

The Preacher's Magazine

Volume 33

July, 1958

Number 7

CONTENTS

Religious Existentialism, Mildred Bangs Wynkoop	1
Editorial	5
A Message from the Past, J. B. Chapman	7
The Preaching of George Sharpe, George Frame	8
Sermon of the Month, Ivan A. Beals	12
Must We Christians Live by Duty? D. R. Gish	16
Love It and Leave It, C. V. Fairbairn	20
Gleanings from the Greek New Testament, Ralph Earle	21
Evangelism, T. E. Martin	26
Advertising Through Journalism, Robert D. Rogers	28
The Ministry of the Shepherd, G. H. Boffey	30
Facts on File, Houre Osberg	34
Sermon Workshop	37

LAURISTON J. DU BOIS, Editor

Contributing Editors

Hardy C. Powers
G. B. Williamson

Samuel Young
D. I. Vanderpool

Hugh C. Benner

General Superintendents, Church of the Nazarene

GUEST EDITORIAL

Religism Existentialism

I. Sanctification Is Existential

By Mildred Bangs Wynkoop*

THE DOCTRINE of holiness has structured the thinking of the Church of the Nazarene from its beginning fifty years ago. The doctrine has been received variously, from glad to reluctant acceptance and from question to decisive rejection on the part of the hearers. The life of holiness, when demonstrated, has contributed to the overcoming of some theological prejudice and its absence has certainly hindered the solving of intellectual problems. But the worst enemy to the doctrine of holiness is not the outside "enemy" but the unwise and unthinking inside friend.

Not all persons who leave the "holiness ranks" are rejecting God. Some have found a doctrine unsupported by a consistently growing Christian life insufficient to convince the mind, and the rejection has been of an inadequate expression of doctrine. It has been the contention of the church that sanctification is not simply an intellectual idea and a formal statement of faith but also a way of life. As life is dynamic and enlarging and changing and coming into ever new relationships and extending to greater heights and depths and needing to meet new problems and adjust to new perspectives, so the Christian aspect of life must conform

to the pattern of personality and answer to its needs. It must be realistic and Biblical.

If sanctification is a life, as well as a doctrine, it needs an adequate theological context to support it intellectually as a doctrine and moral imperatives to press it upon ourselves as individuals in a most vital and compelling way. There is a term recently appropriated by a large segment of Christianity which connotes the moral urgency which has always characterized divine revelation and Biblical truth and preaching. The word is "existentialism." In spite of the varied associations brought to this term which would be unacceptable to conservative thinking, there is a core meaning that ought not to be lost by way of intellectual default.

Religious existentialism is a reaction against hollow orthodoxy, icily correct doctrine, and an empty religious profession. It is an affirmation for theological truth presented in such a way that, when properly believed, it demands a thorough transformation of a man's everyday life. Its meaning is simple, yet profound. It asserts that the knowledge that we gain from God's Word requires of us more than an intellectual acceptance. Men are units of personality and when a person accepts or rejects truth the whole man is involved. The will does not

*Professor of Theology, Western Evangelical Seminary, Portland, Oregon.

act apart from the mind or the intellect apart from the emotions. Choice is moral because it is the whole man acting freely. This thoroughgoing moral involvement is not something one is free to accept or reject. We live in an environment of decision. As moral creatures we must and do decide, and these decisions are formative for life. We very early "commit" ourselves to a way of life at a very deep level of personality. Every act of life is colored by that commitment. Gospel truth challenges that prior commitment and not simply the things we do. It demands that a commitment to Christ supplant a former commitment. Acceptance of Christ, then, or faith, must include not only an intellectual conviction and acceptance of truth, but a moral renovation both painful and real.

But the danger we face is in affirming a belief in the doctrine of holiness that does not issue in a full and satisfactory expression of that faith in daily living situations. The doctrine of holiness, because it relates to the whole man—to every part of his personality—can never be simply a beautifully and meticulously stated article of faith by which one's orthodoxy is tested. To believe it and affirm it implicates more than the intellect. It is an existential doctrine displaying its beauty and power, not in verbal eloquence and fine definition, but in its morally transforming power in the lives of men. If it could be beautifully expressed apart from that life demonstration, its very beauty would condemn it because the degree of clarity with which it is understood becomes a measure of the moral responsibility a man has to it. As a segment of Biblical truth it was given to live by, not simply to look at and admire. The uniqueness of Biblical truth is its transforming power in human life.

Holiness preaching must be more than the delivery of properly turned theological phrases. "Shibboleths" can be dangerous if the whole weight of truth be laid upon them. Biblical preaching, alone, is great preaching, because it stays close to both God and men. The relationship of great preaching and the formal theology out of which it springs may not always be obvious. Preaching that moves men to God and holy living must stay close to the idiom of life and is in that sense more universal and gripping than the carefully worked out theological formula which structures it. One is vital, the other is formal. The two need not be antithetical. Wesleyan preaching and theology partake of this apparent ambiguity. In a measure not so true of any other theological tradition, Wesleyan preaching must stay very close to life and be deeply realistic, for it relates to life and human experience. In this it is distinctive. As a religion of life its theology is less logically structured than Biblically grounded. It must lie close to the existential Biblical teaching to remain close to the common experience of men everywhere in all times. In this sense theology is subservient to scripture and experience.

Calvinistic theology is, basically, non-experiential and is fortified by an impregnable logic. It not only structures thinking but dominates Biblical interpretation. Our approach is not by way of logic, but a consistent Biblical presentation. It is not the logic that prevails but the Word of God. The experiential emphasis stands in danger of emotionalism and irrationalism and must be guarded. But non-experiential religion has its risks too. It tends to undue abstraction and legalism and irrelevance.

Wesleyan doctrine, with its experiential emphasis, believes it finds its stability in a reference to scripture.

The Bible is a Book of experience. Its events occurred in history, among people, in profoundly human involvements. The Bible was not given on golden plates but to people. Revelation was not given in a vacuum but concretely, in experience. Jesus was a Man who was seen, heard, touched, loved, hated. He spoke to real persons enmeshed in the web of life and sickness and family concerns and labor and social involvements and death. The language of the Bible is the language of experience. If the experience of men today can become a participation in the knowledge and experience of Christ which the New Testament people knew, by the same obedience and faith and commitment, then the danger of unguarded subjectivism is minimized. As a book of Christian experience, it is believed that Christian faith must always seek to relate itself to the Christian Book. In a unique sense Wesleyan theology is totally dependent upon the Bible for every facet of its structure. The apostolic experience of Christ is normative for all Christian experience because there is but one Christ to know. Nor is it sufficient that the historical Christ alone should be known; it is enough only when the Christ himself becomes a part of the human experience.

Jesus was the first real religious existentialist. He perhaps never framed a doctrine or issued a command which could be intellectually accepted apart from a radical change in the mode of a man's existence. Everything He was as a Person or said as a Teacher was disturbing to religious complacency, irritating to selfrighteousness, and terrifically demanding through and through the whole moral structure of man. His hearers had the Old Testament Scriptures, many of them kept the law, but Jesus had a way of stripping the ab-

stractions away from the commandments with one stroke and with another laying bare the poverty-stricken souls of men clothed with mere superficial obedience. He applied the law to conscience in a way that demanded a moral response.

No one heard Jesus speak without becoming better—or worse. No one could listen to Him without making some kind of moral decision. In this Jesus gave truth an existential interpretation. Something had to happen and always did. Matthew heard Jesus' "Follow me," and he left his money stall and followed. The rich young ruler's strict and noble orthodoxy collapsed before the existential interpretation of the law by Jesus. He went sorrowfully away to a deformed life, not a transformed one. Saul (Paul) was confronted by an existential presentation of Christ's person to him. He cried out; "Lord, what wilt thou have me to do?" He was told what to do—and he did it.

Jesus did not underestimate the law or abrogate it or discredit it; He simply crowded it in on the human conscience until it left no room for mere intellectual approval or mere emotional response or mere verbal assent. Men were forced to put themselves, from the profoundest depth of human personality, in a different relationship to God, to themselves, to others—a change which revolutionized the total man, for better or for worse.

The doctrine of sanctification is an existential doctrine more profoundly than it can be said to be formal doctrine, and it must be existentially interpreted. He who professes this doctrine must, moreover, judge himself by this interpretation. He dare not measure himself and his progress in grace against too low a level of an understanding of Jesus' demands nor too complacent a satisfaction with

himself as a Christian. He must never underestimate the mystery of the grace of cleansing which the coming of the Holy Spirit provides, and he must testify to that grace with the deepest humility and thankfulness. But he must also be forever aware of the fact that sanctification is a radical life transformation, demanding moral alterations running inward to the deepest root of the human personality. Life commitments were contracted at the altar of consecration that cannot remain there at the altar, forgotten or neglected. God's grace is forfeited by persistently broken promises and failure to daily comply with existential interpretations of the doctrine of holiness that demanded our decision in the first place.

We are indebted to John Wesley for rediscovering and revitalizing the doctrine of perfection. The perfection which God demands, said he, is the perfection of love. Sanctification is perfect love. But what, we may ask, is perfect love? And we go back to Jesus to find the answer, as Wesley did.

The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these (Mark 12:29-31).

Here in a few words is an existential interpretation of holiness that respects, yet cuts through all intellectual and creedal formulations and lays bare the human heart before its truth. When we say, "I love the Lord with all my heart," we have this standard by which to judge our sincerity, and it can be a very humbling experience.

These words of Jesus compel a correction to every low view of sanctification. First, it is a definition, with intellectual content in contrast to emotionalism and irrational systems. Love is a hard word to define. No New Testament writer attempts a formal, abstract definition of it. The reason is that love is never an abstraction. It cannot be defined apart from description or illustration, and that is precisely what Jesus does. And it cuts to the quick, just as Paul's description of love in I Corinthians 13 cuts to the quick. If it isn't lived, it is too hot to handle.

But secondly, the definition by way of intellectual content is so stated as to expose lack of sincerity and to force a genuine personal decision. An examination of the setting of the text shows that Jesus had been under attack from the Pharisees, the Sadducees, and the scribes. They had asked a number of trick questions in an attempt to trap Jesus. The question asked about the most important commandment was probably another trick question. Jesus answered as the text indicates—and "no man after that durst ask him any more questions." Why? Because He had trapped them by an existential interpretation of the law. It was no longer simply an intellectual game, but a deadly serious condemnation of moral failure, and they knew it. What mattered whether the commandments were correctly evaluated? Suddenly, corrections ceased to be an intellectual matter only, and became a matter of existential concern. Do I keep the commandments? Do I keep them in the way that I know they ought to be kept? These are always uncomfortable questions.

And thirdly, Jesus put this very personal relationship to the law at the very heart of religion. Here is obedience to God taken out of the

realm of mere duty or superficial moralism and put into the realm of love. It is life crowded to its outside limits with service. Here is not a compartmentalized life—church duties, home duties, personal rights—and sacred duties and secular duties,

with always a question as to where one ends and the other begins—but life lived in a prodigality of love for God and others that leaves no room for questions of religious legalism.

(To be continued)

FROM the EDITOR

The Purpose of a Vacation

SUMMERTIME is usually vacation time, even though some pastors are finding real value in a winter vacation or a split vacation. But because of the problems of the kiddies in school and the possibilities of more favorable weather conditions, the summer is thought of as the best time for the parsonage vacation. The exact pattern, of course, will need to be worked out by the particular family and will be that which best fits the particular desires, needs, and circumstances. Hence, in most minds summertime is vacation time. In the light of this common understanding I should like to raise a question for a brief study. Parsonage vacation, for whom?

First, the vacation should be a vacation. If there are good reasons for a church to give its pastor time off from his regular duties, he should be fair to make this time what the church intended it should be, a vacation, a rest, a time of rebuilding depleted energies. Someone defined a vacation as "two weeks of anticipation, two weeks of realization, and two weeks of recuperation"! For

many this is true. There are times when we need our vacation time to make a trip to the "folks" even when they live 2,000 miles away, so that that which was started as a vacation becomes a driving marathon. However, as a usual pattern we should let a trip be a trip and a vacation be a vacation.

To be true, a change of scenery and a change of pace will frequently do just what the parsonage family needs, and perhaps a trip should be planned with certain of the primary requisites of vacation inserted so that leisure, sight-seeing, and lack of pressure to make reservations and destinations will be its principal feature. There is little difference between the nervous tension which a pastor builds up in caring for his church and that which he builds up on a trip with one eye on the clock and the other on the road map to the extent that every delay for road repairs or because of detours sends his ulcers into convulsions. So the vacation should be just that for the pastor's body and nervous system.

It should be a vacation also for his mind and soul. While we have not

usually thought of this because our vacation times are so short, yet there is a principle here which we could well note. I talked with a minister from Chicago a few years ago on his way to Montana for his vacation. He told me his pattern. He spent his time in a remote mountain community which had been picked out by his church and in which they sponsored a church program. His vacations were spent supervising this project and in fishing and the like. However, in addition he planned two to three hours every morning to read and study, not for sermons, but to "catch up" on areas of study which he did not get time for during his regular work. This was "relaxed reading" as it were, reading just because he wanted to, and yet reading which would enrich his mind and soul. It occurred to me as we conversed that many of us have thought of our bodies and felt the need of relaxation and rest but we have forgotten that our souls need refreshing too. A vacation could well incorporate some time for meditation, a time when our souls can catch up with our bodies. Meditation, introspection, soul searching, soul enriching can become a lost art in this busy, high-speed day. We as ministers must hang on to this if we are to grow as men of God.

The vacation should be for our families too. Notably the preacher has time for nearly everyone but his own. The year-round schedule takes many nights away from the family. The pastor's wife carries consistently heavy burdens for the church as well as for the family. And so, in working out plans for the annual time away from the church, the pastor should ask first, not, "What will do me good?" but, "What will do my family the most good?" Perhaps just being together will be the best tonic—time

to be with the children, play with them, have fun with them. But we must watch lest that which seems to be the best for the group does not heap a still greater hardship upon the pastor's wife. "Roughing it" in the hills may be grand for the spirits but it is hard on the one who has to provide meals and keep the kiddies clean. And so care should be taken that what proves to be a vacation to some of the family does not become an added burden to others.

Perhaps here is the place to say a word about the pastor who takes his vacation time in holding a meeting in another church or in caring for other church business. This indeed may be the change of pace which will give him the biggest boost, and yet it does not provide the time with his wife and family which is so needed. A church should allow its pastor some time for such meetings and certainly it should consider that time spent at the camp meeting, youth camp, or boys' and girls' camp is not vacation time. Usually if the pastor keeps his concepts of what the vacation is for clearly in his own mind, others will see it also.

We must guard lest a false idea of responsibility to the church and the Kingdom cut short our years of effectiveness. It is true that we must be absorbed with our work. It is true that we must have a sense of compassion about the souls of men and have an urgency for our task. However, the scrap pile of exhausted and physically useless ministers ought to warn us and help us to see that to vacation is not folly; it is necessary if we are to give maximum service to God and the church for the longest possible time.

Happy vacation! And may your vacation this year be to you and your family all that it can and should be.

A Message from the Past

The Ministry of the Hard Pull*

By J. B. Chapman

A PASTOR WRITES that he has had a good many "hard pulls" in his efforts to preach lately, and that he has been tempted to discouragement because he has seemed to be shorn of power and wanting in liberty. And his words describe my own experience in a good many instances during the last thirty years. I have had an "off day" right in the midst of a period of unusual freedom in preaching, and I have had periods of days and weeks when I seemed to fight the air one time after another.

Perhaps these periods of dullness are not necessary in the preacher's life—there may be some preachers who do not experience them. However, I question that there are many preachers who are always at their best.

But I am not interested in comparisons—not even in analyses. I think we would all prefer a consideration of what to do in these times when preaching is irksome and unsatisfying. As for myself, the best thing I have ever done at one of these times is to "press harder than ever." I have studied harder, prayed more, humbled my soul more completely, and made the strongest "effort" in the pulpit in times like this. I have not always found immediate deliverance; I have not always experienced something in the nature of a crisis when escaping from one of these dry places. But so

far I have always pulled out in some way and at the expiration of a longer or shorter time, and this is why I venture these few words of personal testimony and experience.

In the beginning of my ministry I preached a number of times before I found any conscious unction, and my faith and efforts were rewarded. And what I have done in the "dry times" since is not unlike the first experience; hence I believe this is one way to do it.

Let the preacher who is passing through a desert time not take to accusing himself or to condemning others. Let him, above all else, exercise patience and employ perseverance. Let him put forth his very best and most sincere efforts in preparation and in delivery and in exhortation. Let him take special care in these dry times not to preach too long, for besides wearying the people, it will try his own temper and tend to discourage. Let him put his best thoughts into his sermons and give them the best force he can while praying and waiting for the unction and power of the Spirit to come again upon him. And if he will do these things, my experience is that he will not only come out into a wide place by and by, but that he will bring from the period of hard pulling some of the finest gems which his heart and mind will ever produce. In this, as in every good work, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

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

The Preaching of George Sharpe

By George Frame*

"The Man Born to Be a Preacher." Rev. Jack Ford, in his Miller Lectures, draws a vivid picture of the founder and founding services of the Church of the Nazarene in Great Britain.

"They were lively services. George Sharpe was a gripping preacher, with dramatic style. I have been told by someone who was present in those days that there were occasions when he would wave his handkerchief and lead his people in walking around the aisles. He was the most American of the British Holiness leaders, not only in his methods but in a slight American accent and in his sympathies."

Dr. Sharpe could well be described as "the man born to be a preacher." He was richly endowed with the natural gifts that go towards making a great pulpit orator. Dignified in appearance and commanding in presence, he stood out in his younger days as a leader among men and as a patriarch in and out of the pulpit, and while at times he could break loose under the inspiration of the Spirit, he did so without a loss of dignity or the sacrifice of pulpit decorum that contributed in no small measure to the authority of his utterances.

Called to preach soon after his conversion while listening to Hudson Taylor, the great missionary hero, he played Jonah, and tried to run away from it by crossing to America to train

for a business career. But he was destined to be a preacher. He was greeted on landing at New York with the news that the firm had gone out of existence. Within ten months he was in a Methodist college training for the ministry.

Born in May 1865, in the small mining community of Graigneuk, near Glasgow, Scotland, George Sharpe was converted at eighteen years of age. While serving in his third Methodist Episcopal pastorate in Chateaugay, New York, he was gloriously sanctified in a revival in his own church conducted by Major Milton Williams of the Salvation Army, in which 500 souls sought God.

A call from the Ardrossan Congregational church was accepted as a challenge and a summons from God to return to his native Scotland to preach full salvation. Revival blessing followed his preaching and brought him another call to Glasgow. Bitter opposition as well as great blessing was generated by his dynamic proclamation of full salvation, to the extent that within twelve months the majority of the congregation voted for his ministry to cease. But eighty members rallied to his support and in November, 1906, he commenced holding services in a Billiard Hall, situated in Great Eastern Road, Parkhead, Glasgow. These mark the beginning of the Church of the Nazarene in Scotland and are the historic services described by Mr. Ford.

"Man, he was a preacher—a prince of preachers!" is the typical comment

of one privileged to sit under him in those momentous and dramatic days. When I listened to him in his later years he was still outstanding in a land famous for its pulpit oratory. Dr. Sharpe filled with distinction the seemingly distinctive roles of a holiness preacher and evangelist.

In this respect he was akin to that famous Methodist preacher and leader Samuel Chadwick, who for three years preached through the three volumes of Pope's *Theology* to overflowing congregations of 2,000 or more hardheaded Yorkshire folk in his Sunday evening evangelistic services.

Friends still remember the sermon outlines that Dr. Sharpe's preaching etched on their minds forty and fifty years ago. The logical mind that made him a great church statesman as well as an orator is everywhere evident in the sermons contained in his book *The Creed of Jesus and Other Holiness Addresses*. Each of his printed sermons has a clearly defined outline that presents an orderly and progressive development of the chosen theme.

A good example of this is his sermon on "The Two Works of Grace." He links together three texts: Romans 5:8; Romans 4:25; and Ephesians 5:25-26. He introduces his theme with the two opening sentences: "These passages speak of the divine love and, also, plainly speak of sinners and the church. Therein do we approach the two works of grace." And that his text is more than a pretext is shown by his closing sentence, "Both works of grace when preached and when experienced add to God's glory on earth and truly exalt the salvation that Jesus purchased with his own blood, amen."

The theme is developed under three headings and their subheadings. Let us consider:

- I. The relation of these two works of grace
 - a. It is not one of superiority.
 - b. It is not one of extreme diversity.
 - c. It is not one of separated values.

- II. The reasons for their existence
 - a. Their existence was necessary for the fulfillment of the love of God.
 - b. Their existence provides the proof that Jesus can save from sin.
 - c. Their existence solves the conviction made by the Holy Ghost and the Word.

- III. The things that concern their acceptance
 - a. Justification is for the sinner. Sanctification is for the same individual now a believer.
 - b. Justification is the act of God. Sanctification is the act of God.
 - c. Justification is based upon the meritorious work of Another. Sanctification is based upon the same work.

The same homiletical structure is exemplified in his sermon "Sanctification the Outcome," based on Hebrews 2:11. The language of the text leads (I) to the first conclusion—that there is a Sanctifier, (II) to the second conclusion—that there are sanctified people, (III) to the third conclusion—that unity exists between the Sanctifier and the sanctified, (IV) to the fourth conclusion—that the sanctified have the first favors of the Sanctifier.

All the sermons in this volume *The Creed of Jesus* are strong meat indeed. Expositions of the Beatitudes and kindred scriptures, they are doctrinal to the point of being prosaic. They have a close affinity to Wesley's sermons, that, although today they are referred to as authoritative statements of doctrine, nevertheless, when

*District Superintendent, North British Isles, Glasgow, Scotland.

delivered, brought full salvation to multitudes.

Compare these subjects and titles with our modern topics: "Spiritual Fullness," "Purity with Privilege," "The Two Works of Grace," "Perfect Love—the Basis of Christian Perfection," and "Truths of the Incarnation."

The subject matter matches the titles as this extract, from Dr. Sharpe's sermon on "Sins and Sin," reveals:

"What true believer delights to keep the old man with his deeds? Knowledge of this state means a cry for deliverance. And deliverance comes when the believer believes (1) that the state of sin exists, (2) that Jesus has provided a cure in the sacrifice of himself, (3) that through faith the remedy for depravity can be applied now, (4) that following complete and entire consecration the Holy Ghost comes destroying sin in the heart, filling the temple, thus instantaneously sanctifying the believer wholly so that thereafter the result is holiness of heart and life. This is the second work of grace."

This is massive preaching by today's standards. Logical preaching of this caliber would all too often be like damp gunpowder in our hands—with which we could hardly make sufficient impact as to arouse the interest of our hearers, much less hold it. Yet Dr. Sharpe made it the evangelistic medium that generated revival, precipitated creative crisis, brought transforming life to thousands, and raised up a virile witness to full salvation in an intensely Calvinistic environment.

This is both homiletical preaching and preaching genius of the highest order; the product of reason and imagination, ability and passion, education and consecration, natural gifts and the Spirit's fullness, and blood, sweat, and tears.

But not all was ponderous and theoretical. With a touch of genius, doctrine would be turned into guidance for down-to-earth living, theology would be made to live by a dramatic interlude, and theory would walk and live among us through some homespun illustration.

"Holiness people need a warning here," he interjects in an exposition on "Blessed Are the Meek." "We are liable to run our doctrine to seed by travelling over and over again, the same ground. We need more Biblical truth that digs into the daily life and brings us ever to the realities as here outlined in The Creed of Jesus."

You can imagine with what dramatic power a passage such as occurs in "After These Things" would come to a congregation who up to this time had been listening to a doctrinal exposition.

"In all this Abram forsook his own comfort. It was modern warfare in ancient times: plans in the night, marches in the night, fights in the night, no rest, no sleep, only earnest vigilance and intensified labour to obtain the desired end. The tables had to be turned. He laboured for victory. The prisoners had to be set free. He laboured for the lives of others. The spoils had to be retaken. He laboured for the welfare of the people.

"He was no armchair critic, no fire-side enthusiast, no ease-loving friend. Modern Christianity should take a lesson from this wonderful man of God. Many sing, 'We are out today on the firing line'; but it is only a song, it is not a fact. That is why God never speaks to them and why he never works for them.

"The secret is out. To hear God speak and to realize His power, we must seek the souls of others, rescue the prisoners in captivity and defeat the enemies of light and truth and godliness."

One sermon stands out in the memory of those who heard Dr. Sharpe preach: "The Lost Sheep." Still vivid and living in their minds is the illustration that he gave concerning his young brother's getting lost.

As I listened to my friend retell it, I found myself reliving the incident. I stood by the side of the distracted mother in that humble miner's home. I went out into the dark and cold of the night and joined the family and friends in their harrowing search. I shared the relief of the searchers

when word was brought to us that the elder brother—George Sharpe—had found the little fellow. I sat around the tea table and joined in the simple celebrations in which all shared the joy of Father and Mother.

The homespun illustrations in his pointed sermons have little appeal to the modern mind. But how appropriate and dramatic must have been some of those original illustrations—when a secondhand retelling after an interval of forty years could thus make it relive in my mind!

Thoughts on Prayer

Contributed by Willard Taylor*

J. B. CHAPMAN: "I heard that a wise general never attempts to defend too long a line. Forty years is a long time, as men count, and there are abundant reasons why the accuser can file charges against me for thoughts and words and actions in the interim. I have never been a formal backslider. There has not been an hour in all these years that I did not profess my love for Jesus Christ and my faith in Him as Saviour and Lord. But the line is too long, and I am not content to let my present standing and future destiny depend upon an unbroken linking up with that first touch He gave my unworthy heart. Ah, no. He touched me twenty years ago, ten years ago, one year ago, last month, last week, this morning. Yea, I say it to the praise of His mercy, He has touched me today. At the morning watch He came along and laid His hand on me.

