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D. Shelby Corlett (Editor)
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The Preacher's Magazine

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D. SHELBY CORLETT, D.D., *Editor*

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Editorial

He Lost Him

One day I visited my doctor. Over the years he and I had become good friends, so it was easy for us to talk freely with each other. I found him quite upset and nervous. He looked haggard and worn, as if he had been without sleep the preceding night. Instead of being composed as he was usually, he was pacing the floor as he talked with me. I had a feeling that his mind was not concentrated on what we were then saying. Presently he said, as if thinking aloud, "I lost him."

Upon inquiry he told me of his battle through the night to save the life of a patient. This patient was in serious condition when he was brought to the hospital, but the doctor said, "I thought I could save him." He had done everything that he thought he could do; had spent most of the night beside the patient's bed, and the other portion of the night at the hospital ready to respond to the call of the patient if he were needed. But near to the time of sunrise the patient died. As he completed this story he added with deep distress of heart, "I thought I could save him, but I lost him."

He had spent some time going back over the case, had even made inquiry of some of his associates, in an effort to realize what he might have done, in addition to what had already been done, to save the life of that patient.

That visit to the doctor's office did something more for me than to obtain physical help. It challenged the depths of my soul, and I have found myself going back to it again and

again as I have been called upon to deal with the spiritual needs of people. At times I have had to say, as the doctor did, "I lost him"; but I think I have said it with a feeling of regret at least as deep as the doctor had for losing his patient. Many times it has helped me to exercise more patience and long-suffering and I have saved some.

II

We are physicians of souls. If sincere physicians of the body will exercise such concern and carry such burdens for their patients and manifest such regret when they are lost, as did my friend, how much more should the physicians of the soul do the same!

It is true that we do not place our losses in the caskets. We do not attend their funerals, nor see them placed in the grave. But it is likewise true that their loss is even more tragic because it is not physical and visible—our loss here may be an eternal loss.

We are in a great Crusade for Souls. We are making successful efforts in many places in reaching new people and in winning them to Christ and the church. We should increase in our efforts and pray earnestly for increasing successes in winning souls.

But what about our losses—those people who once were among our fellowship but have drifted away, or perhaps because of some unfortunate situations within the church have become hurt and no longer attend? What about our young people, the children we lose from our Sunday schools, the members of our own church families who no longer show

an interest in the church? This is our primary responsibility.

Would our losses in this respect be as large as they are if we had more of the spirit manifested by my friend the doctor? If we had been willing to spend much time and effort with them, if we had sincerely done all we could do, if we had wept over them in intercession before God and had earnestly manifested a deep love for them in our efforts to bring them back—would we have lost them? If we were as much upset about their loss as my doctor friend was about the death of his patient, would we not have fewer such losses?

What kind of physician of souls are we?

III

This week I read where Mr. J. Edgar Hoover, FBI director of the U.S. Government, said that all signs point to a rapid rise in juvenile delinquency in the United States for several years to come.

That statement reminded me of incidents where I with other pastors have had to deal with juvenile problems within the circle of our church constituency, yea, at times within the families of our church membership. Not a few pastors have had to endeavor to console parents of juveniles who have gotten in trouble, have had to make their appeals to the judges or to be forced with a burdened heart to stand by while a youth had been sentenced for his or her delinquency.

The statement by Mr. Hoover should challenge every pastor. Here is emphasized a great field of responsibility which is often overlooked until we are faced with the actual problem of delinquency. In this sense we must be physicians which prevent trouble or sickness; we must take a genuine interest in the welfare of the children and youth within our church constituency; as

they pass through these perilous years, we must keep them from getting into trouble. Above all, we must win them to Christ and the church.

Do we dare ask of ourselves, "Am I as a physician of souls, as a spiritual leader to whom has been entrusted the care of the souls of the people of my constituency, doing what I should to save them, to keep them from becoming involved in the evils of the day as well as in crime?"

If we are true physicians of souls we might find ourselves in the position where we would be *against* fewer things and *for* more positive and remedial endeavors to save our youth—yea, to keep from losing people of any age.

A closer relation with the Great Physician of souls, Christ, our Saviour, will enable us to have more of His compassion for the people, will keep us from losing so many from our church and Sunday school.

Some years ago I was deeply and permanently impressed with a statement Gypsy Smith made. He held high his Bible before the large congregation and said: "This is 'the sword of the Spirit.' I used to think that it was given me to use it as I wished. I cut and slashed with it and by so doing injured and harmed people. But I have learned that it is not the Spirit's Sword under my control. If it is to be used with success, my life must be under the control of the Spirit. With my life, my hand, yielded to Him the Holy Spirit has used effectively His own Sword. He has cut more deeply and delicately than I could ever have done and, while for the time it has hurt, it has not injured, and there has been unbelievable success attending His use of His own Sword."

The Preaching of C. E. Cornell

By James McGraw

SHOOTING into the tops of the trees is never wise, nor is it effective. You might knock off a few dead leaves by accident. The gospel gun must be loaded to kill!"

So wrote Clarence E. Cornell in his book *Casting the Net*, which contains some of his pungent ideas on evangelism. Of the many things which can be said of the preaching of Cornell, it must be said first of all that he preached for results, he planned to see results, and he had results.

C. E. Cornell has repeatedly been characterized as the greatest pastor the Church of the Nazarene has ever had. The board of general superintendents at the time of his death paid him that tribute, and men like H. B. MacCrory, Henry B. Wallin, Lewis T. Corlett, C. W. Ruth, and Hugh C. Benner have spoken and written statements containing the same opinion.

Spirituality and devotion were perhaps the most important factors in the success of Cornell's ministry. He was indeed a Spirit-filled man, living and preaching and witnessing to the cleansing, purging, sanctifying touch of the Holy Ghost in his heart.

A native of Pennsylvania, Cornell was converted at the age of eighteen in the Methodist Episcopal church. The important date in his life was the night of January 19, 1893, when the Holy Spirit touched and flooded his soul in sanctifying power in the Scoville Avenue Methodist Church of Cleveland, Ohio. A year later he was called as a lay evangelist at the

age of thirty-six, and spent ten years of his life in this work. He received a call to the pastorate of the First Church of the Nazarene in Chicago in 1906 and, during the five years of his labor there, the outstanding and remarkable result was that there was a continuous spirit of revival under his pastoral ministry.

He then went to First Church of the Nazarene in Los Angeles, to succeed Dr. P. F. Bresee, and for seven years he led that church in marked success in the task of soul winning. He later served as pastor of Pasadena First Church and, after his health began to fail, a smaller church in Ontario, California. During his last three years of life, too weak to be in the active ministry and yet still ablaze with his passion for souls, he continued writing, praying, and advising for the advancement of the church. He was "promoted" to the Eternal City at the age of sixty-six.

The late Dr. Orval J. Nease once observed that Brother Cornell's opportunities for formal education were limited, and he fitted himself for service "in the college of hard knocks." Yet Cornell was a trained man. He trained himself, as Nease expressed it, "by the very dint of strong determination to be at his best, and by the urge of the needy world for whose salvation he yearned." He was one of the best-read men of his generation, and became one of the most-read writers in his denomination. His book *Casting the Net* sold more than fifty thousand copies.

C. E. Cornell preached for the salvation of souls. His prayer life had

much to do with his unusual success in soul winning. He once said: "To be a man of prayer is infinitely greater than to be a man of oratory, polished rhetoric, a popular lecturer or a sensational pulpiteer. The prayer habit is a sure cure for ministerial skepticism and barrenness. It anchors the preacher, enriches the soul, makes him mellow, humble, kindhearted, and gives him access to God and man."

An important factor in his sermon preparation, besides that of prayer, was his study of the Bible and good books. He lived in the Scriptures. He urged others in the ministry to persistently and systematically take time to read, study, and meditate. He once declared you could judge a man by the books he read. He used the Bible as his chief textbook, and looked upon other books as being valuable only insofar as they were able to throw light upon it.

Cornell recognized the importance of *unction* in preaching. He made it his goal that his sermons should always be delivered with unction, and they were. He described this essential quality which he coveted for his preaching as "the supernatural winging words on steeds of lightning into the consciences of men. It is God in the man, making the heart fervent, hot, so that the words burn." In his words we have here the words which might well be used to describe his own preaching, as those who heard him will remember it.

C. E. Cornell was like Dwight Moody, not only because both began their ministry as lay evangelists, but because Cornell, like Moody, was a tremendous exhorter, and knew how to give invitations and "draw the net." He once said that he would rather preach a short message and give a long altar call than to preach a long sermon and not have time

enough for his altar call. He wrote some basic rules for giving invitations in his *Casting the Net*, which we quote:

- "1. Never show discouragement.
- "2. It should never be made in a hurry.
- "3. Make definite propositions.
- "4. Show people that you are their friend.
- "5. Make your audience believe in you.
- "6. Never show impatience, never pout, never scold."

John Holstead, doing research for a class in Nazarene Theological Seminary, examined sixty-one sermon outlines submitted to the *Preacher's Magazine* by Dr. Cornell, and drew some interesting conclusions. Of the sixty-one, fifty were taken from New Testament texts and only eleven from the Old Testament. An overwhelming majority of these sermons dealt either completely or in part with the doctrine of holiness. There is no doubt that the content of Cornell's sermons majored in this great theme. A few have more or less, but most of his sermon outlines have from four to six major divisions, with from two to ten subdivisions under each. He was definitely a Biblical preacher. His treatment of texts was more often textual or expository than any other method. Many of his illustrations were taken from the Scriptures.

An example of his sermon style might be interesting to the reader. We quote one which he published on the prodigal son, taking his scripture from Luke 15:11-24. His topic is "A Story in Three Chapters," and his divisions are as follows:

- I. Man's Folly
 - A. Departs from God
 - B. Goes far away

- C. Wastes his talents
- D. Serves Satan
- E. Starves his soul

II. Man's Wisdom

- A. Reflects
- B. Resolves
- C. Repents
- D. Returns
- E. Confesses

III. God's Mercy

- A. Receives
- B. Forgives
- C. Cleanses
- D. Adopts
- E. Feasts

At the end of many of Cornell's outlines will be seen words like, "Plan to make an altar call," and, "Why not enjoy it now?" It is easy to see how preaching on such great themes would lead to evangelistic emphasis.

C. E. Cornell once asked the question, "Why preach without seeing results?" In this question, with its obvious answer, lies the genius of his ministry. In twenty years as a pastor, he saw a continuous spirit of revival in his churches without a break in the regular services. In his opinion—and who can say he was wrong?—such can be the normal and natural outcome in the ministry of any man who is willing to pay the price for it. That price he cheerfully paid. He was a man of great prayer, and a giant in faith. He kept the fires of evangelism burning constantly in his soul, and he kept the goal of his ministry on that plane. He shortened his life with unlimited giving of his boundless physical, spiritual, and mental energies.

Dr. H. Orton Wiley, while editor of the *Herald of Holiness*, described the evangelistic preaching of C. E. Cornell in the night service of the district assembly in Los Angeles. He said: "On the last Sunday night, the evangelist preached with his *usual* fervor, and when the altar call was made, scores of people came from the main floor, the choir, and the galleries. The evangelist was so exhausted that he was almost overcome, and kind friends would fan him until he could regain his strength temporarily and then he would continue the altar call."

Thousands responded to the passionate appeals of this God-anointed preacher. Among the best known were a young couple who were sanctified in Los Angeles First Church, and have since taken their places in the front lines of battle. He is at the present time the chairman of the Board of Trustees of Nazarene Theological Seminary and the district superintendent of the Kansas City District. They are Dr. and Mrs. Jarrette Aycock.

Clarence E. Cornell's own words leave behind him the incentive for us to keep the same blazing passion upon our souls that sent him out after results, and with it the hope that we, too, can see a continuous revival in our ministry. He spoke the truth when he said:

"Those who will search for it upon their knees, who will fearlessly thrust home the truth, and who plan and pray for immediate results will enjoy this peculiar, inestimable characteristic so essential to the effectiveness of the Christian ministry."

Put it down as a principle that we are never in earnest about prayer for God to do something for us unless and until we are ready and willing to do that thing for ourselves to the measure of our power.

—J. B. CHAPMAN

Evangelistic Preaching

By Dr. Roy F. Smee*

EVANGELISM has been the throbbing pulse of every major advance in the Church of Jesus Christ. It has been the heart of the holiness movement which gave birth to the Church of the Nazarene. If we are to continue to grow it will be because the spirit of evangelism still predominates over every other emphasis.

We speak of the pastoral type, inspirational type, and various other types of sermons. But every sermon should have in it the element of evangelism. In fact, I find it hard to see how any gospel message can fail to have in it some principle of evangelism. Suppose one is preaching primarily for the edification of the saints. Can you imagine how the message could lift the saints to new concepts of the Christian life, bring them to sense the satisfaction of fellowship with God, or to anticipate the glory of His smile upon them now and in that day when we stand in His presence, and not at the same time cause any sinner or unsanctified person who may be present to want to experience this grace? I believe that all of our preaching should be shot through with the spirit of evangelism.

But there is the evangelistic sermon properly so called in which the primary objective is to result in the salvation of sinners and the sanctification of believers. These sermons are usually thought of as being preached on Sunday night, but in some churches the order should be reversed because there are more who

need these messages in the Sunday morning service than at night.

In preparing these evangelistic messages the ones to whom the message is to appeal should be constantly kept in mind. The pastor or evangelist who has kept close to his congregation will be more effective than the one who prepares his messages in the abstract.

While serving as district superintendent I had a pastor on the district who was very unlearned so far as formal education is concerned, though he always succeeded in any pastorate he served. He was so short in his scholastic training that he never capitalized the personal pronoun "I." He spelled by the phonetic system. One day he came to me and said, "Brother Smee, I am so dumb I ought not to try to preach." I said to him, "Brother Wilbanks, you know two things without which no preacher can succeed. You know God and you know men." There is a lot in between that is worth while, but if we know God we will have a passion to bring others to know Him also. If we know men we will find ways to bring to men a sense of their need of God.

