist, Fort Lauderdale, Fla.



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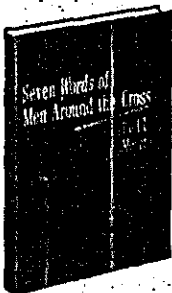


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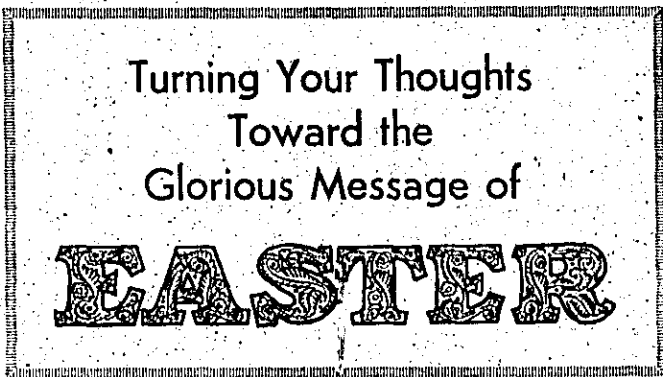
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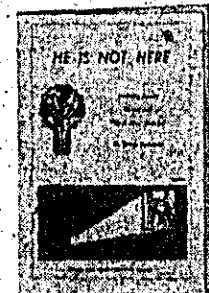
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"I Will Pay My Vows"

By Audrey J. Williamson

WE DO ACCEPT responsibility for vows which we have taken. We stand with another individual before an officer of the church or the state and pronounce the solemn words, "I will." We sit with a banker or lawyer or a claims adjuster and sign on the dotted line, agreeing to perform certain stipulations. We receive the ordinance of baptism or are accepted as members of the church after we have met specific requirements and agreed to certain observances.

But what of our vows unto the Lord? A vow to God is always voluntary. It is far more than the making of a bargain. True, its performance may be followed by certain benefits, but obedience to the vow is not contingent upon the rewards we receive from its observance.

A vow should be the fruit of deliberate and premeditated thought. If it is the product of impulse alone, the emotion that prompted it may fluctuate. No vow should be taken that we are incapable of performing. To lightly make and break our vows to God is to dull and finally to destroy moral integrity.

A vow is an act of devotion and dedication. It is made in the spirit of

highest love for its Object and of sacrifice and abnegation of self.

The making and the performance of vows seems to be encouraged in the Scriptures.

I will pay thee my vows, which my lips have uttered, and my mouth hath spoken (Ps. 66:13-14).

Thou, O God, hast heard my vows (Ps. 61:5).

This day have I payed my vows (Prov. 7:14).

Vow, and pay unto the Lord your God (Ps. 76:11).

Aware of human failure and weakness, we sometimes shrink from making vows to God for fear that we shall fail in their performance. This sort of self-protection is not representative of the highest love and devotion to Him. It may be a tacit admission that we are not really putting Him first in our lives.

A young preacher's wife asked earnestly, "How can we truly sacrifice? Our people are so good to us, and we consider ourselves so fortunate to have this place of service, we wonder if we are honestly making any sacrifice." The answer is, "Put new demands upon yourself. Make some vows unto God." There are various areas in which God may

direct you to make this added contribution. Perhaps it will be in your increased giving, maybe, in your more abundant service to others, perhaps in the requirement you put upon yourself for fasting and intercessory prayer.

And there is one special field in which our vows to God have been far too meager. It is the area of our praise!

Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed (Ps. 65:1).

My praise shall be of thee in the great congregation: I will pay my vows before them that fear him (Ps. 22:25).

Offer unto God thanksgiving; and pay thy vows unto the most High (Ps. 50:14).

Thy vows are upon me, O God: I will render praises unto thee (Ps. 56:12).

So will I sing praise unto thy name for ever, that I may daily perform my vows (Ps. 61:8).

"Praise is comely for the upright." "Whoso offereth praise glorifieth me," saith our God. "Sing forth the honour of his name: make his praise glorious," is the divine injunction; and, "Make the voice of his praise to be heard"; and, "Offer the sacrifice

of praise to God continually, that is, the fruit of our lips giving thanks to his name."

Praise magnifies our God; it lifts us out of our weakness, our fear, our weariness. It releases joy to our spirits; it stimulates faith. Its flow may need to be stimulated by our conscious effort, by the compulsion of our vows. But praise to God will soon generate its own power and we shall find as we exercise ourselves in this ministry to which angels and seraphs are appointed that our hearts shall overflow with blessing from Him whom we adore.

Ladies of the parsonage, let us take upon ourselves a vow, the vow of praise to God so that we shall say,

I will extol thee, my God, O king; and I will bless thy name for ever and ever (Ps. 145:1).

Seven times a day do I praise thee (Ps. 119:164).

I will make mention of thy righteousness . . . My lips shall greatly rejoice when I sing unto thee . . . My tongue also shall talk of thy righteousness all the day long (Ps. 71:16, 23-24).

I will pay my vows unto the Lord now in the presence of all his people . . . Praise ye the Lord (Ps. 116:18-19).

CHURCH ATTENDANCE

When America was young, her people took along their footstoves when they went to church. They did this to keep their feet from freezing through the long sermons that sometimes lasted for hours. People did not stay away from church because of the cold. God had given them a good land, and they had come to it to worship "as they pleased." They were faithful to keep this day holy.—HANNAH KOHS, "Praise Him," *Arkansas Baptist*.

PRAYER is not a monologue, but a dialogue.—DR. W. B. J. MARTIN, "Are You Listening?" *Link*.

Jesus the King

(A Palm Sunday Message)

By Ross E. Price*

SCRIPTURE LESSON: Matt. 21:1-17;
John 19:19-22

TEXT: John 19:19, *Jesus of Nazareth the King* . . .

THE KINGSHIP of Jesus Christ is the central idea of the episode commonly called "the triumphal entry into Jerusalem." Had any of us today had the privilege of being among those who followed Him into Jerusalem, we might have been no more favorably impressed with the sight than were the haughty Romans who thought of Him as at best only a deluded fanatic from the hill country of Nazareth. Yet there never lived a more kingly person than Jesus. Nathanael recognized this when he met Him and said: "Thou art the Son of God; thou art the King of Israel." And, paradoxically enough, Jesus demonstrated this when He refused to allow the people to take Him by force and make Him king. It required that He should be really more than an earthly king to disappoint the materialistic dream of Israel for the sake of the realization of His own higher purpose in a spiritual Kingdom. So, even though His kingship was repudiated by the Jews, who shouted: "We have no king but

Caesar." And, even though His kingship was mocked and caricatured by the soldiers who crowned Him with thorns, clothed Him in cheap purple, and placed a feeble reed in His hand as a scepter; And even though His kingship was derided by the superscription Pilate tacked atop His cross, there never was a more kingly person than Jesus. The world cannot escape the majesty and authority of His person. Jesus of Nazareth will one day be acclaimed King of Kings and Lord of Lords.

HIS IS THE GREATEST KINGDOM

Jesus envisaged a Kingdom in this world not built on worldly principles. To Pilate's inquiry Jesus answered: "My kingdom is not of this world." A Kingdom from above must be based on higher principles than the idea that "might makes right." It involves higher concepts than the rule of sovereign authority and the subjection of all subordinates. Not the subjection of all wrongdoers but their transformation in righteousness is the program of His government.

He sought a truly spiritual Kingdom, not in the halls of kings and legislatures, but in the hearts of men. Being spiritual, such a Kingdom could not be defeated by that which

is material. No Hitler or Stalin armed with the latest death-dealing machines could wage successful warfare against it. Pilate could launch clumsy jests against this humble King, but Jesus had turned loose in the world of souls a power that would someday shatter the entire Roman Empire and continue to remold the kingdoms that succeeded.

No one but Jesus could grasp the vision of a Kingdom that would operate by a love so all-conquering that the world's armies and Armadas would be overcome thereby. One wonders what strange thoughts must have coursed through the mind of a Roman governor who heard Jesus say: "If my kingdom were of this world, then would my servants fight; . . . but now is my kingdom not from hence." Paradoxically enough, such a Kingdom no empire on earth need ever fear; and yet all the proud empires of this earth today may well fear it, for "the Lord hath a controversy with the nations."