Closer still, and praise be to His matchless name, He touches my spirit now. I account all the past as cleared and approved by the fact that this side of everything else I have felt and known His tender touch, and if I have ever done anything for which reward is due, I am paid in full and up to date by the sheer joy my poor heart feels and knows in this moment of assurance and rest."

(*The Touch of Jesus*, pp. 15-16)

HENRY DRUMMOND: "Five minutes spent in the companionship of Christ every morning—ay, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for his sake that you would not have done for your own sake, or for any one's sake."

*President, Canadian Nazarene College, Red Deer, Alberta.

Blood-bought Freedom

By Ivan A. Beals*

TEXT: *If the Son therefore shall make you free, ye shall be free indeed* (John 8:36).

Freedom has always been a thrilling thought—especially to those who have known bondage. Throughout the archives of history we find that the desire for freedom resides deep in the breast of mankind. In achieving freedom there is a price to be paid. Oftentimes ensuing conflicts are fired by the fervor burning within the hearts of oppressed men to be free. In our own nation's history, because of the selfish encroachments of the British upon the Thirteen Colonies, on July 4, 1776, the Declaration of Independence was resolved.

The men who boldly affixed their signatures to the Declaration realized that freedom of a bound people cannot be attained by empty phrases or earned by spasmodic efforts, or purchased except at the cost of valuable lives. But in time, by mortal combat, our forefathers struggled through the labor of giving birth to a free nation. It wasn't until October 19, 1781, that our freedom was secured through the payment of misery, suffering, and life's blood.

Since that time our country has engaged in other arising conflicts, maintaining the liberty purchased over a century and a half ago. More suffer-

ing was endured, more blood flowed, and more lives were sacrificed that our land might continue to be free. Once there was also a struggle among ourselves as to the credibility of setting a captive race free. Abraham Lincoln, a president adhering to the principles of freedom, issued the Emancipation Proclamation on January 1, 1863, declaring all Negro slaves within the federal boundaries to be free.

A GREATER PRICE

The gospel is even more thrilling and of infinitely greater consequence than the stirring, vital moments of our nation's progress in securing civil liberty. The glad tidings of God are the fact that He gave His only begotten Son, Jesus Christ, to pay the supreme price, purchasing our freedom from sin. It surpasses human understanding to know the cost of such divine condescension. Little can we realize the royal state Christ left to become the "Suffering Servant," or fathom the humility involved. At the expense of utmost ignominy the Lord identified himself with humanity's sin, endured the untold agony of separation from the Father, and suffered torments of physical pain at the hands of ungrateful mankind.

Even so, from the foundation of the world the counseled mind of the Triune Godhead was to thus provide

the means whereby rebellious humanity could be saved from everlasting destruction. Man would have remained forever estranged from the holy Creator without hope of redemption except for the love that constrained God himself to pay the necessary ransom. The price paid for man's freedom from sin was the greatest possible premium of purchase. The suffering, dying form of the only begotten Son of the Father met the curse of sin in our stead.

Alienated from God by sin, Adam's race was condemned to bear the curse of physical and spiritual destruction. No longer was man a choice companion of God, but instead a groveling slave to Satan. From a life of beauty, purity, and bliss man became ensnared and bound by deplorable shackles of sin, in utter depravity. Nothing good could man provide to cover the cost of his redemption. No redeeming quality was present or available in anything on earth. Sin's stain had penetrated beyond outer garments and polluted further than water could cleanse. Sin had defiled the whole frame of man's existence. None was without blame. The entire human race was enslaved to the evil designs of Satan, lost to the purpose of the Almighty. A greater offering, a greater ransom, a greater price was necessary than man could pay in sacrifices, in money, or in his own flesh and blood.

Yet in the fullness of time God in loving mercy provided the atonement, whereby fellowship might be restored by destroying the hearts of sin. Thus He commissioned His only Son, Jesus, who willingly laid aside His princely glory to descend to earth. He offered himself a complete, perfect, and final Sacrifice for all the sins of mankind. The shedding of Jesus' pure and innocent blood became the atonement for our sin, purchasing the redemption

of every believer unto repentance. Because of Christ's vicarious death, because of His rising again in victory over all adversaries, every sin-chained soul of Adam's race can look to Jesus to be his Saviour, his Justifier, his Liberator. Praise God that the power of Christ is abundantly able to set every sin-captive free, for He paid the greater price!

A GREATER FREEDOM

The freedom our forefathers purchased was of a limited nature because the liberty has been maintained by other necessary sacrifices beyond the original price. However, Jesus said, "If the Son therefore shall make you free, ye shall be free indeed." Although Jesus of Nazareth became the propitiation for our sin about two thousand years ago, that unvarying circumstance still makes possible the freedom of us all. Through the final yet continuing sacrifice of Jesus, God has grace sufficient to enable a believer to withstand any temptation and destroy any sin.

Not only was man's sinfulness to be forgiven, but his depraved bent to sinning purged. Nothing short of this is in harmony with God's intention and provision. Men's strivings may free them from bondage to other men, but only God can give destitute humanity the greater freedom of release from sin's fetters. God's redemptive plan reckons sinful man as righteous, the penitent heart being washed and cleansed through Jesus' blood till man can again show forth the likeness of his Maker. Such regenerating freedom is applied to every contrite heart. Once attained, it is a continuing experience as long as man keeps the cleansing power applied by walking in the light of God. The Apostle Paul admonishes in Galatians 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not

*Pastor, Waterloo, Iowa.

entangled again with the yoke of bondage."

Freedom in Christ is a spiritual liberty that transcends physical boundaries, releasing us completely from the dominion of sin and Satan. In spite of erroneous thought, freedom from sin is not a wild dream or an unattainable ethic. Jesus' vicarious provision makes it a necessary, consequential characteristic of all who would enter the family of God. When Jesus said, "If the Son therefore shall make you free, ye shall be free indeed," He affirmed that the sin problem would be completely solved through His atonement. Christ declares that freedom from sin is an available experience, not by our own works of righteousness, but by His matchless grace.

It is vain imagination to think that God would ever be satisfied with anything short of holiness of heart and life in His children. Just as the designers of the Declaration of Independence intended to be free from the dominion of England entirely, so did God purpose to provide a greater freedom, a plan of salvation whereby all partakers would be wholly set free from the tentacles of sin. Paul testifies in Romans 5:20b-21, "But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

We may strive for freedom to do as we like: to speak, to publish, to worship. God releases our hearts from the shackles of sin so we can do as we ought, becoming totally dead to sin and completely alive unto Jesus, the Author and Finisher of our faith. There is no other way to be in the family of God except by repenting of our transgressions and submitting our beings in full consecration, allowing

the Holy Spirit to purge the resident sin nature enthroned by the fall of Adam. For this cause Jesus Christ shed His blood, and that Blood is the purchasing element of our more excellent freedom. It is efficacious: to cure our entire lack of purity, being abundantly sufficient to reconcile us into communion with the Father.

In Psalms 51:1-2, 5-7, 10, 12, we read the pleading, trusting words of David, "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions: Wash me thoroughly from mine iniquity, and cleanse me from my sin. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow. Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit."

A GREATER INHERITANCE

The sacrifice of our forefathers was not in vain. Through their strenuous effort a freedom-loving nation was born, and survivors of the struggle lived to see even their children's children enjoy the liberty wrought by their sacrificial purchase. Now, distant sons and daughters are blessed by inheriting the same principles of freedom instituted by the courageous patriot-fathers. Yet maintaining the inheritance has almost unceasingly required a further price. There is a greater inheritance just as a greater price and a greater freedom. Christ's sacrifice bought us freedom from sin whereby we might inherit, not only a better life, but a better eternal coun-

try also. The freedom we gain through Him by obedience is the legal binder whereby we become adopted sons of God and joint heirs with Jesus, our Lord. This all-important reward of life awaits all who would seek Jesus.

Romans 8:14-17 verifies, "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together."

We may have a present inheritance of a free land full of benefits here, but it is more desirable to have a grand, continuing estate beyond the physical realm. Even in this life we reap the unspeakable blessings of being adopted children of God, having been rescued from the clutches of the taskmaster of evil. There was no greater price for freedom given than was paid

on Golgotha's brow. There was no greater freedom born to humanity than the Blood-bought freedom presented to us by the nail-scarred hands of our risen Lord. And there never was a richer inheritance provided by a loving father. Though unworthy, the penitent child receives a beautiful life of purity, transplanted finally in mansions of everlasting glory. How appropriate are the thrilling words of the song "Glorious Freedom!"

*Once I was bound by sin's galling
fethers;
Chained like a slave I struggled in
vain.
But I received a glorious freedom
When Jesus broke my fetters in
twain.*

*Glorious freedom, wonderful freedom,
No more in chains of sin I repine!
Jesus, the glorious Emancipator,
Now and forever He shall be mine.**

As Jesus said, "If the Son therefore shall make you free, ye shall be free indeed."

*Copyright owned by Nazarene Publishing House.

YOUR MINISTER'S PRAYER

*I do not ask
That crowds may throng the temple, that standing room be priced;
I only ask that as I voice the message,
They may see Christ!*

*I do not ask
For churchly pomp or pageant, or music such as wealth alone can buy;
I only ask that, as I voice the message,
He may be nigh!*

*I do not ask
That men may sound my praises or headlines spread my name abroad;
I only pray that, as I voice the message,
Hearts may find God!*

*I do not ask
For earthly place or laurel, or of this world's distinctions any part;
I only ask, when I have voiced the message,
My Saviour's heart!*

—AUTHOR UNKNOWN

Must Christians Live by Duty?

By D. R. Gish*

SO OFTEN and so easily do we use the word duty that a definition seems almost superfluous. "Do your duty," is one of our most common moral exhortations; and when we want to commend a man, it is likely that we shall call attention to his devotion to duty. Nevertheless there is some confusion among us concerning its meaning and status. Not everyone is convinced that it should be made a factor in Christian moral teaching. There occur, even among Christians, frequent conflicts of opinion concerning specific duties.

General definitions of duty receive a greater degree of acceptance. Christian martyr and misguided heretic alike could probably agree upon such a definition as that of G. E. Moore: Duty is "that action, which will cause more good to the universe than any possible alternative."¹ At least three fairly common convictions are expressed in this definition. First, nothing which a man is unable to perform can be justly called his duty. His duty must always be for him a possible alternative. Second, no one can have a duty to do what is evil or sinful. Good is always the aim of duty. Some undesirable consequences may be entailed; but our obligation is always to do the best possible under the circumstances, with a view to the long run, so that the most good shall be realized. To do evil when good is possible is to fail to do one's duty.

Finally, duties involve actions. Duty has its subjective side, its place in feeling, but it is pointless without performance.

In order to illustrate the difficulty of determining duty in specific instances let us suppose a case whose outlines will be somewhat familiar. A pastor receives a call to another church than the one he now serves. Included in the offer made him is a substantial increase in salary. Located near a Christian college, the new situation appeals to him because his daughter is just ready to enter college. Not only so, but the new church is growing, well established, and holds no building program in prospect for years to come. In addition to these considerations, his wife and family make it clear that their wish is to make the change.

However, some disturbing thoughts cause him to hesitate. His present charge is involved in an urgent financial campaign necessitated by the construction of a new educational building. In the fund-raising project the pastor is the key man. Should he leave at this time, many of the folk who pledged funds almost certainly will not pay, having made their pledges chiefly out of personal friendship to him. Moreover, the call to the new church stipulates that he is to be moved within two weeks, and this haste would make it impossible for him to give proper advance notice to his present board and district superintendent. What is he to do? Can

human wisdom decide which course would "cause more good to the universe than any possible alternative?" Either course would produce much good. He is able to do either. It only remains to decide and act.

Some irresponsible ways of dealing with the problem will occur. One may seek for a clue by letting his Bible fall open to a suggestive scripture passage, or simply flip a coin, supposing that in so doing he is letting God enter the situation. Actually he would be trying to dictate to God just how He is to enter into it, and closing other channels to Him.

Systems of secular ethics have proposed several ways of dealing with such problems. Among these are several which seek to obey the exhortation to "follow nature." The "moral sense" or feeling for what is right is one. A man must rely upon his conscience and obey it implicitly; for it is part of his essential nature. Again, some have thought that the true nature of things is rationality. Nature moves calmly and majestically on, free from fear, jealousy, or other emotions; so ought man to live by law, by reason, and follow the truth dispassionately. This view would declare that our pastor should not let ambition, love for his wife or his daughter, or any other affection influence his choice, but sternly follow duty for duty's sake.

Still another modern idea of duty finds its dominant principle in "keeping our agreements." Everyone makes agreements, orally, in writing, or tacitly, without verbal confirmation. In order to keep our integrity as persons, we must keep our agreements. Whether we signed our names and pledged our word or did not, we are under obligation to perform all that anyone has a right to expect of us. The pastor we mentioned above was definitely bound by a number of

agreements, letters, custom, church traditions, and his word, to act in a certain way. Unless he could find release, his way was rather clearly marked out for him.

Probably none of these or of other views which might be described is wholly wrong, but for Christians, what would seem a more satisfactory principle is that which makes duty primarily obedience to God. The Old Testament supports this: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8) And again: "Fear God, and keep his commandments: for this is the whole duty of man" (Ecclesiastes 12:13). The New Testament also teaches that obedience to God is of central importance. Obedience, declares John, is the proof of our love to God. "We ought to obey God rather than men" (Acts 5:29). God's great commandment is love; and we read that "love is the fulfilling of the law." In some sense, then, love is our duty.

What of our troubled pastor? How is he to apply all this to his problem? It seems that finding out what the will of God is may become as complicated as any other way of determining the right course of action. But perhaps the pastor can make use of the moral sense, and of nature, and of the principle of keeping agreements to find out what the will of God is—for surely God wants us to be persons of good conscience, reasonableness, and moral integrity in keeping our pledges. Our man must find a way to keep a clear conscience, to avoid undue emotional pressures which would cause him to swerve, and must remain a man of his word. Surely nothing else can be the will of God! If the pastor will get busy, talk with a number of people, get releases from

¹G. E. Moore, *Principia Ethica* (Cambridge, Eng.: Cambridge Univ. Press, 1903), p. 148.

*Professor of Philosophy, Nazarene Theological Seminary.

his board and district superintendent, and wind up his present pastorate with the good will of the people, it may happen that he will have God's endorsement for his move.

Going now beyond our illustration, let us ask two opposite questions: Can a man do all of his Christian duty? and can a man do more than his Christian duty? Jesus once said: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10). This implies a yes answer to our first question. The general definition of duty also supports this, for nothing is our duty which it is impossible to perform. If anything is our duty, we can do it. Whatever God requires of us at any moment, we can do, for whatever He asks of us depends upon our light and capacity (which, of course, increase as life goes on). God asks more of us today than yesterday, but we can always do what He asks.

But, someone asks, can we? Remember Jesus' radical commands: "If a man will sue thee at the law, and take away thy coat, let him have thy cloak also" (Matthew 5:40); "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matthew 5:42); "Resist not evil" (Matthew 5:39); "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48); "Take no thought for your life" (Matthew 6:25). Are these duties? Can we fully and really obey them? Are they in harmony with other statements of Jesus, such as, "My yoke is easy, and my burden is light"?

There is no question but that these call for a level of conduct above the ordinary, one which requires more than human resources to obey. But it is still true that if it is a man's duty

to perform an act he can do it. If with all the resources at his command it is not possible, then it cannot be his duty, but may be a goal toward which it is required of him to move.

A man can do all of his duty—but can a man do more than his duty? Notice in this connection the relevance of the two conceptions of law and grace. Law is definite, precise, exact, and is usually adjusted to the capacities of the average man. The specially endowed often can do easily more than is specifically required. All have the duty to obey traffic laws, but while the restless youth can hardly restrain his impetuosity enough to escape a fine for speeding, the older man may need prodding to keep him from blocking traffic, being more conservative and cautious than the law requires. Relevant in this connection again are the words of Jesus carrying blame for not going beyond duty (Luke 17:10). It is rather generally believed that deeds of heroic sacrifice, acts which jeopardize life and limb, are "beyond the call of duty," and it is for these that awards and medals are often given.

Under grace there are some striking differences from the situation under law. Instead of observing purely external commands, men under grace are governed by ideals, by conceptions of what God expects of them individually. To obey the command of God frequently requires more power than men possess, and they are compelled to seek more grace. Devout Christians seek ever to exceed the minimum requirements of duty. "More love to Thee," expresses this longing and his goal is realized as he appropriates proffered grace. "Mere" duty can be transcended—the way to spiritual advance is always open. Living by duty can be done by studiously observing every requirement of the law or by a bubbling, sparkling spontaneity which

transcends the ordinary levels of enthusiasm.

Duty, then, is a helpful and proper concept to employ in Christian living. It may be thought of as a minimum basis for action and conduct, in which failure to measure up is at least error and possibly sin, for humanity was made to soar above the mundane levels of the moral and spiritual life. A normally aggressive Christian will feel but few proddings of duty, for duty prompts us when we are slow to start, when we have slackened our efforts or have settled down to take our ease. When spontaneity is gone, when activity becomes mere routine, when our spirit has become professional only, and when temptations crowd in upon our consciousness, then we begin to think of duty and its restrictions.

Perhaps from this it may be seen why spiritually-minded people frequently decry the idea of duty; they see it as a low standard, standing at the border between good and evil. However, we all need to remember that life, and Christian life as much as any, has its progressive aspects. Before we walk we must crawl, and before we run we must learn to walk. So in the spiritual life it is necessary to crawl and to walk by the principles of duty before we learn to run and to

fly by the provisions of grace and Christian love. Love is a duty, for it is commanded by our Lord; prayer is a duty, one which may seem to the active, eager, busy young person to be excessively time-consuming, demanding, and perhaps even a bit oppressive. But as one grows older in years and experience, he comes to see prayer more as a privilege than as a duty. His consciousness of need and his keener insight into the value of prayer cause him to forget about its being a duty, and to pray fervently with little or no sense of obligation to do so.

No Christian is ever beyond some of the pressure of duty, for men's obligations increase with their growth in grace. Yet the growing Christian is constantly aiming beyond his present attainments—his "reach exceeds his grasp." In God's plan there are many incentives to go beyond duty; whoever seeks to do more than is required of him shall be blessed, and Jesus declared, "Great is your reward in heaven." Preachers and Christian educators need to teach people that there is rigorous duty for every man to perform; but they must also inspire the people who hear them to move far beyond duty to an area of spontaneous and devoted service to God and their fellow men.

HINT TO PREACHERS:

However sacred the topic, it should not be treated perpetually. No man has a right to turn the pulpit into a hippodrome where he may ride his hobby. A hobby-rider is half shorn of his strength; he goes to his task depleted. Monotony is distasteful whether it be that of a landscape or thought. The Bible is a harp of 1,000 strings, so do not play on one string too long.

—F. LINCICOME

Love It and Leave It!

By C. V. Fairbairn*

THE COLD WAR YEARS have familiarized us all with the meaningful slogan, *America! Love It or Leave It!* Years of unethical conduct on the part of some pastors who insist on maintaining contact with former circuits served convince district, conference, and general superintendents that such men need to adopt and familiarize themselves with a slogan, *That Old Circuit! Love It and Leave It!*

The contact to which we refer is maintained sometimes by correspondence, sometimes by personal visitation as casual as though the former pastor were still pastor, by returning to marry special friends, or as in one extreme case, even by soliciting calls for service at funerals. (The writer never liked to bury his friends that well!)

We know a pastor who has never written a letter back to his former circuit nor written a birthday card to anyone. Quite proper! We know another who refused to visit former parishioners unless in company with his successor. Very proper! He might have, with full propriety, first visited the present pastor and said: "Would it be all right with you should I call upon Brother Good-Man and Sister Well-blest while I am in town?" All ministerial codes of ethics admit that to be highly proper. But this ever-

and-anon galavanting back to the former charge, with its continual exposure to being drawn out to express opinion on present affairs or to discuss some phase of either old or new problems, with its fawning on the new pastor's members, with its tapping circuit resources through voluntary pecuniary acknowledgment of such special attention, is all wrong and very wrong. The interloping preacher declares he cannot see this; the wronged pastor never fails to see it. (Through him we found out about this.)

What are we trying to do anyway? Are we endeavoring to win men to Christ through our consecration of personality to His service? Or are we winning them to ourselves, wrapping them about our fingers for ulterior purposes? Said one, with whom we had to deal officially: "But if I take that course I will lose all my friends." By pursuing his own course he was weaning folks from full loyalty to the present pastor. He needed to lose a few old friends that he might be a better pastor to his new friends. And his pastor-successor needed it worse than he did.

Lets' say, over and over again until, as a special adaptation of the thirteenth of First Corinthians, it gets down deeply into the grooves of our minds and the channels of expression of our hearts: *That Former Circuit! Love It and Leave It!*

*Bishop, Free Methodist Church.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 6:6

THIS IS ONE of the key verses in the New Testament for those who believe in entire sanctification as a work that cleanses the heart from all sin. Because of its importance we shall deal with it at some length.

The Greek reads literally as follows: "Knowing this, that our old man was crucified with [Him], in order that the body of sin might be destroyed, with the result that no longer we should be serving Sin [the sin]."

The first problem that confronts us is the meaning of "our old man." The word "man" is *anthropos*, which means a human being. It is the generic term referring to a person without distinction between male and female. The Greek has another word for "man," *aner*, which means man, as distinct from woman. It may also be translated "husband," a combination usage which is common to many languages, though not proper in English.

The word for "old" is *palaios*. Again, there are two terms in Greek for "old." The other, *archaios*, has been taken over in the English word "archaic." Etymologically the latter signifies that which has been from the beginning (*arche*), while the former suggests what has existed for a long time. In usage they are somewhat synonymous. But Trench notes

that *archaios* "will often designate the ancient as also the venerable, as that to which the honour due to antiquity belongs."¹

On the other hand, *palaios* suggests "old in the sense of more or less worn out."² It means "old because it has been superseded by that which is new."³ Cremer writes: "*Palaios* is that which already has long been aged, old, ancient, whether it still is or is no more."⁴ In the papyri it is used for "old coinage," now superseded, or, in one instance, "where dates which had been gathered for some time are contrasted with new, freshly gathered ones."⁵

Arndt and Gingrich observe, that *palaios* means "old; in existence for a long time, often with the connotation of being antiquated or outworn."⁶ That states the case very accurately.

The New Testament usage supports this definition. In the Synoptic Gospels it is used for "old garment" (Matthew 9:16; Mark 2:21; Luke 5:36) and "old wineskins" (Matthew 9:17; Mark 2:22; Luke 5:37). It designates "old wine" (Luke 5:39) and "old leaven" (I Corinthians 5:7-8). Once it is used significantly for "the old testament" (II Corinthians 3:14), or better, "the old covenant."

¹Trench, "Synonyms," p. 251.

²*Ibid.*, p. 252.

³W. E. Vine, "Expository Dictionary," III, 135.

⁴"Lexicon," p. 117.

⁵VGT, p. 475.

⁶"Lexicon," p. 610.

*Professor, Nazarene Theological Seminary.

In two passages in the New Testament it is clearly used in a sense which is not at all derogatory. Reference is made to "treasures new and old" (Matthew 13:52) and to the "old commandment" of love (I John 2:7).

Completing the use of *palaios* in the New Testament, it may be noted that the phrase "old man" occurs in three places (Romans 6:6; Ephesians 4:22; Colossians 3:9). It is distinctly a Pauline expression.

Cremer says this phrase means "human nature as it is in contrast with this renewal, as the individual is naturally."⁷ Arndt and Gingrich say it is the "earlier, unregenerate man."⁸ Westcott defines it as "the whole character representing the former self" and adds this pertinent observation: "There is much in the general temper of the world—self-assertion, self-seeking—which answers to 'the old man.'"⁹ Vincent labels it "the old, unrenewed self."¹⁰ Sanday and Headlam say simply "our old self."¹¹ Denney agrees.¹² It is the old, self-assertive self, which wants to have its own way rather than letting God have His way. Meyer calls it "our old ego."¹³ Lange says: "The old man is the whole sinfulness of man."¹⁴ It is what is commonly referred to as carnality or the carnal nature.

Perhaps the best definition of "the old man" is that given by Godet. He writes: "The expression: *our old man*, denotes human nature such as it has been made by the sin of him in whom it was wholly concentrated, fallen Adam reappearing in every human ego that comes into the world under the sway of the preponderance of

⁷Op. cit., p. 105.
⁸Op. cit., p. 610.
⁹"Ephesians," p. 68.
¹⁰Word Studies, III, 67.
¹¹Romans, p. 158.
¹²EGT, II, 633.
¹³Romans, p. 234.
¹⁴Romans, p. 203.

self-love, which was determined by the primitive transgression. This corrupted nature bears the name of *old* only from the viewpoint of the believer who already possesses a renewed nature."¹⁵

Paul asserts that this old man "was crucified with" (*synestaurōthe*). Apparently "Him" or "Christ" must be added to complete the sense.

Some have claimed this simply means that all the elect were crucified with Christ at Calvary. But the idea that I was crucified with Christ nineteen hundred years ago does not help me any unless there is an actual death of my selfish ego here and now. Calvary's provisions must be realized in personal Christian experience.