It is true that God gives us messages, but usually those messages come to us when we have a keen sense of the need of those to whom we preach. If Jesus felt it necessary to move among men, how much more do we need to make personal contact until we sense their longings, frustrations, and bewilderment! It was when Jesus "saw the multitudes" that

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He looked with compassion upon them. When we "see Jerusalem" we will also weep as He did. A true sympathy for a lonely, broken-hearted world will take a lot of the acid and harsh, cutting slashings out of our "great" (?) evangelistic sermons. A true sympathy for the heart need of those to whom we preach is essential in preparing the message and its appeal will show through like the warmth of the sun from the introduction to the final "amen."

The content of your sermon should be logical and scriptural. Paul "*reasoned* of righteousness, temperance, and judgment to come." He did not *rant* about these things. Remember that God is a reasonable God and His gospel is reasonable. His truth may go beyond our ability to reason, but never will it contradict reason. You may stir a man's emotions without appealing to his mind, but it is much better to stir his emotions through his mind. In order to do this your evangelistic message must come as the fruit of careful and thoughtful preparation.

God's Word will not return unto Him void. The most effective preaching must be based on scripture and penetrated with Bible references. The most effective illustrations come from the Word of God. And don't be afraid to illustrate every principal thought. Many times the most homely illustrations are most lasting. It has been said of Spurgeon that he drew his illustrations so much from everyday life that when the housewife kneaded her dough for the bread she was baking she was reminded of something Spurgeon had said in his sermon on Sunday. When the policeman walked his beat, when the plowman urged his oxen, when the milkmaid milked her cows, some potent truth from the great soul winner re-preached itself.

If we are to win men we must appeal to them from the plane on which they live. Did you ever notice how quickly your congregation comes to life when you forget the essay you are reciting or reading and begin to tell a story taken from life? It is the truth thus illuminated that will stick.

Big and unfamiliar words have no place in a sermon that you want to reach the hearts of your congregation. It is good to increase one's vocabulary but to use multisyllabic words in speaking to the average congregation, though it may demonstrate what a learned man you are, will not bring men to appreciate the gospel you preach. In all of Christ's preaching He used the simplest of language. No wonder the children loved Him!

The evangelistic sermon should be short. Dr. C. E. Cornell, one of the greatest pastor-evangelists I ever knew, seldom preached over twenty minutes. His strength in the art of exhortation, however, I have seldom seen equaled. He was proficient in drawing the net.

Too often we come to our services hoping to catch fish and find that we have no net. We have forgotten to prepare to catch the fish. We have just attracted them to us. Thought and preparation are necessary to properly draw the net. Large crowds and the applause of the people will not take the place of fruit at our altars. We must plan to have seekers.

I am reminded of another experience which I had while serving as district superintendent. It was a Sunday morning service. I had just dropped in unannounced. I used to like to do that just to see how pastors conducted services when no one special was there. This morning the pastor was befuddled. I doubt that he had once thought of the order of the service in his preparation, if indeed he had made any preparation.

After leafing rapidly through the songbook he announced a hymn. During the singing of the last stanza he again searched for a suitable number. Not being able to find one, he nervously asked for a selection from anyone in the small audience. No one had a selection. While he continued his nervous search for a song he turned to me and said, "We don't have anything cut and dried around here." I said, "I don't like to have it dried, but I do like to have it cut." It is no wonder the man was soon out of the ministry.

In all of one's preparation there is nothing more important than the preparation of his own heart. Only as he senses and feels the worth of immortal souls will he be able to cause those who hear him to sense the need of their own salvation. Only as the preacher feels the tragedy of a soul being lost will he be able to convince the unsaved that without Christ they are forever lost. Paul pointed to this in his reference to his earlier ministry to the Thessalonians when he said, "Being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls . . . ye remember, brethren, our labour and travail" (I Thess. 2:8, 9). Without this deep concern in our hearts, moving us in our studies and places of prayer, we cannot feel it or demonstrate it when we come to our pulpits.

So far we have given attention to the preparation phase of evangelistic preaching. The more attention given to the preparation, the less will need to be said about the preaching. The giving of the message will largely take care of itself if proper preparation is made. But we should mention here briefly the preaching service. I hope I will not be misunderstood when I say that nothing in an evan-

gelistic service should overshadow the evangelist and his message. That pastor who cannot subordinate himself to the importance of his evangelist for the period of his revival should never engage an evangelist. The pastor by his attitude toward the man or woman he has secured to help in the revival will mold the attitude of his people for or against messages he may bring. Anything—singing, announcements, or any other part of the service—that detracts from the man of God or his message should be avoided.

Every effort should be made to create a wholesome atmosphere for the bringing of the message. Whether the occasion be a revival meeting or an evening evangelistic service, when the pastor is to preach, the preacher should be master of the service. If this be the case, he can come directly to his message with a poised grip on his congregation. And only as he senses the grip of God on his own soul will the evangelist be able to grip the minds and consciences of his hearers.

It is important to "get your congregation with you." You will not be able to win men to Christ until in a very real sense you have won them to yourself. Many of the best evangelists use a lighter touch to begin their messages. It is said that it is a short step emotionally from a laugh to a cry. When once you have the attention of your audience, their appreciation and sympathy, you will be in a position to put on them the claims of the gospel and bring them to a decision.

If your preparation has been what it should be, you will have a message. Deliver your soul. Stop when you have delivered it, whether it be ten minutes or an hour. How many times have I wished the preacher had

(Continued on page 11)

Evangelism in Pastoral Calling

By Roy F. Smee

IN PAUL'S second letter to Timothy he instructs him to "do the work of an evangelist." I have been thinking about that expression "work of the evangelist." Evangelism is work. There is much that is passed off as evangelism that is not really evangelism. True evangelism is not easy. I once heard a friend of mine who spent a number of years in the pastorate say, "I never spend much time preparing my evening message. Anyone can preach an evangelistic message." That attitude doubtless accounted for the fact that, while he pastored some of our strongest churches, his Sunday night crowds were invariably small, he had few seekers, and the church membership was largely static. Oh, yes, he was a gifted speaker. He had a keen mind. He had many admirers, many of which never considered joining the church. They liked the man. He built his constituency around himself. Without exception, when he changed pastorates there was a slump in the attendance of the church he left. Always there was a stream of letters exchanged between this man and the members of his former church. Certain members always sought his advice concerning any major issues which came up, regardless of how long it had been since he was their pastor.

The sum total of this good man's permanent fruit was small. I am firmly convinced that if he had put as much "work" into his evangelism as he did into his efforts at preaching attractive sermons to his morning crowds his life's harvest would have

been more permanent and more abundant.

The true evangelist exalts Christ. He has one passion, one desire, and that is so to lift up Christ that men will be drawn to Him. His messages may not require so much study in the realm of metaphysics, science, and theology. The work of the evangelist centers in the inner urge of the soul. Isaiah expressed it when he said, "As soon as Zion travailed, she brought forth her children" (Isa. 66:8). Paul uses the same figure in Gal. 4:19, "My little children, of whom I travail in birth"; and again in I Thess. 2:9: "For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God."

Soul labor gets results. The work of the evangelist calls for a deeper appeal than that of one intellect to another. It demands the heart pull of one impassioned soul toward that of another who is in danger. Harsh and cutting warnings of hell and damnation are not evangelism. Without a deep concern for the lost prompted by the love of Christ, such warnings may drive the sinner farther from God. Paul said, "The love of Christ constraineth us" (II Cor. 5:14). It is not the love *for* Christ but the love *of* Christ—the same quality of love that Christ had. It was this kind of love that prompted Jesus to go to the extremes of Gethsemane and Calvary. It was said of Him in derision as He hung on the cross, "He saved others; himself he cannot save" (Matt.

27:42). These words, though spoken in contempt, were eternally true. And, likewise, we cannot hope to save others and at the same time save ourselves.

Warnings of the sternest kind must be given, but always they must be prompted by a genuine love for the soul in danger, as a mother would warn her children of the danger in the rapids and falls of the river below the boat in which her children drift. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

It was this kind of labor that Jesus engaged in on that memorable night as He prayed alone in Gethsemane. The agony of intercession very nearly snuffed out His life. This was indicated by the fact that He sweat great drops of blood. Had not the angel intervened and ministered unto Him, according to Luke 22:43, the cross would have been cheated of its Victim, and prophecy would not have been fulfilled. This is the quality of love that should possess every true child of God. Our limitations make it impossible to possess the same degree of love as Jesus had, but the quality must nevertheless be the same. A heart passion for lost souls is an absolute essential in doing the work of the evangelist.

The "*work* of an evangelist" that Paul mentions calls for more than careful preparation within the four walls of his study or a masterful presentation of truth from the pulpit. It requires him to go out where people live in their homes, in their offices, into their fields and places of business. Jeremiah complained in his day, "Thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my

flock, and driven them away; and have not visited them" (Jer. 23:2).

Men in the business world recognize the importance of personal contact in salesmanship. Recently a salesman visited our house intent upon selling us Rusco storm windows. We told him we were not interested and could not handle the proposition before the first of June in any event. He left, but on June the first he was right back at our door. We had decided against buying, but it was only with insistence on our part that we got him to move on. On the other hand, for some time we have been wanting a couple of these aluminum awnings for over our doors. We have seen them advertised in the newspapers and heard them mentioned on the radio but so far we have not bought any. All that it would take would be for a salesman to knock at our door and he would have a sale in his hand. Newspaper and radio advertising is good, but there is nothing that consummates a sale like the personal touch. The "*work of the evangelist*" includes this personal salesmanship of the gospel. If men will call and make personal visits to our house in order to make a dollar, how much more should the pastor who is intent on winning souls be willing to enter into this "*work of the evangelist*"!

The pastor will usually find enough "leads" to keep him busy if he will follow them. He should make it a point to call in every home where boys and girls live who attend his Sunday school. What a field of evangelism our Sunday schools offer! Few other denominations can boast of having twice as many enrolled in their Sunday schools as they have on their church membership rolls. Today we have over 550,000 enrolled in our Sunday schools with a church membership (not counting foreign mission

fields) of about 260,000. This percentage will carry through in most of our churches. What about that house where the parents do not attend your church but they have entrusted their boys and girls to you for whatever Christian training they may receive? Have you visited that home? Those parents doubtless think of you as their pastor. In times of sickness or death they will call on you. When there is a wedding to be performed, you will be called. There is an open door. Maybe your first call should be just for a moment to thank the parents for the privilege of having their children in your Sunday school. Then as friendships are established you can press the personal need of salvation on the parents' hearts. Insist that your Sunday-school teachers call in the home also.

Other open doors are those who have paid your public services a visit, either during a special occasion or in your regular service. It is not enough to shake their hands and tell them you are glad they came and hope they will return. Get their names and addresses if possible. Then follow up their visit to your church by a visit to their home.

One of the most fatal neglects of which a pastor may be guilty is to fail to visit often that new convert that has been to his altar. Yes, his special interest should also follow the one who came to the altar and did not get through to God and salvation—or that one who raised a hand for prayer but did not come to the altar. There may be questions that only a personal visit can answer. There may be unreasonable prejudices which you can remove by a personal call.

Watch for the open doors. You will find many. Remember that every soul has the capacity for God. This inner need is universal. Our challenge is to find an approach and

make the appeal that will win. This many times can be done only by personal visitation. "Do the work of an evangelist." And depend upon the assistance of the Holy Spirit. "When he is come, he will reprove the world of sin, and of righteousness, and of judgment: . . . he, the Spirit of truth . . . will *guide you* into all truth.

Evangelistic Preaching

(Continued from page 8)

recognized the terminal point and drawn the net! But he went on talking long after he had stopped saying anything, and conviction seemed to have left and the service closed with a barren altar. Be always sensitive to two things: the movings of the Spirit and the attitude of your crowd.

That altar call! How important! Here again the preacher must be in touch with the Holy Ghost. Usually long altar calls do not prove best. However, there are times when the preacher who is conscious of God's direction may hold for a long time. These are times of special unction and mighty conviction when some soul is held in the balances. But the pastor who hangs on and dingdongs every Sunday night when there is no special pressure does more harm than good. And the same holds true with the evangelist. And the preacher who has to use some tricky proposition to trap seekers should be excluded from our pulpits. Let us never be guilty of undermining faith in weak Christians in order to get seekers. After all, it is the seeker who comes because he feels his deep need that will be the happy finder.

May God bless our evangelists and make them more evangelistic, and I pray that the spirit of evangelism shall come anew on all of our pastors until every Nazarene will feel the urge to be a bearer of the good news of salvation to men everywhere.

The Pastor as the Children's Evangelist

By Dr. A. F. Harper*

A PASTOR was dreaming. The Lord stood before him with His arms outstretched and an eager look in His eyes. "Where are the souls of My children?" He asked the pastor.

"Here are some grown folks," the pastor was able to reply. "We planned carefully, we spent liberally, and we worked hard to win them."

Jesus accepted that which was offered and gave His smile of approval.

"But where are the souls of My children?" the Master asked again.

"Well, now, I am not just certain; surely someone has cared for them," the hesitant pastor replied. "Perhaps the Sunday-school teacher will know," he said as she entered the room.

Christ turned to the teacher with a look of longing. "Where are the souls of My children?" He asked.

"Here are their bodies," the teacher was able to reply. "They come to school very regularly and promptly."

Jesus took their bodies in His hands and, lo, they turned to dust before the pastor's eyes.

"Where are the souls of My children?" Christ insisted.

"Here are their manners," faltered the teacher as she glanced at the worried pastor. "They are quiet and very respectful; they listen very carefully; indeed, they are beautifully behaved."

Jesus took their manners, and they also turned to ashes in His hands.

Again the Lord repeated the question: "Where are the souls of My children?"

"I can give you their brains," the teacher said. "They can name all the books of the Bible, forward and backward; they can recite the list of the Hebrew kings; they know in order the seventy events of Your life here on earth; they can recite the Sermon on the Mount from beginning to end. Really, they are excellent scholars."

Jesus took their learning and, lo, it dissolved into vapor and a puff of wind blew it away.

"But where are the souls of My children?" urged the Master, with sorrowful longing. Then the pastor was filled with agony that broke the bonds of slumber.

"Alas!" he cried. "We have done much for our children, but it is all as nothing, because we have not done the *one thing* needful. Henceforth, though we do many things for our children, my teachers and I shall have the one goal, and perhaps it will be given to me to dream that dream again." (Adapted.)