Christ's kingdom is so comprehensive that it touches all three phases of life and personality. It was fitting, therefore, that Pilate should place the declaration of His kingship upon His cross in all three languages: that of law, that of learning, and that of religion—Latin, Greek, and Hebrew. And so the three great creative civilizations met that day, not on the areopagus of the Greeks, nor in the Roman Forum, but on that little hill in the land of the Hebrews, and on a shameful, rough-hewn Cross. But that King on that Cross bent all three civilizations to His own purpose, making them His instruments for the propagation of His gospel. The very name *Christian* is a Hebrew concept written in a Greek word with a Latin ending. Greeks, Jews, and Romans—all were enemies of Christianity. Yet the gospel emanated from the

capital of Judea and was preached in the tongue of Athens until it was diffused throughout all the Roman Empire. Three great factors prepared its way among men—the conquests of Alexander brought the diffusion of Greek culture; the rise of the Roman Empire supplied the roads over which messengers might travel; and the dispersion of the Jews, with their monotheistic inroads on gentile paganism, laid the groundwork for a faith in the mighty God who acts in the arena of human history.

Since then Jesus has drawn men of all sorts, and of every stage and culture, unto himself. Transformed by the power of His Spirit, men rise from the foot of His cross to declare that there is but one religion that is king of all religions today—Christianity; there is but one law that is king of all laws today—the law of righteousness and love; and there is only one learning that is king of all today—the wisdom that comes from above.

The language of law suggests the fact that Jesus is King of the will that surrenders the soul of man to His higher freedom. The language of learning declares Him King of the intellect. And the language of religion acclaims Him King of the heart, the wellsprings of whose emotions go forth to Him in worship. Jesus is King of the whole man, and His lordship makes men whole. Here we discover the deeper meaning of His words to Pilate: "I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

THE DOMAIN OF HIS KINGSHIP

The whole universe is Jesus' domain. To His voice the sea gives heed. At His will the mountains stand aloft and reach piny fingers up toward heaven. In His providence

*Professor of Theology, Pasadena College.

the solar systems swing through the boundless space. By His creative power the unexplored galaxies, many light-years beyond the reach of man's most powerful telescopes, blaze and unfold. He is before all things, and by Him the universe forms one harmonious whole.

He is Lord and Ruler of all principalities and powers—angelic or human. All personalities and spirits must acknowledge His supremacy.

His rulership extends to every nation. He is not merely "King of the Jews." Pilate's superscription gave evidence of a foreign hand; for had a Jew have written it, it would have read, "King of Israel." Had the rulers of the Jews written it, they would have prefixed the accusation, "He said, 'I am King of the Jews.'" And had a Christian hand written it, he would have concluded with the word 'King,' just as we have in our text for this sermon. He is the One, as Kipling declared:

*Beneath whose awful hand we hold
Dominion over palm and pine.**

Jesus, like the Most High God of Daniel, deposes emperors at will. Once let the brittle thread of life be snapped and the mightiest of them tumble from their thrones. Pilate has long since been buried in some unknown grave, but Jesus lives and reigns in many hearts. Joseph Stalin came to his end with none to help him, and Mussolini hung from the beam of a Milan service station with but few to mourn his death. Earth's emperors come and go and their little day is short, but Jesus abides "the same yesterday, and to day, and for ever."

He alone is King of life. He came that we might have life. "In him we live, and move, and have our being." He alone fulfills man's quest for life eternal. Easter has no meaning apart from Him. Jesus is King of salva-

*"Recessional."

tion. His cross became His throne. His death was His work for a lost world. In it we have the sublime revelation of His love. By the Cross, He sways the hearts of men to repentance and faith. And He alone can save to the uttermost. He has lifted the curse from mankind by bearing the curse for all. Through personal surrender to, and faith in, Him the promise of the new covenant's best phrase is realized: "There shall be no more curse."

BEHOLD THE KINGLINESS OF HIS PERSON

He comes as a humble King. No royal white steed is His, snorting defiance to earth's legions. Simply the docile colt of an ass, earth's lowly beast of burden. No mighty army follows Him with flashing swords or booming artillery. Just the common people who heard Him gladly. There is no fanfare of trumpets heralding His approach. Only the glad Hosannas His simple followers shout. Above Him no colorful banner flutters in the breeze. Only the emerald palm fronds proclaim Him Lord of life. For Him no red carpet is unrolled to bid Him welcome; only the coarse outer garments worn by the fisher-folk. He looks not proud or haughty, as earthly conquerors may. He is only the meek and lowly, sad-faced Nazarene. Instead of some great proclamation we hear only the sobs from His broken heart over a city that knows not the opportunity it has missed. Jesus was so great that He need not proclaim His greatness nor be bothered about its denial.

He comes a holy King. No stain of sin marks His pierced hands. No malice nor guile escapes His lips. Righteousness is His scepter and peace His legacy.

He comes a majestic King, Son of the Most High, "Son of God," whose glory no earthly monarch ever

dreamed, much less ever attained. His was the beauty of the lilies, the lilacs, and the roses. His radiance resembles the morning star. The melody of His voice exceeds the song of the lark or the tumbling mountain stream. His is the majesty of the mountains, the fleecy clouds, and the rainbow. And Solomon in all his glory was not arrayed like this. Those eyewitnesses of His majesty found language inadequate to declare it. They beheld His transfigured radiance and were afraid. They saw Him as a flash of light above the brightness of the noonday sun and fell at His feet on the Damascus road. One saw Him walking among the seven golden candlesticks with beauty beyond comparison.

A mighty King was Jesus. At His command legions of angels stood ready. He spoke and there was light. To Him all authority in heaven and earth is given. Before Him every knee shall bow and every tongue confess. No Roman seal could detain Him, nor Roman guard overpower Him. He declared to His trembling followers, "Be of good cheer; I have overcome the world." Well might the Roman soldier standing beneath His cross declare: "Truly this man was the Son of God."

GATHERED HERE AND THERE

"The probability of life originating by accident," says Biologist Edwin Conklin, "is comparable to the probability of the unabridged dictionary originating from an explosion in a print shop."

"WHAT WOULD we parents do if our children consistently brought home grades of 68 per cent on tests in their schoolwork? But that's the average score adults make when tested on automobile driving reflexes and knowl-

Jesus is a returning King. Just as surely as He rode into Jerusalem on a colt of an ass that day, so surely shall He come in the clouds of heaven, sitting at the right hand of power. It was to those, who beheld Him depart that the men in white robes declared: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He whom death could not hold captive will surely come again. He it is who testifies: "Surely I am coming soon."

Then let us join those humble believers who await His coming, to crown Him King of Kings and Lord of Lords. If we suffer with Him we shall also reign with Him. Let our acclamations be more than empty Hosannas that so readily, before a week is past, may change to "Crucify!"

*Jesus, my Lord, I'll ever adore
Thee,*

*Lay at Thy feet my treasures of
love.*

*Lead me in ways to show forth Thy
glory,*

*Ways that will end in heaven
above.*

—J. M. HARRIS

edge! Very few wrecks are accidents; the car goes where the driver puts it."

ONE LADY SAID she finds it difficult to believe that people really do the awful things she tells about them.

ONE MAN SAID: "I see nothing astounding in the fact that our school children have trouble with modern history. So do the people who are making it."

*The truth that is told
with bad intent
Beats all the lies
you can invent.*

One of the mountain-peak passages of the Bible here is laid out for scrutiny with warm and scholarly insight—

What Is the Mind of Christ?

Eric E. Jorden*

THE PHILIPPIAN LETTER is an Epistle of joy. Though some preached Christ "even of envy and strife; and some also of good will" (1:15), Paul declared, "Notwithstanding, every way, whether in pretence, or in truth, Christ is preached." That was cause for rejoicing with Paul. "I therein do rejoice, yea, and will rejoice" (1:18). Such exuberance of spirit Paul strove to inject into His converts. "Finally, brethren, rejoice in the Lord" (4:4).

This is also a letter of thanksgiving. Some Bible students think this is the immediate cause for Paul's writing to the church at Philippi. We are told that Paul "rejoiced" greatly, "that now at the last your care of me hath flourished again" (4:10). The church at Philippi was "careful" in this. Only they had been faithful to Paul in their support. "Once and again" they sent unto his "necessity" (4:16). Paul was grateful and he thanked them profusely.