A few have even gone so far as to say that this passage does not state that the old self was killed; it only says that it was crucified!¹⁶ This view merely needs to be exposed to the fresh air of common sense.

What was potential and provisional at Calvary needs to be actualized in each seeker's heart through faith in Jesus Christ. When one surrenders himself fully to be united with his Lord in obedient believing, he is crucified with Christ.

Most commentators say Paul taught that this crucifixion of the old man takes place at one's baptism. But A. T. Robertson affirms: "This took place not at baptism, but only pictured there. It took place when 'we died to sin' (verse 1)."¹⁷

The next problem that confronts us is this: What is meant by "the body of sin"? Vincent echoes a very widely held view when he writes: "The phrase *body of sin* denotes the body belonging to, or ruled by the power

¹⁵F. Godet, "Commentary on the Epistle to the Romans," Translated from the French by A. Cusin (Grand Rapids: Zondervan Publishing House, 1956), p. 244.
¹⁶Ibid.
¹⁷Word Pictures, IV, 362.

of sin."¹⁸ Wuest says: "The reference is therefore to the believer's physical body before salvation, possessed by or dominated and controlled by the sinful nature."¹⁹ Denney declares: "*To soma tes hamartias* is the body in which we live."²⁰

But Meyer recognizes the incompatibility of this interpretation with the statement that the body of sin is "destroyed." He says: "Consequently not the body in itself, but in so far as it is the sin-body."²¹ Sanday and Headlam write in a similar vein: "It is not the body, *simply as such*, which is to be killed, but the body *as the seat of sin*."²² But what does that mean? The language is rather nebulous.

Lange takes cognizance of the same problem. With the help of his American editor, Philip Schaff, (in brackets) he comments: "It is self-evident, from Paul and the whole Bible, that there is not the slightest reference here to a [literal] destruction of the body [i.e., of his physical organism which is only dissolved in physical death, and which, instead of being annihilated, is to be sanctified . . . —P. S.]"²³

How much simpler—and, it seems to us, more sensible—it is to take "the body of sin" as meaning the

¹⁸Op. cit., III, 69.
¹⁹Romans, p. 101.
²⁰EGT, II, 633.
²¹Op. cit., p. 235.
²²Op. cit., p. 158.
²³Lange, "Romans," p. 203.

sinful nature, or carnality! The real difficulty is that most theologians will not allow that this is destroyed. For instance, Wuest says of the believer: "He has been permanently delivered from its power, when at the same time that nature is left in him permanently."²⁴

The last problem in this passage concerns the meaning of "destroyed." Commentators are quick to point out that *katargeo* means "render idle, inactive, inoperative, to cause to cease."²⁵ Sanday and Headlam define it as "paralyzed, reduced to a condition of absolute impotence and inaction, as if it were dead."²⁶

The word *katargeo* (cf. 3:3) occurs twenty-seven times in the New Testament and is translated some eighteen different ways in the King James Version. But the most common rendering (five times) is "destroy." Here Arndt and Gingrich would translate it "done away with."²⁷

The King James Version has "destroyed." The American Standard Version (1901) changed it to "done away!" But the Revised Standard Version returned to "destroyed." It is heartening to read this statement by Godet: "The translation *destroyed* probably renders the thought best."²⁸ So we can preach this great truth without apology.

²⁴Op. cit., p. 99.
²⁵Ibid.
²⁶Op. cit., p. 24158.
²⁷Op. cit., p. 418.
²⁸Op. cit., p. 245.

COURAGE

The successful man lengthens his stride when he discovers that the signpost has deceived him; the failure looks for a place to sit down.
—JOHN RUSKIN, SOCIAL REFORMER (1819-1900).

GOLDEN ANNIVERSARY SERMON CONTEST

HOLINESS SERMON IN MANUSCRIPT FORM

DEADLINE:
SEPTEMBER 30, 1958

REQUIREMENTS

1. Sermon is to relate to some phase of second-blessing holiness.
2. Manuscript must be within 1,800 and 2,500 words.
3. Manuscript to be typewritten, double-spaced.

ENTRIES

Any evangelical minister interested in submitting acceptable material may enter the contest. No limit is placed upon the number of entries each person may submit.

All material submitted becomes the property of the "Preacher's Magazine." Any material not accepted by the judges which may be printed in the magazine will be paid for at the regular rates for sermonic material.

Full credit must be given for material used from other authors. No copyrighted material can be used except as the writer obtains permission for use from the owners of the copyright.

The contest will end September 30, 1958. No material postmarked later than this will be accepted in this contest.

AWARDS

1. Everyone wins! Every person submitting an entry or entries (measuring up to the standards on opposite page) will receive a copy of "Holiness Pulpit," edited by James McGraw.
2. Ten Special Awards! As a special Golden Anniversary feature, ministers submitting sermons judged the top ten will receive the two-volume set of "Webster's New Twentieth Century Dictionary" (retail price, \$42.50). An ideal addition to any minister's study.

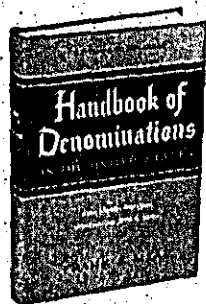
JUDGES

A committee consisting of a Nazarene pastor, a professor in the Nazarene Theological Seminary, and a general officer of our church will judge the material submitted. The committee will judge the material on its content, forcefulness, clarity, and originality. The decision of the committee will be final.

Address—THE "PREACHER'S MAGAZINE" CONTEST
Box 6076, Kansas City 10, Missouri

You'll refer to them often!

- IN BUILDING YOUR SERMONS
- IN SEEKING RELIGIOUS INFORMATION
- IN ANSWERING IMPORTANT QUESTIONS



Handbook of Denominations In the United States

Compiled by FRANK S. MEAD

Here's a convenient, concise, and authentic reference tool you'll turn to more than you realize!

Completely revised and enlarged to give the latest data available on the history, doctrine, organization, and present status of 266 different religious bodies. All material has been read and approved by each religious group for accuracy. Indexed. (AC)

255 pages, cloth board

\$2.95

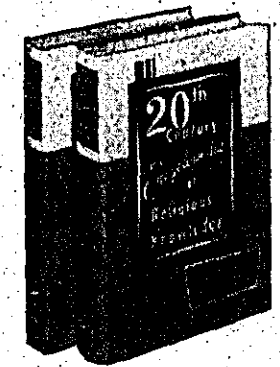
20th Century Encyclopedia Of Religious Knowledge*

A two-volume set covering all phases of religion pertaining to the first half of the twentieth century—the most recent developments in church history, biography, archaeology, comparative religion, theology, Old and New Testament studies. 1,200 double-column pages, over 1,000,000 words! (BH)

1,205 pages, cloth board

(Two-volume set)
Special close-out, \$7.95

*Supplementary volumes to THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.



Order TODAY

An Investment You'll Never Regret

NAZARENE PUBLISHING HOUSE

Reaching the Unchurched in Mass Evangelism

II. We Look at Our Techniques

By T. E. Martin*

IN ORDER for us to do our best work in reaching the unchurched in mass evangelism, we need to restudy our techniques. The principle of gathering the people together to hear the Word of the Lord is the eternal plan of God, but there are many ways in which this can and should be done. Our fathers were progressive in the techniques they developed and were not afraid of that which was new. We would not be following in their footsteps if we held rigidly to their techniques in our changing times. As was said earlier, there has been some disposition to wonder if perhaps personal evangelism should not take the place of mass evangelism. Such an idea disregards both the fundamental nature of mass evangelism and the real value of personal evangelism. They need to work together. For no matter who gives his heart to Christ as a result of personal contact, he needs to follow that personal contact by public confession if he follows the formula given in the Word of God. Personal evangelism must be climaxed in mass evangelism. On the other hand, mass evangelism needs the work of personal evangelism.

With this in mind, I asked the members of my congregation to make

special effort to bring unchurched people to a revival campaign. I asked them to keep a record as to how successful they were and what method they felt the most effective. In almost every case they were successful only with those of their friends who came as a result of personal invitation and personal pressure. Hence we concluded that the most effective means of reaching the unchurched in a revival campaign is the personal work of each member of the congregation. It is true that occasionally some come because of particular advertising means, but generally speaking we must depend upon personal invitation to friends, neighbors, and acquaintances for getting the unchurched into our revival services. Some use the method of pledging people either verbally or by signed card to bring unsaved persons with them. But whatever the promotional inspiration, we must see personal evangelism as a means of reaching the unchurched and bringing them to the house of God, and mass evangelism as the opportunity and occasion for public confession of faith or the climactic moment of decision.

It is for this reason that I say that personal and mass evangelism are not competitive but complimentary. They need each other, and both are effec-

tive only as they are worked together. Whatever plans the pastor devises for his revival should be based upon this fact.

Again in our restudy of techniques, we must take a long look at music in evangelism. The competition in this field is terrific. In the days when there were no radios or television people were hungry to hear music, and many an unsaved man or woman went to the revival meeting willing to endure the sermon for the experience of hearing the music. These days are gone! Unsaved people do not and will not come to the church to hear music unless it is so spectacular or unusual as to lead them to believe that they will never have another chance to hear music like it or of such a nature as they will not see or hear at home. Because of this we really should not think of music primarily for its ability to get an audience. It may have some value in this regard, but I think there is another consideration of greater worth. And that is that we consider music for its ability to create spirit and atmosphere. Not, How many people will the music bring? but, What will it do for those who come? And if it makes this sort of contribution it will add to the spirit of the service, and in turn it will increase its drawing power. Music that prepares the hearts of the people for the message is of such value that we cannot afford to be without it or to give primary attention to any other reason for having it. Seed grows more rapidly and fully in cultivated soil, and music cultivates the soil of the soul.

It would be well for us to see the true values of announcing themes and advertising special subjects during the revival. No doubt mass evangelism has suffered through an abuse of this method and certainly cannot long succeed if we advertise big and produce

little. People may be fooled once or twice, but that is all. However, it is important to let the people and community know that the evangelist is discussing pertinent problems and that his sermon will center around live controversies and questions which haunt the minds of men. To reach the unchurched we must let them know that we are anxious to instruct them rather than to startle them. And we cannot instruct men if we are afraid to face the more perplexing questions. If we are going to sidetrack and dodge the issue, we do not have a message nor a right to their time. Of course this is not easy, but we must see that it is necessary. Much of the unchurched world has left us alone because they feel we are wasting our time, either in talking about things that do not matter or in side-stepping the real problems involved in living a good life. We would probably help solve this problem if we gave careful thought and widespread announcement to the themes of the meeting. One of the best attended and most effective weeks of the Billy Graham campaign in New York was the week in which he invaded, using the Word of God, the field of juvenile delinquency. And what church is there whose message and doctrine is more adequately suited to the courageous facing of all of the problems of our day than a holiness church? We believe that all that God says He can do, He can do here and now. (I tremble at the possibilities of mass evangelism in our church if and when we dare to make it our business to confront with the Word of God the problems and issues of our time.)

Finally, in this discussion of techniques, we should think about revitalizing our mass evangelism through the emphasis of special nights. This is not a new technique, but there are

*Pastor, Hammond, Indiana.

many kinds of special nights, if indeed they are special, which can be effective in reaching the unchurched. In an area such as I live, for instance, to have a night dedicated to the people from a certain state often would bring one to church who otherwise would not come, or a night in which a certain class of workmen are honored. The effectiveness of special nights depends upon the way in which interests of a community are understood and harnessed. But if special nights are announced, careful attention needs to be given to the whole service, so that those who come because of the special

night are not let down. Of course, here we are discussing the value of secondary motives, but through the long history of the church many have been won to Christ through secondary motives. Many who came to look on or even to scoff have remained to pray. Time will not permit me to give numerous practical suggestions, but it is a basic principle which must be applied that mass evangelism which reaches the unchurched must discover the interests of people and capitalize on these for Christ.

(To be continued)

Advertising Through Journalism

By Robert D. Rogers*

V. SEEING PERSONAL BENEFITS

ONE IMPORTANT STEP in the plan for good advertising is that of making the reader of the publicity visualize the personal benefit that is to be gained by the solution of his problem. This is an especially difficult step to take. Commercial firms can resort to either comical or frightening cartoons or paragraphs to portray what will or will not happen to the person who does not patronize them. But the church must be careful to uphold the solemn standards attributed to her by society, especially in publicity methods. Anything that would in any way tend to lower those standards in the public mind must be avoided. Certainly only those methods which will uphold the high standards are of any practical value to the church. Therefore the selection

of these methods must involve the utmost prayer and consideration, as an unchurched individual will have his first contact with the church through the newspaper announcement and will draw his first impression of the church from it. And, for many people, this first impression is the only one they get.

However, there are methods which can be used to great advantage by the church publicist, methods that uphold high standards and, at the same time, portray the situation or condition which is needed to cause the reader to see himself as having gained some special benefit from the suggestion of the advertisement.

The new car dealer portrays a family sighing in admiration of their new car or delightedly glimpsing the comfortable appearance of the inside, or perhaps he will show a picture of a man conversing proudly with his neighbor about the speed of the ve-

hicle, or some such thing. All this is done to illustrate the tremendous satisfaction that one may get just by obtaining the advertised product. Key phrases such as "Won't you discover (such and such a product) tomorrow?" are used by advertisers to appeal to the individual's desire for adventure. Some of these principles are legitimate methods that the church might handily employ.

For example, military bases portray a family group with their eyes fixed upon the Cross and countenances that exemplify deep inward peace, as an encouragement for servicemen to attend church. Another method that is often used by the chaplaincy is a photograph of a man proudly exhibiting his church to a neighbor, showing that community prestige is to be gained by church attendance. To appeal to the man who is troubled, they have pictured a penitent sailor kneeling at the altar, with an inset picture of Christ at work stilling the stormy water. Word pictures can be painted from ideas such as this to illustrate the same thoughts, and magazine covers from religious periodicals will provide many more suggestions to the constructive mind.

The important thing is to so form the advertising as to place the reader in the position of the person featured in the ad. This is one of the most important phases of advertising. People see things the most clearly from their own viewpoints, and a person who finds his own situation or feelings cast into the personality of an advertisement is far more likely to yield and do as the advertisement suggests.

The fellows who have been left waiting at the altar of a church, shocked and humiliated because their brides-to-be have failed to keep a wedding date—they have instituted proposals, but the girls have failed to

act on them. And many churches exist year after year without seeing their publicity pay off in spiritual conversions of unregenerate men and women. They have failed to get the public to act on the proposals that they have made.

Money and time spent on publicity that does not get results are wasted. Yet many congregations go on, year after year, wasting valuable time and funds on advertising methods that serve no other purpose than that of filling small rectangles on newspaper pages. The type has not been changed since the last pastoral change, except to announce a special speaker once or twice. The ads have become so commonplace that few if any ever bother to read them any more. Occasionally the printer has omitted one or two of them in order to make room for a large camp meeting announcement, and felt no apology was necessary since no one noticed it anyway. The real trouble is that there seems to be no real expectation that good publicity methods will help a church grow. Pastors and laymen alike need to overcome this error of judgment and begin to make full use of the publicity means available to them.

People can be induced to take action on certain issues even against their individual wills. Automobile, appliance, and real estate salesmen are doing it daily. Most of that which people buy, they buy because some salesman induced them to change their minds. Men and women seldom get to the place where they will not change their minds. And most people who are contacted by the church through the direct or indirect result of newspaper advertisements are converted because they have changed their minds about the way they want to live.

Quite often the last three and sometimes all five of the steps of the out-

*El Monte, California.

line policy for good advertising procedures, as discussed in previous articles, are comprehended in one journalistic or photographic approach. For example, consider the photograph of the sailor kneeling for prayer. The need is presented; the answer to the need is made clear; the question or phrase in the caption causes one to visualize himself as the penitent one, and to observe mentally the inward peace that is concomitant with repentance; and the appeal is strong

enough to earnestly insist that the observer take the action indicated.

There are many ways of making this final appeal to the reader to take action on the proposal, but the method described above, or one similar to it, seems to be the most ideal way because of its simplicity. Most church advertisements need to say a lot, or portray a lot, in a small space. Therefore simplicity must be the keynote.

Journalism, properly used, can indeed be a blessing to the local church.

The Ministry of the Shepherd

IV. The "R's" of the Twenty-third Psalm

By G. H. Boffey*

IN OUR previous studies we have seen the many sides of the shepherd's ministry; the nature and needs of the sheep and the shepherd character of God. As a final study we will see both the shepherd and sheep as depicted in the twenty-third psalm and the psalms which surround it.

Psalms 23 emanates a tranquil, restful atmosphere well suited to human needs. But in this atmosphere we can easily misinterpret the nature of the psalm and think it means that all is rest and comfort.

This psalm is helpful in ministering to both the young and to the dying but its highest application is to those who are crossing the hills and dales of life, to those who are surrounded with the dangers, the distresses, and the disappointments of life. It holds a secret of successful living in the face of all adversities.

Indeed it holds the secret of successful living, for it unfolds that Jesus the Shepherd is that secret, for men find the center of life in Christ and find the center for life in Christ. Indeed when life is centered in Christ one may appropriate the wealth of the twenty-third psalm as his own. "I shall not want."

The scripture says, "I shall not want," but all have had many wants however closely they may have been following the Shepherd. What is the explanation of this statement? If men did not have the wants, then their wants could not be met. The meaning therefore is surely that our wants are not permanent, for they will be met as the Christian trusts in God's promises.

The fear that our wants may not be supplied oftentimes is a greater hindrance than the presence of the need. If persisted in, this fear can cripple

the saint. E. Stanley Jones in his book *The Way* records the findings of psychologists who had examined 500 people. They showed that these people had about a thousand fears, all but two of which had been acquired.

Fear leads to failure, but the moment we trust, anxiety lifts and tension goes. The inner communications of the body sing their messages instead of shouting them and our reserves are no longer burnt up and we become relaxed. Because we believe, we can afford to relax. The certainty of His promise being fulfilled, "I shall not want," brings quietness and confidence and strength. Faith can then begin to operate and things happen as a result.

REST. *He maketh me to lie down.*

This does not mean a lazy or shiftless Christianity. We remind ourselves that sheep are not philosophers or viewers of the landscape. Sheep are made to lie down when danger is removed. When they are fed, then they rest. They lie down to enjoy what they have had that it may do them good.

The speed of life is ever quickening and it brings with it increasing friction and agitation to the souls of men. Life cannot always keep up with the pace and trouble results. The Christian, however, faces life with a new position garrisoned with the Word of God and the Spirit of God. The Christian casts himself in dependence upon God and meditates in His ways. In God's guidance we find peace. With our minds thus stayed upon Jehovah we are not only fully blest but we are able to lie down.

RESTORATION. *He restoreth my soul.*

The journey from pasture to pasture, from water hole to water hole

may be long and trying. The rough roads, the flies, the heat, and the jostlings all take their toll of the flock. The Lord does not promise that the way will be easy but He does promise us grace sufficient for the way.

David could speak with the deepest feelings of the restoring grace of God. Not only was weariness his lot, but the destructive powers of sin had been let loose in his soul and he needed the restoring hand of God to touch him.

The Word of God says that the backslider is filled with his own ways, and what rotten ways they are! To all who have backslidden the Lord can be the Great Restorer.

A friend of mine who had been a preacher of the gospel backslid and became the local Communist secretary for a large town. He even got to the place of doubting the existence of God. He defied our pleadings and challenged them with communism. Then the Shepherd found him. It was beyond any human power to bring him back but the Great Shepherd knew just what to do. He attended the last meeting of Billy Graham at the White City. The impact of that great gathering and the work of the Spirit of God moved him out of himself. He could get no peace and so the next day attended the service at the Baptist church nearby. That night the minister gave an appeal and he went forward—he came back and his soul was restored. Where for years he had preached communism in the market place, then he went out and drew great crowds to hear him give his testimony and to let the town know that he had gone back to the Saviour.

The police knew his troublesome influence and thought that the whole thing was a trick, but in the pouring rain the market place was packed to

*Kent, England.

hear this man tell how God had restored a soul from communism to Christ.

RIGHT. He leadeth me in the paths of righteousness.

A human shepherd can make mistakes. It is possible to lose the sheep, to overdrive the sheep, to lead them into the wilderness instead of leading them from pasture to pasture. Blessed be God, our Great Shepherd makes no mistakes. His paths are right paths for our feet.

Right paths lead somewhere. They match up in purpose. They are productive. The Lord delighteth in the way of the righteous. How mighty is our Shepherd! We may bring our tangled, troubled lives to Him and, lo! He brings concord out of our chaos, harmony from disharmony, and leads us until the tragedies of life are turned into blessings. His paths are right. They are set forth in the principles of the Word of God. Experience shows that it is best to follow the right way, as the Book outlines.

The ways of the Shepherd are not imposed on life like handcuffs upon an unwilling prisoner. They match the deepest expressions of the inner heart and when we accept them our world begins to sing.

RESURRECTION. The valley of the shadow.

There are real valleys in life with deep shadows, and anyone who tells us we can laugh these away is a fool. Poverty and death can be terrible and very real and no amount of optimism will turn the valley into a plain. Never has God promised that the Christian will be detoured around these hardships. He permits us to pass through the valley sometimes

but He gives us this assurance: We need not fear.

The secretary of my church has suffered with T.B. for eleven years and doctors said he would not survive more than two years. Nevertheless this giant of a man has faced poverty and suffering side by side with extreme weakness of body and no natural hope of recovery, yet his spirit has been triumphant. Last winter he lay with only half a lung and added afflictions of bronchitis and hernia. Yet today he is up again to meet with the people of God in the house of God. His very life is a triumph of faith without fear. Such will bring deliverance.

He who will change our vile bodies and make them like unto His glorious body enables us to triumph by the way.

"MY CUP RUNNETH OVER"

God's supply for us is for more than a little water at the bottom of a deep well, more than a trickling brook, more than a drop in the bottom of the cup. God has promised to the one who has learned to relax, to rest, in God that he will have a cup running over.

Billy Bray, when accused of being too noisy, explained his exuberance this way. "If you have a cup and pour water into it from a height it will splash!" The crescendo of this theme breaks upon us as we catch the chords and harmonies which surround this psalm.

The Word reveals in John 10:11 that Jesus is the Good Shepherd, in Hebrews 13:20 that Jesus is the Great Shepherd, and in I Peter 5:4 that Jesus is the Chief Shepherd.

This triune emphasis upon various aspects of our Great Shepherd's ministry to us is set forth in the psalms which surround the twenty-third psalm. Psalms 22 shows us Jesus as

the Good Shepherd laying down His life for the sheep; Psalms 23 shows us Jesus at the Great Shepherd tending His flock; Psalms 24 shows us Jesus as the Chief Shepherd gathering home to the eternal fold the re-

deemed of all ages! May God help us to fully grasp the real truth of this glorious fact and exemplify these traits in our ministry as we seek to be faithful undershepherds for the Saviour.

The Sin of Resentment

An American preacher, who may as well go unnamed, made a special trip to Great Britain before the start of Billy Graham's Scotland Crusade. He was not there to herald the coming of the American evangelist. He was there to speak against Billy Graham.

The preacher, who also edits a magazine, went up and down the country, urging the people not to listen to the young upstart. He told them that Billy had no real standing in his own country and that he preached a false gospel. After his return to the United States, the preacher-editor continued to write torrid articles against Billy.

In a conversation one night, Billy said:

"You know, deep down in my heart, I was beginning to resent the man. He was trying to destroy my ministry. As far as I know he has never attended one of my meetings—I wouldn't know him if I met him on the street.

"Resentment is a sin, and I couldn't go on the platform with resentment in my heart. I couldn't ask those people to repent and love their neighbors if I had sin in my own heart.

"One afternoon, all alone in my room at the hotel, I fell on my knees before God and prayed. I told God that I was going to stay on my knees until He instilled a genuine love in my heart for the man. And I stayed there, asking God to do what I could not do as a human. After a considerable time God answered my prayer and when I stood to my feet I had a genuine love for him.

"I sat down and wrote the man a letter, telling him of my resentment and of the victory that God had given. I told him that if he ever attended one of my meetings he would be greeted in Christian love."

The letter was mailed, but the resulting answer was in the same vein as other disparaging articles.

Billy's love remained. He had conquered his problem. The problem of the other man remains.

From Billy Graham:
A Mission Accomplished,
By GEORGE BURNHAM
(Fleming H. Revell Co.)

Facts on File

*Can Help to Make You a Better Preacher,
Teacher, or Writer*

By **Honore Osberg***

SOME of the best article and sermon material is lost forever because it was not captured on a file card or in a notebook. Whether you are a preacher, a teacher, or a writer, facts on file will save your time and help you in preparing your material.

Out of one section of my files, the "Idea Box," came four articles. They all hatched out from one thought, that our words will boomerang if we are not careful of the things we say. I put the title, "Words That Talked Back," on an envelope in this file and started collecting illustrations.

Soon this envelope was bulging with material about words, and four articles were begging to be written instead of one. The first one with the original theme of words that boomerang was sold to *Lighted Pathway*.

"Instruments of Power," the second article, started from a quotation. "A word may be a dagger, a bullet, a balm, a poison, a serpent, a mine of wealth, a dynamite bomb. It can build or blast a reputation. Unless you learn to weigh well your words, you are as dangerous as would be a child entrusted with the throttle valve of a locomotive." This article on words was sold to *War Cry*.

*Writer, Los Angeles, California.

"Seed Grains That Never Die" was the third article which came from the same envelope. The title and lead for this article on the effect of gossip and speech, both good and evil, came from a quotation of Thomas Carlyle's.