THE RESPONSIBILITY

Dr. H. C. Trumbull once wrote, "It seems to me that the devil would never ask anything more of a minister than to have him feel that his mission was chiefly to the grownup members of his congregation, while someone else was to look after the children." Pastors in the Church of the Nazarene would not knowingly turn children away from seeking Christ nor intentionally neglect them. But there is, nevertheless, a real danger in our churches of slighting the ministry to the children. The pastor carries so

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many responsibilities that he unconsciously gives attention to those which press upon him most insistently. Children do not vote in church elections and children do not pay budgets; they are therefore in danger of being forgotten.

Because of our short pastorates one is likely to overlook or to minimize the importance of spiritual issues in the lives of children. We are in danger of assuming that those matters will be cared for by the following pastor when the children have reached the age of youth. But often spiritual issues need to be faced and settled in childhood. In a recent revival meeting a seventeen-year-old girl struggled for hours against breaking off unchristian associations and giving up unchristian friends; she never did win a clear-cut victory. A teen-age young man observing the struggle commented, "I'm glad that I made up my mind to go with Christ *before I got into high school.*"

THE TIME IS NOW

The pastor is charged by God and by the *Manual* of the church "to seek, by all means, the conversion of sinners, the sanctification of the converted, and the upbuilding of God's people in their most holy faith." This charge includes the children of the church. A wise pastor will not let any child of whom he has spiritual oversight go far past eight or nine years of age without seeing that he is confronted with the possibility of accepting Christ as his personal Saviour.

All studies of the age of conversion point to the years of youth as our golden opportunity to win folk to Christ. One survey indicated that 86 per cent of all persons who are converted are won before they are twenty-one years of age, and seventy per cent of those who are saved come to Christ before they are fifteen. Chil-

dren from Christian homes are sometimes converted during Primary years, a very few even earlier. But most children even from church homes and virtually all children from non-church homes who are converted are saved after they are eight or nine years of age. Thus if few are converted before nine, and yet 70 per cent are converted before they are fifteen, it is easy to see where our major evangelistic responsibility lies. It is in the Junior and Intermediate years. Children of four and five *can be saved*; occasionally they are. Children six, seven, and eight *may be saved*; quite a few from Christian homes are converted as Primaries. But children nine, ten, and eleven *ought to be saved* and we should definitely but gently press the issue of personal salvation. Early adolescent young folk, twelve to fifteen years of age, who have not yet been converted *must be saved* if we are not to miss our best opportunities to reach them for Christ.

A PROGRAM OF CHILD EVANGELISM

In reaching children for Christ the pastor must think of and plan for each individual child in his congregation and constituency. He must know those who have already been converted in order to encourage them in their Christian life and to help them grow in grace. He must know those who have not yet been saved in order to plan wisely for opportunities to confront them with the call of Christ and to press upon them the importance of giving their lives to Jesus. There are a number of different ways in which children may be won to Christ and the wise pastor will include all of them in his planning.

REGULAR EVANGELISTIC SERVICES

The regular evangelistic services of the church are often fruitful in child

evangelism, and they may be even more so with some definite planning. The first necessity is to get unsaved children into the services where the call of Christ is being presented. Some will be there without any planning but the pastor will miss many unless special plans are made to secure their attendance. Perhaps once or twice a year the pastor should arrange an evangelistic service especially directed to the needs of children. Such services may be conducted in connection with regular revival meetings in co-operation with the called evangelist. It is, however, a rare privilege for the pastor to lead the children of his own congregation to Christ in a regular Sunday evening evangelistic service. To do so gives the man of God a continuing influence over the developing spiritual life of the child that cannot be secured in any other way.

SPECIAL CHILDREN'S SERVICES

Sometimes the best results can be obtained by working with the children in their own groups where few adults are present. This calls for specially planned evangelistic services in the Sunday school, the vacation Bible school, the Caravan, the Junior Society, or in specially planned and promoted children's services. The decision as to whether such services should be undertaken will depend upon how well all of the children in the congregation and constituency are being reached through the regular evangelistic services. Quite often there are children from unchurched homes who may attend the Sunday school for several years and yet never get into an evangelistic service of the church. If there are such children, or if there are children who have not been reached through the regular services, a pastor may well plan special evangelistic meetings for the Pri-

mary and older children. Here he will want sincerely and earnestly to present the claims of the gospel and give children an opportunity to come to Christ.

ENLIST AID OF TEACHERS AND PARENTS

In all efforts of child evangelism the pastor will want to plan and work closely with Sunday-school teachers and other leaders of children in the local church. They will prove to be his best assistant evangelists to help him prepare for evangelistic services with the children and to follow up with encouragement and help for the new and young converts. Church parents, too, should be acquainted with the pastor's plans in order that they may co-operate in securing the attendance of children and in conserving the results of the evangelistic efforts. Teachers should be encouraged to make plans for entire classes to attend, and they should be alerted to speak personally to children who seem to hear Christ's call when the invitation is given. Such vital co-operation by teachers will not only make the pastor's appeal more fruitful but it will show teachers how to be soul winners and will give them a deeper personal interest in pupils whom they have encouraged to begin the Christian life.

PERSONAL EVANGELISM

As the pastor becomes interested in the spiritual welfare of children he may well make plans to speak to each unsaved child personally regarding his need to be converted. In this work of personal child evangelism the pastor will again want to enlist the aid of his Sunday-school teachers and other children's workers. It has been said that in winning souls to Christ through the Sunday school "the pastor is across the street, the superin-

tendent is at arm's length, but the teacher is right up close, face to face." The pastor who can encourage and instruct his teachers to deal personally and wisely with children regarding their salvation will find a rich ministry in child evangelism in his community. One teacher recorded in her diary, "Talked with Bob today about being a Christian but he does not seem to understand it yet." Here was a personal soul winner gently but definitely taking the initiative in presenting the claims of Christ to a child. Such a teacher or pastor will one day find the joy of recording in his diary, "I talked to Bob today about being a Christian and he gave his heart to the Lord!"

ZONE AND DISTRICT GATHERINGS

The wise pastor-evangelist knows the power of group influence in persuading young people to give their hearts to God. Some who cannot be won through the influence of the home church will yield their lives to Christ in youth meetings where larger groups of their own are gathered together, where the majority are Christians, and where others are yielding to Christ. The pastor's annual program of child evangelism will certainly include getting his unsaved youngsters into youth zone rallies, boys' and girls' camps, and other evangelistic programs planned by the church for her children. Many a young person who is a Christian today dates his conversion to an altar service or a cabin prayer meeting in a boys' or girls' camp conducted by the Church of the Nazarene.

DEFINITE FOLLOW-UP

All of our most fruitful forms of evangelism depend upon careful follow-up of converts with encouragement and support by Christian friends. Such conservation work is

necessary for successful adult evangelism; without it, child evangelism is all but finally fruitless. The child simply does not persevere in his Christian faith and conduct without encouragement, instruction, and mutual support from pastors, teachers, parents, and Christian friends. Much of this will come informally from Christians who are close to the child, but the pastor must make sure that it is forthcoming. Parents or teachers should be alerted to the special need of the child. The pastor himself must stay close enough to the child to know what spiritual progress is being made. In all but the smallest churches he will probably have to depend upon parents and teachers to alert him to times when the child is in need of personal counsel. But this is not likely to be done unless the pastor himself encourages parents and teachers to report such needs to him.

CHURCH MEMBERSHIP

One of the important steps of follow-up is church membership. Every child of Junior age or older who has been converted should be encouraged to come into church membership. In church homes this will normally present no problems; but with children from nonchurch homes, after discussing the step with the child, the pastor should confer with parents and secure their consent. In order to make his membership most meaningful the child should be given some special preparation for it. Increasing numbers of pastors are offering a pastor's class of a half dozen sessions in which they talk to their prospective young members about the meaning of church membership with its privileges and responsibilities. Such contact helps the pastor to get better acquainted with his young people and ties young people more closely to the pastor and

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Making the Altar Call

ONE OF THE most important factors in the public work of evangelism is that of making the altar call. With a stronger emphasis now being placed upon our Sunday evening evangelistic services, there has come also an appeal for suggestions on how to make the altar call. Therefore the editor has written some of our preachers, pastors and evangelists, who have been somewhat successful in this work, requesting them to give some suggestions on making the call. The following articles have been received in response to the editor's request.

My Work Plan in the Altar Call

Evangelist Harold L. Volk

All the efforts of evangelism point to the altar invitation. Evangelism is making Christ known to men in a real way so that they are forced to make a decision about Him, and the altar invitation is the focal point for the decision. It is the goal of the entire evangelistic effort. Because this is the very heart of my purpose in preaching Christ to men, I have it in mind through all my sermon preparation. I direct the whole message to that point. I am after decisions and genuine surrenders. My preaching must be informative, and it must be directive, but it must also be persuasive. If it fails to persuade then it fails in a tragic way, and at the most important point.

I pray about the invitation. I pray as much about it as I do about my sermon. It must be God-directed and God-inspired and God-used. I dare not stoop to substituting human pressure for the work of the Holy Ghost. My purpose is not to obtain surrenders to *my* appeal, but to obtain surrenders to Christ. Only by bathing my own heart through prayer before God do I maintain sincerity of motive and find my invitations effective in winning men to Christ.

I plan the invitation to fit the topic.

If I am preaching on holiness, then my intention is to get believers sanctified. If I am preaching on repentance, then my purpose is to cause sinners to repent. Therefore I make the appeal in harmony with my subject. It is true that oftentimes sinners will surrender to an appeal for the unsanctified, but in general the appeal should fit the subject.

I make the invitation definite. It is necessary that seekers know where they stand and what they need. It is sad to see good people moved by extreme emotional force seeking at an altar who do not know what they need nor how to go about seeking it.

I try to get a response from the audience, either by the uplifted hand or by standing, signifying a spiritual need and desire for prayer. While I do this I do not employ traps or tricks to move them. I never at any time leave people standing who are in need while asking the Christians to reseat themselves, thus creating an embarrassing situation for needy ones. I try to impress people in such a way that if I fail to win them this time I will have another opportunity with them.

I often make use of the "key individuals." In almost every congregation there is one or more who might by quickly surrendering release a spirit of yielding upon the entire congregation. I try to make them under-

stand that. I attempt to make them feel that by yielding quickly they have great influence upon others who might never be saved otherwise. This is often a fruitful method of appeal.

If one type of invitation proves fruitless I try another, sometimes using several during one altar call. The possibilities are limitless. Some yield to one appeal while others require another type. Among the ones I generally employ are these:

1. *Love.* Love is a strong motive for surrender. Scores yield to Christ when they are made to realize that He loves them, cares what happens to them, and that He has them in the stream of His intention, that because He loves them He offers to save them.

2. *The Cross.* Many are won to Christ when they see the Cross and its implications understandingly. In using this I have God's promise upholding me, for he said, "If I be lifted up . . . will draw all men unto me." It is said that in the Welsh Revival it was the preaching of the cross of Christ which proved so fruitful.

3. *The situation.* If the religious census is correct, there are seventeen million boys and girls in America who have no religious training whatever. They are suffering a tragic loss, and I try to show them their loss is needless, for Christ offers to lift them.

4. *Salvation vs. sin.* What a difference salvation will make in a person's life! Many people are disappointed in themselves. Many are harried by memories which haunt them which they cannot wipe out. Many are ashamed of habits they cannot break. I try to show them that Christ offers them a way out.

5. *Their home.* Many of their homes are in jeopardy. There are countless thousands of such homes today—homes that are tottering and staggering on the brink of a breakup, all but on the rocks. Christ is their only hope. It is a fruitful appeal.

6. *The need for direction.* This appeal is especially fruitful among the youth. I can point out to them that

the major decisions of their lives must be made while they are young. Education, marriage, friendships, vocations, all these choices must be made while they are young—decisions that influence the rest of their lives. It is Christ who can give them sure guidance.

7. *Breakers ahead.* Trouble is the human heritage. "Man is born unto trouble, as the sparks fly upward." True, many have not yet faced trouble, but they will do so ere long. Loved ones die. Plans go wrong. Storms twist foundations, revealing the real need of something solid beneath. Christ can help meet these troubles with victory.

8. *Death.* I appeal to people with the fact that death is on their track. Every life is overshadowed by its approach. It colors every day that we live. Man desperately needs a workable way to meet death. The urgency here is not only for this life but for the hereafter life, for men conduct their lives by the way they view death. Where men have no fear of death nor the hereafter, they usually play fast and loose with life.

I try to make the altar call within a reasonable time. However, I do not follow this rule rigidly. Sometimes men are not easily persuaded and so I try to spend ample time with them. It is my experience that those who are deeply convicted will move quite readily if they move at all. "What must I do to be saved?" is the natural cry of the convicted.

In my altar work I stay pretty close to my singer. It is necessary for my work that he use songs 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 musician 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.

My personal plan is to try for a break which is voluntary. Working in the crowd is fruitful in many instances, harmful in others. I do not disparage it, but I do not use it widely. My own experience is that there is more lasting good done where the seekers step out voluntarily, driven by their own need rather than by too much human pressure.

Another fruitful field of appeal is to those who need a new grip upon God. Dr. J. B. Chapman told me once: "We give an invitation to the unsaved of our number, we give one to the unsanctified, we give them to the backslidden. But to the host of people attending our church who are in God's grace, but are having a rough time with the devil, and whose grip is slipping, we do little until they are broken with God. Then we try to win them back and sometimes we fail. How much better if we gave them a chance to get a new and a stronger grip upon the Lord so as to not lose Him!" I could see the wisdom of that and promised him I would employ it in my own ministry. This I do occasionally. It is fruitful and helpful.

I do not offer this as a pattern, nor to discount another's tactics. These are simply my methods, and I put them to work.

From Pressure to Principle

Evangelist C. William Fisher

There is but one ultimate question in evangelism: "What will you do with Christ?" The success of any technique or method of appeal, humanly speaking, is determined by one's approach to that question.

And there are many approaches. In fact, one writer has suggested sixty-five different ways of giving an evan-

gelistic appeal, but all of us have witnessed appeals that aren't listed in any book—and some shouldn't be.

The altar call has undoubtedly been the subject of more criticism and misunderstanding than any other phase of evangelism. Even the discussion of methods and techniques of giving an altar call seems to smack of insincerity and sham. And yet, to any preacher interested in being an effective soul winner (and if a preacher isn't interested in *that*, why is he preaching?), few experiences bring more frustration and feeling of personal failure than the sense of inadequacy in an altar call. I know!