But perhaps there is a deeper concern in writing. On the surface, the church at Philippi appeared to have no problems. Paul must have been grateful for a church like this when compared to Corinth and those churches in Galatia. Yet Paul was

possessed of deep insights. He perceived a potential problem, for he mentioned one more or less in passing. It concerned only two people in the church as far as we know. Still Paul had a concern, for he saw what it could lead to. In 4:2 Paul wrote, "I beseech Euodias, and beseech Syntche, that they be of the same mind in the Lord."

Here is the key to the kenotic passage of chapter two. Paul's strategy is wise. He sets forth the ideal for genuine Christian living, and then appeals for conformity based on one's relationship to Christ. "Be of the same mind in the Lord" (4:2). "Let this mind be in you, which was also in Christ Jesus" (2:5). In the incarnation of Christ, Paul found the key to successful Christian living. Genuine Christlike living is seen in its social relationship. Once we see the Incarnation—and its necessary correlate, the Crucifixion—in proper perspective; that is, once the Spirit opens our spiritual understanding to what the Incarnation meant to Jesus, there can be, and will be, no room for self-seeking and pride, nor yet for worldliness, in our daily living. Christ is ever our Example for holy living. In John 14:6 it is recorded he said, "I am the way, the truth, and the life: no man cometh unto the Father but by me." Christ is not

only our Way to God; He is also our Way, or Example, to holy living. As Lindsay Dewar says in his *Introduction to Christian Ethics* (p. 269), "In a real sense, the Christian life can be summed up in the words, 'imitatio Christi.' Here is the heart of Christian morality." One may go a step further and say in the words of the Apostle Paul that it is *imago Christi*. "But we all, with open face beholding . . . the glory of the Lord, and transfigured into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). It is "the mind of Christ" as evidenced in His incarnation, which, implanted in the seat of our affectional nature by His Holy Spirit, transfigures our mere existence into vibrant, holy living.

Paul saw the Incarnation as a four-fold step. First, there is Christ's essential nature. In verse 6 we read, "Who being in the form of God." It is significant that Paul uses the term "form" twice, here and in v. 7, in reference to the "servant" aspect of Christ's human nature. The words in the original are identical. We notice also that Paul uses the term "fashion" in v. 8.

The word translated "form" is rich in meaning. Williams, in his *Commentary on the Pauline Epistles*, p. 334, says, "This is the strongest word in Greek to denote likeness, the exact image, the inner image, image in being and essence." Curtis, in *Christian Faith*, pp. 238-39, quotes Bishop Lightfoot as favoring this meaning, "the essential form of being." Curtis concludes, "Canon Gifford has, as far as I am concerned, forever settled the grammatical question at this point, showing that the Greek cannot mean that the 'forme,' or essential form of being was surrendered." Dr. Wiley in his *Christian Theology*, Vol. II, p. 188, para-

phrases verse 6 thus, "who, existing in the form of God," having stated previously of the deity of the Son, "as eternal in the essence of God-head" (p. 169).

What then is Paul stating in his first "step"? Simply this, that Christ was—and is—God, and ever will be God by nature. He was and is of the essence of Deity. To call into question the essential deity of our Lord Jesus Christ, to make Him some one less or other than God, is to destroy the very foundation of our Christian faith.

How do we know He is God by nature? In Matthew 16 we have the record of Jesus coming to the coasts of Caesarea Philippi. There He asked His disciples, "Whom do men say that I the Son of man am?" The disciples gave Him the answers. Then came the searching test. "But whom say ye that I am?" Quick as a flash the Big Fisherman confessed: "Thou art the Christ, the Son of the living God." Listen as Jesus replies, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Paul corroborates by writing, "No man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3). The Biblical record attests His power to forgive sins. We are assured of His deity in the forgiveness of our own, for only God can remit the punishment due and say, "Go in peace." A sound theology must find its basis in a personalized Christology. And to reason in reverse, to be "possessed" of the "mind" of Christ is our empirical evidence of His matchless deity.

The second "step" is found in Phil. 2:6: "Who . . . thought it not robbery to be equal with God." Many commentators believe there are better translations. The Revised Version reads, "counted it not a prize to

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be on an equality with God." A marginal reading in the Authorized Version states that Christ did not consider His equality with God "a thing to be grasped." Williams says, "He was on equality with the Supreme Being. Yet see what He did. He did not think this equality with God a thing to be selfishly grasped, held on to, for His own pleasure and glory" (p. 334).

Our best insight into this truth is to see it in context. In verses 3 and 4 Paul has stated, "Let nothing be done through strife or vain [or false] glory; but in loveliness of mind let each esteem other better than themselves. Look not every man on his own things [that, we know, is the essence of selfishness], but every man also on the things of others." Then follows the challenge, "Let this mind [or inclination] be in you, which was also in Christ Jesus." What mind? What inclination? The inclination not to be interested solely in one's own personal welfare, but, while concerned with the legitimate rights of one's self, to be genuinely concerned at the same time with the needs of others. This was the "mind of Christ" as Paul attempted to portray it.

Let us analyze Christ's act in the context of eternity and time. In the chamber halls of eternity, the Triune Godhead planned creation. Deity foresaw the Fall, not necessary, but contingently possible. Looking over the battlements of heaven into time, Christ saw a lost and needy humanity. He was God—the Second Person of the Trinity—He was immediately aware of the inherent rights of that relationship. Heaven, with all its glories, was His by virtue of His essential being. He had every right to look upon "his own things," no sin involved. But He "looked also" on "the things of others"—the need of a

lost humanity. In that moment Christ made a decision, a decision which reflects the essence of His nature—love. Equal with the Father, yes; entitled to all the glories of heaven, yes. But in light of "the things of others," He did not consider that He had to "hold on to," "grasp" that which was inherently rightfully His. Christ made a choice against His own interests. As Curtis, p. 240, puts it, "Being originally, and continually subsisting in the essential form of God, our Lord had an inherent right to enjoy the actual manner of life, of the transcendent experience of God. But this transcendent Divine experience He would not cling to regardless, but gave it up as an act of redemptional humiliation."

This is the key to the Incarnation. This is the key to real "Christian" living. This is the "mind" that sends twice-born men and women to be redemptional ambassadors, not simply on foreign soil, but here at home as well. This is the "mind" which enables men to give up homes, loved ones, marriage, children—"things" which are inherently rightfully theirs as creatures of God. Following the "mind" of their Master, they looked not on their own things, but on the things of others. Once we catch a glimpse of this "mind of Christ" there can and will be no place for self-seeking. "Seek ye first the kingdom of God" becomes and remains the challenge, the ideal, and the overt expression of the "mind" that was in Christ when He became the Babe of Bethlehem.

Christ, being in the form of God then, seeing the need of a lost humanity, did not deem it necessary to "hold on to, grasp," that which was rightfully His. This leads us to "step" three.

Verse seven says, "But made himself of no reputation." The marginal

reading in the Authorized Version is, "He emptied himself." Here is a voluntary act on the part of Deity, a voluntary self-limitation. But of what could and did the Second Person empty himself? Certainly not of His deity. That only was circumscribed by His humanity. As Wiley insists, (*Christian Theology*, Vol. II, p. 179). "The Apostle does not teach that the Second Person of the Trinity ceased to be God when He became man." To which we might add Curtis (*Christian Faith*, p. 241), "As a pre-existing Person, Christ had two things, namely, first, a Divine nature with all the attributes of the Godhead; second, a Divine personal experience equal to that of God the Father. The Divine nature He did not give up but has it eternally. But the Divine experience He could and

did give up in redemptional humiliation." Thus Christ's impoverishment was not as to nature, but as to personal experience. Never once while on earth did Christ acknowledge that He was anyone else or other than God. Confronted by Israel's high priest to "tell us whether thou be the Christ, the Son of God"—in other words, "Are You of the same essence or nature as God?"—the answer is straightforward, "Thou hast said." In other words, "I am." He ever claimed to be the great "I am." His miracles attest His essential nature while on earth. No, Christ did not give up His essential deity when He assumed His humanity. The latter simply circumscribed the former. Our Saviour did not achieve manhood by a reduction of His deity.

(Article to be concluded in April issue)

Juvenile Delinquency

About a year ago I was in Haifa and talking to a Jewish lawyer from Connecticut about the little country of Israel. He said to me, "Did you ever notice the behaviour of the young people of this country? The policemen do not even carry a gun. Yet everyone is obedient. They respect him. I believe they had been taught by their fathers to respect those that have authority over them."