For instance, when people gossip and say, "Oh, a little bird told me," they do not realize always that they are paraphrasing scripture. The Bible says, "A bird of the air shall carry the voice, and that which hath wings shall tell the matter" (Ecclesiastes 10:20). And one who carries secret tales like this is called a gossip or babler. In the original Greek a babler is a picker-up of little seeds. This article sold to *Gospel Gleaners*.

And enough material is still left in the envelope for a fourth article, entitled "Volumes for Eternity." When this last article is written, all the material from the four articles will go back into another or general file, under the topic of "Words."

There are many different ways of filing material, but here is the method I have found best to use.

My first file is a workshop file, and this I call my "Idea Box." This is a kind of incubator where ideas are deposited to hatch out into shorts, fillers, articles, and stories. If you

are a preacher, this is where your sermons will start growing.

Use any method you like—3 x 5 cards, No. 10 envelopes, or even a notebook. However, I have found Manila envelopes, size 7 x 10, are best to use, as they hold more material. These can be purchased in a stationery shop.

These envelopes I stand upright in a small cardboard carton, putting the title of each story or article at the top of the envelope. If I have decided on a title for my article, it is typed off on a duplister label (these can be purchased also at a stationery store) and stuck on the top part of the envelope.

If I do not have a title, but only know the theme, as for instance, "Be Yourself" or "Make Up Your Mind," I put that on, until I get the title. But in each envelope is the embryo of at least one article which I have in mind to write. Then these envelopes are arranged in alphabetical order, according to the theme or title.

In back of these envelopes of articles which are in the "growing stage" are other envelopes, entitled "Ideas for Articles," "Ideas for Shorts and Fillers," "Ideas for Stories," and one called "Titles." In these envelopes are clippings and written thoughts which popped into my mind and I jotted down, but which I had not thought through as much as the envelopes already started. Here is a bank of ideas to draw upon when I do not know what to write next.

In the envelopes marked "Titles," for instance, are phrases from poems or sentences which strike fire in my soul, as "Music in the Heart" or "Lame Dogs." Perhaps there will be only one word, as "Jaywalkers," "Detours," or "Propaganda."

As I finish writing my articles or stories, I refile my general informa-

tion or material which may be used again in the future. This used material goes into my second or general file.

In this file are a variety of subjects of interest in my particular field, writing for Christian publications. If your field of ministry is teaching or preaching, you can use the same general principles in keeping your file.

This file has topics such as "Faith," "Prayer," "Bible," "Power of Christian Press," "Missions," etc. I first started to keep these subjects in one of the expanding files which can be purchased in Woolworth's or Newberry's for about \$1.50. The top of each section was labeled by means of a typed duplister. Then the title was taped over with Scotch tape to keep it from wearing or falling off.

However, this file has grown so rapidly it had to be expanded. Now I use boxes about the size of shoe boxes, and in these are kept clippings, etc. on each subject. The boxes are arranged in alphabetical order for easy reference.

Material for a file like this is gathered, for the most part, by reading with a red pencil and a pair of scissors. I may read and mark an article on "Persistent Praying." Then sometime later I may find an illustration of how someone prayed until he received an answer. These are both cut out and go into the file box marked "Prayer."

Sometimes when I am reading a book, good material is found, and since this cannot be clipped, it is copied off for future use also. A flash thought about some subject may jump into my head. This too is jotted down and popped into the general file. Conversation with my friends provides further material. And even in a sermon there are illustrations which often find their way to this file.

Contributed by Nelson Mink*

I GO TO PRAYER MEETING BECAUSE:

1. My church grows stronger as I grow spiritually.
2. My Christian influence speaks louder to others.
3. I help lift the burden of my pastor and other leaders.
4. It is easier for me to be a soul winner.
5. I am not ashamed to go and take others along.
6. I want to live as I want to die.
7. It is the hub around which the spiritual wheel of the church revolves.
8. The best Christians are there, and they give me a spiritual uplift.

—Selected

SURPRISES

*When you get to heaven
You will likely view
Many folk whose presence there
Will be a shock to you;
But keep it very quiet
And do not even stare;
Doubtless there'll be many
Surprised to see you there.*

—Anon.

THREE THINGS TO CONSIDER:

1. Running people down is a bad habit whether you are a motorist or a gossip.
2. Be careful of your thoughts; they may break into words at any time.
3. All sunshine makes the desert.

—First Baptist Church
North Wildwood, N.J.

*Pastor, Waco, Texas.

July, 1958

BOTH ARE NEEDED

A lecturer recently said that he received his moral training at the knee of a devout mother, and across the knee of a determined father. Both knees were needed.

—Richmond, Indiana
First Church Bulletin

SENTENCE SERMONS

"Christians are like pianos: grand, square, upright, and no good unless in tune."

"Much may be known of a man's character by that which excites his laughter."

"A friend is one who always knocks before entering your home, but never after leaving."

"A specialist is a physician whose patients are expected to confine their ailments to office hours."

—Selected

A TEN-POINT SPIRITUAL PROGRAM

1. Let us be spiritual first of all.
2. Let us have a revival.
3. Let us emphasize the Holy Ghost.
4. Let us maintain our identity as a holiness church.
5. Let us make prayer very prominent.
6. Let us go in for a deeper meaning of consecration.
7. Let us be of one heart and one soul.
8. Let us have a deep love for the lost.
9. Let us be governed by kindness in our speech.
10. Let us live moment by moment with God.

—NELSON G. MINK

When I wish to write an article on prayer, for instance, this file provides the material. From here I select what I want, whether it is for public prayer or private devotions, etc.

Of course these clippings are not to use word for word, excepting direct quotations; but only to stimulate one's own thinking.

When I reach a dead-end period in my writing, I often get a fresh stimulus and inspiration by going through my files. A sentence or two will start me thinking, and I am ready to write again.

Pleasant surprises are a payoff from

these files too. Double pay came from one editor for a short article on tracts. "Because of the research done on it," she told me. The research, in this case, had been previously done, and came entirely from my "facts on file."

A series of seven short articles on "How to Find Pleasure and Profit from Bible Study" grew out of these files, with a little extra research. And then—another nice check!

The majority of the articles I have written hatched out and started growing in these files. Facts on file can help you, too, to a better ministry for God!

Contest Winners

We are happy to announce the winners for the 1957 "Preacher's Magazine" contest, which called for full-length sermons for Sunday evening use. Winners, and their awards, are as follows:

First—Frank Carver, Edison, New York
Award: One year's Book Club selections

Second—Three-way tie
George W. Privett, Jr., Donalsonville, Georgia
Raymond Box, Mackay, Queensland, Australia
Warren Boyd, Calgary, Alberta, Canada

Award: Six months' Book Club selections

See pages 24 and 25 for announcement as to the 1958 anniversary contest. A gift for every entry! Extra bonus awards!

July 6, 1958

Morning Subject: THE IMPERATIVE OF HOLINESS

TEXT: Hebrews 12:11-17

INTRODUCTION: Holiness is not a luxury to be tacked on the end of Christian experience if we so desire. It is an imperative for the Christian.

I. HOLINESS IS IMPERATIVE FOR VICTORIOUS LIVING.

A. Victorious living demands unity of heart—holiness brings it.

1. v. 17—"Fornicator" means "mixed loves" or divided affection.

2. Unity essential to victory in any realm.

B. Victorious living demands purpose of life—holiness imparts it.

1. v. 12—Describes purposeless life.

2. The writer declares that holiness lifts up the hands which hang down and strengthens knees feeble through lack of purpose.

II. HOLINESS IS IMPERATIVE FOR EFFECTIVE SERVICE.

A. Effective service demands a characteristic passion—holiness gives it.

1. v. 14—"Holiness, without which no man shall see the Lord."

2. Effective service impossible without a passion.

B. Effective service demands an unlimited vision—holiness bestows it.

1. v. 14—"Follow peace with *all men* . . ."

2. Holiness gives a vision of what needs to be done for God.

III. HOLINESS IS IMPERATIVE FOR ENTRANCE INTO HEAVEN.

A. Entrance into heaven demands a pure heart—holiness is it.

1. Matthew 5:8.

2. Psalms 24:3-4.

B. Entrance into heaven demands a clean life—holiness enables one to live it.

1. The Bible holds this up as God's standard for His people. Ephesians 5:25-27.

2. Holiness of heart and life is the foundation of the Christian's hope. Titus 2:11-14.

CONCLUSION: The Christian life is incomplete without holiness. It is imperative for victorious living, for effective service, and for entrance into heaven. Do you have it?

—DARRELL MOORE
Abilene, Texas

Evening Subject: THE SWELLING OF JORDAN

TEXT: Jeremiah 12:5

INTRODUCTION: The river Jordan symbolizes death to the Christian. I wish to use this verse in that regard. The question of the text gives us four important facts:

A. It tells me that I will have to cross Jordan.

B. It tells me that there will be only one crossing.

C. The question implies that my crossing will be good or bad according to my preparation for it.

D. "How wilt thou do in the swelling of Jordan?"

I. IF THERE IS SIN IN YOUR LIFE?

A. The darkest consequence of sin is separation.

1. Sin will separate you from peace.

2. Sin will separate you from friends.

3. Sin will separate you from God.

The first thing sin did was to separate man from God, and the last act of sin will be to separate man from God for eternity.

B. If there is sin in your life you are separated from God.

1. You not only will be, but you are now.

2. And you will stand alone in the swelling of Jordan.

II. IF YOU HAVE REJECTED JESUS CHRIST?

A. Christ can be rejected by an open refusal to heed His call.

B. Christ can be rejected by neglecting to heed His call.

C. To either neglect or reject Christ is to say good-by to your only hope of salvation.

III. IF YOU HAVE NEGLECTED YOUR LAST OPPORTUNITY?

A. The destiny of the human soul is determined on this side of the grace.

B. Opportunities never return; they come but once.

C. There will come that last visit of God to the heart of the sinner. If that opportunity is neglected, there is no hope.

CONCLUSION: Your crossing of the Jordan will be good or bad according to your preparation for it. Are you prepared?

—DARRELL MOORE

SMALL CHURCHES

"Brethren, let us not grieve over being assigned to small churches. It is good to have your people feel that they are fortunate to have such a capable pastor. How would you feel if they knew they could always afford the services of someone more capable?"

—HAROLD YOCHIM
Marine City, Mich.

July 13, 1958

Morning Subject: THE WORK OF THE HOLY GHOST

(A holiness sermon with three texts)

I. THE HOLY GHOST AND A GOOD HEART. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5).

A. A Good Heart

1. Conspicuous for its love.
2. Returns good for evil.
3. Is saved from retaliation.
4. "Rejoiceth in the truth."

II. THE HOLY GHOST AND A GOOD CONSCIENCE. "... my conscience also bearing me witness in the Holy Ghost" (Romans 9:1).

A. A Good Conscience

1. Gives the countenance a peaceful look.
2. Is quick to stab if we are out of order, etc.
3. Pleasing Christ—utmost aim.
4. Has conscious approval of the Holy Ghost.

III. THE HOLY GHOST AND A GOOD WALK. "Then had the churches rest . . . walking in the fear of the Lord, and in the comfort of the Holy Ghost . . ." (Acts 9:31).

A. A Good Walk

1. Is above suspicion.
2. Inspires others.
3. Steady, restful, straight.
4. "The steps of a good man are ordered by the Lord."

—NELSON MINK

Pastor, Waco, Texas

Evening Subject: THOUGHTS FOR VACATIONERS

SCRIPTURE LESSON: John 13:1-17

TEXT: *He that is washed needeth not save to wash his feet, but is clean every whit . . .* (John 13:10).

INTRODUCTION: The vacation is here. Much traveling will be done. Here's a sermon thought for vacationers.

I. THE TRAVELER DOESN'T NEED A SECOND BATH.

- A. But he needs to be cleansed of travel stains which he contracted on the way.
- B. We are in constant touch with influences that contaminate.

II. TRAVEL STAINS.

- A. Business world. There are as many standards as buyers. Temptation to lower the flag to secure business. "I'll fight it at their level since they won't come up to mine."
- B. Unconscious influences of a worldly world: advertisements, music, various solicitations to sin.
- C. The shock of boastful immorality.

- D. Cold and calculating selfishness.
- E. Spirit of self-seeking and worldly pleasure.
- F. Enumeration of guilt-complexes.

III. CLEANSING.

- A. The Christian has constant cleansing through faith in the sanctifying Blood.
- B. Secret prayer cleanses the mind of wrong images.
- C. Filling the mind and heart with positive spiritual truths helps ward off contaminating particles.

—selected and adapted by
NELSON MINK

July 20, 1958

Morning Subject: REFLECTORS

TEXT: *Look on us* (Acts 3:4).

INTRODUCTION: Christians are constantly being watched—their devotion and conduct are observed. Christians are examples of faith, love, patience, and good works. Peter and John engaged in worship—met at gate of Temple by beggar. This man had a need. He looked on the church and not the world. Considering this, let us be:

I. REFLECTORS OF CHRIST IN OUR CONCERN FOR OTHERS.

- A. In our prayers.
- B. With our contributions.
- C. For our fellow man.

II. REFLECTORS OF CHRIST IN OUR CONVERSATION BEFORE OTHERS.

- A. Our godliness. "Look on us" not as God, but as servants of God.
- B. Our lives should correspond with our testimony.
- C. In holiness. About the home, in school, at work around the church.

III. REFLECTORS OF CHRIST IN OUR COMPASSION FOR OTHERS.

- A. Our feeling toward the needs of others—both physical and spiritual.
- B. They turned the beggar's attention in the direction of Christ.
- C. Not by our own power are we able to satisfy the desires of others.
- D. In name of Christ, we urge men to rise and repent—be transformed by the power of God.

CONCLUSION: Look not on us for final help but to Christ for immediate assistance. Turn your eyes upon Jesus.

—HENRY T. BEYER, JR.
Baton Rouge, La.

Evening Subject: THE UNFORGETTABLE HOUR

TEXT: Acts 3:1

INTRODUCTION: Lame man sitting at the gate of the Temple—it was the ninth hour. There are many things we forget in this life, but the hour we made contact with Jesus should be memorable:

- I. MAN WAS AFFLICTED FROM BIRTH (sin principle).
"Behold, I was shapen in iniquity, and in sin did my mother conceive me."
 - A. He was crippled and helpless. (Man outside of Christ is also.)
 - B. He was liability to the community. (Think of the billions spent in the U.S. for crime, juvenile delinquency, etc.)
- II. HE WAS UNCONSCIOUS OF HIS NEED AT THE TIME.
 - A. Life ebbing away without trying to better himself.
 - B. Contented to beg for alms. Not interested in spiritual things. (Temple near by.)
 - C. He was always near the church but never in.
 - D. He sought gold, but not God.
- III. GOD'S AGENTS MADE THEIR WAY TO TEMPLE.
 - A. They were in the path of duty.
 - B. They were asked for money they didn't have.
 - C. But such as they had they were willing to dispense with (the grace of God, the love of Jesus, the power of the Holy Spirit).
 - D. Such as we have; we don't have to force or drive people. (But in the name of Jesus. Arise!)
- IV. THE RESULTS THAT FOLLOWED.
 - A. The balm applied—sufficient healing.
 - B. He was healed.
 - C. The praise that came—He went straight to church—testifying.
 - D. The most convincing evidence—many wondered and were convinced.

—HENRY T. BEYER, JR.

July 27, 1958

Morning Subject: IF YOU LOVE HIM

TEXT: *Lovest thou me more than these?* (John 21:15)

INTRODUCTION: There has been much discussion as to why Jesus asked Peter this question three times—we are not concerned about that answer in this message. We do know this: Jesus had a great work for Peter to do, and before he could do it he must love Jesus supremely. Jesus did finally get the answer: "Lord, thou knowest all things; thou knowest that I love thee." Jesus is asking us the same question, and if we love Him there are some things that naturally follow:

I. IF WE REALLY LOVE CHRIST WE WILL ENJOY THINKING ABOUT HIM.

This is the secret of Christian meditation. We love to think of those we really love. We are losing something of great value to us when we lose the secret of meditation.

II. IF WE REALLY LOVE CHRIST WE WILL ENJOY READING ABOUT HIM.

This is the secret of daily Bible reading. The greatest of all books is the most neglected Book.

It is a sad commentary on your Christianity if you have to turn to the index to find a certain book in the Bible.

Authorities tell us that the greatest builder of morale among our armed forces is a letter from home. And certainly we love to hear from those who are away from us, the ones we love and who are dear to us.

III. IF WE REALLY LOVE CHRIST WE WILL ENJOY HEARING ABOUT HIM.

This is the secret of church attendance. We will want to hear all we can about Him. And if we really love Christ we will not absent ourselves from the worship service of the church on just any little, trivial excuse.

IV. IF WE REALLY LOVE CHRIST WE WILL ENJOY TELLING OTHERS ABOUT HIM.

This is the secret of true evangelism. We always enjoy telling others about the ones we love.

Mothers love to talk about their babies. A daddy loves to tell about his son. It's a real proof of our love for Christ when we take time to tell someone else about Him.

V. IF WE REALLY LOVE CHRIST WE WILL SEEK TO DO THAT WHICH IS PLEASING TO HIM.

This is the secret of real Christian living and Christian service. Jesus said of His Father, "I do always those things that please him." "As my Father hath sent me, even so send I you." He also said, "If ye love me, keep my commandments."

—FRANK A. NOEL, SR.
Pastor, Lancaster, Ohio

Evening Subject: GOD'S BOUNDLESS LOVE

TEXT: Romans 5:8

INTRODUCTION: Before the coming of Christ, men knew something of the wisdom and the power of God. They had seen Him in the cloud and in the fire. But Jesus came as a manifestation of His boundless love.

I. NOTICE THE OBJECT OF HIS LOVE.

- A. The world. God made the world but it was cursed because of sin. It is to be redeemed through Christ.
- B. He loved sinners. All kinds of sinners. Every person you meet, for every one in every house in every street—even you and I are the objects of His love.
- C. As sinners, we all need a Saviour. We are helpless to save ourselves. None but Christ can redeem a soul. His love is

commended toward us, for while we were sinners Christ died for us.

II. NOTE THE WAY HE DIED.

- A. His death was shameful. On a Roman cross. Nothing more shameful or humiliating than to be condemned to die by crucifixion.
- B. His death was substitutionary. He died, not for His own sin, but for ours. He took our place. He bore our sins and paid the "sin-debt."
- C. His death was vicarious. His shed blood makes an atonement for our sin. We have now received the atonement.
- D. His death was victorious. He took our sins, nailing them to the tree, putting them out of the way, for He bore our sins in His own body on the tree. Liberty is declared unto all who believe.
- E. His death was glorious. In His death the ransom was paid, the plan of God was complete. Jesus said, "It is finished." He died, but He came forth from the grave with all power in heaven and earth given to Him, and He is able to save all who believe.

III. WHAT BENEFITS TO US?

- A. Forgiveness of sins.
- B. A changed nature, a "new creature in Christ Jesus."
- C. New relationship. Once the children of wrath; now the children of God. He is not ashamed to call us His children.
- D. The privilege of fellowship in prayer. How wonderful!
- E. A wonderful inheritance. Heirs of God and joint heirs with Christ. Eternal life in a world most glorious.

CONCLUSION: "Love so amazing, so divine, demands my soul, my life, my all."

—FRANK A. NOEL, SR.

MISSIONARY

JESUS—THE LIGHT OF INDIA

SCRIPTURE: Esther 1:1

- I. INTERESTING INDIA
Size, literature, population, climate, languages, etc.
- II. NEEDY INDIA
Medical, educational, spiritual
- III. DEVOUT INDIA
Religions, ceremonies, etc.
- IV. IDOLATROUS INDIA
Gods
- V. APEALING INDIA
Awakened, responsive

JOHN MCKAY, Missionary
India

HOLINESS

by Allie Irick*

Scriptural Reasons for Believing in Holiness

TEXT: I Peter 3:15

INTRODUCTION: Holiness not mere human opinions and notions and ideas. It will require what God saith about our deathless souls, future welfare, and eternal state.

- I. God is holy—His children must be partakers of His holiness. This is what we forfeited in the garden—and can enjoy by His grace and power.
- II. Heaven is holy—a holy environment, and we must be made in harmony with Him and His if we enjoy endless felicity and happiness.
- III. The Bible is holy—inspired by holy men of old, written as they were moved by the Holy Ghost—the mind of God.
- IV. Scriptural reasons—hear the law and prophets:
 - A. God wills it (I Thessalonians 4:3).
 - B. God calls to it (I Thessalonians 4:3).
 - C. God commands it (I Peter 1:15).
 - D. God provides it in this life (Luke 1:73-75).
- V. A fundamental necessity (Hebrews 12:14).
- VI. The Christian's privilege (I Thessalonians 5:23, 24).
- VII. The infinite cost—suffering, ignominious death, shame, reproach.

Christian Holiness, or the Trinity of a Great Truth

- I. The Glorious Doctrine of Full Salvation
- II. The Blissful Experience of the Sanctifying Power
- III. The Beautiful Ethical Form of This Pearl of Great Price

*Lufkin, Texas (deceased).

July, 1958

Holiness—Heaven's Ultimatum

TEXT: Psalms 93:5

INTRODUCTION: The reverent approach and addressing of Deity

- A. The Lord is King.
 - B. He reigns.
 - C. Rules in righteousness.
 - D. His sovereign power—over all.
- I. The fundamental standard of heaven, of eternity, holiness.
 - II. The consistent ideal of man.
 - A. His first estate
 - B. His capacity for God
 - C. Upward flight
 - III. The nature of his warfare demands this full equipment. Sin, darkness, ignorance, carnality.
 - IV. The mission, message, and ministry of his church requires holiness in form and spirit.
 - V. The eternal consistency of it—heaven, destination.

The Price of Christian Purity

TEXT: Hebrews 13:12

INTRODUCTION: The Book of Hebrews is one of the most wonderful, charming, and fascinating books of the Bible. The reason, one of poetry, prose, pictures, and scenes.

- I. All commodities and stations of life have their price, cost and place.
- II. The greater the value of anything, the greater price to be paid.
- III. Twofold price to holiness of heart and life. One is the infinite, the other the human.
- IV. Behold the price Jesus paid—He went, He suffered, He died, He arose, and now at the throne.
- V. The Christian's part—consecration, dying out, giving up, going through, bearing His reproach, self-denial.

(Continued on next page)

The Significance of Pentecost

TEXT: Acts 2:1

- I. It was prophesied.
 - II. It was promised by the Father and Son.
 - III. It was bought by Blood.
 - IV. It was providentially planned.
 - V. The outstanding and essential significance of this memorable day.
- CONCLUSION: Have you received the Holy Ghost? Onward, upward, and Godward.

Personal Aspects of Pentecost

TEXT: Acts 1:8

INTRODUCTION: The Bible filled with marvelous events. The Saviour's birth, His crucifixion, resurrection, the fiery baptism with the Holy Ghost.

- I. The history of Pentecost—fiftieth day, the Jews had three great national days:
 1. Passover
 2. Pentecost
 3. TabernaclesPentecost was fifty days after Crucifixion.
- II. Pentecost secures inward purity. Purity of heart gives beauty, strength, and effectiveness to service.
- III. Pentecost provides spiritual power—for personal character and service. Power over weakness and enemies.
- IV. Pentecost safeguards the prayer life. This is our method for personal service and public advancement.
- V. Pentecost enlarges Christian efficiency.
- VI. Pentecost endowed them with discriminating power, insight, and sage methods of leadership and protection from shams, fakes, foes, frauds, and hellish intrigues and schemes. Clear discernment and insight and a thorough spirituality and no mixture of mere human sentiment, sinister motives, or methods for self or selfish gains or ends.
- VII. Pentecost spells triumphant victory for the Church and individual.

Holiness, a Fundamental Necessity

TEXT: Hebrews 13:12

INTRODUCTION: Holiness is not a fad, hobbyhorse, excitement, fanaticism, come-out-ism, or church-splitting, etc.

- I. The universality of this great doctrine.
 - A. Sought by heathen
 - B. Taught by pagan
 - C. Believed by the Christian
- II. God's standard communicated unto the Church, and *Manual*. There must be the ideal, then the manifestation, the concrete doctrine, experience, and examples. The divine image restored in man.
- III. This manifestation must be on the plane of faith, buttressed by the Scriptures. Hence is rational and practical.
- IV. Behold the loss of man—inner loss, in the garden, in history, all along. See His redemption—cost of his salvation, pardon, purity, and complete salvation. Sin separates man from God, but holiness unites him back to God.
- V. Holiness, a fitness for life's battles.
- VI. Holiness qualifies one for heaven.
- VII. The reproach, cost, cure.

The Rationality of Holiness

TEXT: I Peter 3:15

INTRODUCTION: Not a doctrine of mere forms, wild ideas, human opinions, fanaticism, or extreme notions.

- I. It is a scriptural doctrine—600 statements in the Bible on first aspect of salvation—regeneration and its concomitants.
- II. Commanded from heaven. This bears upon the ability of God for us. He is holy—we must be.
- III. Called to holiness. In Bible by the Holy Spirit—in the word through the ministry—in providence and by and through Christian experience.
- IV. Willed of God—importance of will.
- V. The eternal purpose—through Christ.
- VI. Provided in the atonement.
- VII. Oath-bound—to enjoy and live it.
- VIII. Bought by Blood, sealed by the Holy Spirit, appropriated by faith.

BOOK BRIEFS

Book of the Month Selection, May, 1958

A GALAXY OF SAINTS

By Herbert F. Stevenson (Marshall, Morgan, and Scott, \$2.50)

This is an unusual and splendid study of those persons in the Scriptures who might be called "lesser lights." Most of them have been overlooked in our search for spiritual celebrities. They suffer from the same anonymity that is always the lot of small hills anywhere in the environment of a great mountain.