And so it is not in the spirit of one who has already attained, but in the spirit of one who is still sincerely questing, that I suggest a few things I try to remember when giving an altar call.

For instance, I try to remember:

That . . . *the end never justifies the means.* To say that it doesn't make any difference *how* we get people to the altar, just so we get them there, is not only confusing the ends—it is corrupting the means. We had better have fewer in the altar than to compromise our own integrity, or violate human personality and the God-given right of choice, or cheapen the high and holy business of Christian decision.

That . . . *I shouldn't give an altar call at all unless I have faith for results.* A sense of expectancy is contagious—for either success or for failure. God gloriously surprises all of us at times; but here, as elsewhere, it is still true that "according to your faith be it unto you."

That . . . *if one appeal is not working, try another, or another.* Any fisherman knows that different fish are caught at different depths.

That . . . *a soul winner should keep his poise.* Difficult? Indeed! But when I have failed in this—and I have failed at times—I have always felt shame and chagrin. Few people are won to Christ by impatience,

pique, or rudeness. If love was the key word in redeeming souls, it is also the key word in winning souls.

That . . . *the altar call is not an after-thought, but the climax of an evangelistic service.* Everything—sermon, material and manner of presentation, songs, etc.—must move towards the appeal.

That . . . *if I am to have seekers, I must have the help of the Holy Spirit.* True, an altar can be “filled” by clever techniques and psychological know-how; but if there are to be genuine *seekers*, the Holy Spirit must move them Godward. And only genuine *seekers* are *finders*—and *keepers*!

Guided by these principles and convictions, the altar call never becomes a mere duty or routine; it ever continues to be the thrilling, challenging experience of calling men to that high decision that determines destiny.

How I Give an Altar Call

Evangelist Russell V. DeLong

Casting and pulling the net is an art. Success is due to both natural and acquired abilities. One must have both. If either is lacking, defeat is inevitable.

By natural ability I mean to have the “feel” or the “sense” to know when and how to do what needs to be done. If one doesn’t have this intuitive and endowment, it cannot be acquired by education.

By acquired skill I mean that which is learned by personal experience (the trial-and-error method) plus that which has been taught by men who have been successful in getting decisions. This I label the “what” of casting and pulling the net.

And of supreme importance, in addition to the human *when* and *how* is the definite, specific guidance of the Holy Spirit. If a preacher is unctionized by God, it is surprising how he can say the right thing at the right

time in the right way to produce the right response.

In an article such as this all I can do is to enumerate some of the “whats” that I have used effectively, assuming that the spiritual fisherman possesses the sense of “when” and “how” and relies upon the Holy Spirit for on-the-spot, at-the-moment divine leadership.

When I am preaching for commitments here is what I do and suggest:

1. Decide in your study what objective you are driving for. Is your sermon calculated to get sinners saved, backsliders reclaimed, or believers sanctified? Evangelistic altar calls, I believe, should be limited to these three goals. Other general calls may be given, such as prayer for the lost, getting nearer God, representing lost loved ones, etc., but they are not what we commonly mean by “pulling the net.” Salvation, reclamation, and sanctification are the three legitimate evangelistic calls. Keep them clear, distinct, and definite.

2. Anyone who *acts* does so from some one internal motive. Decide what your particular sermon is supposed to arouse in your prospective seeker—love, fear, duty, service, example, etc.

3. Let the body of your sermon address the *mind*—sound, Biblical truth; doctrine.

4. Personalize and emotionalize your sermonic truth by the use of pertinent and appropriate illustrations.

5. Make your appeal to the *will*. No man ever acts who does not feel. No one feels until truth is applied to the heart. The entire personality must be affected—intellect, emotions, will; truth for the intellect, stirring for the heart, challenge for the will. If a sermon is all stories, the result will be sentimentalism. If the sermon is all dry doctrine, the result will be formalism or deadness. Neither produces lasting results.

6. Select a timely and attractive sermon theme or subject.

7. Make your first sentence striking, challenging, and provoking.

8. Work out an appealing, interest-creating introduction.

9. Be sure that every main point of the sermon drives the spike deeper and toward the objective of your message.

10. Make your conclusion the summation of the truth or doctrine of your sermon.

11. Plan your appeal. Do so in your study. Ask God to help you just as you do for the sermon itself. Too often preachers become confused after preaching a good sermon. When there is no spontaneous response they are disappointed and tempted to feel they have failed. In this state of mind, aided and abetted by the devil, it is easy to do the wrong thing and in the wrong way. Pre-sermon planning helps avoid this calamity.

12. Usually at the close of the sermon I have all heads bowed and request hands to be lifted signifying a definite need and desiring prayer.

13. After getting all the hands raised possible, I have the congregation stand while I pray.

14. Immediately following the prayer I ask those who raised their hands and others to come forward while we sing our first invitation hymn.

15. Always choose your own hymn. You know better than anyone else what song is most appropriate for the truth of your sermon.

16. Always have song leader and pianist on the platform ready for that first stanza of the invitation hymn. Any delay or commotion breaks your net. Avoid this at all costs.

17. Never announce the number of an invitation hymn. Use familiar songs so that a book is not necessary. Your purpose here is not to have good singing nor is it to get everybody to sing. In fact, it is better if some under conviction do not reach for a hymnbook and sing. You want them to act, come forward—not sing.

18. My choice of invitation hymns:

For sinners—

(1) "Just as I Am"

(2) "Pass Me Not"

(3) "Almost Persuaded"

For backsliders—

(1) "Lord, I'm Coming Home"

(2) "Softly and Tenderly"

For believers—

(1) "Whiter than Snow"

(2) "Where He leads Me"

(3) "Have Thine Own Way, Lord"

19. If no one responds on the first stanza, do something—either pray or exhort. Don't just sing stanza after stanza.

20. If there is a response, sing another stanza at once and build on those who have come. "A 'nest egg' helps.

21. Don't give up too soon. About 90 per cent of all seekers at the close of my sermons come after the first five minutes of invitation.

22. Don't hold on too long. That creates a defeatist attitude. Always close, if possible, with either victory or an exhortation which will engender faith for the next service. Seldom, if ever, berate your own people or refer to a possible Achan as the cause of failure. Such embarrasses your own members and encourages enemies.

23. What about dividing audiences with tests, etc.? I rarely do this. We are living in a very individualistic age. If people are embarrassed they do not return. Sometimes, I think, it is helpful when all heads are bowed and all eyes closed to ask how many know from experience what you have been preaching about. This does not embarrass and it does cause people to classify themselves and may give the preacher an idea of who has needs. But to have all stand who are ready to meet God, causing the others to be seated and spotted; or to have all stand and then ask all to be seated who are ready for death, leaving some standing conspicuously, in my opinion does more harm than good—unless

God definitely leads the evangelist to do so. Then it is all right of course. Here is my philosophy of this matter—if a person is under sufficient conviction to be ready to come forward, he can be reached with other means. If he is not ready, an embarrassing test only makes him mad and he will not return. I would rather have him come back hoping that conviction will increase until he will cry out, "What must I do to be saved?"

This article is already too long and I have not dealt at all with personal work, altar methods, follow-up, etc. It is important to *select* those who will give personal invitations during the altar call. It is also very important that competent, trained, spiritual people do the altar work.

Frankly, I feel that I fail more than I succeed in this all-important work of giving altar calls. It is so easy to do the wrong thing, say the wrong word, make the improper approach. So, let us use all the good common sense we have, appropriate all the successful techniques we can—but remember that God is the source of wisdom.

If your soul is immersed in the unction of the Holy Spirit until you have a real passion for the lost, you can do the right thing in the right way with the right spirit that will win souls and not repel them.

Drawing the Net

Lloyd B. Byron*

The logical sequence of the sermon should be the drawing of the net. Each evangelistic message should be directed to bringing folk to a verdict. The sermon should be built with that objective in mind—not the invitation added as a habit or custom or afterthought, but as the necessary conclusion of the message. We should draw the net on the basis of the sermon; it should stir to action and result in folk wanting to seek God.

That fact affirms the advisability of planning a right range of sermons,

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in order that through the different approaches of these sermons a balanced appeal may be made. Sermons should be preached on sin, repentance, conviction, conversion, carnality, consecration, sanctification, judgment, retribution, heaven, hell; and each will necessitate a different appeal, one that approaches from the different angle of the sermon preached.

This means that our methods of drawing the net should be varied. It means loss if we drop into ruts, for here spontaneity and variety are demanded. The appeal should not be entirely the product of the inspiration of the occasion, nor should it be entirely the result of a studied, calculated approach. Different congregations should be "worked" differently; for even though the needs of men are universally similar, yet by heritage or training or temperament or conviction the make-up of congregations so varies as to call for a study of each if the net is to be drawn with success. Sometimes folk will arise from their seats and come forward without singing, without waiting for the opportunity of soliciting help by the lifted hand. Sometimes folk will seek God if we can get them about the altar, possibly as a result of inviting everyone present to come forward for a closing prayer.

We should not use the same degree of pressure every time. We should vary the intensity of our appeal. And the depth of our earnestness may well depend on the type of the message. But to press folk persistently and at great length every time may set them in decision prematurely and adversely, weary them, or drive them away from the services as regular attendants. Our altar calls should not be long, as a regular custom; then we shall have liberty for the long pull when we are unusually impassioned or the spirit of the service calls for it.

The invitation songs are important. Sometimes it is effective to have the choir sing, or a soloist or a group,

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The Preacher's Responsibility

To Preach the Central Theme of the Bible

By V. H. Lewis*

PART I

WE FIND ourselves with an insufficient vocabulary as we attempt to state or restate the tremendous eternal importance of second-blessing holiness in God's great plan of redemption. It has its origin in the fundamentals of God's own holy nature. It is the central theme of the Book of Books. It stands out as the only medication of the ills of man that will provide a complete and lasting cure.

Christ ever pointed His stated and exemplified truths towards the realization of this experience in the hearts of men. Just before His departure into that mystic death march to the Cross, He instructed His disciples to tarry for the coming of the other Comforter. Yes, this is indeed a great creed. The task of the Church is then the promotion of this experience under the leadership of the Holy Ghost. The glory of the Church has never been in her great cathedrals, her robed choirs with their lovely singing or in her talented and oratorical ministry, but rather in her contact with the Holy Spirit. In the dark hours of world crises it has been the Church or rather those in the Church who had within their hearts the same pure flame as enkindled on the Day of Pentecost that were able to lead poor, blundering man out of the chaos of his own making. So today in this the blackest hour of

world history, when so-called progress has shown itself to be but a blind driving into sin's deeper hell, we find thrust upon our shoulders as ministers of the gospel the destiny of this world tomorrow.

Is it really our responsibility? If not ours, then whose can it be? Can we find any intelligently based hope that in the alcohol-fogged mind of fumbling, bewildered politicians there shall ever be germinated anything other than a repetition of the past? Is there in the annals of history any evidence that in the past the efforts of man without Christ have ever made a better world? Can we find any grain of evidence that from the philosophers of today or in the voices from the Christless temples of stone there is coming or will come any sort of renaissance of man? As we then pass before our thinking the vast panorama of the past and present, searching for the answer, lo, we find our minds focusing on a small group of men who had experienced a Pentecost and with burning hearts and Spirit-filled lives went therefrom to live Christ. We find that in them and through them surged a power before which heathen Rome's might fell; and man, seeing the shining of the Great White Light, started on his way out of the morass.

Then when beyond all this we read in the pages of Holy Writ those statements of Christ and of Paul that show us our peculiar place of importance, Christ-called and God-given, there

*Superintendent, Houston District

settles still heavier upon us the appalling conviction that our responsibility is great. Also when we listen to the bewildered and earnest cry that comes from leaders of our nation, calling for and stating the need of a great spiritual awakening, we find that their call haunts us in the night; for deep in our hearts is the knowledge that only in the promotion of second-blessing holiness, backed with much prayer and unction, can there be born the kind of revival that will meet the stark and tragic need of today. Let us then, confronted with such overwhelming evidence, admit our responsibility in this our hour and accept the fact that we are men of destiny.

The world of men stand today behind crumbling walls with trembling hands trying to hold the insecure bastions of all they think worth-while and listen in the gathering darkness for a voice of assurance, hope, and leadership. Is not this our day? Is not the darkness of today our opportunity? Do we not have the answer? Can we not administer the medication for the ills of the world? We can! By the grace of God we can!! Our heritage as a church is great and pure with orthodoxy. While many churches sleep in their impotent stupor, let us throw aside the covers and spring from our beds and give to our great church the preachers she needs and with hearts on fire bend ourselves to the gigantic task of meeting our responsibility.

To get a clear conception of our responsibility is necessary. Let us for a moment attempt to arrive at a better computation of the eternal value of holiness. We find that holiness stretches away far into the foundations of heaven and of God's nature. Its magnificence staggers our thinking and its pure, everlasting beauty is beyond description. It car-

ries with it the fragrance of another world. Can we appraise its value?

We can arrive at some estimation of its supreme value when we consider the terrible price paid to make it accessible to man. That focuses itself into the consideration of the actions of the most prized possession of God—His Son. He came, leaving the indescribable beauty of heaven to be made a Priest for us, not after the law of a carnal commandment, but after the power of an endless life—the brightness of the Father's glory and the express image of His person—God manifest in the flesh—God in Christ reconciling the world unto himself. It was indeed fitting that His coming be heralded by innumerable angels, bursting into the sky to congratulate their fallen peers with a song of deliverance. Humbled to the flesh and its external conditions, all power given Him in heaven and the earth, faultless so that no man convinceth Him of sin, revealing in the humble guise of humanity the absolute beauty of God! Miracle of the ages! Gift of God's mercy! What a Gift!

He healed the sick and fed the hungry, and stilled the sea by His word. His doctrine was not human, but bore the stamp of a higher mind. It was verified and sealed by the perfection of His character. He walked the haunts of men, called a band of followers, instilled into their minds the quality of His matchless love. He trod the path to Calvary and under the shadow of the Cross pointed to His bewildered followers the entrance of another Comforter into their lives, an indwelling Power. He died upon the cross; the sun refused to look on the sight; the frame of nature shuddered with the dropping of His blood upon the soil. The body that was taken by Him for endurance

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Gleanings from the Greek New Testament

By Ralph Earle

GALATIANS 1:11-24

After the introduction (1:1-10), which consists of the salutation (vv. 1-5) and the occasion of writing (vv. 6-10), we come now to the main body of the Epistle. In the remaining part of the first two chapters we have the autobiographical section of the letter. In it Paul proceeds to buttress the claim made in the introduction as to the divine authority of his apostleship and the divine origin of his gospel.