Show me a God-fearing father and mother that rule their house well, and I will show you a family that does not have very much trouble

with the juvenile question.—REV. JAMES D. MOORE, *Akron Baptist Journal*.

It is desirable that the tenth of our means be dedicated to special purposes for God, and it tends to bring a blessing on the rest. No one can tell the richness of the blessings that come to those who thus honor the Lord with their substance.

—From a letter to his son,
by W. E. GLADSTONE

Deeds

Few of us ever get dizzy from doing too many good turns.—*Oklee Herald*.

The Mystery Man of the Authorized Version

By Harry M. Savacool*

THERE ARE millions of copies of the Authorized Version of the Bible in the homes of English-speaking people. Many private and official translations have been made since its appearance in 1611 but it still outsells all of them put together. That a version of the Bible should still be the favorite after over 350 years is most amazing. It has kept its place on its own merits without the authority behind it of any church or government.

The beauty of the Authorized Version of the Bible is beyond question. A great literary authority like H. L. Mencken has said, "It is the most beautiful of all the translations of the Bible; indeed, it is probably the most beautiful piece of writing in all the literature of the world." Again he said, "Its English is extraordinarily simple, pure, eloquent and lovely."

There is a rhythm and musical quality to the Authorized Version that makes it especially suitable for worship. Someone has said, "It lives on the ear like a music that can never be forgotten." In fact it was designed to be read aloud and listened to in church. The rhythm that marks its beautiful language and phraseology makes it live in the memory. Millions have found it easy to memorize.

Where did the Authorized Version get this beautiful and musical lan-

*Owego, New York.

guage? Some have tried to explain it as a product of the age of Shakespeare. This does not explain it. Over fifty men worked on this translation. Committees do not produce works of art in painting, sculpture, music, or writing. We are all familiar with books of ten or more chapters each written by a different person. We know how uneven they are in quality and interest. One chapter will be very good. The next will be dull and hard to read. There is none of this unevenness in the Authorized Version. From Genesis to Revelation it sweeps along with the same majestic beauty.

To add to the mystery there are in existence specimens of the writings of many of these translators, and not a one of them approaches the literary beauty of the Authorized Version. That is, none except one of them, and it is in that we find the clue to the "Mystery Man" of the translation. A scholar named Miles Smith, along with Bishop Bilson, did the final editing of the whole Translation. We know from other samples of Bishop Bilson's writings that he did not have the literary ability to add anything to the beauty of the translation. The key to the mystery is the preface, entitled "The Translators to the Reader." This filled eleven pages of rather small print. We know that this preface was the sole work of Miles Smith. It is not ordinarily

printed in editions of the Authorized Version in these days. As soon as one starts to read it, he is struck by the fact that here is the same beautiful style that marks the whole translation. Note the following passages from the preface.

"Translation it is that openeth the window, lets in the light; that breaketh the shell that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water."

"Neither did we disdain to revise that which he had done, to bring back to the anvil that which we had hammered; but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at length, through the good hand of the Lord upon us, brought the work to that pass you see."

"We have not tied ourselves to uniformity of phrasing, or to an identity of words, as some peradventure would wish he had done. For is the kingdom of God become words and syllables? Niceness in words was always counted the next step to trifling."

Even these three short samples from the preface demonstrate that it was Smith, and Smith alone, of all the translators who had the masterful style that marks the Authorized Version.

By chance we have another literary fragment that makes even more sure

that Miles Smith, as final editor, gave the version its literary quality. One of the translators, a John Bois, took notes of the readings proposed from Romans through to the end of the New Testament. When these renderings are compared with the final result of Smith's editing, we can see quickly what quality he added. Here are some of the instances. In II Corinthians 5:19 the notes of Bois read, "That God in Christ reconciled the world." The final reading was the far better, "that God was in Christ, reconciling the world unto himself." In the same Epistle, Bois gives 7:2 as; "We have made gain of no man." The final version was, "We have wronged no man." Again in 9:5, Bois had it, "As bounty and not as a thing extorted." The final version gave it a literary touch with "As a matter of bounty, and not of covetousness." In Philippians 1:21, Bois records, "Life unto me is Christ, and death an advantage." The final version replaced this stilted phrase with "To me to live is Christ, and to die is gain."

Someone made the often stiff and stilted phraseology of the translators sing. Miles Smith was too humble a man to claim any credit, but everything points to him as the man. The final result, the 1611 Authorized Version of the English Bible, is a classic. It may be replaced by more accurate versions but it is extremely doubtful if its sheer beauty of language will ever be equaled.

CHURCH—The church is not a hospital, although it ministers to the spiritually sick and morally anemic.—*Megiddo Message*.

ENVY—Don't mind the fellow who belittles you; he's only trying to cut you down to his size.—*Chronotype*, Rice Lake, Wisconsin.

GOD—AND MAN—When someone says he doesn't feel as near to God as formerly, you can be pretty sure which one has moved.—*Superintendent*.

Biographical Preaching

By E. E. Wordsworth*

THE BIOGRAPHIES of Biblical characters offer a most prolific source of sermons on human attributes, characteristics, temptations, trials, tribulations, and glorious triumphs. Dr. Clarence Macartney advised preachers to press into service the rich materials to be found here. The Bible is faithful in narrating the sins and failures, the foibles and inconsistencies, as well as the heroic and saintly characteristics of men and women. It never condones sinful practices but rather reproves and punishes wrongdoing.

A biographical sermon or series of sermons never fails to evoke interest and to provide the framework for the finest kind of preaching. There is always real human interest on the part of the congregation, for they see parallelism in current experiences.

A pastor can preach upon the major characters of the Bible, plus many minor ones, very profitably and to the

edification of his congregation. Sunday evenings, in my judgment, is especially suitable for biographical messages. Dr. Macartney did this during his lengthy Pittsburgh pastorate.

Where can a minister find richer and more edifying material than that discoverable in the literally hundreds of Biblical characters? If the violation of the seventh commandment and Christian marriage needs pulpit admonition and counsel, what better illustration can the preacher find than King David or Joseph? If sacrifice for others must be emphasized, the life of Moses is a striking example with Hebrews 11:24-26 as a fitting text. If consecration, faith, prayer, vision, heroism, unflinching loyalty to God, and suchlike characteristics press heavily on the preacher's heart, then the mighty Apostle Paul's biography furnishes us with the richest materials for pulpit ministration. The Israelites provide examples of unbelief.

Next week he came again and I talked to him for an hour. The next week he came to see me again. I said to him, "The first time you talked for an hour. The second time I talked for an hour. Now, let us give everyone a chance to talk. Let us be silent and let God tell us what He wants to say." After an hour of silence God was able to show this man how to solve his problems.—PAUL TOURNIER, *Christian Life*.

History

Future historians will record that we of the twentieth century had intelligence enough to create a great civilization, but not the moral wisdom to preserve it.—DR. A. W. TOZER, *Wesleyan Methodist*.

Talk

It is very important to listen to God. A man came to see me. He talked for an hour about his troubles.

I Dedicated My Grandchild

By S. T. Ludwig*

IT WAS a thrilling sight to see my daughter and her husband bring their fourth child, Scott Samuel, to the altar of the church for dedication. I could not help doing some reflective thinking.

Samuel and Martha (Ludwig) Keys met on the campus of one of our own colleges. They became friends. Friendship ripened into love and eventual marriage. One by one it has been my privilege to dedicate each of the other three grandchildren. This time as I performed the brief ritual at the public altar of the church, it seemed important to make a few general remarks. I include them here with some additions.

In today's hurried and busy world the tendency to loosen home ties and shift responsibility is all too prevalent. But when we realize that the home is the child's first world, his first classroom, and his first religious center, we know we cannot ignore the duties imposed. The infant babe born into a home is at once God's gift of an immortal soul. Parents are thus charged with the privilege and responsibility of acquainting this newborn soul with the world into which he must live and where he must eventually make his own contribution to life.

As a father (or grandfather), can I afford to be careless or indifferent to the kind of environment in which my loved one will grow up? Can I afford to let spiritual matters take secondary place as if they were unimportant? Yes, I can take these attitudes until the image of God and Christ and the church is dim or lost altogether. But if I do, it is at the peril of losing those higher imperishable values of the spirit without which life loses its direction and its real significance!