Stevenson picks up these lesser lights and lets us see the unusual qualities that made up men and women who would be classified as ordinary folk. I think his study of Seth is really a gem. Also that is true of Leah, Baruch, and the lesser known apostles.

When he introduces you to such persons as Simeon, Anna, Barnabas, Silas, Titus, you feel like you are meeting the common run of neighbors right along the street—people so much like us.

In the author's treatment of Demas there is an upthrust of Calvinistic bias. In fact it makes me wonder how Paul Rees could give his unqualified endorsement in the Foreword.

But all in all, the book deserves a reading and from its fertile pages will sprout sermons with bent-over heads.

THE LIFE AND TEACHING OF JESUS CHRIST

By James S. Stewart (Abingdon, \$1.50)

This is a study of the Master well written and doctrinally acceptable. It is the kind of book that could well be used for teaching a training course on the life of Christ or collateral reading for Sunday school teachers and pupils when Sunday school lessons are in the area of the life of Christ.

TEEN-AGER, CHRIST IS FOR YOU

By Walter Riess (Concordia, \$1.00)

The title of this book is very attractive and appealing. It was your Book Editor's deep hope that the book itself might be as worthwhile as the title is intriguing.

The book is written in good teen-age style, but it is strongly Calvinistic and denominationally beamed for the Lutheran church to such an extent that we would find very little use for it.

WHO GOES THERE?

By J. Wallace Hamilton (Revell, \$2.50)

The author of this book is one of the unusual preachers of the day. He is the pastor of a drive-in church in Florida. Great throngs attend his preaching. Read this book and I think you will understand why. He has tremendous appeal. His preaching style and his ability to get into the heart of the man on the street—that becomes the heart of this book.

It is not doctrinally strong. It is not evangelically warm, and there are some inferences of liberalism sprinkled in it. But if you want to read a book that tells you how a minister preaches to the man on the street, this will give distinct insight.

THE SECRET OF RADIANT LIFE

By W. E. Sangster (Abingdon, \$3.00)

This is a terrific book in scope, quantity of material, and practicability. Sangster finds the enemies of radiance to be such down-to-earth, right-at-home things as inferiority, fear, resentment, self-absorption, jealousy, whining, negativism, materialism, petulance, and lustful thinking.

And having completed the diagnosis, he carefully outlines the path to inner radiance. His suggestions are clearly incisive and carefully spiritual. True, he calls in the aid of psychology, but always psychology is an ally and not the leader—Christ is.

But Sangster reveals what many of us have felt from former writings. He does not stand clear on Wesleyan "Christian perfection." He lures his readers on, but when he should thrust in the sword and have done with sin he side-steps. He is one of the best "almost Wesleyans."

With this understanding that Sangster stops short of eradication clear and full, this book should be read and done so in installments, so digestion can keep up with consumption.

EGYPT IN BIBLICAL PROPHECY

By Wilbur M. Smith (Wilde, \$3.50)

This is a study of the place Egypt fills in Biblical prophecy. To students of Egyptian history and all scriptural prophecy, this book is a real find. There is nothing objectionable or nothing weak in it. It is absorbing reading and a tonic to faith. Let's be fair and say that casual readers won't stay with this throughout. People who read only what can be reproduced immediately in sermons had better save their money. This is definitely for those who have a distinct interest in the study of prophecy. For them it is invaluable.

W. E. McCUMBER

DANGEROUS FATHERS, PROBLEM MOTHERS AND TERRIBLE TEENS

By Carlyle Marney (Abingdon, \$2.00)

Any young parents and couples who are engaged and planning for marriage will do themselves a favor if they will read this thoroughly and prayerfully. It is a very frank discussion of the weaknesses of fathers and mothers and frankly diagnoses those causes of home breakup that have so desperately affected the American scene.

Don't read it unless you are prepared to face yourself very frankly and look your idiosyncracies square in the face. If this were read by every young couple in the opening years of married life, it would help avoid many of the pitfalls that bring on divorce and tragedy later on.

The one reference to movies being acceptable we wish would have been eliminated, but the book is so predominantly good that we feel it deserves to be read.

THE PASTORAL EPISTLES

By Donald Guthrie (Eerdmans, \$3.00)

For the minister who has need to strengthen his library at the point of the Pastoral Epistles, this is worthy of serious consideration. This book gives thorough exegesis to the pastorals, always maintaining the conservative and evangelical points of view. It deals with the text largely from the point of view of language interpretation. It is warm in its treatment and nowhere has strong theological difference. It shows exhaustive research, especially relative to the problem of authorship.

THE SERMON OUTLINE BIBLE

Almost 5,000 sermon outlines!

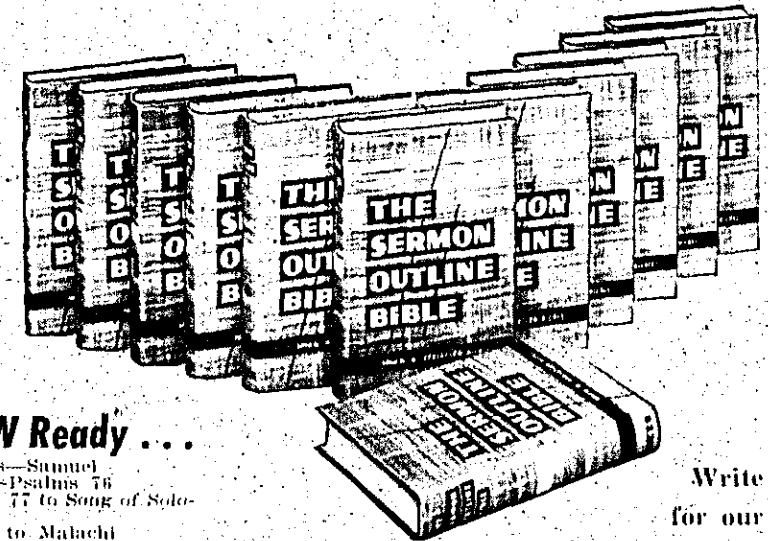
- A rich and useful treasure house of sermon outlines, opened up again for those who love true Biblical preaching.
- Sermon outlines by some of the greatest preachers who used the English language, such as Spurgeon, Maclaren, Guthrie, Liddon, Alford, etc.

Here's why THE SERMON OUTLINE BIBLE should be in your library

- Contains almost 5,000 sermon outlines. Arranged canonically, Genesis to Revelation. Yes, the complete set contains almost 5,000 sermon outlines. What a gold mine of ideas!
- Thought-provoking sermon suggestions. Rich in ideas and abundant in material for successful sermons.
- Seldom-seen studies. Contributors to THE SERMON OUTLINE BIBLE were yesterday's giants in the faith. They are among the best preachers who used the English language. Many of their contributions have previously been inaccessible.
- Inspiring for all preachers. Especially the younger preachers, who are unacquainted with the glorious heritage of sermonic literature of the past.
- Prevents shallow and repetitious preaching. Most preachers and teachers address the same group week after week and year after year. Here is a set which will certainly prove beneficial to them.
- The type of sermon helps you prefer. Conservative in theology—skillful in condensation—discriminating in the choice of texts.

Special
BONUS OFFER
Volume I
ONLY \$1.00

Remaining eleven
volumes, \$3.50 each



Volumes NOW Ready . . .

- Volume I Genesis—Samuel
- Volume II Kings—Psalms 76
- Volume III Psalms 77 to Song of Solomon
- Volume IV Isaiah to Malachi
- Volume V Matthew 1—21
- Volume VI Matthew 22—Mark 16
- Volume VII Luke 1—John 3

Write
for our
Volume-a-Month Plan

Washington at Bresee
Pasadena 7, California

NAZARENE PUBLISHING HOUSE
2923 Troost, Box 527, Kansas City 41, Missouri

1592 Bloor St., W.
Toronto 9, Ontario

Identify Your Church
So ALL May Clearly SEE



Large Eye-stopping Junior BILLBOARD

*Dignified enough for the front lawn of your church
Readable from fast-moving cars on the highway*

REACH MORE PEOPLE! Here's a sign that will tell everyone at just a glance that there is a Church of the Nazarene in the community.

CONSTRUCTED FOR DURABILITY THROUGHOUT. Top panel (3'9" x 7'10") of 25-gauge steel with 1" x 3" wood frame; bottom panel (10" x 9'10") of 28-gauge steel. Large lettering... distinctive design... contrasting cadmium red and buttercup yellow baked enamel colors... all carefully selected to provide a sign that can be easily and quickly read. Comes drilled with ten holes for mounting. Two 10" x 4" x 4" posts and three 8" x 1" x 3" lattices to be secured locally.

PERSONALIZED LETTERING at no extra charge. Special lettering may be printed at top. However, should this not be desired, sign is so designed to be complete without it. Lower panel suitable for one line, such as location, directions, slogan, schedule of services. Allow three weeks for delivery.

*Good Advertising
is not an expenditure
... it's an investment*

Priced amazingly low

- 1 for \$29.50
- 2 for \$28.50 each
- 3 for \$27.50 each
- 4 for \$26.50 each

Plus shipping charges from Chicago, Ill., U.S.A.

Order by No. SI-295

NAZARENE PUBLISHING HOUSE • 2923 Troost Avenue, Box 527, Kansas City 41, Missouri

THE
Drea
M

**AUGUST
1958**

er's
azine



The Preacher's Magazine

Volume 33

August, 1958

Number 8

CONTENTS

Cover—Mary Lee Cagle (See page 7)

Evangelism, the Mighty Impact of the Centuries, Samuel Young	1
"Keep the Glory Down"	4
The Preaching of Mary Lee Cagle, J. Fred Parker	7
Is It Nothing to You? John W. May	10
Which God Is Yours? Ross E. Price	12
Life's Little Day, H. C. Little	14
Love Is Existential (II), Mildred Bangs Wynkoop	16
Gleanings from the Greek New Testament, Ralph Earle	21
Jesus, the Great Evangelist, Jorge Barros	26
Praying Our Hearts Hot, W. B. Walker	28
We Look at Our Passion (III), T. E. Martin	30
The Pastor and the District Program, Asa Sparks	33
Our Pulpit Ministry, W. Don Adams	35
Sermon Workshop	37
Book Briefs	47

LAURISTON J. DU ROIS, Editor

Contributing Editors

Hardy C. Powers
G. B. Williamson

Samuel Young
D. I. Vanderpool

Hugh C. Benner

General Superintendents, Church of the Nazarene

Published monthly by the Nazarene Publishing House, 2921 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription Price \$1.50 a year. Entered as second class matter at the post office at Kansas City, Mo. Printed in U.S.A.

GUEST EDITORIAL

Evangelism, the Mighty Impact of the Centuries**

By Samuel Young*

Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied (Acts 9:31).

In facing up to the leading issues in any situation it is fairly easy to overstate the case, but it is no exaggeration for me to say boldly that the issue that confronts our church today is this: we will either evangelize or die. Here death does not of necessity mean immediate or in a matter of days or weeks, but death surely awaits and decay lies before any church that does not undertake this task in every generation. It would be possible for us to receive a rich spiritual heritage from the service of our founding fathers without catching the spirit that brought us into being.

In discussing the decadence of the Roman Empire, particularly the Greek scholars of the tenth century, Gibbon observes: "They held in their lifeless hands the riches of their fathers, without inheriting the spirit which had created and improved that sacred patrimony." The real test of our church today is this: whether or not we have spiritual power enough to perpetuate ourselves in an intelligent, aggressive program of evangelism that will reach around the world.

**From a message given at the Golden Anniversary Evangelism Conference.

*General Superintendent of the Church of the Nazarene.

I am optimistic about the financial program of our church, and my soul is thrilled and challenged with the devotion and sacrifice of our people. But inside of me I have a fear lest you and I and all of us become satisfied with monetary gains, with devotion expressing itself only in tithes and in offerings. I look back on the resources of the Early Church as described in the Book of Acts and there discover that they lacked nearly everything that we want, but they had exactly what we need today. They lacked numbers and to some extent they lacked technique. Their critics said they were unlearned and ignorant men, but if we should judge their school by their principal teacher—the keenest the world has ever known—it was a mistake born of conceit to say they were ignorant men. They also lacked modern methods, modern transportation, mass communications, and they lacked wealth. But they did have a passion, and they did have a burning concern to let men everywhere know that the Jesus of Nazareth, who had been hung on a tree and had entered a rich man's tomb, had risen from the dead, and that His coming to earth was actually God's chief message to man.

I think of the growth of that Early Church. I read recently an estimate by a historian who figured that by the end of the first century there were half a million Christians, by the end

of the second century there were two million, and by the end of the third century possibly five million believers. All who have read the Book of Acts—the greatest book on evangelism in print—would agree that those early Christians had an irrepressible urge to present Jesus Christ to all men as Saviour and Lord.

I read again the other day that classic definition of evangelism that comes to us from the Anglican church. It declares: "Evangelism is to so present Jesus Christ in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour from the guilt and power of sin, to serve Him as Lord in the fellowship of the Church and to follow Him in the vocations of the common life." The evangelistic church is a church that has this New Testament urge to tell men and women that the answer to their hearts' cry and their souls' need is in the cross of Jesus Christ, and who so present that Cross in the power of the Holy Spirit that men can feel and know from experience that this answer is true.

I have a feeling that our church needs to hear again at this time the old saying, "Let the Church be the Church." Folk ask me sometimes, "Would it be wrong for the Church to do this? Would it be bad for us to do that?" To me, the answer is frequently not in the area of ethics—goodness or badness—but in the area of vision and discretion and in choosing our task. I know there are implications that grow out of the Church's mission and message that are diversified, for we must invade the world at every level of life, but it is easy for the Church to become sidetracked. If the Church does not stick to the main business of soul saving, this work will not be done. Some needy assignments

will be carried on by other organizations who derive their motivation and impulse from the Church.

When the Church has had this urge and this holy boldness, she has made progress and the world has had to take notice. There is a march to the Church. In every century God has had men that have followed Him. Even in the old Catholic church, before the Protestant church had its rise, God had a holy band that followed Him. When Martin Luther was seeking for the truth in Germany in the sixteenth century, he could turn to the Word of God for the true way; but he also turned to the writings of the mystics, and there found a correspondence with the yearnings of his own soul. There were revivals of the old, old church even before the Protestant Reformation. Many of those in the monasteries and in the special orders of spiritual men were striving for what was right. We may not agree with their isolation and "walled-in" devotion, but they were trying to keep purity in an impure world, to preserve truth in the midst of falsehood, and to preserve simplicity in a world of greed and graft. In the seventeenth century we have the Puritan revival in Britain, for the Reformation was not as strong in the sixteenth century in England and Scotland as we wish it might have been. In the eighteenth century we have the labors and message of Wesley, Whitefield, and Jonathan Edwards. In the nineteenth century we have Charles Finney and D. L. Moody; and in the twentieth century, Billy Graham.

When Wesley died there were about 130,000 Methodists, but the constituency of the Methodist church probably ran it up to nearly a million souls. In Finney's day, when he began his ministry, in the United States alone

there were some two hundred thousand members; at its close there were approximately three million church members. Moody did as much good in Scotland (my native land) as he did in America, and was probably the first outstanding American evangelist to be cordially received by the Scottish people. Moody preached the love of God and his compassionate, tender, and practical approach won its way into the hearts of the Scottish people. Someone has estimated that Moody through his own ministry on both continents—direct and indirect—probably reduced the population of hell by one million souls.

I truly believe that God is still in this business of redeeming men. If we as a denomination, inwardly as well as outwardly, personally as well as officially, will pay the price in humble obedience—God will give us a spiritual awakening so that we may serve our generation.

I believe, first of all, that we must humble ourselves before God and acknowledge our need and inadequacy. The words of Hosea come to me tonight, "Break up your fallow ground: for it is time to seek the Lord." Let us cease putting a hush-hush on our "slow gains" and on our "no gains." Let us cease excusing halfheartedness. I have observed some encouraging signs in recent months. I was in one of our large cities a short while ago and there learned that a group of our pastors was having one of those all-night prayer meetings on Saturday night. I dropped in on that band unannounced and joined them. They met at 10:00 p.m., at the close of a youth rally, and prayed until the "lift" came and then went home. It was about 1:30 a.m. My own heart cried out: If we could have something like this as a spontaneous cry through the church, not as a regimented program,

I believe God would help us and the spiritual tide would rise.

I believe with all of my heart if our church will pay the price God will bless us abundantly. I believe that there is an empowering of the Holy Spirit that fits our work. In the language of another, "What God claims I must yield, what I yield He fills, and what He fills He uses." God is as near as the prayer of self-surrender. In this case indifference becomes badness. If we invest in the Kingdom, God will surely afford us some dividends. Personal security is not our goal; rather we would spend and be spent. Someone said that if the Apostle Paul had been rich he would have become a philanthropist; but he was poor, so he set himself up as his own capital and then proceeded to spend the principal all the days of his life. God wants us to invest ourselves—all that we have and all that we are—for Him and for His kingdom.

We need to have a re-emphasis on a full-time ministry if we are to accomplish our goals for the Kingdom this anniversary year. I have high regard and appreciation for those who, like Paul, have labored with their own hands in order to preach the gospel without charge. (Ironically, Paul apologized to the Corinthian church later on for doing this very thing, as though he had cheated them.) But I remind you that those fishermen who followed Jesus left their nets and forsook all to follow Him. They gave up the idea of building their own estate when they set out to build their Master's kingdom.

God also wants laymen who will invest their all in this venture. I believe in the universal priesthood of believers as intercessors and in their participation in this soul-saving business. Every Christian in our church

is a potential soul winner. Harry Lauder, the Scottish comedian, talked about the lamplighter in his native country. He said he often watched the old lamplighter go down the street and then he would go out of sight and he couldn't see him. He concluded, "But I knew where he was all the time by the avenue of light that he left behind."

I believe the prospects for the future are good, but the assignment is never easy, and some areas are more difficult than others. I thought again tonight of Adoniram Judson, who

wrote about the prospects in his day. He insisted, "The prospects are as bright as the promises of God." These words were actually written after seven long years of hard service when he did not have one convert to testify to the authenticity and efficiency of his labors. We must be as sure as that. The choice is before us! Shall we say with Hamlet, "The times are out of joint," or shall we declare with faith in the name of Jesus Christ, "This is our day"? We must evangelize our own generation or this generation will die unredeemed.

FROM the EDITOR

"Keep the Glory Down"

ONE OF THE MOST frequently quoted phrases coming to us from the pen and lips of Dr. P. F. Bresee is, "Keep the glory down." This truth seemed important to him back at the turn of the century at the beginning of our denomination. It is important also today, after half a century of history. Just exactly what Dr. Bresee meant by this phrase we can probably never know. However, as it has been interpreted, we feel that it points at the need for ministers and churches to maintain services in which the presence of God is felt and in which the Spirit of God moves. It also means that the minister, the leader of the church services, must "keep the glory down" on his own soul and his own life.

Just how any one person would evaluate this principle in terms of his own life or his own services would of

course be a question. There have been those who have thought of "glory" as certain human manifestations or emotional reactions which could be produced quite on the spur of the moment. Hence they have felt that the admonition relates primarily to methodology, feeling they must hold to that certain pattern of service which produces this result most frequently. At those other times when the pattern did not seem to bring the desired result, these persons have been tempted to resort to more extreme methods, which have had all of the earmarks of the human, to whip up response on the part of the congregation.

Others, looking on this sort of substitution of human emotions for the genuine blessings of God, have reacted, sure that, if this is what Dr. Bresee meant, then they must dis-

agree with the validity of the exhortation. These have tended to swing to the other extreme, in which they do not make place for a response on the part of the people. Theirs becomes a human approach to worship too.

Perhaps we have pastors and evangelists who would be in both of these extremes. There are others who are in between, hardly knowing just what to think and hardly knowing how to interpret this in terms of their services week by week.

While this is a difficult problem to resolve and the whole matter is one in which there can be gross misunderstanding, it would seem to your editor that a frank consideration of some of the problems relating to this is long overdue. To get at it, I should like to throw out some basic factors which definitely relate to resolving the seeming contradictory extremes. Dr. Bresee was right. There is no place for a holiness church which does not experience rather regularly the outpoured blessings of God. However, there is no place, either, for the artificial, the superficial, the human substitution for that which is genuinely of the Spirit of God. How to be sure which is which and how to be sure how the genuine can be assured is a much harder question to answer. I should like to get at it by suggesting certain prerequisites. If we give attention to the foundations upon which God can and does bless His people, then we shall not be quite so vulnerable to the temptation to "produce results" when those adequate causes are missing.

1. It is extremely difficult for God to bless a waiting congregation when the leader of that congregation (the pastor or the evangelist) is not "in tune," and when his own soul is cold and unresponsive. The way to be sure

that God will bless his congregation is for the preacher to have his own soul blessed and refuse to go into the pulpit until he has waited on God for that service and in one degree or another feels that he has God's leading for that service.

2. The same principle applies to the people who worship. God can bless when the people of God are prayed up and come to the service with a sense of expectation. Our people should be encouraged to come to service as active conductors, ready to make a contribution through prayer, through a spirit of optimism, and as channels of the blessing of God if that should be God's purpose. There are entirely too many plugged channels in our services.

3. We should encourage our people to give testimony in the congregation of the unusual blessings of God in their lives, of the unusual deliverance which God gives them in the time of great need. There are too many of our folks who have learned to accept the providences of God in an all too casual manner. In even a small congregation, if those who have tasted real victory in the Lord in their personal lives will share those victories with others, God will have a chance to get to other needy hearts.

4. The true blessing of God will seldom come through the same individual every time. Hence we must encourage all of our people to be receptive and each to make the vital contribution to worship which only he can. When certain ones get the feeling that, because once in a certain manner God used them as the initiators of blessing in a service, they can and should repeat the routine at rather regular intervals, we find the human taking precedence over the divine. Likewise, the pastor should be careful that he does not fall prey to the same trap.

5. Those of us who advocate the "informal" type of worship service feel that there must be audience participation if there is to be true worship. We feel that God can bless the group best when there is this participation. Our people must be more than spectators. They must take part, in singing, in prayer, in the reading of the Scriptures, in giving, and in as many other parts of the service as possible. We must see that the Protestant concept, that of the "priesthood of believers," means in part that the congregation in worship is the "priest" of any service. It is not the minister alone; it is the minister leading the congregation. It is as the entire group, as many individuals as possible, is taking a vital part in this worship experience that God has His best opportunity to make himself felt.

6. We must see, as leaders of the services, that the people will need some guidance in the manner in which they should allow God to work through them. In certain instances it may be necessary to point out the "human" that can creep into our efforts to prompt the blessing of God. However, far more frequently in our churches today we need to encourage

our people to "quench not the Spirit" but to find ways, each in his own way, to let God bless them and through them to bless others. Our people will largely follow at this point sound guidance as well as the example set by the pastor.

7. In a large sense this entire discussion is about an intangible which can really never be nailed down for objective discussion. After we have said all that we can say and defined our terms to the best of our abilities, we are faced with the fact that God does move in mysterious ways. So much so that it is really better not to seek the "blessings of God" as such, but rather to go ahead with the basic elements of worship and keep our own hearts warm and let the outward blessings of God come as God chooses to send them in the regular course of worshiping God and doing the will of God.

In any event, the admonition from Dr. Brésee could well come in for some attention in our churches today. Let us never get far from it. There is a basic truth which is implied in this exhortation. Let us find the truth and let us indeed "keep the glory down."

The One Prayer

*Some pray kneeling, some pray standing;
Some pray asking, some demanding.
Some with anger, some want praise;
Some in fear their voices raise.
Some persistent, others brief;
Some want vengeance, some relief.
And of them all, God hears the one
Who humbly says, "Thy will be done."*

—SUE SANDERS

The Preaching of Mary Lee Cagle

By J. Fred Parker*

IN AN AREA and in an era which produced some outstanding women preachers; it is not surprising that we should be able to draw from their number one whose ministry was unusually successful. The name of Mary Lee Cagle will always be listed among the honored pioneers of the New Testament Church of Christ, one of the parent branches of the Holiness Church of Christ, which united with the Church of the Nazarene in 1908. Her influential leadership helped shape the policies and spirit of the southern branch of the church.

Mrs. Cagle was a large and stately woman, and her well-modulated but powerful voice, which reportedly "could be heard a mile," proclaimed the message of holiness with no uncertain sound. She was a Biblical preacher, often using the expository approach in presenting the truth, and illustrating her points with incidents from the Bible. She said once that what success she achieved in her ministry she attributed first of all to the fact that she kept close to God, and next that she preached the Word, giving book, chapter, and verse for all her statements. After her introduction she usually launched into her sermon with: "Now we are going to look into the Bible and see what it has to say on the subject."

In a day when hour-long sermons were not unusual she was known as a short preacher; but if she did go beyond her usual thirty or forty min-

utes, her listeners minded little, so enthralled were they with her messages. "She was easy to listen to—you had to!" commented one who heard her often.

Such pulpit ability was a divine gift, for she was denied the privilege of formal training, even of regular public school. Indeed, that she preached at all is surprising; for when she announced to her family that she felt called to preach, the news was met with violent opposition. A brother-in-law went so far as to say that if she started to preach, his children would never call her "aunt" again. But for her it was "preach or perish," and she set out to fulfill her calling. For one who did not go beyond the bounds of her home county in Alabama until she was twenty-five years of age, this involved a most radical change in her pattern of living.