INSTRUCTION OR REVELATION?

Paul declares that his gospel is not human, for neither did he receive it from man nor was he taught it, but it came to him by direct divine revelation.

The Greek word for "revelation" is *apocalupsis*, which we have taken over into English as "apocalypse," the name often given to the Book of Revelation (not Revelations!) in the New Testament.

The noun comes from the verb *apocalupto*, which means "uncover, disclose." It "refers primarily to the removal of what conceals, an uncovering, and in some cases the choice of the word seems to be due to the thought of a previous concealment" (Burton). Consequently *apocalupsis* means "an uncovering, disclosing, laying bare."

Burton (ICC) gives a good outline of the New Testament usage of *apocalupsis*:

1. An appearance or manifestation of a person, a coming, or coming to view; used of the coming of Christ.

2. A disclosure of a person or thing such that its true character can be perceived.

3. A divine revelation or disclosure of a person in his true character, of truth, or of the divine will, made to a particular individual, and as such necessarily involving the perception of that which is revealed.

Cremer says of *apocalupto*: "The word serves especially in the N.T. to denote the act of divine revelation." He notes that *apocalupsis* is rare in secular Greek. Then he adds: "In the N.T. it is applied exclusively to disclosures and communications proceeding from God or Christ, of objects of Christian faith, knowledge, and hope, that are in and by themselves hidden, unknown, and unrecognized."

It has long been a conviction of the writer that we do not have a firm faith in the deity of Jesus unless and until there is a revelation of the divine Christ to our own hearts. No amount of instruction can produce that sense of certainty that takes the crook out of question marks and thereby turns them into exclamation points. We may be logically persuaded as to the reasonableness and scripturalness of the doctrine of the deity of Jesus. But we need more than that if we are going to preach with the conviction that produces convictions. Preaching opinions learned from others will never carry authority. The people were astonished because Jesus taught them with authority, and not as the scribes (Matt. 7:29). What was the difference? The scribes discussed and de-

bated the traditions of the elders. Jesus spoke with a sense of inner certainty that gripped His hearers. We today can have a revelation of Jesus Christ to our own hearts by the Holy Spirit that will carry complete conviction of the truth of His deity. No man has the right to stand in the pulpit to preach unless he is dead-sure of the deity of Jesus Christ. That is the *sine qua non* of the ministry.

CONVERSATION OR CONDUCT?

There are three different Greek words which are translated "conversation" in the King James Version of the New Testament. But the interesting fact is that not one of them has to do with "conversation" as we use that term today. That alone would show the desperate need for a new translation that correctly represents the inspired truth of the original writers of the Bible in the language of our day. Yet this is only one of some two hundred words in the King James Version that have either become obsolete or have radically changed their meaning since 1611.

The first of the three terms translated "conversation" in the King James is *politeuma*, found only in Phil. 3:20. It comes from *politeuo*, "be a citizen, live as a citizen." That comes from *polites*, "citizen," which, in turn, comes from *polis*, "city" (cf. Indianapolis, Minneapolis, etc.) So the meaning of *politeuma* is "citizenship," as correctly rendered in the American Revised Version (1901).

The second word translated "conversation" in the King James is *tropos*, which means "way or manner." The third, found here, is *anastrophe*, which literally means "a turning down or back, a wheeling about." But in later writers, as in the New Testament, it is used in the sense of "manner of life, behavior,

conduct." One could well cross out "conversation" wherever it occurs in the King James Version of the New Testament (Gal. 1:13; Eph. 4:22; I Tim. 4:12; Heb. 13:5, 7; Jas. 3:13; I Pet. 1:15, 18; 2:12; 3:1, 2, 16; II Pet. 2:7; 3:11) and write "conduct" above it as a more correct rendering. The one exception is Phil. 3:20, where it should be translated "citizenship" or "commonwealth." The two occurrences of "conversation" in the Old Testament (Ps. 37:14; 50:23) should be changed to "way." The whole trouble is that our English word "conversation" has greatly narrowed its meaning in the last three hundred years, so that it no longer refers to all of one's conduct, but only to "talk." But the Greek words mean much more than that, and it is unfair to the reading public to deprive it of a proper understanding of what the inspired writers meant.

WASTED OR DESTROYED?

In verses 13 and 23 of this chapter we find the verb *portheo*. In the King James it is rendered "wasted" in verse 13 and "destroyed" in verse 23, as also in Acts 9:21, its only other occurrence in the New Testament. In the earliest Greek writers, such as Homer, it is a military term. It was used of destroying or ravaging cities. It regularly conveyed the idea of violent destruction. In the New Testament it is used only to describe Paul's activities. The imperfect tense would suggest that Paul "was ravaging" the Church and trying to destroy it, but that he did not completely succeed.

PROFIT OR ADVANCE?

In verse 14 we read (A.V.) that Paul "profited" in the Jew's religion (Greek, Judaism). The word is *prokopto*, literally meaning "cut before," and so "advance." The figure is that of a runner in a race cutting in ahead

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FOR THE PASTOR'S WIFE

On Keeping Alive—Mentally

By Mrs. Eric E. Jordan*

PART ONE

NONE OF US would admit, nor need we, that we could be dead above the eyebrows. Yet the hackneyed expression still remains to haunt us that it is there that we die first. We agree, however, that anyone married to a pastor, with or without children, living in a parsonage and being, for the most part, a buffer in parish personality clashes, certainly needs to be a mentally alert soul.

The frightening part of writing this paper is the realization that each of you is an expert. Some of you have had successful careers in teaching, nursing, music, secretarial and clerical work, etc. Many are products of our colleges. All of you are well-trained and talented. Then (reverting to the first person) we married—preachers. Forthwith we shelved our jobs and sublimated our ambitions for private, personal success into that of our husbands. With the coming of our families we stopped practicing (till we can scarcely play "Jesus Loves Me" any more) and went "all out" for a new career, which we love, and which takes all of us. None of us would change our status, though by now we find that in marrying pastors, besides adding to ourselves men, we also added a profession.

Though we may feel hampered and restricted, there is an outlet that affects every other part of our personality and living. That is the mental outlet. With the increased business and uneven tempo of our lives, it becomes ever and anon easier to excuse ourselves, and wake up to find that we are oblivious of any contemporary thought; that our husbands' language becomes more and more "bookish" and foreign (whilst we are absorbed in Bopeep and Lil' Abner); and that many moons have gone by since we have had a stimulating new idea strike us, nor have we passed one on to anyone else. Consequently, jaded minds, whose thought processes have long since ceased to have a workout, begin to color our total personalities. If there is nothing deader than dead orthodoxy, then what is more unattractive than a pastor's wife whose personality could best be described as being colorless, tasteless, flat, or bland?

I have always had an obligating feeling that there is a stewardship of the mind. I recall the story of the man who used as an excuse for traveling his belief that in heaven the Lord would ask, "Well, what did you think of the world I made?" And he wanted to give an intelligent answer. What if that should be asked regarding the mind He gave us? It is obvious that any resume of this

*Paper read at the Los Angeles Pastors' Wives' Retreat, April, 1953, by the wife of the pastor of North Hollywood, California, church.

type (however surface it be) would narrow itself to definite confines. And it is our purpose that we discuss something within our reach, of practical, down-to-earth value—not something ethereal and visionary. So, to get down to “specifics.”

Reading is open to us all. Some would rather read than eat; some read from habit; others discipline themselves to do so; some read to get away from themselves; some, for relaxation; and some, for instruction and mental stimulus. Whatever reason we have, Paul's exhortations remain to bolster us: “Give attendance to reading,” and, “Study to shew thyself approved.” Further, we are presupposing that we have regular Bible-reading periods, with some available devotional book, that we have finished all of the missionary reading course requirements and read the *Other Sheep* and *Herald of Holiness* from back to front!

For want of a better way, I checked up on some recent books and thought it might be helpful to glance at some of them. The list is not comprehensive nor complete; it is only representative. It is not intended as a gauge or measuring stick (for tastes vary) nor is it a group of recommended “musts.” It is purely illustrative. Then too, I have limited it to those read within the last ten months—to save it from “mustiness” (I hope). This reading includes types which are outside of my specific fields of interest. These I started (by sheer force of will power) but ended with a new slant and an added interest. Reading over a wider area is also an aid in discrimination. It is challenging to read to disagree, to analyze, to sift out doctrinal, philosophical, and ethical conclusions for oneself.

One of the first to get attention was Dr. Williamson's *Overseers of the*

Flock. This, of course, is written for our husbands in the field of practice. I always pounce on this kind and read first the chapters on “the pastor as a husband and father”—to see if mine measures up. He does! For two days after reading these books our home runs near the ideal! It is gradually dawning on me that perhaps we wives ought to read what is expected of the pastor. It may aid us in relegating to them the hours that are theirs, and in having a tolerant appreciation of the duties that make them a present help in trouble to others, but leave them with little time to comply with every wifely whim of ours.

Of the hearing of sermons there is no end. Still, they appeal to me—whether spoken or written—especially the following three books. *Ride the Wild Horses*, by Hamilton, is quick reading with its fresh, versatile style. The author uses for his base the fact of harnessing the instincts for Kingdom service. The chapter on “The Drum Major” instinct sticks with me yet. The piquant phrase and pert (and oft new) illustrations give some zestful laughs with which to regale the evangelist at the dinner table. Fisher's *Second-Hand Religion* was a help in keeping values and standards constant midst some fluctuating trends that sap spiritual warmth. It would be easy for us to be professional, gracious, well-adjusted persons having few or no rock-ribbed convictions. Of this I need to be reminded. J. Vernon McGee's *Fruit of the Sycamore Tree* gives a broader, though no deeper, approach into some favorite texts. Tulga's *Holiness in Our Times*, a vindication of our position doctrinally by a Baptist, was a bracing tonic. The quotes of evangelical leaders whose theology is an arm's length from ours, but whose preaching aligns itself with us, were most

interesting. Long as *The Screwtape Letters* has been out, only this year have I read it. C. S. Lewis has a deft, satirical style and writes with broad British humor and "punch." His handling of his subject, the devil, leaves little doubt as to the sins of the spirit that may subtly be part of our very nature.

The Mystery of Love and Marriage jumps into psychology. It deals with the premise of "they two shall be one flesh." It is not so readable as fiction, but is a theology of the marriage relationship. Free from heavy psychological terms, it gave some usually rusty cogs of gray matter a chance to turn over. Books of this kind are rare and this one puts marriage on its highest levels. I find, too, that some of the books on marriage counseling, besides being personally helpful, give understanding in general young people's work. Though we are not called upon to give direct counsel, yet it is an aid to be aware of the changing mores and compelling temptations and problems that are unique in the teen-age and young people's world.

The eternal "why" that confronts us goes often unanswered. Why did *he* lose his job? Why should *their* baby die, devout as they are? etc. Without becoming involved in the philosophical implications, I had never received a satisfactory answer. But in *Letters to Mark*, by James D. Bryden, I found some simple, concise, rational conclusions. We do not need to agree with every premise or solution. It is presented as a series of letters, by a minister to a non-Christian.

Biography, if graphic, is tops. Katherine Marshall's *A Man Called Peter* is a human, poignant story. Reading it (often in tears) was a joy—but withal a testing and probing of my inner motives. A great, good

woman wrote this. It is a personal thought, but methinks that her writing is having as wide a sphere of good as her late husband's sermons.

(Continued in next issue)

Gleanings from the Greek New Testament

(Continued from page 27)

of others. Paul was away out in front, already a leader as a young man.

EQUALS IN WHAT?

Paul says that he advanced beyond "many my equals." What does he mean? The King James rendering is a bit ambiguous. Not so the Greek. The word in the original is *sunelikiotes*, which occurs only here. Its clear and unambiguous meaning in the Greek is "one of the same age, an equal in age." Even as a young man in Judaism Paul was forging away ahead of his "contemporaries." The glorious thing is that as a Christian he did exactly the same thing again.

STUDY OR VISIT?

After his conversion Paul went into Arabia—probably the quiet countryside near Damascus—to meditate and think through the implications of his new-found faith in Jesus, the Messiah. After some few weeks or months he returned to Damascus. "Then after three years" he went up to Jerusalem (vv. 17, 18). Contrary to the popular misconception, the Bible nowhere gives the slightest hint that Paul spent three years in Arabia! The very widespread error on this point is one of the most striking examples of how carelessly people read their Bibles.

What was the purpose of Paul's journey to Jerusalem? The King James Version says that he went up to "see" Peter. But the term thus translated is not one of the five com-

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ONE MAN'S METHOD

On Reaching Your Congregation

A PASTOR was discoursing upon what he felt to be a failure in his ministry of the previous Sunday. "For no reason at all that I can understand, I really had a hard time preaching. I was fully prepared insofar as my preparation on the message is concerned, and believed I had God's message. But I never got out of 'the brush.' The devil fought especially hard, I guess!"

The brother pastor to whom he was speaking then asked a question that most of us have asked ourselves many times. "Yes, I know what you mean, for I have been there too. But, when you say the devil fought you especially hard, are you being fair to the problem? Doesn't the devil fight us equally hard at every opportunity at his disposal?"

This brought on the discussion of why it was harder to preach sometimes than others. To blame it on the devil seemed too easy a way to escape the fullest implications of the question. Then, if it is not the enemy—that is, not more so at one time than at any other—why is it that sometimes preaching is a joyous thrill and a gloriously exhilarating experience, while at other times it is a real chore and difficult task?