So, as parents of this child, do you accept the responsibilities of bringing him up in the Christian way of life; looking after his physical needs; helping to train his mind so he may be proficient in some useful vocation; and above all, surrounding him with the love and concern of a Christian home, so that early in life he may accept the Lord Jesus as his personal Saviour?

And to all of us (parents and grandparents) this is our high calling: to prepare the way of the Lord so these dear ones God has given us will be brought up in accordance with God's design for life. Let us not evade the responsibilities, but with love and guidance share in God's plan for saving men by saving our little ones!

*Note sermon outline, page 43.

SERMON WORKSHOP

Supplied by Nelson G. Mink

OUTLOOK—THE BEAUTIFUL

A group of people were admiring some beautiful paintings. One woman never spoke a word but would repeatedly come up close and examine each picture carefully.

After the tour someone asked what she thought of it all.

"It was perfect," she said, with real enthusiasm. "I could not find a speck of dust anywhere."

How often we miss the beauty in life because we are only looking for faults! Sometimes we let real friends slip through our fingers because we looked only at their shortcomings instead of the real person.—From *Uplift*.

GREATNESS

"Truly great persons are more interested in controlling themselves than in controlling others . . . Greatness is modest; it avoids publicity."—CLINTON E. BERNARD.

IMPOSSIBILITY

"Never tell a young person that something cannot be done. God may have been waiting for centuries for somebody ignorant enough of the impossible to do that thing."—Dr. J. A. HOLMES.

TIME

"Time is a daily miracle. You wake up in the morning and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissue of the universe of life. It is yours. It is the most precious of possessions. No one can take it from you, and no one receives either more or less than you receive. In the realm of time, there is no aristocracy of wealth and no aristocracy of intellect. Genius is not rewarded by even one extra hour a day."—Grit.

WORDS

"A way to weigh words is to keep them in the heart, until they are gentle and until the lips will speak them softly."—DOUGLAS MEADOR.

DECENT SINS?

An eight-year-old boy was attending a summer camp run by a church group. He was not completely happy about the arrangement. "They kept us so busy attending church and praying," he complained, "that we hardly had time to commit a decent sin."—MILWAUKEE JOURNAL.

ACCOMPLISHMENT

"Our days are like identical suitcases—all the same size, but some people can pack more into them than others."—*Friendly Chat*.

LANGUAGE—DEAF AND DUMB

One man amuses himself by "listening" to people who carry on their conversation in deaf-and-dumb language. He has made it a hobby for years. Recently he ran across a new signal which stumped him, a sort of sweeping down gesture. Inquiring of his teacher, and demonstrating the action, the man who had been teaching him said: "Oh, yes, I know. It has come into vogue only recently, and means, 'Oh, yeah!'"—*Winner, London*.

WORRY

Our worries fit our character. There are those who can get as much trouble out of some slight disappointment that blocks their plans as others would out of an earthquake that ruined their homes. Joys and sorrows are matters of proportion, and each life carries its own measuring stick.—*Megiddo Messenger*.

You may be sure
Your youth has fled
When you precede
Your kids to bed.

—L. K. SCHIFF

"WORSHIP AND PRAYER never leave us as we are . . . They call us to take pilgrim journeys in living, loving, serving, helping."—CLARENCE M. BOWMAN.

CELESTIAL INTERESTS

An unidentified British artist recently sent an itemized bill for renovating a church religious painting. Among the items were the following: "Cleaning St. David's ears—2 shillings [28 cents]; renewing heaven, adjusting stars, and cleaning up the moon—7 shillings [84 cents]." The bill was published recently in a Church of England parish paper.—*Houston Times*.

OYSTER OR EAGLE—A LESSON

When God made the oyster, He guaranteed his absolute economic and social security. He built the oyster a house, his shell, to shelter and protect him from his enemies. When hungry, the oyster simply opens his shell, and food rushes in for him. He has "Freedom from Want."

But when God made the eagle, He declared, "The blue sky is the limit—build your own house!" So the eagle builds on the highest mountain. Storms threaten him every day. For food, he flies through miles of rain and snow and wind.

The eagle, not the oyster, is the emblem of America.—*The Johnson Journal*.

HUMILITY

The world-famous Negro educator, Booker T. Washington, was standing in the lobby of a hotel in one of our western states when a salesman came rushing in loaded down with baggage, and ordered Mr. Washington to carry his bags up to his room.

"Yes, Sir," was Mr. Washington's reply. He completed his errand and returned to the lobby, where his friends,

who had come to hear him lecture, were waiting aghast at the nerve of the salesman.

"The gentleman even gave me a tip," he said. "I took it so as not to embarrass him. It will help one of my boys toward an education."—*Uplift*.

SERMONS—HOW THEY GROW

"Sermons grow. Sermons are not made. Sermons grow in the preacher's inner life. The old-time preacher who plowed all day in the field could grow a sermon. He would read his Bible and locate his text, memorize it and let it grow as he went about his work on the farm. They were good sermons. Those sermons set the pace for home and community life.

"A sermon grows like an apple grows. Don't give it to the people until it is ripe."

—J. I. COSSEY, in *Arkansas Baptist*

VALUE OF LITTLE THINGS

If you think you cannot do very much, and that the little you can do is of no value, think of these things: A teakettle singing on a stove was the beginning of the steam engine. A shirt waving on the clothesline was the beginning of a balloon, the forerunner of the Graf Zeppelin. A spider's web strung across a garden path suggested the suspension bridge. A lantern swinging in a tower was the beginning of the pendulum. An apple falling from a tree was the cause of discovering the law of gravitation.—*Forbes and Company*.

A LESSON FROM THE BIRDS

"I watched two jay birds pecking at each other over the possession of an elderberry on the ground. Just above them was a bush full of elderberries, and they could have had all they wanted. But each wanted the particular berry that the other wanted. Silly? Yes, but no more silly than two persons pecking at each other over the possession of attention which each could get—if he would forget himself in the service of others."—E. STANLEY JONES.

SERMON STARTERS

Theme: The Attractive Christ

TEXT: *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.* (John 3:14)

- I. The Reason of the Attraction
- II. The Range of the Attraction
- III. The Romance of the Attraction

Theme: The Presence of God

TEXT: *And he said, My presence shall go with thee, and I will give thee rest* (Exod. 33:14).

- I. The Effect of the Presence on Individuals:
 - A. Confused His Enemies. John 18:6
 - B. Conquered Saul. Acts 9:4
 - C. Encouraged John. Rev. 1:17
 - D. Consumes His Enemies. II Thess. 2:8
- II. What This Presence Does for Us:
 - A. Gives Comfort in Life's Pilgrimage. Gen. 28:15
 - B. Gives Courage in Battle. Deut. 20:1
 - C. Gives Comfort in Trials. Isa. 43:2
 - D. Gives Cheer to Small Groups. Matt. 18:20
- III. The Comforter Himself:
 - A. This Presence Abides.
 - B. This Presence Is a Guide. John 16:13
 - C. This Presence Glorifies God. John 16:14

Theme: The Banners of the Church

TEXT: *Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?* (Song of Sol. 6:10)

- I. The Banner of Truth
- II. The Banner of Faith
- III. The Banner of Love

- IV. The Banner of Devotion
- V. The Banner of Holiness

Theme: The Church on the March

TEXT: *Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?* (Song of Sol. 6:10)

- I. The Aggressive March
- II. The United March
- III. A Forward March
- IV. A Victorious March

Theme: God's Pattern for My Life

TEXT: *For, See, saith he, that thou make all things according to the pattern shewed to thee in the mount* (Heb. 8:5).

Theme: Spoiled Personalities

TEXT: *And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it* (Jer. 18:4).

Theme: Life's Unfulfilled Purposes

TEXT: *And they came to Haran, and dwelt there . . . and Terah died in Haran* (Gen. 11:31-32).

Theme: The Supreme Answer to Prayer

TEXT: *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?* (Luke 11:13)

Theme: The Church Behind Closed Doors

TEXT: *Then came Jesus, the doors being shut* (John 20:16).

- I. Things that closed the doors then.
- II. Things that close the doors today.
- III. Things that will open these doors now.
- IV. Some doors that need to be opened.

PREACHING PROGRAM

Babies for Christ*

LAWRENCE B. HICKS**

Especially prepared for Baby Dedication Sunday, April 7, 1963.