The first major step came when, at the age of twenty-seven, she married R. L. Harris, the "Texas cowboy preacher," under whom she had been sanctified six years before. An evangelist in the Southern Methodist church, he had also served a term as a missionary in Africa. Mary Lee Harris adjusted well to the new life as together they held meetings in Tennessee, Mississippi, Alabama, and Texas.

As they traveled about they became impressed with the need of a distinctly holiness church. This led to the organization of a congregation in Milan, Tennessee, which became the first of many to carry the banner of the New

*Editor, "Conquest," Kansas City, Mo.

Testament Church of Christ. The time was 1894, a historic year for organized holiness in several areas of the land.

But R. L. Harris was a victim of tuberculosis and not long afterward he passed away. This threw Mary Lee Harris out into the active ministry, where for many years she was an itinerant evangelist, receiving calls which carried her to widespread areas of the southland. Among the many whom she led to an experience of entire sanctification was H. C. Cagle, whom later she married in August of 1900.

Although evangelism was her central interest, she also had to give active administrative leadership to the church which she and her husband had founded. Annual conferences were held in the Tennessee area from 1899 on. Then, as churches began to be organized in Texas and adjacent states, the need for a similar annual gathering in that sector was felt. In 1902, with twelve churches participating, the first such western council was held.

There was more a unity of fellowship than of organization, however. Mrs. Cagle would be the last to profess leadership ability. Indeed she openly admitted that, as business meetings, these annual councils left much to be desired. With characteristic humor she said of that first Texas conference, "There were twenty-four delegates and none of us was too versed in parliamentary procedure and we had to back up and start over several times. But there was a fine spirit in the whole affair and we would all get blessed and shout and laugh and have a good time."

Another illustration of her warm-hearted good humor was her story of Grandpa Bales. He was a big old Texan with white hair and flowing beard. When unusually moved, he would jump up in the air with an

alacrity that belied his age. Not infrequently, however, he carried candy in his pockets for the youngsters and when he jumped it would pop out as he went leaping down the aisle. The children would follow him and dig the candy out of the straw. Mrs. Cagle never could suppress her laughter on such occasions. Her ability to switch from laughter to tears very quickly was noted by many who knew her.

Mary Lee Cagle was a fearless preacher and was not one to mince words, though she was no ranter. One time when she was hewing close to the line on dress and tobacco, a man threatened her with a hickory switch. A friend warned her that a group planned to stone her that night if she went to the church. "I went in a corn patch to pray," she related later, "and told the Lord if he wanted me to go to heaven by way of stoning, I was never more ready. We drove the two miles to church unafraid and found the place so jammed full we could hardly get to the platform. I preached on 'The Cost of Discipleship' and what a tremendous altar service we had! That put an end to the stoning in that place."

The subject of that sermon was also typical, for Mrs. Cagle used plain, straightforward titles for her messages: "The Two Works of Grace," and "Regeneration and Sanctification" were familiar wordings. "Second-blessing holiness" was her central theme.

Her favorite personal text was, "My God shall supply all your need according to his riches in glory by Christ Jesus." All the years of her ministerial life, she said, she went without salary or a cent promised her from anywhere. Yet she was also able to witness that she never really needed anything, for "God always arrived in time." The going was not always

easy and many times they had to pray in the groceries to keep going, but God did provide and in many unexpected ways.

These privations doubtless had a mellowing influence upon her preaching. God's love and the wonderful provisions of grace were the heart of her appeal. She did not attempt to scare people into the Kingdom, though her messages were not without warning. When she preached on the judgment (which was not too frequently) her message was watered down with tears. A warmheartedness, pathos, and tenderness characterized her ministry. "Tears will prevail when arguments fail," she said many times. There was one notable exception to her general mode of appeal, however, and that was in a meeting at Neida, Texas—the one, incidentally, in which her husband-to-be, H. C. Cagle, was saved. In that meeting she said she was able to preach holiness only once—that God made her preach hell every time. It was evidently the message needed for that particular time.

Her public prayers reflected the fact that she spent much time in the secret closet. It was as if she were praying to a very close friend in the simple language of the heart. "Thou precious Father," she would pray, "it is with reverence we bow in Thy presence this hour." Then she would proceed to open up her heart as a child would to an understanding father. The secret of her unction is found in her prayer life.

In the earlier years of the Cagles' ministry together they traveled in a specially constructed wagon which

had built-in sleeping and eating equipment under its canvas top. They usually took their 40 x 60-foot tent with them as well.

Later when Mr. Cagle was serving as a district superintendent, she continued with her evangelistic work. Even during a short period in the pastorate she never ceased preaching and conducted revival meetings whenever opportunity afforded.

Because of her close association with the New Testament Church of Christ in both East and West councils, she occupied a key position with C. B. Jernigan of the Independent Holiness church in arranging the union of their two groups at Rising Star, Texas, in 1904. This union, forming the Holiness Church of Christ, was consummated in 1905. She had a part in the organization of scores of churches in eleven states from Florida to California and as far north as Wyoming.

Mrs. Cagle's commanding presence as well as her winsome personality and unusual preaching ability made her known and loved throughout the church. She lived to the age of ninety-one, passing to her reward on September 27, 1955. Although almost blind, she preached her last sermon at Rotan, Texas, on her eighty-ninth birthday.

Editor's Note: We are grateful to Fred Parker for his work in compiling material on Rev. Mary Lee Cagle. It was not an easy task, since there is a limited amount of printed material available to assist. The writer wishes to convey his thanks to those who, by letter and by verbal conference, related from memory their impressions of Mrs. Cagle's ministry: Dr. B. F. Neely, Mrs. Lottie Stone, Mrs. J. B. McBride, Mrs. Nancy Bost, and Mrs. John Roberts.

SPEECH

There is only one kind of speech people tolerate—those they make themselves.—Curieux. (Geneva)

Testament Church of Christ. The time was 1894, a historic year for organized holiness in several areas of the land.

But R. L. Harris was a victim of tuberculosis and not long afterward he passed away. This threw Mary Lee Harris out into the active ministry, where for many years she was an itinerant evangelist, receiving calls which carried her to widespread areas of the southland. Among the many whom she led to an experience of entire sanctification was H. C. Cagle, whom later she married in August of 1900.

Although evangelism was her central interest, she also had to give active administrative leadership to the church which she and her husband had founded. Annual conferences were held in the Tennessee area from 1899 on. Then, as churches began to be organized in Texas and adjacent states, the need for a similar annual gathering in that sector was felt. In 1902, with twelve churches participating, the first such western council was held.

There was more a unity of fellowship than of organization, however. Mrs. Cagle would be the last to profess leadership ability. Indeed she openly admitted that, as business meetings, these annual councils left much to be desired. With characteristic humor she said of that first Texas conference, "There were twenty-four delegates and none of us was too versed in parliamentary procedure and we had to back up and start over several times. But there was a fine spirit in the whole affair and we would all get blessed and shout and laugh and have a good time."

Another illustration of her warm-hearted good humor was her story of Grandpa Bales. He was a big old Texan with white hair and flowing beard. When unusually moved, he would jump up in the air with an

alacrity that belied his age. Not infrequently, however, he carried candy in his pockets for the youngsters and when he jumped it would pop out as he went leaping down the aisle. The children would follow him and dig the candy out of the straw. Mrs. Cagle never could suppress her laughter on such occasions. Her ability to switch from laughter to tears very quickly was noted by many who knew her.

Mary Lee Cagle was a fearless preacher and was not one to mince words, though she was no ranter. One time when she was hewing close to the line on dress and tobacco, a man threatened her with a hickory switch. A friend warned her that a group planned to stone her that night if she went to the church. "I went in a corn patch to pray," she related later, "and told the Lord if he wanted me to go to heaven by way of stoning, I was never more ready. We drove the two miles to church unafraid and found the place so jammed full we could hardly get to the platform. I preached on 'The Cost of Discipleship' and what a tremendous altar service we had! That put an end to the stoning in that place."

The subject of that sermon was also typical, for Mrs. Cagle used plain, straightforward titles for her messages: "The Two Works of Grace," and "Regeneration and Sanctification" were familiar wordings. "Second-blessing holiness" was her central theme.

Her favorite personal text was, "My God shall supply all your need according to his riches in glory by Christ Jesus." All the years of her ministerial life, she said, she went without salary or a cent promised her from anywhere. Yet she was also able to witness that she never really needed anything, for "God always arrived in time." The going was not always

easy and many times they had to pray in the groceries to keep going, but God did provide and in many unexpected ways.

These privations doubtless had a mellowing influence upon her preaching. God's love and the wonderful provisions of grace were the heart of her appeal. She did not attempt to scare people into the Kingdom, though her messages were not without warning. When she preached on the judgment (which was not too frequently) her message was watered down with tears. A warmheartedness, pathos, and tenderness characterized her ministry. "Tears will prevail when arguments fail," she said many times. There was one notable exception to her general mode of appeal, however, and that was in a meeting at Neida, Texas—the one, incidentally, in which her husband-to-be, H. C. Cagle, was saved. In that meeting she said she was able to preach holiness only once—that God made her preach hell every time. It was evidently the message needed for that particular time.

Her public prayers reflected the fact that she spent much time in the secret closet. It was as if she were praying to a very close friend in the simple language of the heart. "Thou precious Father," she would pray, "it is with reverence we bow in Thy presence this hour." Then she would proceed to open up her heart as a child would to an understanding father. The secret of her unction is found in her prayer life.

In the earlier years of the Cagles' ministry together they traveled in a specially constructed wagon which

had built-in sleeping and eating equipment under its canvas top. They usually took their 40 x 60-foot tent with them as well.

Later when Mr. Cagle was serving as a district superintendent, she continued with her evangelistic work. Even during a short period in the pastorate she never ceased preaching and conducted revival meetings whenever opportunity afforded.

Because of her close association with the New Testament Church of Christ in both East and West councils, she occupied a key position with C. B. Jernigan of the Independent Holiness church in arranging the union of their two groups at Rising Star, Texas, in 1904. This union, forming the Holiness Church of Christ, was consummated in 1905. She had a part in the organization of scores of churches in eleven states from Florida to California and as far north as Wyoming.

Mrs. Cagle's commanding presence as well as her winsome personality and unusual preaching ability made her known and loved throughout the church. She lived to the age of ninety-one, passing to her reward on September 27, 1955. Although almost blind, she preached her last sermon at Rotan, Texas, on her eighty-ninth birthday.

Editor's Note: We are grateful to Fred Parker for his work in compiling material on Rev. Mary Lee Cagle. It was not an easy task, since there is a limited amount of printed material available to assist. The writer wishes to convey his thanks to those who, by letter and by verbal conference, related from memory their impressions of Mrs. Cagle's ministry: Dr. B. F. Noely, Mrs. Lottie Stone, Mrs. J. B. McBride, Mrs. Nancy Bost, and Mrs. John Roberts.

SPEECH

There is only one kind of speech people tolerate—those they make themselves.—*Curieux*. (Geneva)

Is It Nothing to You?

By John W. May*

SCRIPTURE: Matthew 9:32-34

Text: Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow . . . (Lamentations 1:12).

Many remember a special May 17. A great prayer meeting was held in the city of Washington for brotherhood. It was also the day a little boy fell into a well. There was great concern for him. He did more for brotherhood in a few hours than many do in a lifetime. If the condition of the boy was the concern of hundreds of people, how much more should the spiritual condition of the world be the concern of Christians! The pathetic cry of Jerusalem, which we use allegorically here, is the cry of the world today. Though the words may not be the same and people may not give voice to soulful anguish, their condition is a clarion call to the Christian to get the gospel to them. Let us look at the passing crowd, the passive crowd, and the poverty-stricken world.

The Passing Crowd

The cry is to "all ye that pass by." The world bids for our attention. Dare we pass them by? They have sought in the slime pits and cellars of corruption for happiness and satisfaction. They have gone forth seeking a good

time, only to be disappointed and disillusioned. Dare any Christian harden his heart and stiffen his neck against them? They have the dire need, the Christian knows the cure, and now is the time for them to get together.

The world bids for the attention of great men. Men who are remembered the longest with affection are men who have served humanity. True, there are those who are remembered with distaste but they are remembered as men who tried to rule and ruin the world and failed. Such men are Napoleon, Hitler, and Stalin. Men who have served humanity will be remembered in the annals of history with affection. Such men are Pasteur, Booker T. Washington, and more recently Dr. Jonas Salk. It is well to remember that men who have propagated the gospel have served humanity irreplaceably. Such men are Luther, Wesley, Livingstone, Schmelzenbach, and a host of others--thus many large colleges, hospitals, churches, missions, and modern civilization.

The world bids for the attention of talented men. The question is not concerning the amount of talents but what is done with the talents we are trusted with. According to the illustration in the Bible, we can put them to service and increase, or bury them and lose not only the increase but the talents themselves.

The world bids for the attention of the so-called common man. Into this category fall most of us. It is well to remember that you are important to someone. There are those you may reach that no one else can, people who are influenced by your life, testimony, and association who are out of contact as far as others are concerned. You can win them; but if you fail, what will become of them?

The Passive Crowd

"Is it nothing to you?" strikes at the heart of passivity. Are you unconcerned? Can you ignore the situation? Can you close your eyes to the sight or your ears to the call?

There are reasons for this passivity. Many are passive because of a lack of interest and enthusiasm. "I'm so tired," is a common complaint today. But is it a tiredness that is the result always of honest toil, or could it be at times from boredom? It is tragic when one is bored spiritually. There can be no substitute for the romance of the gospel and gospel work. That person is dead indeed who has lost his first love.

There are those who are passive because of selfishness. Self-centered lives will cause the cry concerning the needs of the world to bypass the ear. Often the indication is in the testimonies concerning the church.

One of these is, "We have no trouble in our church." Under proper circumstances this statement cannot be excelled. It is well to think, however, that a garden is not a good one because one has the weeds out. There must be abundant life if a harvest is to be reaped.

Another is self-sufficiency. The church at Laodicea (Revelation 3) declared they were rich, increased with goods, and in need of nothing. Jesus said they were wretched, miser-

able, poor, blind, and naked. They had closed their eyes selfishly to reality. Jesus further counseled them to obtain from Him gold tried in the fire, white raiment to clothe them, and eyesalve for their eyes.

Passivity does not deaden; it is death. Only a spiritual resurrection is the cure. Thus we may regain interest and enthusiasm and become Christ-centered rather than ego-centric.

The Poverty-stricken

"Sorrow like my sorrow." Notice the extent of such a want of joy. Here is sorrow that plumbs the depths of despair. Behold the poverty of sin. It makes the richest destitute in soul. Its unobstructed progression will drain all resources, mental, physical, economic, and greatest of all, spiritual.

Here is sorrow that yearns. The picture is the world with its heart in its eyes, yearning for an abatement of trouble and an appropriation for happiness. This is a yearning for which the most humble Christian may offer satisfaction. The Christ he serves can satiate the yearning of all who call upon Him.

Here also is sorrow that stems from disappointment and disillusionment. The song laments,

*I have tried the world for pleasure
But it could not satisfy.
Though it promised much, it failed
me;
All its wells and springs were
dry.**

Such sorrow is destroyed when one finds that:

*Christ is not a disappointment.
Every longing in my breast
Finds in Him complete fulfillment;
He has brought me into rest.**

It is sorrow that cries for help for the helpless, hope for the hopeless.

*Pastor, Charleston, W. Va.

The solution is no problem to the child of God. Christ solved the problems in his own life. The question is whether he is willing to share the

good news. Great reward is in the sharing. He will not be held unaccountable if he does not.

*Copyrighted, Lillenas Publishing Co. Used by permission.

Which God Is Yours?

By Ross E. Price*

MAN CANNOT so much as make a worm, but he manufactures gods by the dozen. One of the chief activities of modern man is to create God in his own image. There is the God of rationalism, created by a process of discursive reasoning, and there is the God of sentimentalism, created by our wishful thinking. Neither of these is the God of the Bible, who is known only through revelation.

In the second chapter of his Andrew C. Zenos lectures, *The Scandal of Christianity*, Emil Brunner points out the often disregarded fact that the God of the philosophers is not the God of the Bible. That there is a great variety of philosophical ideas of God any student of philosophy must realize. Pantheism, polytheism, deism, and philosophical theism, all present a different interpretation of Deity. Hence man, by the use of his own reason, has at times regarded God to be something or somewhat of a pantheistic world soul; at other times as a deified man with body, parts, and passions; or as an indifferent absentee Creator; and still at other times as the Supreme Spirit; and so on. Philo-

sophical characterizations of God have been expressed in many formulas: The Demiurge, the Unmoved Mover, the First Cause, the Perfect Monad, the Immortal Nous, the Absolute Ground, the Unknowable, the One Absolute Whole, the *Elan Vital* of the process of evolution, the Absolute, Universal Reason, and Pure Ego, and even the Super Ego. Or the fact that there be a God has been discredited as a mere dialectical process, a figment of the imagination invented by wishful thinking. Or some have come up with the concept of a finite God, forthrightly creating God in man's image, positing evil within the person of God, thus making Him ultimately little more than a deanthropomorphized personality.

Whatever the content of the philosophical idea of God may be, the net result is a man-made deity. He is not the God of Abraham, Isaac, and Jacob; nor is he the God and Father of our Lord Jesus Christ. He is an idea of philosophy rather than the "Thou" of faith experienced through revelation.

But when we turn to the other side of the picture, what have we? One hesitates to call this a sentimental "teen-age" conception of God in view

of the fact that so many "oldsters" are enamored with it. But for much of modern thought God is little more than a benevolent grandparent doling out gifts to children with the "gimmies," or a cosmic Santa Claus spreading good cheer, a cosmic taxi driver to help one on his way, an ever ready trouble shooter with his bag of tools and tricks, a universal bell hop ready to respond to whatever pushes a button and capable of being satisfied with a weekly "tip," a glorified M.D. who overrules our disregard of the laws of health and sends us no bills at the end of the month, or a TV superman who outsmarts the adversary and arrives in the "nick-o'-time" with sufficient power to knock out his opponent; or for the more serious, He is a universal philanthropist whose example we would do well to emulate.

Do we need to hear the words of Xenophanes again? "Mortals think the gods can be born, have their feelings, voice and form; but, could horses and oxen dray like men, they would make their gods after their own image." Was it his observations of something like this among the sons of men that called forth the rather wistful sigh from Freud: "One would like to count oneself among the believers so as to admonish the philosophers who try to preserve the God of religion by substituting for him an impersonal, shadowy, abstract principle, and say, 'Thou shalt not take the name of the Lord thy God in vain!'" (*Civilization and Its Discontents*, Sec. II, 1)? At least we discover a totally different picture when we turn to the Hebrew prophets and the Christian apostles.

The God of the Bible is *Yahweh*, a Being of underived existence. His very name stems from the root of the Hebrew verb "to be." He revealed himself to Moses as the Great "I Am." To an Isaiah He is the thrice holy

One, and "the high and lofty One that inhabiteth eternity." He is not only the "Holy One of Jacob" but the God of the nations (gentiles) as well. He is not the mere God of power, but the God of holiness. And because He is such He can redeem those who reject and disobey Him. Though He is full of loving-kindness, He brooks no hypocrisy and shows His wrath upon sin. Jeremiah sees Him, not only as "the God of Israel," but as "the God of all flesh." To Daniel, He is "the living God," the "most High" who "ruleth in the kingdom of men, . . . and setteth up over it" whomsoever He will. He is "the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase." Ezekiel knows Him as the God who is able to bring about a resurrection to new life and to sanctify His people. Space will not allow a full survey of the God of the Old Testament revelation. But to speak of Him as a mere "tribal" or "national" God is sheer nonsense, and it is equally nonsensical to suppose that the godly people of the Old Testament times thought of God in such a fashion.

When the New Testament writers speak, the God of their faith is none other than He who raised our Lord Jesus Christ from the dead. He is the "God and Father of our Lord Jesus Christ." He is the triune God known as Father, Son, and Holy Spirit; and known as such only by His own self-revelation. And, again, the central idea of His being is His holiness. He stands over against man as Lord and Creator. He has mercy and forgiveness for the sinner but reacts with divine wrath against those who resist His holy will. He reveals himself as a God of holiness and mercy in the person of our Lord and Saviour Jesus Christ. He is the God who was, who is, and is to come.

*Professor of Religion, Practices, and Biblical Literature, Pasadena College.

This God of the Bible is inaccessible to mere rational thought, much less to our shallow sentimentalism. He is discovered only through supernatural revelation. Just as no one can call Jesus Lord except by the Holy Spirit, so for one to know the God of the Bible he must believe that "he is, and that he is a rewarder of them that diligently seek him." The God of the Bible is known only in the divine-human encounter of revelation.

This is only a hint of what may be known as Biblical theism. But to such

a God we are invited to come boldly, "that we may obtain mercy, and find grace to help in time of need." Such a Divine Sovereign is not to be made susceptible to our every whim and fancy; but on the other hand, He is touched with the feeling of our infirmities and is able to succor us in the hour of temptation.

The God of the Bible is to be preferred above all philosophical abstractions or easy sentimentalisms. Which God is yours?

Life's Little Day

By H. C. Lile*

A PASTOR whom I knew said to guests in his home, "I have many calls to make. Many desire and need my services, and life's little day will soon be past. Please excuse me. Make yourselves at home while I am out." Was the pastor discourteous? Should he have spent the day with his guests? By no means. Being "called of God" not only to preach, but to minister to the people in homes and hospitals, he had no more right to "take the day off" than a doctor would be justified in refusing to answer calls when he had company. And I think, as he leaves his friends and hastens to the hospital the words he has just said are ringing in his soul, "Life's little day will soon be past." Perhaps he prays, "O God, help me to help the one who may reach the end of life's little day today."

He enters a room in the hospital and finds a man with a body bruised and broken from an accident, and

evidently very near the end of life's little day. Sensing the situation, the alert minister moves immediately to meet it. After a few words of friendly greeting, to allay any fears that the suffering man may have, the man of God comes directly, but tactfully, to the heart of the matter. In tones of tender pathos, born of a life of prayer, devotion, and obedience, he says, "My dear man, I hope you have known the peace and joy of sins forgiven. Is it true?" "No, no, Reverend," the man replies. "I am a deep-dyed sinner." "My friend," says the minister, "no matter how deep-dyed your sins may be, Jesus died to save you. Confess your sins to Him, believe on Him, and He will save you now."

And now, listen to the scripture the pastor is quoting to the dying sinner! "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." I have read and quoted those precious words many

times, but they seem to be filled with deeper meaning today as the minister quotes them to a deep-dyed sinner on his deathbed. Briefly, but not hurriedly, and with a tone of utter confidence, the shepherd explains to the lost sheep, who has "gone astray" so far, that, since all our sins are laid on Him, we may, by repentance and faith receive forgiveness and be made free from our guilt and condemnation. Hope begins to dawn, faith begins to kindle, and in a few minutes the man grips the minister's hand, while a smile begins to play across his haggard face. Tremblingly he lifts his other hand and says, "The burden—of my sin—is gone!" With difficulty the pastor restrains his pent-up emotions, while the now happy man, still gripping his hand says, "Thank God, I am ready to die!" In a few minutes the man reaches the end of life's little day, and goes out, not into eternal night, but into the "land of perfect day." And all because a man of God kept in mind the sobering fact that "life's little day will soon be past!"

Soon I see the shepherd of souls walk down the corridor and step quietly into another room. Upon inquiry I learn that in that room is a young mother in deepest grief over the untimely death of her first-born child, whose little day lasted only a few hours. What will our Lord's devoted servant say to this sorrowing

soul? Frankly, I would like to hear, for this man seems able to "speak a word in season" that carries weight and wisdom. Evidently God hath sent him "to bind up the brokenhearted." But that's another story. I must not stay to hear it. Breathing a prayer for the minister and the mother, I hasten from the hospital. As I go, two things are imprinted deeply on my heart. First, the very evident "anointing" on this Spirit-filled shepherd of souls, enabling him to speak words of wisdom to those in deepest need, and to inspire faith in the Lord. Second, the great need of suitable scripture, stored in the memory of the minister, to be used by the bedside of the sick. Here, without using that great word "atonement," with which the dying man might not have been familiar, the devoted minister quoted one of the very greatest texts on the atonement in words amazingly sublime, yet utterly simple.

And now, my brother minister, while this one of whom I write has been about his Father's business, what have you done? Have you allowed other things to crowd out your time for calling? Frankly, you may sometimes be "too busy to eat." But never let Satan tell you that you are too busy for this. Hasten on, then, brother. They need you out there. And "life's little day will soon be past!"

HINT TO PREACHERS:

Success never comes anywhere of its own accord. It has to be fetched and it usually has to be brought in by the nape of the neck. So if you have thought of waiting for success, I would advise you to sit down while you wait, but you never heard of anybody leaving his footprints on the shore of time sitting down.

—F. LINCICOME

*Evangelist.

By Mildred Bangs Wynkoop*

II. Love Is Existential

"What is the first commandment?"

JESUS' COMMAND that we love the Lord our God with all the heart, soul, mind, and strength, puts the Christian life into the plane where we all live. It is not merely a command or an intellectual proposition to be accepted, a theory to be believed, or some idea to be taken "by faith." It is not the recognition of the reality of a new legal standing before God nor is it the cover of an imputed righteousness. It is not an impossible standard imposed upon fallible human nature nor is it the denial of human nature. There is nothing artificial or stilted or unrealistic about this command. It is a most practical matter and one that makes a difference in the commonest areas of daily life. It speaks of the moral atmosphere out of which life with all of its phases is lived.