If your writer could fully answer this question he might feel justified in looking up Solomon and telling him to move over a bit. Nevertheless, it is a matter on which we should be able to give some thought. For this problem of freedom in preaching,

which we think of as unction or anointing, sometimes raises larger questions than it settles. For does not God's truth merit His unction *every time* we honestly and sincerely seek to proclaim the wonderful truths of redemption? And if we do not have it in the morning service, but we do have it in the evening service, is it necessarily the devil? If it is, then one meets with difficulty to explain a former chatauqua lecturer's experience. When discussing this same problem, he said: "Why is it that some of my lectures meet with a ready response, and something seems to carry the words and thought for you; while at other times, often to the same group, the same or another lecture meets with some indefinable opposition, and every word becomes an effort, and one feels he hasn't said anything worth saying?" Or to explain Conwell's experience in the frequent giving of his lecture "Acres of Diamonds." "Sometimes," he said, "giving this lecture is a joy and it is given as though for the first time. There is a freshness of thought and an ease of delivery that makes you happy to be privileged to bring such uplift to people. Then, there are times when I've determined I would never give the lecture again . . . every word, every thought was an effort. My mind seemed to be unable to retain the thought, although it had been given the same way many times, and when I had completed the lecture I was completely worn out."

Though this is a problem most preachers have known, not much

seems to have been written about it. It would appear that the problem might lay in this area of rapport, reaching the congregation. Sometimes we do reach them, and we feel as Uncle Buddy once said, "No one needs to tell me I preached good today; the Lord already told me!" Sometimes we sit over our late Sunday evening refreshment, wondering what earthly good we could have accomplished by our preaching that day, feeling that we never got to our people at all. Why! Why! Why!

One thing about the folk to whom we preach is that they are a congregation; they are not necessarily a group of individuals, but a sort of mass section of the human race. That is, as a congregation there is a personality not distinguishable when broken into its individual parts. There are some things that can be said to a congregation that would never be said to a single individual of the same group. Phillips Brooks suggests that a congregation will laugh at jokes that wouldn't elicit a smile if told to one of them alone; that tears would flow at some mawkish story which wouldn't stir an eyelid if told to someone by himself. That a congregation develops a certain personality all its own is a foregone conclusion, but this fact also must be considered in this matter of reaching them. In some congregations a certain type of preacher will be received and praised with superlatives, while another type will be unable to get any sort of response.

Another factor that must be considered is the preacher himself. It is not easy to accept the idea that every one of us radiates to a greater or less extent the sort of atmosphere that finds its source in the kind of person he actually is inside. Which is just another way of saying that spirit responds to spirit, whether between two people or between a preacher and his congregation. This is illustrated every Sunday by at least

one teacher in the Sunday school, who has come dashing into church at the last moment, breathlessly hurries into the classroom, and, with a minimum of preparation of spirit, enters into the lesson. Her or his own disturbed inner person radiates to the members of the class, and for that Sunday the class becomes a problem of restless inattention. What we *are* inside thus hinders what we seek to *say*. With the preacher this can be an all-too-frequent experience unless he learns to compose his own spirit through prayer and meditation before entering the pulpit. For he is about to enter into an activity that is more than the enunciation of words, the delivery of a sermon; he is about to give a part of *himself* away. And what he gives away will forever make a difference in those who sit in the pew. For the preacher to enter the pulpit unprepared, not only in mind and rested body, but in spirit as well, is to give a wrong interpretation of the gospel. How can we preach about a Christ who promises rest and peace when our own spirits are frustrated and confused? How can we preach a sermon that is contradicted by something about us that reaches out beyond the sermon, and speaks more loudly than the words we give?

Rapport is essential if we are to do our greatest ministry. All our preparation comes to naught, or certainly falls short of its objective, if this communion of spirit is lacking. Some preachers, Clovis Chappel for instance, has the gift of creating his own mood when he preaches. We heard him for the first time with a great deal of prejudice. In speaking to him before the message we were to hear during a union Holy Week series, we told him that he had ruined many a good Nazarene preacher. He looked a bit taken aback, until we went on to say that too many of us had read his books and preached his sermons verbatim, or nearly so, thus robbing the men of the challenge to do their own thinking. (Of course,

we were speaking from firsthand personal experience!) Despite our prejudice based upon what we felt was a shallowness in his writing—and our only basis of acquaintance up to that time—we were completely won over before the end of his first message. He preached with an impassioned heart and directed his total message directly to the unsaved in that huge crowd. Had he been permitted by those in charge to make an invitation, undoubtedly many would have responded, for his gift of creating a yieldedness on the part of his listeners without any visible effort in that direction was directly related to this capacity to create the mood that fitted his message. In a subsequent article to follow this one, a quotation from a letter received from him in connection with preparation for this present series, he gives some suggestion as to how he creates rapport with his congregation. However, not all are so gifted. With some from whom we received a response, there is a deliberate strategy; with others it is a part of the total preparation.

We preachers probably are more fortunate in the context of our ministry than most. For we preach to a crowd who *want* to be helped, for the most part, and who greet our efforts with an open heart and mind. We are charged, largely, to maintain and carry that given attention to a climax. This is not so difficult as to first establish that spiritual contact that makes our ministry of greatest consequence. For once established, it becomes a matter of personal sincerity if we are to retain it. And right here, it is not amiss to state that the consensus of opinion from the twenty-five or more prominent preachers in our land from whom we received an answer to our letter on how they accomplished rapport with their congregations is that personal sincerity in paramount if we are to obtain this relationship with those to whom we preach. The least suggestion of insincerity will cancel out whatever contact may have been established,

and leave the listener with a slight feeling of nausea. No one likes to feel he has been “taken in,” even by a preacher dealing with eternal truths. This sincerity will have other benefits. For instance, it enables him to create a capacity that *feels* the response or rejection of a crowd. This is a sort of sixth sense that experience alone will bring him, but it is a real thing nevertheless. That is why, when listening to some preachers say certain things that sound a bit crude or exaggerated, we react by saying, “I don’t think I would have said that.” But the preacher himself who has said it may have felt a response to himself that enabled him to say things in a certain way, or express himself after a peculiar manner, which directed him in it. Under any other circumstance or situation, the same gesture, expression, or effort could well be out of place. That is one reason why it is not difficult to misquote a preacher out of the context of the circumstance of the sermon’s original delivery, and come up with something entirely different from what was understood by the crowd at the time it was given.

Then too, we have those gifted souls of whom it is said, “He always seems to say the right thing at the right time.” These are they who have a greater sense of response, of rapport, and seem almost certainly directed thereby in what they say. Time and continued application can increase this capacity; it will never come about simply as the result of reading or study alone.

In reference to the matter of a preacher’s mood, perhaps more ought to be said. For when we pray and wait on God, it does, among other things, enable us to relax with a feeling of confidence and trust that God is concerned with His own work, and will bless and help. This very spirit of relaxed confidence is basic to establishing rapport with the congregation to whom we are about to deliver our souls. Such inner poise

begets outward calm and assurance, with a humility that makes it the vehicle of our efforts. That is why a preacher who spends little time in study and quiet, alone with his work and his God, has a more difficult time to influence people and win friends to the church and to the Lord. His own spirit's lack of quiet repose reflects itself in his people, and thereby creates a block. The most extrovert temperament can and must learn this lesson if he is to be enabled to his work with greatest effectiveness. This will be more difficult for some than for others, but not impossible for any.

The reading of the scriptures also helps in this regard. It confronts the preacher with the verities of eternal truth with which he has associated himself, and reminds him again and again of the greatness and power of the One whom we seek to glorify and honor. This inner assurance will again make itself felt by its own radiance, with a consequent establishment of contact with his people. The practice of meditation is another way of making real this inner composure, for it is one of its inevitable results. One preacher known to the writer arises at an early hour before breakfast, in order just to wait in God's presence . . . quiet and in thoughtful meditation. He does his reading and praying later. Needless to say, today he pastors one of Methodism's largest churches.

Whatever else we do, after we reach the pulpit, we must arrest and maintain the attention of people. Not until we have as well the attention of their spirits, their true inner selves, are we in a position to help them to the greatest possible good. Next month, the Lord willing, we shall bring excerpts from the letters received by such men as Paul Scherer, Chappel, Bonnell, McCracken, Gerald Kennedy, Blackwood, Edgar DeWitt Jones, Peale, besides a number of our own men who have distinguished themselves as outstanding preachers.

The Pastor as the Children's Evangelist

(Continued from page 15)

to the church. The Christian Service Training Commission is charged with providing pastors with help and guidance for these classes.

FIELDS WHITE UNTO HARVEST

In every local church the pastor can do good work for Christ in child evangelism. If every pastor would this year make a special effort to win his children to Christ, only God knows what total good would be accomplished. Several years ago one of our average-sized districts put forth a special effort. Pastors were asked to give attention to winning children to Christ and to encouraging them to come into church membership. The special efforts extended over a period of two months. Within that period of 60 days pastors reported 384 children who had been saved and 75 who had joined the church. This year we are stressing evangelism through the Sunday school. If pastors on all 70 of our districts would put forth the effort and see the results that were achieved on one district we could this year see 26,880 children won to Christ and see 5,250 of them join the church. Through the children alone we could have nearly a 2 per cent net increase in church membership in one year.

Our Master cries, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Will we pray? Will we go into this section of the harvest field where the grain stands heavy and ripe? If we do, we shall gather sheaves for the Master and we shall hear the well done of Him who said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

WORKABLE IDEAS

Prepared by William D. Howard

REVIVALS AND VISITATION

REVIVAL BUILD-UP. Use your Sunday evening services preceding your revival to build up your crowds for the opening night of your "Crusade for Christ." Start at least four or five weeks ahead. Plan special features which will attract outsiders. Get the people coming regularly at night and they will keep on coming. People will follow the pattern you lay out if it is attractive, interesting, and Spirit-filled.

FEATURE OUTSIDE TALENT. Arrange a series of Sunday evenings using special musical and vocal numbers. If what you have in your community will not attract the people, then bring in talent from neighboring towns. Preceding one revival Irving Sullivan of Taft, California, brought special workers from Los Angeles, a distance of some 150 miles. He advertised, sent invitations, made calls, and increased his attendance each successive Sunday evening until his revival started. He had the people coming and they kept on coming. The cost of the special talent was taken care of by the increased offerings given by extra people he had attending his services.

START YOUR REVIVAL ON SUNDAY. Your meeting would then close on Wednesday night. This plan has been worked with success in many places. Push and build for that first Sunday evening. Then keep the people coming during the week with special features each night such as: Good Neighbor Night, Bring-a-Friend Night, Youth Night, Sunday-School Night, Church Loyalty Night, Men's Night, and Ladies' Night.

REVIVAL RALLY. Plan for that first Sunday evening of your revival. Use the method Leslie Parrott used in Flint, Michigan, to plan a Sunday-school rally. Four weeks ahead of the rally day he met with his workers on a Monday evening for dinner at the parsonage. After dinner they sat down to the main business of the evening—planning a rally. The date was set and an invitation extended to the boys and girls of the Children's Bible Hour of Grand Rapids and their broadcast director, Aunt Bertha. With a display of considerable enthusiasm (needed especially in the planning of a Sunday evening rally) the group determined to leave no stone unturned in an effort to break all recent attendance records at Flint First. (With the planning of such a Sunday evening you might wish to combine your N.Y.P.S. and evangelistic service.) The following committees which were organized were to meet again at the church within two weeks: advertising, entertainment, calling, transportation, telephone, ushering, and special invitation.

Set your goal you wish to reach for the first evening of your revival. Plan something special for the first two or three evenings until your evangelist is able to get a grip on the people. If you can get them coming, most evangelists will keep them coming.

Let **ROUNDUP MONTH** help you locate new people. Your problem is locating new material to feed into your revival. Here are some ideas

you might start using a month previous to your meeting.

1. Get names of all your people's friends and relatives not already in your church or Sunday school. Plan to send them special invitations and where possible make a personal call.

2. Go over the Cradle Roll and Home Department list and discover prospects in these groups from their families and friends that do not attend.

3. Check carefully your church membership for people that have dropped out.

4. Run over the list of Sunday-school class rolls for the past year or two and discover those who have dropped from the rolls. They make excellent "revives" as the businessman terms such cases.

5. Then go to the gas and light company in the city, and ask for the names and addresses of new subscribers for their commodities. This gives you the names of people coming into the community.

6. If you are fortunate, or have a business friend who subscribes to it, you can have access to the businessmen's list of all new folk coming into the city, and all changes of addresses. Most businessmen will assist the church that is active in promoting God's work.

7. Survey a definite part of your territory each week house by house. Have your workers give out Sunday evening and revival invitations. Have them ring every doorbell and try to locate new prospects for your revival.

8. Card index all these new names. File such information as name, address, phone, number in family, and ages. Write all names on the list,

sending them publicity about your revival and Sunday evening services. Then be sure to keep in mail contact with them week by week, giving the story of what will happen at your church the following Sunday evening.

9. Phone those you can reach by this means. Make this contact regularly, and stay at it until they promise to attend.

10. These means are excellent but they are only substitutes for the true method of reaching new people, which is through an organized follow-up of prospects by visitation.

11. An excellent method is to take fifty prospects and match this with fifty of your own people. This places the responsibility for that individual squarely upon the shoulders of one person.

12. Never give up a prospect until he moves away or dies! Often about the time you are ready to give up, after scores of letters, phone calls, and visits, he decides to attend and is saved. Perseverance will win.

USE THIS CARD as suggested by one pastor:

Dear Friends:

If you lost a diamond, you'd hunt and hunt and HUNT for it, wouldn't you?

So would we here at the Church of the Nazarene. And we *are* seeking something that is mighty valuable to us—your regular attendance at the Sunday evening service.

Attendance last month was almost twice as large as in the same month last year. Ask those who attend regularly and you'll see how enthusiastic they are about the meetings. Come next Sunday night! See how much you've been missing!

Cordially yours,

OPERATION HARVEST

Used to describe a recent revival at Kansas City, Missouri, First Church. There was a week of training in personal visitation and evangelism followed by two weeks of

visitation and closing with a two-week revival. The first week was called "Operation Harvest" at school. The two-week revival was "Operation Harvest" in action.

Cypress, California, picked up the idea and used it to identify a six-week drive. "Operation Harvest" was opened with a one-week revival. The people were stirred, many sought God, and fifty people joined the "Bite and Invite Club." This gave the church over one thousand invitations each week. Visitation and prayer were emphasized for four weeks. "Operation Harvest" was concluded with another one-week revival which had been advertised as extensively as possible. The first week we used a pastor; the last week we used an evangelist. The crowds were above average the first week of "Operation Harvest" but they were doubled the last week and many new people were reached for Christ and the Church. THE BITE AND INVITE CLUB is an idea sent in by Rev. H. F. Crews of Denison, Texas. It has also been successfully used by Rev. Andrew Young of Santa Ana, California. Here it is:

October 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28,
29, 30, 31

Cypress Church of the Nazarene

"Bite and Invite Club"

"If I Don't Invite, I Won't Eat a Bite!"
"If any would not work, neither should he eat."