LESSON: Mark 10:13-16

TEXT: Luke 18:15 (Note word "infants.")

INTRODUCTION:

1. The companion scriptures to our lesson are Matt. 19:13-15 and Luke 18:15-17.

2. Both Matthew and Mark use *paida* (little child), while Luke uses *brephce* (babe)—hence showing the value of infant dedication.

3. Our lesson is placed by the inspiration of the Holy Ghost in a most strategic place, immediately following Jesus' warning of the evil of divorce, and just prior to the sad case of the rich young ruler with his inordinate love of materialism.

I. THE DEDICATION CONCERN:

1. We dedicate our most precious possessions.
2. We dedicate our most personal possessions. Nothing is nearer our hearts than our children.
3. We dedicate our most powerful possessions. Nothing is more powerful than children, as they have such potentials of development.

II. THE DEDICATION COMMITMENTS:

1. We vow to pray for our dedicated children.
2. We vow to protect our dedicated children, by the right home environments.
3. We vow to place our dedicated children in a holiness church for the correct training of the Lord.

III. THE DEDICATION CONSEQUENCES:

1. Extended into a sanctified life.
2. Extended into a serving life.
3. Extended into a satisfactory life.

*Note article, "I Dedicated My Grandchild," p. 39.

**Pastor, Chattanooga, Tennessee, First Church.

Getting Blessed at Calvary

LUKE 23:35—*And the people stood beholding.*

INTRODUCTION:

At Calvary often see: injustice, brutality, hatred, wrath, indifference—a symphony of sin. Behold those who got blessed there.

I. THE ONE WHO BORE HIS CROSS

Luke 23:26—Simon of Cyrene Mark 15:21 tells us he was the father of Rufus; and Paul in Rom. 16:31—"Greet Rufus." Simon accepted the Cross, and the Christ of the Cross accepted Simon and his family.

II. THE ONE WHO NAILED HIM TO THE CROSS

Luke 23:47—the centurion, cf. Mark 15:39. The centurion, while directing the gory work of the crucifixion, saw the glory work of Calvary.

III. THE ONE WHO HUNG BY HIS CROSS

Luke 23:33, 39-43—the penitent thief.

*Guilty, vile, and helpless we;
Spotless Lamb of God was He.
"Full atonement!" Can it be?
Hallelujah! what a Saviour!
—"Hallelujah! What a Saviour!"
Nazarene hymnal.*

IV. THE ONE WHO TOOK HIM DOWN FROM THE CROSS

Luke 23:50-53—Joseph of Arimathea. John 19:39—Nicodemus. In the crisis hour the courage of one brought forth the commitment of another.

V. THE ONE WHO TRIUMPHED OVER THE CROSS

Luke 22:67-70—Jesus, the Son of God (Luke 24:6-7). Sin crucified Christ, but Christ conquered sin. God's blessings are mine—all because of Jesus. "Jesus paid it all; all to Him I owe."

MARK E. MOORE
Van Wert, Ohio

Family Faith Foundation Series

This series was preached on successive Sundays, beginning with Mother's Day and concluding on Father's Day. In the series, concluding on Father's Day, the pastor determined to focus his preaching on Family and Home Faith.

SERMON I

TEXT: Gen. 3:1-10

SUBJECT: "The Christian Home"

- I. THE IMPORTANCE OF THE HOME.
 - A. To the nation
 - B. To the church
 1. Not only numerically
 2. Building churchmanship
- II. THE WOLF AT THE DOOR OF THE HOME.
 - A. Social-economic wolf
 1. Failure to have a family
 2. Failure to provide family atmosphere and training
 - a. Mothers working "that we may have things"
 - B. The spiritual wolf
 1. Sabbath observance
 2. Home spirituality
 - a. Failure to maintain a family altar
- III. AS THERE ARE THREE COMPONENTS OF A HOME, SO ARE THERE THREE CHARACTERISTICS.
 - A. Father
 1. Protection, provision
 - B. Mother
 1. Care, godliness
 - C. Children
 1. Obedience
- IV. THE CROWNING JOY OR FINAL HEART-BREAK OF THE HOME.
 - A. The success or failure of the children
 1. So God feels toward His wayward ones.
 - B. Mr. Peggotty, seeking his daughter, Emily, in Dickens' *David Copperfield*

—DWAYNE HILDIE, Pastor
First Church of the Nazarene
Edmonton, Alberta

Family Faith Foundation Series

SERMON II

TEXT: Josh. 24:15

SUBJECT: "The Disciples of Faith"

INTRODUCTION:

It is a real blessing to be part of a successful family unit, to see the children growing up well. The greatest single item of success is in relation to our decisions relative to God.

- I. RIGHTEOUSNESS CANNOT BE LEGISLATED.
 - A. Even in our children.
 1. They still must surrender their own wills to God.
 - a. We cannot force them.
 - B. Yet God removed Eli from the priesthood "because his sons made themselves vile, and he restrained them not."
- II. THE CASE FOR DISCIPLINE.
 - A. Discipline helps develop character.
 - B. Discipline forms a framework on which right principles of living hang.
- III. TYPES OF DISCIPLINE.
 - A. Physical chastisement or denial of pleasure
 1. "Spare the rod and spoil the child."
 - B. Personal parental example
- IV. THE FAILURE OF DISCIPLINE.
 - A. "Too little too late"
 1. If foundation of discipline has not been laid in early childhood, it cannot be done in adolescence.
 - B. Failure to discipline myself as parent

The Preacher's Magazine

1. In churchmanship . . . showing that God really is first in my life.
2. In real, vital piety.

—DWAYNE HILDIE

Family Faith Foundation Series

SERMON III

TEXT: II Tim. 1:5

SUBJECT: "Well-born Children"

- I. BEING "WELL-BORN"—LIFE'S GREAT HERITAGE.
 - A. It is a treasure which does not fade.
 - B. It gives eternal satisfaction.
 - C. Saved from death.
- II. WHAT IS THIS THING CALLED "FAITH"?
 - A. The sum total of our beliefs
 1. What I believe about God
 - B. Two areas of faith
 1. "Saving faith"
 - a. Through which I appropriate promise of salvation
 2. "Achieving faith" (Dr. J. G. Morrison)
 - a. Faith for everyday miracles
- III. HOW DID THESE PARENTS ACQUIRE THIS?
 - A. A personal experience with God
 1. Salvation and cleansing
 - B. A godly daily walk
 1. With life as the proving ground
 2. Not all achieved at the altar
- IV. HOW IS FAITH TRANSMITTED?
 - A. By teaching
 1. The family altar essential
 - B. By living
 1. A religion of daily joy
 2. A religion showing evidence of right relationship with God
 3. A religion showing evidence of right relationship with others
 - a. In church, at work, at home

—DWAYNE HILDIE

Family Faith Foundation Series

SERMON IV

CHILDREN'S DAY

SUBJECT: "Honor Thy Parents"

- I. THIS IS GOD'S, NOT MAN'S IDEA.
 - A. First commandment with promise
- II. WHY HONOR PARENTS?
 - A. Not for benefit of the parent
 1. Not designed especially to please or honor the parent
 - B. For benefit and blessing of child
 1. Learning the lesson of guidance by a superior power
 - a. Makes it easier to accept the guidance of divine power
 - C. First lessons in life's disciplines
 1. Easier to accept other disciplines if I have learned at home
- III. HOW TO HONOR PARENTS:
 - A. Respect their judgment and wisdom
 1. It is barely possible they could know more than the child.
 - B. Of many areas obedience most important
 1. Rom. 1:30 links disobedience to parents with heinous sins of supreme gravity.
- IV. RESPONSIBILITY OF THE PARENT.
 - A. Give the child an exemplary life to honor.
 1. Christian character as outlined in Titus 1:6-10
 - a. Relationship to God: holding fast the faithful Word
 - b. Personal discipline: temperance
 - c. Generous: not given to materialism

—DWAYNE HILDIE

The place of duty is always the place of safety.

—J. R. Miller

Family Faith Foundation Series

SERMON V

TEXT: Gen. 12:8

SUBJECT: "What Made Abraham Great?"

I. THREE GREAT CHARACTERS IN THE BIBLE.

A. Abraham, Moses, and Paul

1. Each had his weakness, but each rose to sublime heights.
2. Greatness is not calculated alone in terms of big things done.
 - a. Revealed in little things behind life's scenes.