It is significant that Jesus never pressed His claims on people by means of some abstract or theological term. Every appeal was to the deepest moral commitment, through a deliberate decision, to obedience, to self-giving, to love, to purity, to an expendable life. Always the challenge was in terms of a personal relation to a concrete situation. In some specific way the obligation to believe on Him was a

soul-shocking demand that a prior commitment to sin—a conscious sin—be repudiated down to the deepest human level and that Christ be put at the center of life. This commitment was to be dynamic in that a new course of life and motivation ensued. A belief that stayed in the head and did not reach the hands and feet was not the faith that Jesus talked about.

When we stand beside the questioning scribe and face the answer which Jesus gave to the question (Mark 12: 29-31), we find we cannot analyze it—"exegete" it—altogether objectively. Strangely we find ourselves implicated in the affair. The question is ours whether we asked it or not because it is the question lying at the very heart of human existence. We are compelled to make a decision with the young scribe because Truth, in the person of Christ, confronts us and we cannot be neutral about Him. We cannot stand outside this environment and make judgments; we are inside it, and our involvement in the story implicates us in a moral decision of our own.

1. "Thou shalt love the Lord thy God with all thy heart."

This is the law of love. But an existential interpretation of "perfect love" does not see law primarily as an imposition of external obligations upon us. Rather it is a dynamic

principle of life and love to God that proceeds from the deepest depth of human personality up and out to the farthest edge of everything we do. To love with the heart is the whole man integrated about a chosen object. The heart is often considered the center of the emotional life. It, of course, includes the emotions; but in the Bible it means much more—it signifies a depth of personality beyond and underneath the emotions and will and motives. The heart is the mainspring of life which determines the character of everything we think and do. It is a moral commitment that establishes the moral environment of the whole man. We must love something. We are not free not to love. We were made for God, Augustine saw, and are complete only when we find our completion in Him. It is "natural" to love God in that He is the only proper object of our human need. In fellowship with God is holiness. Loss of fellowship means that our object of affection and trust is an idol and moral life is corrupted at its source. Alienation from God's fellowship is itself sin because the break is moral and deliberate.

Love is not a passive sentiment but the principle of moral action. It is a self-initiated commitment which issues in inevitable fruit. Also in Mark's Gospel is Jesus' contrast to love to God (7: 21-22): "From within, out of the heart of men, proceed evil thoughts, adulteries, etc." The deeply moral nature of the heart's love is indicated by the attitude Jesus took to those whose commitment He condemned or approved. Love is a moral man's responsible, personal commitment. Its opposite is also a moral man's responsibility.

To love with the whole of the heart means that a civil revolution has taken place in the center of our beings which has dethroned selfishness and "my-

way-ish-ness" and has enthroned Christ as Lord. This revolution is always bloody. Somebody dies a violent death. Negatively it always involves a crucifixion of every false object of affection, the self included. Invariably it occurs in a moment of the most profound obedience. It is probably never an abstract promise of obedience, "I'll do what You want me to do, dear Lord," but always a concrete example of obedience which must be acted upon, immediately. It may seem a very small thing we have to do, but it is always a very touchy and even a painful thing which will be seen later to run directly to the main artery of the spiritual heart. It is a shock to dethrone self—but Jesus' existential interpretation of law remains a judgment over us—not a consolation, until that crucial task is done.

But love is positive too. It is always an outflowing of life's energies. Love is movement. It is not passive and static, but a quality that colors everything we do. Love, as a principle, cannot be defined or located. Love, as a verbal profession, does not distinguish one person from another. But love lived out of the whole heart gives a fragrance to life that cannot be hidden. It becomes an inner norm by which distinctions are made between the good and the best. It clothes crude, imperfect conduct and faltering service with a winsomeness, a loveliness that is always the hallmark of a true Christian. There is no bitterness in love. There is no edginess in it or vindictiveness or duplicity of motive. It is clean, though imperfect. It is shot through with good will, though not always with good sense. It loves the law of God, though it may not always know precisely what the particulars of that law may be. In a word, love out of the whole heart is the exact antithesis of love of self. Its full trust is in God, not self; and

*Professor of Theology, Western Evangelical Seminary, Portland, Oregon.

in deepest, truest humility it lays its affections unreservedly on God and expresses that sentiment in its relationships in the world of men. People are important and to be loved because God loves them and the Spirit of God sheds God's love into our hearts. The question of how to express that love is a complex ethical problem which must not be too easily dismissed. But what Jesus is talking here is a more fundamental commitment which makes the solving of ethical problems a possibility.

2. "Thou shalt love the Lord thy God . . . with all thy soul [life]."

There is a danger in too limited an understanding of holiness, so that we begin to live uncriticized lives. The goal of the sanctified life is too easily reached, the ceiling too low. We take comfort in a creed and shield ourselves from the obligation to expansion and its consequent obligation to occupy the expanded areas. There are too many people who consider sanctification the end, the goal of life, instead of the beginning of life, the moral minimum, the spiritual commencement. The proper comment is not, "Thank God, I have arrived," but, "Lord, what now? What do we do next?" There may be developed a Wesleyan security that has as much to condemn it as Calvinistic security. There is a point in each that gives deep confidence in God, but the next step into careless complacency is as disastrous in one as in the other. Spiritual indifference is a major problem where the proper perspective of the sanctified experience is not clearly understood.

We stress experience and well we should. But faith must never rest in an experience. It must rest in God, who demands that faith put on running shoes to keep up with God's demands. Experience is initiation. It begins something not to be terminated

in this life. Loving with the whole soul (life, in Greek) is the investment of a life, not divesting of life. Its perspective is all future with only enough past to keep the lines straight.

Comfortable Christians in a church do not represent the "growing edge" of the church. Jesus' existential interpretation of the law neatly annihilates complacency. He confronts men with a commission sanctioned with a moral challenge that is not discharged, at least until death terminates the human capacity to grow. New Testament analogies of the norm for Christian life are perhaps never drawn from static existence. Even the stones of which Peter speaks are "lively" or living "stones." The rigid, cold, formal, though fixed, quality of concrete is not a Biblical picture. Rubber, with its deceptively mobile quality, is not a scriptural figure. Rubber accepts imposed configurations without resistance but snaps back to its dead formalism when the external impulse is relaxed. Corpses are not proper analogies, for all the perfection of their poise and imperturbability. The New Testament makes *life* the analogy. *Life* is a vital quality, beset by risk, unpredictableness, and irrepressible variety. Life cannot be externally uniformed and regimented successfully without losing its peculiar value as life. The sanctified life, to satisfy the New Testament demands, must be a living, vital, dynamic heart pumping fresh blood into the farthest extremities of an expanding personality. It is life in Christ, but it is also life in Christ lived to the finger tips.

All human potential is God-given. Sanctified responsibility includes the stewardship of this potential. The world puts a tremendous premium on human ability and pays high prices for its development and utilization. Jesus indicates that a man's Christian obligation is not satisfied before God

until the fullest measure of life's capacities have been exploited in God's service. There is no place for hidden talents, for thwarted energies, for dwarfed and stifled creativeness, in God's economy. To love God with the whole of the life means more than maintaining an easily defensible status quo. It means the lifelong vocation of expressing love for God in every possible area of our expanding personalities, whether in very hidden and intimate ways or very open and observed ways. It is love lived.

3. "Thou shalt love the Lord thy God . . . with all thy mind."

Loving God with the whole mind is putting at God's disposal all the intellectual faculties with which we are endowed. It has to do with ability to understand truth. It involves all our capacities for rational thinking and spiritual insights. Love from the whole mind is not a cheap and easy mental assent to truth, after which all curiosity and mental alertness and desire for learning is stilled. It is not the disposition to throw on the Lord the full obligation of filling our gaping mouths with overwhelming brilliance in the hour of service. Loving God with the mind is inconsistent with a closed mind, a mind which rejects investigation and inquiry and fails to seek the fullest possible development of every ability to think properly. God gave man a rational nature as the only reliable way by which He could reveal himself to man. Emotions cannot be the avenue or source of revelation. Emotions prompt actions but cannot define their own impulses or interpret truth. The will cannot create truth. The will can only force decisions presented by the mind; never can it stand in judgment over truth. The mind alone is the thread linking God to man. The stewardship of mental development, then, is a moral obligation upon us;

for only as we nourish this area into full maturity can God make himself known to us maturely and use us as proper instruments for the Kingdom. God has been forced to forge out sections of the Kingdom with blunted, twisted mental tools for lack of ready men and women, and the result is often a distorted segment of the Kingdom. This existential interpretation of perfect love stands in grim judgment over any indolence on my part as to my stewardship over my mind.

Loving God with the whole mind involves a passionate endeavor to sharpen that rational tool to its keenest edge. It means that no shoddy, bluffing approach to learning will ever be permitted. It means that we live in the constant awareness that we will be required to give an account of our use of our minds. Did we muff an opportunity to make a proper and wise and tactful answer to some inquirer after Christ, because we had not adequately prepared our minds to serve God? Then our guilt is great and our repentance must include renewed preparation and discipline. The man or woman who fails to love God with his whole mind can no more expect God to use him greatly or bless him in service or provide him with a depth of understanding of the Scriptures, or even to keep him in the center of God's will in life, than one who fails to love God with his whole heart. The Spirit of Truth, who sanctifies, leads us into all truth. He never implants it or drives us into it or violates in any way man's own initiative in the matter of learning. If we do not keep step with the Spirit of Truth we stand in danger of losing His presence.

When I say, "I love the Lord supremely," do I mean that I actually do love Him enough to give Him as well a prepared mental instrument as

it is in my power to provide? Can I honestly say I love Him and fail in this matter? Perfect love—or sanctification—had in it—not as a rider in the contract, but as a main obligation printed in large type—the lifelong obligation to conscientiously keep a well-disciplined and well-stocked and well-sanctified intelligence through which God could work. Have I kept my part of the contract?

4. "Thou shalt love the Lord thy God . . . with all thy strength."

As a hand would be quite useless without an arm, and a head would be incompetent without a body, so would a religious sentiment or profession of faith be without the cooperation of the whole of a man's personality and physical being. For lack of natural and spiritual vigor, Christian faith must suffer. It does not take great strength to believe a proper doctrine, but Jesus seemed to be saying that the life of perfect love requires as a minimal demand the harnessing of all of a believer's resources. All the motors into which human life is geared must operate at full capacity. Sentiment must issue in fruitfulness. Profession of grace must not be a paper flower tied to a branch, but a bursting out and expression of the very nature of the plant. The last stand of professionalism or spiritual complacency is invaded and judged by Jesus' interpretation of the law.

Whatever else may be indicated by this interpretation, the fact that progress in Christian life is not automatic but deliberate is obvious. Loss of capital and disintegration of assets, in the realms of both the material and the intellectual, accompany indifference or any relaxed attentiveness. In spiritual things the same law of death takes over when the law of life is violated. To love God with the whole of one's strength puts a practicality

into religious profession that saves it in every instance from unwholesome introspection and detachment from life. It emphasizes the fact that the whole of man's attention and the whole of his moral responsibility must be consciously enlisted in the matter of love to God. Love must be cultivated, nurtured, disciplined. Jesus is saying, it seems, that sanctity is not anemic but virile and utterly congenial to humanhood as such and must exist concomitantly with human life.

When all our strength is occupied in expressing our love to God, there is nothing left in time or capacity or possession or desire left to vitiate that love. This leads inevitably to the conclusion that of the two alternatives—complete separation of the secular from the religious (and a denial of the secular, or the sanctification of the secular to religious ends—it is the latter which is Jesus' way. The whole of life—everything involved in human strength, starkly necessary duties, duties incident upon responsibility to any other human being, whether in the family, society, or business, pleasurable and elective engagements—is to express love for God. And that love for God must be expressed to the peak of human capacity—"with all thy strength." Everything that requires strength is involved, for all the strength is involved and with it the whole man putting feet and hands and deliberate attention to his love to God.

It need not be a serious charge that no man can perfectly express this love to God. It is not Biblical teaching that the whole potential of a man's strength is realized at any moment in life. What is required is *all* we have at any one moment. The available strength will be relative to the day and circumstance. The "all" demanded is the absolute possibility in any relative moment.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 6:7-11

Justified or Freed?

The seventh verse reads literally: "For the one who died has been justified from Sin [the sin]." The meaning commonly given to *dikaioo* is "declare righteous" or "make righteous" (cf. 3:20). But does that fit here?

The verb *dikaioo* occurs forty times in the New Testament. In the King James Version it is rendered "to justify" thirty-seven times, and once each "to free," "to be righteous," "justifier." Here it has "is freed." The American Standard Version has "is justified," with the margin giving "released." The Revised Standard Version returned to the King James rendering, "is freed."

Here is an instance where it appears that the revisers of 1881 and 1901 were lacking in sanctified imagination. One of the main criticisms of the English and American revised versions is that too often they give a wooden literal translation instead of representing the true thought of the original language in free, idiomatic English. It was said of them when they first came out that they were "strong in Greek, but weak in English." That is a very correct characterization. Hence they were good versions for the study, but poor ones for the pulpit. That suggests the use which should still be made of them.

But to get back to *dikaioo*. Arndt and Gingrich in their "superb" lexi-

con—as it is being commonly characterized—trace the history of this word. At first, as in Polybius, it meant "show justice, do justice." In the Septuagint it signifies "justify, vindicate, treat as just." But "Paul, who has influenced later writers, uses the word almost exclusively of God's judgment."¹ In his Epistles it means "be acquainted, be pronounced and treated as righteous . . . be justified."²

But Arndt and Gingrich go on to point out a very significant further use of *dikaioo*. In the Septuagint of Psalms 72 (Eng. 73):13 it means "make free or pure," and twice in noncanonical books it is used in the passive with the sense "be set free, made pure"³ (from, *apo*, as here in Romans 6:7). It seems to have this same connotation in Acts 13:39—"from which you could not be freed by the law of Moses." That is evidently its meaning here in this passage.

There is still another use which suggests that in I Corinthians 6:11 it should be rendered "you have become pure." For, "In the language of the mystery religions . . . *dikaionsthai* refers to a radical inner change which the initiate experiences."⁴

Wuest notes that *dikaioo* is used here in a different sense from that

¹Arndt and Gingrich, op. cit., p. 196.

²Ibid.

³Ibid.

⁴Ibid., p. 197.

*Professor, Nazarene Theological Seminary.

found in 3:21—5:11, because in the earlier passage Paul is dealing with the doctrine of justification, while in chapter six he is treating the doctrine of sanctification. He then continues with this comment: "The one, Paul says, who died off once for all from the sinful nature, has been set free completely from it, with the present result that he is in a state of permanent freedom from it . . . and it is his responsibility to maintain that freedom from it moment by moment."⁵

In explanation of the thought of this verse Sanday and Headlam write: "The idea is that of a master claiming legal possession of a slave: proof being put in that the slave is dead, the verdict must needs be that the claims of law are satisfied and that he is no longer answerable; Sin loses its suit."⁶

What is the dying mentioned in Romans 6:7? Meyer insists that the reference is to physical death. He claims that the thought of ethical death—though held by Erasmus, Bengel, and others—is foreign to this passage; it does not appear until the eighth verse.⁷ De n n e y, however, points out the unreasonableness of this view in the light of the context. He says: "But it [dying with Christ] is no new idea; it is the idea of the whole passage; and unless we bring it in here, the quittance from sin . . . remains inexplicable."⁸

Typical of the emphasis on physical death is this comment from Weiss: "Only when the soul is in death separated from the body, in which sin has attained the dominion, has it been, as it were, given to itself again, and has it returned to its normal state released from sin."⁹ It is easy to see how this

idea that sin is resident in the physical body could lead to the extremes of ascetic practice which appeared in the ancient and medieval Church. The whole notion is heathen, not Christian. It is the basis of the fanatical asceticism common in Oriental countries to this day. The teaching that one cannot be freed from sin until he is released from this physical body is surely a hopeless theology! Those who hold such perverted ideas about the human body should read Paul's words to the Corinthian Christians: "Know ye not that your body is the temple of the Holy Ghost?" (I Corinthians 6:19) That is the Christian conception.

Reckon

The eleventh verse is the sequel to the sixth. Our death to sin which was provisional and potential at Calvary we are to make experiential and actual now. Only as by faith we "reckon" ourselves to be dead to sin can we realize in our hearts that which Christ's death has made possible.

The word *logizomai* occurs eleven times in chapter four. There it is translated three different ways: "count" twice, "reckon" three times, and "impute" six times. Its most frequent rendering in the King James Version is "think" (nine out of a total of forty-one times). Twice it is translated "suppose." Does this passage mean that we are to "think" or "suppose" ourselves dead to sin?

As already noted (on 4:3) the modern American colloquialism "I reckon" means "I guess" or "I suppose." But Paul believed in a "know so" Christian experience, not in a "guess so" or "hope so" one. With him "reckon" meant something far different.

Arndt and Gingrich note that the original meaning of *logizomai* was

"reckon, calculate." They divide this into two categories. The first is "count, take into account." In this connection *logizomai* is sometimes a commercial, technical term, meaning "credit." The second idea is that as a result of calculation it may signify "evaluate, estimate, look upon as, consider." This last word is the rendering they prefer for Romans 6:11.¹⁰ It is also the one adopted in the Revised Standard Version (as also by Moffatt, Verkuyl, and Williams).

But we feel that it is not quite strong enough. By faith we are to "account" ourselves as being actually dead to sin. We must believe that it is so and then live day by day in the light of that truth.

Through or In?

The King James Version ends verse eleven, with the phrase, "through Jesus Christ our Lord." But the Greek reads *en Christo Iesou*.¹¹ This is rendered correctly "in Christ Jesus" in all translations today. The King James Version deprives us of one of the many passages in which "in Christ" is the keynote. It is only as we are "in Christ Jesus" that we can be alive to God. It is not simply "through" His death on the Cross. Far more significantly it is by actually being "in Christ," united to Him by faith, that we become and continue "alive unto God."

Sanday and Headlam note the significance of the phrase "in Christ." They write: "This phrase is the summary expression of the doctrine which underlies the whole of this section and forms . . . one of the main pillars of St. Paul's theology."¹²

One more observation might well

be made. It is only as we keep "alive unto God" that we can and shall remain "dead indeed unto sin." Life can never be a vacuum. If it is not filled with God and good, it will inevitably be invaded by sin.

The Tragedy of Prosperity

Their possessions were so great that they could not dwell together (Genesis 13:6, R.S.V.).

Abraham and Lot were embarrassed by their prosperity. Their flocks multiplied to the extent that the land could not contain them, and the shepherds could not properly account for them. Separation was imperative for the kinsmen.

The first tragedy of their prosperity was strife between Abraham and his camp and Lot and his camp. They argued and fought about numbers and locations and methods.

The second tragedy of their prosperity was that the land could not support them. The sheep grew faster than the grass. It was a problem of supply and demand; the flocks demanded more food than the ground could produce.

The third tragedy of their prosperity was the unequal manner in which the problem was solved. Selfish Lot took the tall grass in the valley and got richer. Bighearted Abraham took what was left, the rocky ridges where the grass was short and scarce.

The fifth tragedy of their prosperity was that Lot got all tangled up in the godless society of Sodom and eventually lost all his possessions, including his wife and children.

May God save us from the dangers of our prosperous times!

—FLETCHER SPRUCE

⁵Romans, p. 103.

⁶Romans' (ICC), p. 159.

⁷Romans, p. 236.

⁸E. B. T., II, 633.

⁹Bernhard Weiss, "A Commentary on the New Testament" (New York: Funk & Wagnalls Co., 1906), III, 51.

¹⁰Op. cit., pp. 476-77.

¹¹Some ancient MSS add "our Lord."

¹²Op. cit., p. 160.

Jesus, the Great Evangelist

By Jorge Barros*

THE NAME of a famous evangelist becomes known everywhere. It is seen in the newspaper, and on the placards. It is heard over the radio. Propaganda covers the city with it on circulars, tracts, or personal invitations. Various business houses show photographs with extraordinary descriptions, announcing his coming. His fame extends; multitudes are affected; and souls are saved.

Jesus was the greatest Evangelist of all time. His campaign was not announced over the radio, written up in the newspaper, nor proclaimed in the show windows of commercial establishments. Jesus had more than this. The very sky was illuminated like a gigantic, infinite sheet of paper; angels, instead of men, appeared. There was a star, there was a song, there was alleluia, there was hope for all men everywhere. The angels said: *Behold, I bring you good tidings of great joy which shall be for all people* (Luke 2:10).

Jesus was the Evangelist for the whole world. Under His word there was neither Greek nor Jew, barbarian nor Scythian, bond nor free. "For all have sinned, and come short of the glory of God" (Romans 3:23).

All of this happened thirty years before He began His campaign. Never before nor since has an evangelist had such vast propaganda and with so much anticipation.

Jesus studied and prepared himself for this great occasion. "And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

He always studied.
His book had no pages
He read in the waves of the sea,
In the lilies of the field,
In the fowl of the air,
In men and in children

And in deeds of charity.
 Great evangelists are also known as the authors of well-appreciated books. However, Jesus

Did not preoccupy himself writing His doctrines.
The glory of a great work did not attract Him!
His writings stayed in the minds
And in the hearts of men
There, He engraved pages of love
And divine beauty.

Just as the best evangelists of modern and ancient times, Jesus had His helpers. We find various references to twelve men. Later we read of seventy. These workers were exhorted to a holy life, completely separated from materialism and dedicated in entire humility and perfect consecration. "Sanctify them through thy truth," Jesus prayed to the Father (John 17:17).

As a good Evangelist, Jesus gave His all. More than His time, more than the comfort to which all living beings aspire—He gave His life. "And he bearing his cross went forth into

a place called . . . Golgotha: where they crucified him" (John 19:17-18).

But Jesus was a different type of Evangelist. In Him was found the sum total of the gospel. He was the Good News which should be great joy to all people. Above all, He was the Son of God, very God—"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

All great evangelists disappear when death calls. This has been the fortune of those of the past. But Jesus continued—even though twenty centuries have passed since His coming. His message is preached every second that passes. His name is pronounced every instant that flies by. "Jesus Christ the same yesterday, and today, and for ever" (Hebrews 13:8).

Jesus was great and varied in His message. He spoke of evil, taught good; reprimanded the Pharisees, and praised the children; talked about life, and remembered death. He did not forget the great things, and also the very small ones. However, He summarized everything in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . [and] thy neighbour as thyself" (Matthew 22:37-39).

Jesus was also great in His results. The envious Pharisees cried, "He stirreth up the people." But Jesus exclaimed, "Come unto me, all ye that labour and are heaven laden, and I will give you rest." And many, many came. And they were relieved. Some came dead and went away alive; others came with leprosy and left clean; others came deaf and left hearing; others blind and afterwards seeing; some came in beds but left carrying them. Above all else some came lost, like "sheep without a shep-

herd," and found "the way, the truth, and the life" (John 14:6).

Jesus was great in His promises. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16).

Promise and power, united, can only produce positive results. Jesus left and sent just as He promised to do. Jesus went but He stayed in the minds
And in the hearts of men

For Thy book,
For Thy school,
For Thy martyrdom,
For Thy love without equal
Blessed art Thou, O Son of God!

(The verses cited are from a poem, "In a Book Without Pages," written by Virginio Melo, a graduate of the school and at the present time serving as pastor in Porto Novo, island of Santo Antao.)

Thought on Prayer

CHARLES G. FINNEY: (From the early years of his ministry) "I used to spend a great deal of time in prayer; sometimes, I thought, literally praying 'without ceasing.' I also found it very profitable, and felt very much inclined, to hold frequent days of private fasting. . . . I found I could not live without enjoying the presence of God; and if at any time a cloud came over me, I could not rest, I could not study, I could not attend to anything with the least satisfaction or benefit, until the medium was again cleared between my soul and God."

(*Memoirs of Charles G. Finney*, pp. 35-36)

Contributed by W. Taylor

*Student, Bible School, Cape Verde Islands.

Praying Our Hearts Hot**

By W. B. Walker*

ALL OF OUR evangelistic endeavors must be backed by prayer. The minister or leader of the church's evangelism must be a man of prayer. There is a real need for each of us to learn how to pray his heart hot. We cannot do this by relying on psychology, philosophy, and organization or by cold and metallic reason alone. But it is something which every true minister of the gospel should experience.

The heart of Moses was hot when he lingered on the mountain with God for forty days, and had to put a veil over his face when he came back among men. His heart was hot when he prayed unto the Lord to forgive Israel or to blot his name out of the book. The heart of Jeremiah was blazing hot when he wished the Lord to make his eyes a fountain of tears. The heart of Ezra was hot when he prayed until the revival at the Water Gate came.

The prophet Elijah prayed his heart hot when he implored the heavens to become brass, "and it rained not on the earth by the space of three years and six months." His heart was boiling hot when he prayed for the fire of heaven to fall and consume the sacrifice, and the Lord sent an answer and burned up the sacrifice and licked up the water in the trenches. He prayed again for rain with such fervency that the Lord could not deny

him, and the rain fell upon the dry ground in torrents. The apostle says when speaking of Elijah's prayer, "The effectual fervent prayer of a righteous man availeth much."

David prayed with a hot heart when he said, "My heart was hot within me, while I was musing the fire burned" (Psalms 39:3). The two disciples who met Jesus on the road to Emmaus following the Crucifixion said, "Did not our heart burn within us?" The early disciples tarried in the Upper Room in obedience to the Master until "fire sat upon each of them." The peerless Paul wrote a letter to Timothy, urging him to stir up the fire within his heart.