NAME _____

November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13,
14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26,
27, 28, 29

RULES

1. For every meal I eat during the period Oct. 18 to November 29 I will personally invite someone to church.
2. Only personal invitations and phone calls will count. (Postal cards not counted.)
3. I may eat before I invite, but will balance the score before Sunday night of each week with twenty-one invitations.
4. My invitations are to be made to:
 - a. Church or Sunday-school members who have been absent.
 - b. Nonmembers who have visited our church.
 - c. Nonmembers who have not yet visited our church.

VISITATION EVANGELISM

Below is a plan used by the University Avenue Church of the Nazarene, San Diego, California; Rev. Nicholas Hull, pastor. This program has brought their Sunday school from under 300 to over 400 in a little over a year's time. For months at a time there have been souls at the altar every Sunday evening. They have between 100 and 150 out to Tuesday evening visitation. This program will bring new people into your Sunday evening service. Try it. It works! Work it as a plan to build your Sunday evening service as well as your Sunday school.

General Plan

1. All visitation of the church handled through the Sunday school.
2. Each class has a visitation chairman who assigns the calls for his class.
3. Everyone meets together on Tuesday night at seven o'clock for prayer, instructions, and visitation assignments. The church

visitation chairman is in charge of this opening session.

4. At approximately seven-fifteen the large group breaks up into Sunday-school groups to receive assignments from the class visitation chairman.

5. At approximately nine-ten everyone meets back at the church to turn in reports to class visitation chairman and to give favorable reports.

Source of Calls

1. Church visitors
2. Sunday-school visitors
3. Recommended calls
4. Potential members
5. Sunday-school absentees

Assignment of Calls

1. *Sunday-School Visitors*—Nontransient visitors called on following week, assignments made by class visitation chairman. Transient visitors contacted by mail by office secretary.

2. *Church Visitors*—All church visitors contacted by mail by office secretary. Non-transient visitors are then referred to one of the class visitation chairmen and

handled as Sunday-school visitors. Must be contacted following week.

3. *Recommended Calls*—Referred to class visitation chairman for assignment at earliest opportunity.

4. *Potential Members*—Assigned by class visitation chairman. Frequency of calls dependent upon receptivity of potential members.

5. *Sunday-School Absentees*—Assignment made by visitation chairman. Contact made by card, phone, or visit in home. According to plan.

Reporting of Calls

1. Caller makes complete report of contact. Information desired may include:

- a. Date of call
- b. Name (s) of caller (s)
- c. Results of call
 - (1) How received
 - (2) Recommendation as to further calls
- d. Additional information
 - (1) Approximately how old
 - (2) Church background
 - (3) Type of work
 - (4) Spiritual condition

2. Report returned to class visitation chairman same night as given.

Records

1. Records kept by office secretary
 - a. Enrolled member file
 - b. Potential member file
2. Card index kept by visitation chairman
 - a. Enrolled member
 - b. Potential members
 - c. Visitors and recommended calls
3. Office secretary notified by class visitation chairman of any changes in status

Responsibility of Leadership

1. *Church Visitation Chairman*

Responsible for general organization and operation of program. In charge of 7:00 p.m. prayer and instruction service.

2. *Class Visitation Chairman*

Directs visitation activities of fellow class members and makes assignments. Responsible for maintaining adequate records. Should get to know the situation in each home for which class is responsible. He or designated alternate must be present on visitation night to make assignments for class.

3. *Church Secretary*

- a. Correspondence with church visitors and transient Sunday-school visitors.
- b. Keeps certain records (enrolled member file and potential member file).
- c. Checks Sunday-school visitor list against church visitor list to avoid duplication.

4. *Sunday-School Teacher*

The Sunday-school teacher is responsible for promoting and encouraging participation in the visitation program within the class. Teacher grades self on monthly report.

5. *Pastor*

Keep enthusiasm, vision, and fire in the program. Also teaches young workers method of visitation evangelism.

6. *Utilizing Others*

- a. Baby sitters
- b. Transportation

LETTERS PASTORS WRITE

Here are a few of the letters Rev. Hull uses in conjunction with his plan of visitation evangelism.

LETTER FOR CHURCH NONTRANSIENT

Dear

We were very glad to have had you attend our church last Sunday and hope that you enjoyed it. We trust you found the service beneficial.

We strive to be a friendly people, for there is much good to be derived from Christian association and fellowship. We each need the help and encouragement of others, and it is my hope that you sensed

that feeling of friendliness and were made to feel that you were one of us.

Please accept our sincere and hearty invitation to come and worship with us again on the coming Lord's day.

Yours in the work,

_____, Pastor

LETTER FOR CHURCH TRANSIENT

Dear

We were very glad to have had you attend our church last Sunday and hope that you enjoyed it. We trust that you found the service beneficial.

I am sorry that the circumstances are

such that you do not expect to be a permanent member of this community. Were circumstances to change in the immediate or distant future, it is my hope that you would choose to worship with us regularly. I am sure that you could not make a wiser choice, and we would be the happier for your decision.

May God richly bless you and make His face to shine upon you!

Yours in the work,

_____, Pastor

LETTER FOR CHURCH SERVICEMEN

Dear

We were very glad to have had you attend our church last Sunday and hope that you enjoyed it. We trust you found the service beneficial.

We strive to be a friendly people, for there is much good to be derived from Christian association and fellowship. We each need the help and encouragement of others, and it is my hope that you sensed that feeling of friendliness and were made to feel that you were one of us.

Please accept our sincere and hearty invitation to come and worship with us again on the coming Lord's day.

Yours in the work,

_____, Pastor

LETTER FOR VISITORS ATTENDING S.S. AND CHURCH

Dear

It was my great pleasure to have you as our guest and visitor in Sunday school and church. Our people have always been known as a friendly people, and it is my hope that you felt the warmth of a sincere welcome. If we failed to make you feel at home, I fear that we failed.

The value of Christian education can hardly be overemphasized and, contrary to some false conceptions, the Sunday school is not only designed for teaching the Word of God to our children but also is very important to the Christian development of the young person and adult. Regardless of age, the Sunday school offers a source of spiritual help and an outlet for Christian service.

We strive to be a friendly people, for there is much good to be derived from Christian association and fellowship. We each need the help and encouragement of others, and it is my hope that you sensed that feeling of friendliness and were made to feel that you were one of us.

Please accept our sincere and hearty invitation to come and worship again with us on the coming Lord's day.

Yours in the work,

_____, Pastor

SHARE YOUR IDEAS

Send samples of your bulletins, church letters, cards, and ideas to "Workable Ideas," P.O. Box 686, Cypress, California.

Drawing the Net

(Continued from page 21)

without announcement and immediately at the close of the message. The right songs increase the tug or urge or grip of the Spirit; the wrong ones vitiate or dissipate the feeling of conviction or the desire to settle things with God.

And with all your pleading, be patient and sympathetic and genuine. Be tender but firm, and keep the door open for people to seek later and for you to deal with them later, at another service when you are drawing the net.

The Preacher's Responsibility

(Continued from page 23)

and patience drank up all the shafts of the world's malice and lay in the tomb. He then burst the bonds of death and became the First Fruits of them that slept. He ascended, after final instructions to His beloved disciples, to the throne of the Father, to send the Comforter on the Day of Pentecost, thus fulfilling the task so stated by John the Baptist, "He shall baptize you with the Holy Ghost, and with fire." What a price, that men might be cleansed in heart and life!

SERMON OUTLINES

KINGS WHO MISSED THE KINGDOM

By Fletcher Spruce

(A series of evangelistic messages which received second prize in the 1953 sermon contest conducted by this magazine)

- I. King Saul—God's Choice in Satan's Clutches
- II. King Solomon—Wisest Fool Who Ever Ruled
- III. King Belshazzar—Monarch Without a Moral Thermostat
- IV. King Herod—More Mighty than the Almighty

King Saul—God's Choice in Satan's Clutches

TEXT: *I have sinned . . . I have played the fool, and have erred exceedingly* (I Sam. 26:21). *I am sore distressed; for God is departed from me, and answereth me no more* (I Sam. 28:15).

INTRODUCTION

Israel wanted a king to be like the heathen nations.

God was displeased at their request.

Samuel warned them of their folly.

The people insisted, and got what they wanted (Ps. 106:15).

I. SAUL WAS DRAFTED TO BE A KING.

1. He did not seek the office; the office sought him.
2. He was Samuel's choice (9:22).
3. He was the people's choice (10:24).
4. He was God's choice (9:17).

II. SAUL WAS QUALIFIED TO RULE GOD'S PEOPLE.

1. Physically: tall, "choice," "goodly" (9:2).
2. Psychologically: humble, but not a coward (10:21-22).
3. Ceremonially: anointed (10:1).
4. Spiritually: "another man" (10:6); "another heart" (10:9).

III. SAUL WAS A CLASSIC EXAMPLE OF UTTER FAILURE.

1. He refused to completely destroy Agag, his inward enemy (15:9).
2. He became insanely jealous of a true friend, David (18:8).
3. He became a victim of evil attitudes, moods, spirits (16:23).
4. He lost the confidence of a godly counselor, Samuel (13:13).
5. He lost the throne God gave him (15:28).
6. He lost the smile of God out of his life (15:10-11).

IV. SAUL WAS THE VICTIM OF HIS OWN CHOICES.

1. Victim of his own mistakes: "I have erred exceedingly" (text).
2. Victim of his own folly: "I have played the fool" (text).
3. Victim of his own troubles: "I am sore distressed" (text).
4. Victim of his own godlessness: "God is departed" (text).
5. Victim of his own sinfulness: "I have sinned" (text).

Don't Miss This

SUNDAY EVENING
SERMON SERIES

Kings the Kingdom



who missed

the

By the
PASTOR

CHURCH of the
NAZARENE

Sermon No. 1

KING SAUL

God's Choice in Satan's Hands

Sermon No. 2

KING SOLOMON

Wisest Fool Who Ever Ruled

Sermon No. 3

KING BELSHAZZAR

Monarch Without a Moral Thermostat

Sermon No. 4

KING HEROD

More Mighty than the Almighty

You Are Invited!

6. Victim of his own unanswered prayer: "God answereth me no more" (text).

7. Victim of his own sword: "Saul took a sword . . ." (31:4). Byron, who died at thirty-six, confessed that his life was in the "yellow leaf." He also wrote: "The thorns I have reaped are of the tree I planted. They have torn me and I bleed: I should have known what fruit would spring from such seed."

V. SAUL WAS THE AUTHOR OF THE CONFESSIONS OF KING SAUL.

1. He confessed that God's anointed may be lost.
2. He confessed that little sins do not remain little.
3. He confessed that hidden sin will not remain hidden.
4. He confessed that sin has its fearful consequences.

CONCLUSION:

Will you "play the fool" and go deeper in your sins?

Will you, chosen to be a child of God, fall into Satan's clutches?

Come to God before sin ruins you eternally!

When Leonardo Da Vinci painted his masterpiece, "The Last Supper," he sought long for a pure young man whose face he could use as a model for Christ. Finally he found a young man singing in a church choir in Rome, and he sat for the painting of Christ's face. Years went by as the artist painted the other faces, and the rest of the picture. When at last he wanted to paint the face of Judas, he couldn't find a face mean enough. Looking in alleys and prisons and places of sin, finally he found just the man he wanted, a repulsive beggar marked by sin. He consented to sit for the painting of Judas. As he was dismissed, Da Vinci asked him his name, and he said, "Pietro Bandinelli. I also sat for your painting of the face of Christ years ago!" Like King Saul, and many a person today, he had a good beginning, but a bad ending! Don't let sin do this to you! Come tonight!

King Solomon—Wisest Fool Who Ever Ruled

TEXT: *The Lord was very angry with Solomon, because his heart was turned from the Lord God of Israel (I Kings 11:9).*

INTRODUCTION:

Solomon had a Jekyll-Hyde heritage.

David, his father, Israel's hero-king, was sinner, saint, singer.

His mother was Bath-sheba, faithless heathen wife of Uriah.

Solomon was born in purple, favorite son of David's favorite wife.

Solomon made Israel a welfare state, tottering toward captivity.

I. SOLOMON'S WISDOM CAME FROM ABOVE.

1. God told Solomon to make a request, and He would grant it. What would you request under such circumstances?

2. Solomon did not ask for money, power, happiness; but wisdom (3:9).

3. And asking for wisdom he received wisdom's by-products (3:13-14).

II. SOLOMON'S WISDOM REACHED OUTWARD.

1. He judged the people rightly (3:28).

2. He strengthened the nation of Israel (4:21).

3. He built many cities (9:19).
4. He wrote much of our wisdom literature in the Bible.
5. He builded the extravagant Temple and dedicated it (cc. 5—8).
6. He gained world fame (4:34).

III. SOLOMON'S WISDOM DID NOT REACH INWARD.

1. It was merely a mental perception of truth.
2. He failed to understand that truth must have moral quality.
3. His wisdom made him great but not good and spiritual.
4. A mere intellectual assent to the truth is insufficient.

IV. SOLOMON'S WISDOM WAS ECLIPSED BY HIS FOOLISH HEART.

1. His wisdom outran his obedience in life's big race.
2. His carnal soul was not cleansed by lofty thoughts.
3. He obeyed his black heart instead of his bright head (women, wine, gods).
4. His sins were a back-handed slap at God, who gave him his wisdom.
5. Knowledge without obedience is a mockery of God.
6. Every sinner here tonight knows to do better than he is doing.

Gordon Seagrave, Baptist missionary, tells of the time he went with three friends into the jungle of India to hunt tigers. After a fifteen-minute trek into the heart of the jungle they reached a hunting bungalow, where they paused to rest. One of the hunters remained on the veranda while the others went inside. Suddenly the men heard the man speak in a low, strange voice, "You had better come and help me; he is taking me away." They rushed to the front door to see a huge tiger leading the man into the brush, his hand in his teeth. He was too clever to kill him on the veranda. And the man knew better than to follow the tiger into the jungle, but he was powerless to resist. Sin will make you do things you know will prove fatal to you. So call for help.