II. ABRAHAM SHOWED THAT HE BLENDED HIS WORSHIP WITH HIS FAMILY LIFE.

A. His life was not compartmentalized.

1. The scripture record shows:
 - a. An altar spells sacrifice.
 - b. Then next an altar of worship.

III. ABRAHAM SHOWED COSTLY CONVICTIONS.

A. This event took place before the Levitical law of worship.

1. He had deep personal convictions.
2. His convictions were costly.
 - a. An altar spells sacrifice.
 - b. His willingness to offer Isaac in obedience to God.

IV. ABRAHAM SHOWED THAT HE LOOKED BEYOND THE PRESENT THINGS OF LIFE.

- A. The tent is temporary.
- B. The altar is eternal in significance.

—DWAYNE HILDIE

Family Faith Foundation Series

SERMON VI

TEXT: Heb. 11:7

SUBJECT: "Noah Deserved a Medal"

I. NOAH LIVED IN THE MOST WICKED OF THE AGES OF MEN.

A. It was during Noah's generation that God regretted having created man.

II. NOAH HAD A RIGHT RELATIONSHIP WITH GOD.

A. Gen. 6:8—"Noah found grace in the eyes of the Lord."

1. Speaks of impeccable character.
 - a. "What fellowship hath light with darkness?"

B. The foundations of character,

1. A disciplined life.

III. NOAH HAD A CONSISTENT WALK WITH GOD.

A. Gen. 6:22—"Thus did Noah; according to all that God commanded him."

1. Courage to be different from the rest of his generation and family.
2. Not a religion of comfort and ease.

a. He had relatives and friends who died in the Flood.

3. Willingness to let God rule.

a. Speaks of consecration.

IV. NOAH KEPT GOD FIRST IN HIS LIFE.

A. Gen. 8:20—"And Noah builded an altar."

1. His first act after stepping out of the ark:
 - a. Was spiritual rather than material.
 - b. Demonstrated his deep devotion.

—DWAYNE HILDIE

KEEP YOUR MIND WELL OCCUPIED

"The repair bill for vacant houses is much larger than for those which are occupied. Every musician knows that the piano which stands idle gets out of order more rapidly than the one in daily use. Busy brains last longer than idle ones. Nothing is less conducive to mental health than the habit of listless thinking, which is equivalent to no thinking at all."—Adapted from *Bunola*, Nazarene Bulletin.

The Preacher's Magazine

BOOK BRIEFS

Nazarene Ministers' Book Club Selection

THE FUTURE IS UPON US

Roy L. Smith (Abingdon, 252 pages, cloth, \$3.50)

What major problems will confront the Christian world by 1985?

This question was presented to Roy L. Smith five years ago. He was to reply in an address to a select group. But it became so intriguing that he did extensive research. As a result of this extensive research, we have this substantial book, *The Future Is upon Us*. The statistics became frightening. He not only did his own personal research, but he was able to use the assistance of editors, librarians, and many others.

Here are the issues faced: (1) Population Explosion. (2) The Scientific Breakthrough, without precedent in all the history of the human race. (3) The Revolution of Unrest in the areas of the world. (4) The Ideological War Between Communism and Freedom.

You will be impressed not only by this wide scope of interest, but also with the practical touch which includes such earthy discussion as soil erosion. His chapter "The Rape of the Good Earth" is an eye opener.

You will be impressed by the factual information that supports this thoroughgoing study. Don't look for this to be doctrinally acceptable, for the author's suggestion of the time lapse of the human race takes us back into periods that do despite to the Biblical accounts. But you will be enriched in current understanding by careful reading of the book.

GROWING UP

E. Margaret Clarkson (Eerdman's, 96 pages, cloth, \$2.50)

The full title of this book is "Chats with Young Adults on Growing Up." By "young adults" the author clearly means "younger, thoughtful, teen-agers."

The author is a teacher of many years of successful classroom experience. She discusses with these "young adults" the following pertinent issues: Maturity and Immaturity; What Price Maturity? Different Kinds of Maturity; Sexual Maturity; Handling Our Maturity; Spiritual Maturity.

To convey her message she uses the vehicle of a family of hamsters in the classroom. The young people understand her language and will be able to visualize her concepts clearly because she has made them concrete in the life of a little, cuddly hamster in the classroom. It is amazing how many of our human problems she can parallel in the life of this little family pet.

Miss Clarkson discusses the delicate issues of boy-girl relationships in careful, spiritual, forthright manner. A good book for those approaching or entering teen-age life.

A STUDY OF COMMUNISM

J. Edgar Hoover (Holt, Rinehart, Winston, 212 pages, cloth, \$3.95)

Books on communism have been coming from the presses in rapid succession in recent years. These books run the gamut all the way from popular diatribes, which are inflammatory and scarcely objective, to the other extreme of pedantic and academic discussions too difficult to comprehend.

A Study of Communism, by J. Edgar Hoover, is perhaps the most comprehensive and authentic book on communism to have come from the press recently. His earlier book, *Masters of Deceit*, which was published in 1958, was widely read and heralded as a major contribution to the battle against communism. In that book the director of the FBI showed the subtlety of the Communist techniques. In *A Study of Communism* this same author gives a thorough, factual, and restrained story of communism and then proceeds to discuss the origins of communism, both as to personality, philosophy, and historical development. Then he follows with a section on power structure, quoting the mad hunger for power which impregnates the total Communistic advance.

Following that, there is a thorough and steady story of startling expansion of communism over vast masses of people and equally vast stretches of world territory—concluding with a section of communism within the United States. This is comprehensive, thorough, authentic—virtually a textbook on communism—and can well be used as a reference on the shelf for a person who desires to be thoroughly informed.

THE MODERNS (Molders of Contemporary Theology)

William C. Fletcher (Zondervan, 160 pages, cloth, \$3.00)

The author does not purport to present a complete treatment of modern theological thought, but rather offers an introduction to some of the complex theological thinking of our times.

Neither has the author chosen to discuss all of the men who are prominent in theological thought. Rather he has selected representative men who do affect or have affected the theological currents of our time. The men discussed in this book are Schleiermacher, Ritschl, Von Harnack, Kierkegaard, Tillich, Barth, Bultmann.

The author speaks as a careful conservative and he estimates the seven theologians from the pinnacle of Bible-believing orthodoxy. He summarizes the theological thought of these seven men and then he points out the dangers that are inherent in their system of theology. There would be divergent opinions as to his accuracy in interpreting these men—especially Schleiermacher. It is the author's hope that after this brief introduction to these molders of theological thought the reader will come to a clear-cut, conservative theological position.