V. SOLOMON'S WISDOM WAS POWERLESS TO SAVE HIS SOUL.

1. He ignored this truth: "The world by wisdom knew not God" (I Cor. 1:21).
2. After drinking to the dregs of sin, he pronounced it "vanity."
3. Knowing God's will is wisdom—doing it is holiness.
4. The wisest men prepare for the inevitable.

CONCLUSION:

He died as he lived—self-centered.

He left no repentant fifty-first psalm, as David left.

With all his wisdom, he missed the plain way even fools find.

Will you be wise enough to be saved now, before it is too late?

The *Christian Herald* some years ago told the story of a doctor who went fishing with his friend in up-state New York. The doctor caught a great northern pike, and played his catch for a long time, until he got it near the boat. Then both of the men thoughtlessly stood on the same side of the boat to get the fish, and the boat turned over. In sportsmanlike fashion, the doctor held onto his catch. But in the excitement, the large fish went around and around the doctor, winding his legs together with the cord so that he could not swim, nor remove his boots. He lost his life, and when they found his body, the fish was still alive. Don't try to be "sportsmanlike" in dealing with the deadly enemy of your soul. Like Solomon, you will lose the battle, and the devil will laugh at your undoing.

King Belshazzar—Monarch Without Moral Thermostat

TEXT: *Thou hast lifted up thyself against the Lord of heaven . . . thou art weighed in the balances, and art found wanting* (Dan. 6: 23, 27).

INTRODUCTION:

Time: 540 B.C. Place: Babylon, 400 miles east of Jerusalem. Babylon was 15 miles square; walls 87 x 350 ft. all around city. Walls had 100 brass gates. Connecting streets were 150 ft. wide.

Euphrates ran under walls, through city. Beautiful hanging gardens, palaces, terraces. Jews here in captivity. City under siege.

I. BELSHAZZAR KNEW THERE WAS A GOD IN ISRAEL.

1. The fiery furnace experience told him so.
2. The mental derangement of Nebuchadnezzar told him so.
3. The life of Daniel told him so.
4. The tradition of the golden vessels from the Temple told him so.
5. Surely an inward conviction and realization told him so.

II. BELSHAZZAR DEPENDED UPON BABYLON FOR SECURITY.

1. His fathers established this world empire.
2. Babylon had divided and conquered many nations.
3. Babylon was thought to be an impregnable fortress.
4. Could our nation be thus compared as a modern Babylon?
5. Was Babylon really secure? Are we?

III. BELSHAZZAR RECKLESSLY MOCKED HIS MAKER THAT FATAL NIGHT.

1. It was a night of military siege—so is this.
2. It was a night of reckless dissipation—so is this.
3. It was a night of God's visitation—will it be so with us?
4. He defied God by polluting the sacred vessels.
5. His moral thermostat was not functioning that night.

A few months ago a lady in my congregation brought me a Gideon Bible open to the blank page at the back of the book, and pointed to a message written thereon. The lady was employed by the largest hotel in our city and the Gideon Bible was from one of the rooms in this hotel. Here is the message I read. "In this Bible I know I can write to God. . . . I am but 16 years old, and have been a prostitute for three years. I look 25. I do believe in God, and I do hope that He will some day change me and lead me to the right. He is the one person I can trust. To whom may read this please pray for me. (Signed) Sunny." (Portions of this message were omitted for obvious reasons.) Here is a twentieth century female Belshazzar whose moral thermostat seems to have been set to work by the sight of a Gideon Bible after three years of black sin. Sin blights and damns. And so-called respectable sinners with a "clear" conscience that has been blighted by Satan are as lost as the vilest of sinners without the saving power of Christ!

IV. BELSHAZZAR WAS WEIGHED IN GOD'S BALANCES AND FOUND WANTING.

1. The hand of destiny out of the sleeve of midnight penned his doom.
2. God weighed him in the balances of omniscient justice.
3. His responsibility was in proportion to his opportunity—so is yours.
4. He was weighed and found wanting: ethically, morally, spiritually.

V. BELSHAZZAR LOST HIS KINGDOM AND MISSED GOD'S KINGDOM.

1. The enemy ditched the river and marched under the wall in the river bed.

2. Belshazzar wallowed in his own blood that night.
3. He lost a greater kingdom than Babylon: God's!
4. Weigh your kingdoms before God weighs you.

CONCLUSION:

Monarch without a moral thermostat!
 King who lost both kingdoms: temporal and eternal!
 His seared conscience pushed him off the precipice of doom.
 He couldn't read the handwriting on the wall—can you?
 He ignored and defied his conscience once too often—don't you do it!

King Herod—More Mighty than the Almighty

TEXT: *And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost. But the word of God grew and multiplied (Acts 12:23, 24).*

INTRODUCTION:

Our text speaks of Herod Agrippa I, king of the Jews A.D. 34 to 44.
 His success as a ruler enlarged his earthly kingdom greatly.
 He even considered himself more mighty than the Almighty God!

I. HEROD HAD A FAMILY CLOSET FULL OF SKELETONS.

1. History tells of few more immoral families than the Herods.
2. His grandfather, Herod the Great, slaughtered innocent babes to destroy Child Jesus. Cleopatra was one of his many wives.
3. Herod Antipas; "that fox" who beheaded John and judged Jesus.
4. Herodias, sister to man of text, asked John the Baptist's head.
5. Herod Agrippa II, son of man in text, whom Paul "almost persuaded"; he was guilty of suspicious relations with his sister, Bernice.

II. HEROD HAD A HELLISH PASSION FOR POWER.

1. He had visions of enlarging his earthly kingdom.
2. He got himself proclaimed to be a god.
3. He did not deny the reckless charge (note Paul and Barnabas, Acts 14).
4. The root of all sin is selfishness: it has many ways of expression.

Halford E. Luccock reminds us of a novelist who created a character described something like this: "Edith was a little country bounded on the north and south and east and west by Edith." The same could have been said of Herod. He was on the lookout for his own promotion, regardless of the price. And he paid a big price!

III. HEROD HAD AN IMPRESSIVE RECORD AS A POLITICIAN.

1. Educated at Rome with Claudius.
2. Tactful, shrewd, diplomatic, pleasing to the Jews.
3. He cultivated his own promotion.
4. He added Judea, Galilee, and Samaria to his domain.
5. He was more of a politician than a statesman.

Bishop Hughes quoted Sir Edwin Arnold as having made a statement along this line in a graduation address many years ago: "Gentlemen of Harvard, in 1776 and 1812 you conquered your fathers. In the years from 1861 to 1865 you conquered your brothers. Your next victory must be over yourself." Every man must face the fact that Paul faced when he said that he kept himself under subjection. Herod, like Alexander the Great, conquered

nearly everything except himself. And no man can completely conquer himself without Christ's help!

IV. HEROD HAD A BLOODY RECORD WITH THE CHURCH.

1. His politics forced him to persecute the Christians (Acts 12).
2. Expediency led him to behead James.
3. Thirst for praise caused him to imprison Peter.
4. Man seeks to block Kingdom progress at his own peril.
5. Beware of modern Herods who trouble the church.

V. HEROD HAD A DAMNING RECORD WITH GOD.

1. By fighting the Church, Herod fought God.
2. To accept man's applause, he turned his back on God.
3. He sold his soul for man's opinion.
4. But God struck him dead—God is jealous of His sovereignty.
5. He was eaten of worms—"Vengeance is mine" (Rom. 12:19).

CONCLUSION:

God's work cannot be successfully resisted.
Payday comes when least expected.
Death came without appointment.
Almighty God is still almighty.

One of the wives of Herod's grandfather was the infamous Cleopatra. She lived as a vampire in Egypt and Rome and elsewhere, drawing Roman leaders and heathen rulers from their faithful wives to her villa. She enjoyed wrecking careers and destroying empires. But one day she ordered her servant to bring her the dish of favorite fruit she loved so well. When she reached out to take a piece of fruit, a small viper hidden until now struck her hand with poisoned fangs. And she died almost instantly. She forgot that God was almighty. Death came without appointment. Don't make this mistake yourself.

THE LEADINGS OF GOD

SCRIPTURE READING: Josh. 1:7-9; Ps. 32:6-11

TEXT: *I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye* (Ps. 32:8).

I. Remarks

1. Note the concern of God for giving His children help; "I will instruct . . . teach . . . guide." (Study the figure "guide thee with mine eye.")
2. These leadings of God are vitally important to Christians.

II. How to Ascertain the Leadings of God

1. God's leadings are always in harmony with His Word—the Bible.
2. His leadings never rush or hurry us into action. Satan hurries us; God gives time for us to know His leadings. "I waited patiently on the Lord" (Ps. 40:1).
3. God's leadings are always Christlike—never to be rude, selfish, or discourteous.
4. His leadings always are for His glory and for the advancement of His kingdom on earth.

5. When God leads He always provides an open door for us to carry out His leadings.

III. Some Results from God's Leadings

1. God's leadings guarantees spiritual victory and success. They give courage and confidence.
2. Depending upon God's leadings keeps us humble and teachable. "The meek will he teach his ways" (Ps. 25:9).
3. Depending upon God's leadings frees us from fret and worry; we possess a holy calm within.
4. When we follow His leadings, duties become privileges; we find true pleasure in doing God's will.
5. By following His leadings we are brought into sweet fellowship and communion with God—and with His children who are also obeying His guidance.

Illustrations: God has always provided leadership for His people.

1. Moses as the chosen leader of Israel.
2. The "pillar of cloud and fire" led and protected Israel.
3. The "ark of God" led over Jordan and into battle.
4. The Shepherd leads His flock by day and night (Psalm 23).
5. The abiding presence of the Holy Spirit assures us of God's guidance; "When he . . . is come, he will guide you into all truth" (John 16:13).

H. B. GARVIN

JESUS, OUR LIGHT

By Ralph E. Shafer

(Awarded first prize in the 1953 single sermon contest
conducted by this magazine)

TEXT: *Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life* (John 8:12).

INTRODUCTION—Light is an indispensable factor God has given for the welfare of the human race. There are various methods used in providing light for our physical needs but there is only one available source from whom we can receive spiritual light. That is Christ Jesus, as revealed in the words of our text.

- I. Jesus is the Light that *dispels* the darkness from the soul of man.
 - A. This fact of *amazing grace* is St. Paul's testimony in II Cor. 4:6.
 - B. It is stated that between 44th and 45th streets on Broadway in New York City, there is located the largest electric sign in all the world. It is estimated that the current required to light it would illuminate a city of 10,000 inhabitants. It shines so intensely that even on the blackest night the darkness is dispelled for several miles around.
 1. That sign with all its immense power of illumination cannot compare with Jesus Christ.
 2. He only is the Light of the World that dispels darkness from the immortal soul.

- II. Jesus is the Light that *discovers* the secret things of the human heart.
- A. Darkness conceals, but light reveals.
 1. When the Light of the World shines on an individual's heart, the hidden things are made manifest.
 2. None can escape the probing of Christ's searchlight (Heb. 4:12).
 - B. Illustration—When one tours one of our national caverns the lights are turned out in a certain room. Then the tourist is suddenly plunged in total inky darkness. Suddenly after a few moments the lights are turned on and all the details of the cavern formations are revealed.
 1. So it is with our depraved hearts.
 2. Everyone is subject to this X-ray exposure from eternity (John 1:9).
 3. The Apostle John gives us the results of walking in darkness as compared with walking in the light (I John 1:6-7).
- III. Jesus is the Light that *directs* the heavenward traveler to his eternal destination.
- A. Illustration. Just as men have placed large lighthouses on dangerous passageways to send out their beams to guide the home-coming ship into port, even so Christ Jesus is the Light of the World, who guides His followers over the stormy sea of life safely into that port from whence we shall depart no more.
 1. Jesus said, "He that followeth *me* shall not walk in darkness, but shall have the *light of life*."
 2. This is our assurance from the Saviour himself (John 17:3).
 - B. The tragedy of being without this *Light* is revealed in Edward Gibbon's testimony, "All is dark and doubtful." He was known as the British historian of rank unbelief.
 - C. The glowing testimony of Augustus Toplady, author of the well-known and much-loved hymn "Rock of Ages," was given in these words: "All is light, light, light . . . the brightness of His own glory! Oh, come, Lord Jesus, come, come quickly."

CONCLUSION

- I. The reason for real joy is found in the words of our text, John 8:12.
- II. Appeal—"Come to 'The Light.'"

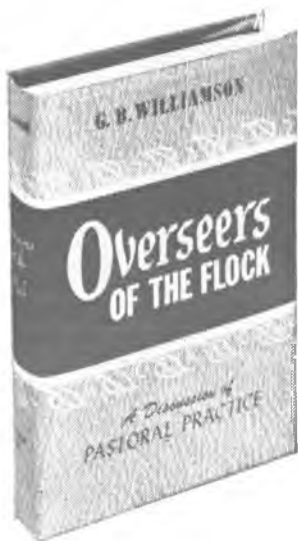
Gleanings from the Greek New Testament

(Continued from page 30)

mon Greek words for "see," which together occur hundreds of times in the New Testament. This is a more rare term, found only here in the New Testament. It is *historeo*, from which we get our word "history." Although originally it meant "inquire into, learn by inquiry," and then "narrate, record"—suggesting "history"—yet in late writers it came to

mean "visit, become acquainted with." This is its meaning here. Paul is emphasizing the fact that he did not go up to Jerusalem to take a course of theological instruction under the apostles. Rather he went to get acquainted with Peter, and he paid him a brief visit of only two weeks. That would not have given him time to be "taught" (v. 12) the gospel, which instead he received by divine revelation. The best translation here would be "visit" rather than "see."

*Dr. G. B. Williamson Discusses—
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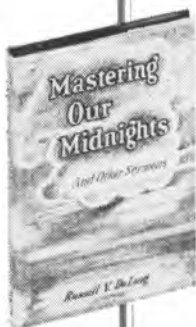
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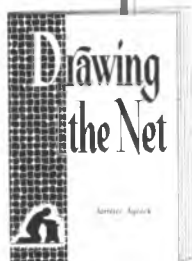
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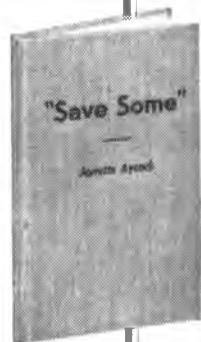
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