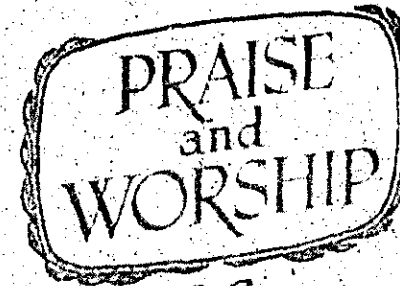
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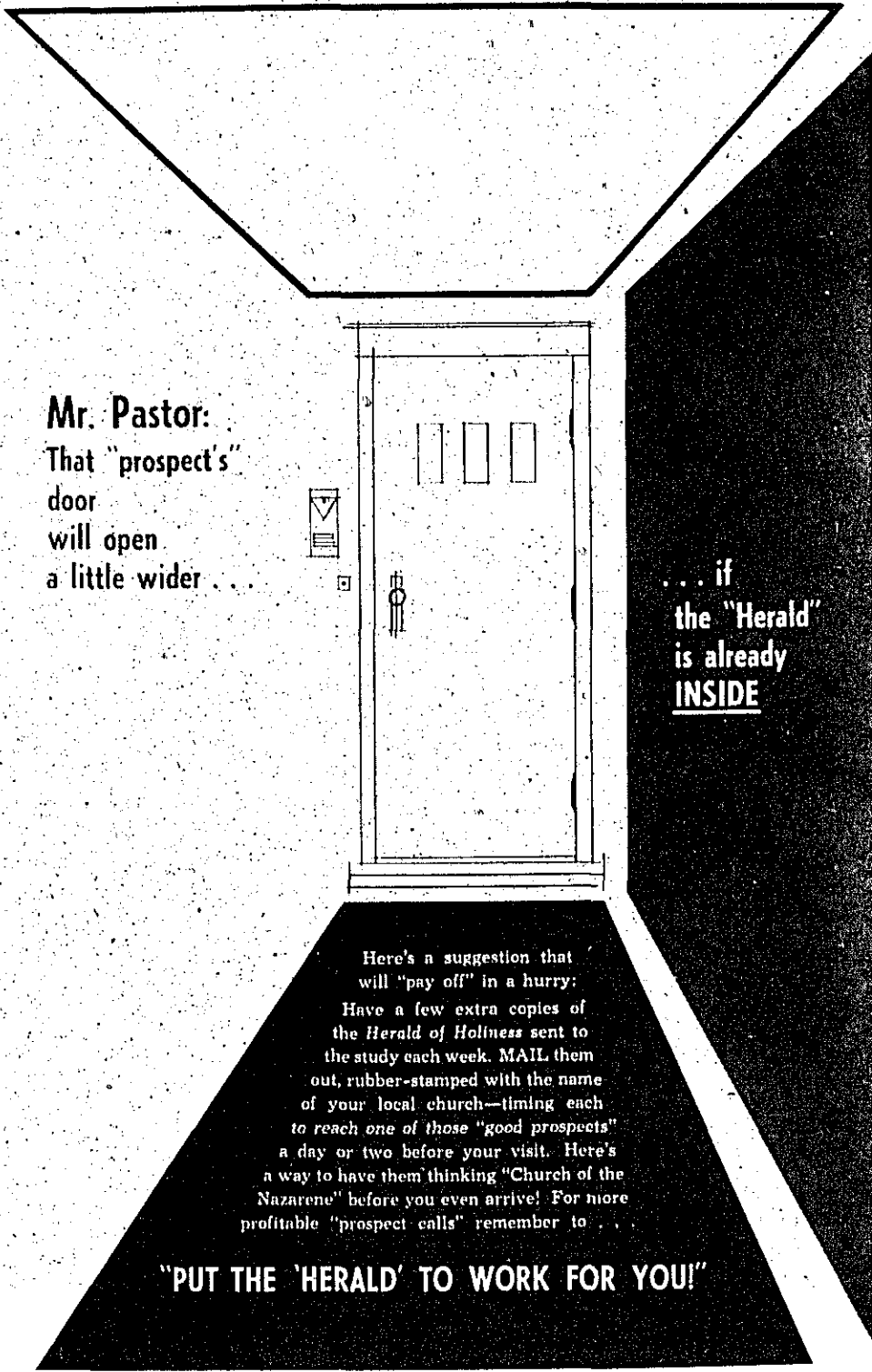
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THE PREACHER'S magazine

APRIL 1963

FORUM

THE MINISTER AND THE ALTAR CALL

Contributors:

Edward Lawlor C. Wm. Fisher
Harold L. Volk Jarrett 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. Jordan

proclaiming the Wesleyan message

The Preacher's Magazine

Volume 38

April, 1963

Number 4

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Published monthly by the NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, Missouri. Subscription price: \$1.50 a year. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, 41, Mo. Printed in U.S.A.

FROM the EDITOR

"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 definitively 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 backslidden, 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.

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.

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

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 hardily! 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 longsuffering 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, oftentimes 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 assistance, 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

No man is really consecrated until his money is dedicated.—*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?

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).

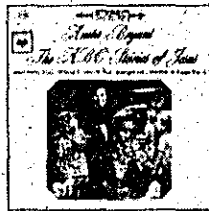
You have these words, "What kind of church would my church be, if all of its members were just like me?" Do not look now, preacher friend, but it is possible that they are!

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

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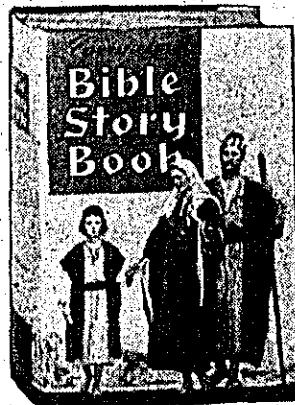
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You and Your Bible

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

*President, Olivet Nazarene College, Kankakee, Illinois.

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-

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 with 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-

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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 *strepho*, "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 *theloma* 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, Verkuyll, 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-

⁷*Ibid.*, p. 355.
⁸*Ibid.*
⁹*Ibid.*, 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 *synzoopoico*, found only here and in Col. 2:13. It is compounded of *syn*, "together," *zoe*, "life," and *poico*, "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* (Verkuyll) and R.S.V. both have "immeasurable."

WORKMANSHIP OR HANDIWORK?

The Greek word is *poiema* (v. 10), from *poico*, "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.

¹²Abbott-Smith, *Lexicon*, p. 458.
¹³*Op. cit.*, p. 848.
¹⁴*Op. 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.

—Aron.

¹*Lexicon*, p. 42.
²*Lexicon*, p. 60.
³p. 312.
⁴p. 104.
⁵VGT, p. 38.
⁶*Op. cit.*, p. 61.

What Is the Mind of Christ?

By Eric E. Jordan*

(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

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

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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.

SERMON WORKSHOP

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

Gettings 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 strengtheneth 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."

SERMON STARTERS

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).

Christinas 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.

PREACHING PROGRAM

“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 Pleas'd 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.

BOOK BRIEFS

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.

The children's Bible contains just the Old Testament, is more profusely illustrated, and concludes with a section of 200 pages of illustrated stories. These are well done for the age-level.

Now what are the particular virtues of this series of Bibles? With the many revisions and versions which have come out in the last few years, this is rather a change of pace. Here is a Bible that is avowedly and carefully the King James Version. It adheres to the King James Version because confessedly nothing that has been put out since the King James Version can in any measure parallel the dignity, beauty, cadence, and rhythm of the King James Version.

The basic problem of the King James has been the use of certain obsolete English words that were well known and understood back in the time the King James Version was printed, but those words have changed meanings until they do not bring to the reader any particular value when read in the present time. So here in this version of the King James Bible those who have made the changes have merely slipped in modern words without changing the beauty and majesty of the King James language.

And in no place have the doctrinal areas of the King James been tampered with. This cannot be said for many of the modern versions such as *The New English Bible*, *The Revised Standard Version*, *the Berkeley Version*, and some others.

It is printed on white stock with large, readable type, sufficiently wide margins to allow for notations. The material is gathered in paragraphs, rather than the straight versings of the King James, and in the Psalms the material has been arranged more in the poetic form.

It offers most of the values of recent versions with none of the hazards that some of the versions carry.

MORAL EDUCATION IN FAMILY, SCHOOL, AND CHURCH

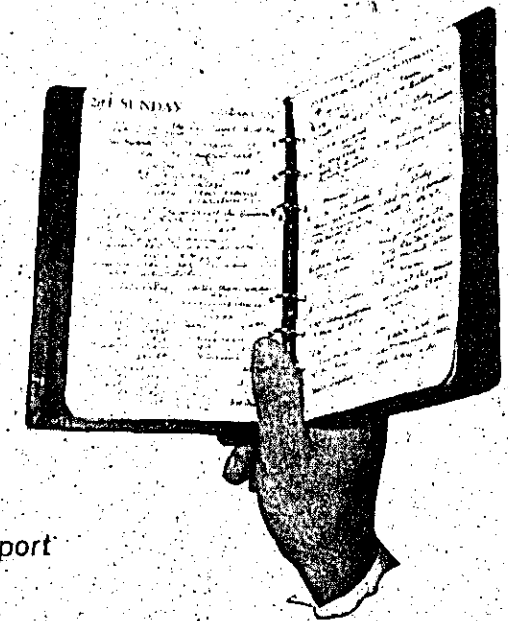
C. Eugene Conover (Westminster, 1962, 144 pages, cloth, \$3.00)

The purpose of this book is to evaluate the effectiveness of what is now being done in moral training and education. The author sets out to inquire wherein this moral training is ineffective and what can be done to strengthen it. He refers to moral education in colleges, universities, and in the local church.

This is decidedly academic and not recommended for one who does not have quite an ample background of college and seminary training. He discusses the philosophy of moralism, quoting from philosophy and literature, with which he seems to be definitely familiar. Perhaps only a limited number of ministers would find this book of decided value, but those who would take to it and appreciate it would derive definite value from a careful reading of it.

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