Jesus prayed with a hot heart. He plunged into the deep of the garden. There He prayed three times to bypass the Cross. He prayed with such fervency that great drops of blood fell from His brow upon the ground. Yet He climaxed His prayer in utter submission and resignation to the Father's will. "Not my will, but thine, be done." He prayed before all the important events of His life. He prayed after the achievements of His life. He prayed when life was unusually busy, and He prayed before the great temptations of His life.

Yonder He stood on the mountain-side weeping. He was looking down upon the city of Jerusalem, with the hot tears falling down upon His face. Why was He weeping? He was in sight of the lengthening shadows of the Cross. But He was not weeping

because of the darkness of the Cross; for it was for this purpose that He came into the world. Neither was He weeping because of a life of defeat, for He was the Christ of victory. He was not weeping because He saw the material destruction of a city, filled with so many noble things to the Jews. Rather He was weeping over the spiritual condition of the people. He saw men in their sins and filled with the darkness of unbelief. He saw the utter ruin of the Jewish nation—involving untold suffering for her people to come down through the centuries. He saw the eternal destiny of men. He saw man's rejection of Him and His plan of redemption. In view of all these things, hot tears streamed down His face—having boiled over from a heart that was hot. This inner fire had been kindled on the rugged mountains in prayer, yea, during many nights of prayer.

If we linger with God in sincere prayer, till our hearts are hot, then we too shall see the lostness of men. I often ask myself the question: Do I really love souls? A few years ago a businessman in the Southwest was lost in the sand hills many miles from the hustling city. Groups of men organized into searching parties and diligently searched until he was found. When they found him he was dead, within a few hundred yards of a ranch house (with his face in the sand. He evidently had seen the light in the house and headed toward it but he was unable to make it. He was close to safety but did not make it. Most people are more interested in the physical lostness of men than in their spiritual lostness.

Along with this deep sense of the lostness of men, we should sense the adequacy of Christ to save men from all sin. Jesus declared, "For the Son of man is come to seek and to save

that which was lost." Then we read that "there is a balm in Gilead" to heal the souls of men. Paul says, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." John says, "And whosoever will, let him take the water of life freely." Jesus was able to save men from the lowest haunts of sin to the highest peaks of full salvation. He is able to make the crooked straight, to cleanse the leper, to give sight to the blind, to give steadiness to the faltering, and to give hope that swings onward and upward forever.

A burning and glowing heart will enable us to have a clarified vision of the importance of soul winning. One man prayed, "Give me souls or take my soul." Another prayed, "Give me Scotland or I die." Christ placed supreme emphasis on soul winning—which is our supreme task. If Jesus saw so much to cause Him to weep, it seems to me that we have plenty about us to cause our eyes to overflow with tears of compassion.

Shall we permit the darkness of this age to close our eyes to the fainting millions of earth? Shall we cease to fight the militant fight of faith against the evils of our day? The Lord has raised us up for these very times in which we live.

MY PRAYER: O Lord, give us hot hearts for the lost of earth. Grant that our churches shall be centers of holy evangelism. Keep our hearts burning with a burden for souls that knows no bounds. Since Thou hast gone to heaven, and canst not stand on the mountainside overlooking Jerusalem weeping, please honor us with a passion to weep over our cities today! Dear Lord, help us to build the Church and the kingdom of God in every city, town, village, and rural community in the nation.

*Ravenna, Ohio.

**From paper read at Akron District Preachers' Convention, 1957.

III. We Look at Our Passion

By T. E. Martin*

THE LAST MAJOR consideration toward the making of our mass evangelism effective has to do with the matters of passion and concern. We must see that mass evangelism must be the product of soul passion and holy, contagious joy and not the producer of it. Herein lies part of our trouble as pastors; because we are busy carrying on the many necessary and good promotional activities of the church, we often let our scheduled revival slip up on us. We have fallen into the harmful habit of trusting that the revival campaign will be the producer of evangelistic concern. This is to get the cart before the horse. Passion or burden for souls and holy and contagious joy do not come as a result of evangelism but rather are the necessary prerequisites of it. If we expect that announcing a meeting and calling an evangelist will bring these things, we have failed.

And here is one of the major causes for the concern which confronts us today. We have tried for harvest without sowing seed. We have thought that beginning a campaign would bring about the kind of conditions which should have long preceded the meeting. It reminds me of a cartoon that I have enjoyed through the years. It was a picture of a typical cabin in

the hills far away from civilization. On the porch the hard-working woman of the house was scrubbing on an old-fashioned scrub board. Beside her, tilting back on a chair, with his hat over his eyes and half asleep, sat her husband. Disgustedly she was saying to him, "There is no sense in your worrying about a harvest—you haven't sown anything yet."

All of the techniques and plans which can be used for effective evangelism need to be preceded by a genuine concern for souls until, like Saul, "Only like souls I saw the men thereunder, slaves who should conquer, bound who should be free . . . until with a rush the intolerable craving swept through me like a trumpet call. Oh, to save these, to be lost for their saving!" This does not come because we have a revival. We have a revival because this has so gripped us that we cannot be still or idle. How does it come? Well, in a sense it is the precious gift of God. He will never give it to busy or shallow people. It comes only to the concerned who see both in their surroundings and in His Word the unforgivable gap between what people are and what they ought to be. And it comes for a price.

It is at this point of paying the price that the real difference between mass evangelism as a product and as a producer of soul burden can be seen.

For when one faces the real price of seeing souls saved, then all the plans and techniques seem to fade into the background for a while until at last the price is paid, and then they return to become effective instruments of accomplishing our purpose.

Once there was a young man, a preacher, called of God to minister to a group of "displaced persons." They had been the victims of the aggressive designs of a great king and the paralyzing sins of their people. Their nation's independence had gone, their capital had fallen, their country was occupied, and they had been removed to a strange land. They were a bitter and disillusioned people—the song had died out in their hearts until they were bitter and said, "How shall we sing the Lord's song in a strange land?" This question did not challenge their thinking and ingenuity but acted as a wet blanket on every hope and aspiration. To put it briefly, they had quit; they were ready to make compromise and get what they could out of a hopeless situation. Like many of our time who feel that the Christian way is good and worthwhile but out of reach in these frightening days, they had given up.

The young preacher prepared a scathing message. He would tell them off; and yet when he sat where they sat, he was suddenly silent. He could not preach his message; that is, not now. Something needed to happen to him. He needed a burden for souls before he ever started this campaign. And so he (as we need to do) sought from God this passion. He prayed earnestly, and God said to him, "I will give you a revival, but there is a price to be paid. I will take away from you the desires of your heart with a stroke, yet do not mourn, but go among the people as though nothing had happened. They will not

understand you, and their curiosity will get the best of them. They will say, 'Why does he not mourn?' Then," said God, "say to them, 'This is not so important as what is happening to you because of your sins.' In other words, 'The price I paid for a revival is insignificant compared to the price you pay for not having one.'" The young man agreed to God's terms, and as he says in his own words in Ezekiel, chapter 24: "So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded." The revival was on its way, and suddenly Ezekiel had become a tireless preacher and a power for God.

I do not know whether or not his wife would have died suddenly anyway; I only know that God used this dramatic way to say to him and to us, "You cannot have business as usual and revival. There is a price of personal loss of time or strength or even a personal tragedy that needs to break our hearts. For we cannot have a full burden without broken hearts. And as Marge Saint, the wife of one of the martyred missionaries of recent days in Ecuador, has said, "One has to be broken before he can be used." I know this, too, that God felt all of the sorrow, loneliness, and anguish of Ezekiel's sudden loss, and it broke God's heart as well; but for all of this (and I think God would have spared Ezekiel if he could), here is how much God is concerned about sin. And here is how much it costs to have a revival. Mass evangelism can still, and will, be an effective instrument of reaching the unchurched when it is preceded and impelled by soul burden and broken hearts. It might even be better, if we have to, to have fewer campaigns and greater preparation for them than to expect a revival to produce its own concern and burden.

**From a message given at the Golden Anniversary Evangelism Conference.

*Pastor, Hammond, Indiana.

But again, as I analyze those mass evangelistic campaigns which I have seen which were moving experiences, I have seen and felt a holy, contagious joy on the part of the saints of God which made little things seem big and ordinary singing and preaching to be indeed the timeless voice of God. They came and went from the house of God as though what they were doing was the biggest and grandest thing in all the world. They did not sit down halfway through the altar call with a sigh as though to say, "I am not physically able to stand all this tugging and pulling and am even half bored with it. But rather they sang and prayed and invited others as though all stood on the threshold of heaven itself and there was life for a look or a step.

This holy and contagious joy is the irreplaceable minimum for the spirit of a revival. Without it our mass evangelism fails. Unless all those who love the Lord are heart and soul, joyously and happily, in it with all they have and are, few will be likely to join them. In the campaigns of which I am thinking, it was not necessary for an evangelist to whisper to the pastor and ask, "Are there any unsaved here tonight?" For, number one, you could tell the difference easily between the happy and the unhappy, the joyous and the convicted; and two, there were always unsaved there. For in their misery and guilt they could not stay away from the place of joy. It did make them feel worse in their guilt, but it also made of them prisoners of hope.

By whatever means (and I suspect we know better than we admit) it takes to bring this holy joy, we must have it in our hearts and our churches long before the revivals start. Pastors, we should not look at a sad, tired, and discouraged congregation and say to ourselves, "It's time for an evangelistic

campaign. No, somehow we must return to the path of joy and spiritual victory till the glory of God is upon the congregation. When the singing has a lift to it, and the testimonies are fresh and alive, and the throbbing sense of expectancy fills the whole atmosphere of the service, then it is time to say, "Now we can have revival!" For into this kind of spiritual home children can be born and live.

Values in Storms

It has been my lot in life, living in the wilderness as I do, to be out in storms a great many times. I never knew one that did not do me good. For a storm, whether it be physical or spiritual, is always a challenge; and there is something in the heart that rises up to meet it. No other kind of occasion calls it forth. Storms rend and mar; but they strengthen, they build, and they may bring forth serene and changeless beauty.

We are prone to lament that the world is not better. Yet the fact that it is full of trouble affords us our only chance to spend our hearts. And it is not in times and places of peace that we find our heroes and heroines; not in ballrooms and on bathing beaches, but in the places of danger and darkness, in frontline trenches, there where men fight and die—heroes with their heads beaten in and the blood running out of their eyes. A time of prosperity is a dangerous time; the soul loafs and grows fat. Times of storms and peril are the ones that show what we are made of. Loss and grief are always life's summons to us to be great.

Archibald Rutledge in
BEAUTY IN THE HEART
(Fleming H. Revell Company)

The Preacher's Magazine

The Pastor and the District Program

By Asa Sparks*

THE PASTOR is the key man." One man said, "I have been a pastor, in the evangelistic field, and a district superintendent for several years. The most effective ministry I have had was in the pastorate." This was probably true. There is no promotion from a good pastorate.

We have often thought of the pastor in the study and in the pulpit. Now let us think of him in relation to the total program of the church and especially his relationship to the district program.

There is a tremendous shortage of material on this subject. A check through the many materials beamed at pastors will reveal that much ink has been spilled on the pastor in the local situation with such subjects as "The Value of a Sermon Series," "The Pastor as an Administrator," "The Pastor in Community Life," but very little on "The Pastor in Relation to the Total Program of the Church." Why is this? We do not know, but we do know that more education at this point would greatly help us. Let us have more "stressments," please.

It definitely is to one's advantage to be in a small church. While it may not have been said much, it certainly has been thought a lot: As soon as I can get a larger church, then it will be easy to pay budgets and do all the things I am supposed to do. But we must remember, what we do in the small church we are likely to do in the large one, should we ever pastor

*Pastor, Newport, Kentucky.

August, 1958

one. Jumping from one pastorate to another in hopes of getting a "break" will not get the job done. The larger pastorate will only magnify what we were in the smaller one. The place to learn how to do the job is in the smaller church. Perhaps there are a few "Sputniks," ICBM's, skyrockets, and the like for some; but most of us, if we hope to get our lights up higher where we can brighten the way for more people, will do so only as we claw with our hands, dig with our feet, and labor with all our strength consistently and persistently. If we can have more big preachers we certainly can have more big churches. The total program can be carried in the small church.

Our church is a moving organization. Thank God for an organization. We definitely and certainly believe in an organized holiness church. The church we pastor is not the only one. We are so organized that we must elect certain men to offices of responsibility over the work of God. The reason we elect a few to a board or committee is that we could not all work efficiently on it at once. Some are better known, better looking, or better advertised than others, and they get elected. This is not a reflection upon the persons who are not elected. It just means that they can have the much easier job of cooperating with the people who lose the sleep, have the headaches, and buy the aspirins. If a minister is not elected to an office, it is no reflection

upon him. It may be a distinct advantage for him. It is very possible that it detracts from the work of his pastorate. No man succeeds by the outside things he does or the offices he holds. If he succeeds it is because he does a good job in his pastorate. Many of us are not strong preachers, but let us not hide behind the thought we are strong on some other point. It is our responsibility to take advantage of every district and general assistance to make us better preachers of the Word. The man who fails to attend preachers' meetings, conventions, assembly, and read extensively after our holiness writers will be lopsided in his preaching.

Camp meeting, assembly, institute are high points of the year for local people. They look forward to them with anticipation. In these meetings the district superintendent can stress his district goals; such meetings give him a chance to get close to his pastors. Pastors can furnish mutual aid to each other and may find mutual sympathy. Wives share mutual problems and receive mutual encouragements. It broadens our view to see what others are doing. Youth can contact youth and may marry each other. Lay members can look over the other preachers, in case you move. It broadens our vision to see what others are doing. We will feel that if the other fellow can do it we can too. If you have received a salary raise and bought a new car, it will give you someplace to go. You will have an opportunity to hear some great speakers that otherwise you may not hear. It will warm your heart to find that your local church will pay your expenses to get you to attend outside meetings and learn how to be a better preacher.

A pastor with only a local vision cannot be at his best for the Master. The command is, . . . "into all the world." This will be impossible without the aid of others. Let us not forget our own. Keep your children away from the movies but be sure to take them to the district gatherings. Yes, it may cost you a little extra but it will be worth very penny of it and much more.

Mary Ingram, age fourteen, of Newport, Kentucky, attended the youth institute of the Eastern Kentucky District for two years. The first year she became sick and had to be taken to the hospital. She recovered after a few weeks. During the next winter and spring she had trouble in her Christian experience and lost out completely; she became willful and stubborn. When the district institute met again, back she went. Next to the last night she finally, after much persuasion by a group of young people who had known her the year before, went to the altar. She prayed hard but did not get through but went to the girls' dorm and prayed through. It was a great spiritual victory for all. Last winter when the Asian flu was sweeping everything before it, Mary sickened and died suddenly with double pneumonia and the resulting swelling of the brain. Unconsciousness was almost immediate. She survived only a few hours. Her case left the doctors puzzled. The pathologist discovered the trouble after death. Had Mary not gone to the institute and prayed through to God, she might have been lost forever. Many times things are accomplished in group gatherings, district and general, that cannot be accomplished otherwise. Brethren, let us stand by the district program.

Our Pulpit Ministry

By W. Don Adams*

TEXT: I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the Word . . . (II Timothy 4: 1-2).

The job of being a pastor has many facets. There is the task, or should we say the obligation, of caring for the sick and shut-ins; the sensitive and important matter of counseling with any and all who come seeking help in this trying and complex age in which we live. The exhausting press of administrative work is ever demanding the attention of the busy pastor. Time for prayer, Bible study, and meditation is pushed more and more into the background as we frantically try to meet quotas, make contacts, and run a program. Yes, the work of a pastor has many sides. But let us not be deaf to the command of God's Word to us by the Apostle Paul, "Preach the word . . ." This is the center, the core, the bulwark of our ministry. All other activities must be made to complement this great task.

The pastor whose pulpit ministry is full and well rounded does more than preach an interesting pattern of textual, expository, and topical sermons. He must make the Word of God live for his congregation! As he unfolds it to them it must come alive, so that from the printed page there steps the presence of the Son of God to instruct them in doctrine, in Christian ethics, reprove for and correct from shortcomings, and encourage

with eternal hope. Then, too, as Paul admonishes Timothy, the pastor must give full proof of his ministry by doing the work of an evangelist. These are facts that are well known to all pastors, I am sure. However, the tendency which we all must fight is that of falling into a rut and failing to give our people a well-balanced diet of spiritual food.

Evangelism has always been and must ever be the motivating passion of the Church. Yet we must avoid the pitfall of majoring on the doctrines of repentance and regeneration to the exclusion of the other great doctrines of Christianity. Then, too, it is possible to skim over these great truths lightly with a superficial handling that may stir the emotions of the hearer, even to the point of seeking forgiveness through Christ, and yet fail to give him an answer for the hope that lies within him. Even the doctrine of sanctification has, in many cases, been handled in this manner. Failure at this point is largely to blame for churches that never seem to gain any amount of spiritual maturity, that become static and unfruitful.

A planned pulpit ministry seems to me to be imperative. For by planning several weeks or even months ahead, and keeping records on what one preaches, it is possible to indoctrinate a congregation on all the tenets of the faith. While heart holiness may be woven into almost any message, it is

*Pastor, Kalispell, Montana.

Contributed by Nelson Mink*

Dr. Henry Jowett tells of a camp meeting at which he was to speak. "At the beginning of the service," he writes, "prayer was offered for me. It opened with this inspired supplication: 'O Lord, we thank Thee for our brother. Now blot him out'"

—Selected

THE PRICE OF DIVORCE

According to *Quick* magazine, there are three times as many suicides among divorced persons as there are among married people, and there are far more delinquent children in homes broken by divorce than in homes broken by death. Whenever God's laws are broken someone has to pay.

—Selected

TRAFFIC SLOGANS

It is better to arrive home twenty minutes late than to arrive in eternity twenty years early.

The one feature of the modern car that is in greatest need of improvement is the driver.

It is all right to remain young in heart in regard to travel and adventure, but it is dangerous to be a perpetual adolescent.

Women used to be killed in car accidents, usually while riding in the front seat. Now they are beginning to die at the driver's wheel. Poor things—they have no better sense than their brothers.

—*Saints Herald*

WHAT IS WORLDLINESS?

It is human activity with God left out. It is life which is horizontal and not vertical.

It is ambition without aspiration.

Its goal is success, not holiness.

Hearing no mystic voice, it is destitute of reverence.

It never bows in rapt and silent wonder in the secret place.

It has lusts but no supplication.

God is not denied. He is forgotten and ignored.

J. H. JOWETT
in the *Texarkana Nazarene*

*Pastor, Waco, Texas.

August, 1958

of great importance that a series of messages should be devoted to this great theme each year. The same could be said of all the other doctrines of the Bible. It will not be hard for the pastor who lives close enough to his people so that he can feel the heartthrob of his congregation, and who prays for them and with them, to get the leading of the Lord on messages of hope, comfort, and inspiration. The Word of God is a golden Book of never-dying truth, and happy

is the pastor who pursues the art of exegetical preaching, for by this means shall he find much pasture for the sheep of his fold.

Truly this task of pulpit ministry is great. But because of its magnitude it is also fruitful and satisfying; for by it we may not only see souls saved and sanctified, but we may also see them grow into mature saints of God, capable of fighting the good fight of faith.

Ten Rules for Success In Building Home Mission Churches

By Leslie Wooten*

1. Right motive—love for God and lost souls.

2. Fervent prayer—but don't stop here.

3. Faith and works—take God at His word and launch out.

4. Proper attitudes and enthusiasm—give it everything you've got, like a life or death proposition.

5. Stickability—don't run just because you are having problems, being ridiculed, or "don't get your way every time." Here's a good opportunity to prove your love for God and people.

6. Right example—"like priest, like people"—pastor must set right example in all things including godliness and self-denial.

7. Right foundation (spiritual)—"Other foundation can no man lay . . ." Christ and His philosophy of life (I Cor. 3:10-11).

8. Right materials—"But let every man take heed how he buildeth

thereon"; "Whatsoever ye do, do all to the glory of God." Many things may not be outright sin but are not good material to build with for eternity.

9. Adequate plans (material)—no permanent-type church structure should be started without a reliable set of blueprints which reveal the completed unit or units.

10. Efficient supervision and labor—anything worth doing is worth doing well. Materials cost the same whether installed rightly or wrongly.

Brother Wooten went from college to a home mission church. He reports: "We are 75 per cent staffed and financed by new Nazarenes. We have been self-supporting since the first six months. We are in our second location and second building project." He writes of his "Ten Rules"—"I have followed these rules and believe they will work for anybody."—EDITOR.

*Pastor, Decatur, Illinois.

36 (372)

The Preacher's Magazine

CORDS (CHORDS) THAT NEED TO BE FIXED

1. The "tie that binds" the purse string—tithes needed.

2. Spinal cords—backbone needed.

3. Vocal chords—praise needed.

4. Discords—harmony needed.

5. Lost chords—soul satisfaction needed, and may be found when we move into the very center of the will of God.

—Anon.

GAMBLING EXPLAINED BY THE JUDGE

A young man who was arraigned on a gambling charge asked the judge, "What is the matter with gambling? Everybody does it." The judge said: "The same thing that is the matter with stealing. It is an attempt to get something for nothing."

—*Free Methodist*

THREE "I WILLS" OF JESUS

1. "I will come and heal him" (Matthew 8:7).

2. "I will build my church . . ." (Matthew 16:18).

3. ". . . I will come again . . ." (John 14:3).

(373) 37

August 3, 1958

Morning Subject:

HOLINESS PROVIDED FOR THE CHILD OF GOD

SCRIPTURE: I Thessalonians 4:1-3

TEXT: *For this is the will of God . . .* (I Thessalonians 4:3).

I. REMARKS:

- A. What could be more plain than the statement of this text?
- B. This is God's provision and purpose for the Christian.
- C. The sanctified experience places us in the will of God.

II. HERE IS GOD'S CHALLENGE FOR THE CHILD OF GOD.

- A. This experience is for every regenerated soul.
- B. A "born again" experience makes us candidates for sanctification.
- C. When God becomes our Father, we have this experience waiting for us.

III. WHAT HOLINESS MEANS TO THE CHILD OF GOD.

- A. Holiness will give strength and power in the conflicts of life.
- B. Sanctified people are happy, victorious Christians.
- C. Holiness prepares us for service.
- D. It brings God's help and comfort closer in the storms of life.

IV. WHAT HOLINESS MEANS TO THE CHURCH AS A WHOLE.

- A. It gives the church a real holiness leadership.
- B. It affords a foundation for unity of purpose and action.
- C. It assures the church a high spiritual tide.
- D. Spirit-filling brings a Holy Ghost revival.
- E. It gives the church vision and passion.
- F. A happy, joyous, sanctified people will attract others to the church.

ILLUSTRATION: The early N.T. Church rapidly grew and advanced in the face of opposition and persecution.

—H. B. GARVIN

Pastor, Augusta, Kentucky

Evening Subject: **JESUS MINISTERING TO MEN**

SCRIPTURE: Mark 10:46-52

TEXT: *He heard that it was Jesus of Nazareth* (Mark 10:47).

I. REMARKS

- A. Jesus understood life's problems and walked among men.
- B. This gives us Christ's attitude toward sorrowing, suffering humanity.
- C. For three and one-half years Jesus walked the troubled paths of men in His personal ministry.

II. SOME INCIDENTS IN THE EARTHLY LIFE OF JESUS

- A. Jesus, the Soul Winner at Jacob's Well (John 4).
- B. Jesus, a Man of compassion (Mark 8:1-9).

- C. Jesus in the work of forgiveness (Luke 19:1-9).
- D. Jesus in tender sympathy (Luke 7:11-15).
- E. Jesus in the cemetery (John 11:1-44).

III. BLIND BARTIMAEUS MEETING JESUS ON THE HIGHWAY

- A. He heard about Jesus and cried for help (Mark 10:46-52); some hear but will not call.
- B. He would not be quieted, but "cried the more."
- C. He got the attention of Jesus; you can get His attention.
- D. He answered the call of Jesus; you can answer the call of Jesus.
- E. He was made whole and followed Jesus. "And immediately he received his sight, and followed Jesus in the way."
- F. What a blessed change will come into a life that will hear and obey Jesus!

CONCLUSION: I remember the changed life of Wm. Jones, the boot-legger who met Jesus in the old sawdust tabernacle in Champaign, Illinois. I visit his grave and stand and thank God that I helped him to rise and come to Jesus.

—H. B. GARVIN

August 10, 1958

Morning Subject: **THE BEAUTY OF HOLINESS**

SCRIPTURE: I Corinthians 13:4-7

TEXT: *Worship the Lord in the beauty of holiness* (Psalms 29:2).

I. REMARKS

- A. God is a Lover of beauty (proof, the whole creation).
- B. Holiness is the highest perfection in moral beauty.
- C. There is no ugliness in genuine holiness.
- D. There are seven characteristics of beauty in holiness.

II. THE ELEMENTS OF BEAUTY IN HOLINESS

- A. Heart purity manifests the beauty of holiness.
- B. The "beauty of holiness" is seen in perfect love. Love is beautiful: in suffering, unselfishness, modesty, behavior, and endurance (I Corinthians 13:4-8).
- C. Holiness is beautiful in its humility.
- D. Holy joy manifests the beauty of holiness.
- E. There is great beauty in the harmony of holiness (harmony with God, in the soul, and with God's people).
- F. Holiness is beautiful in its stability—stability of soul and behavior.
- G. Christlike living portrays the beauty of holiness—Christlike in disposition, attitude, conduct, and conversation.

CONCLUSION: Remember that holiness is beautiful in purity, love, humility, joy, stability, and Christlike living.

—H. B. GARVIN

Evening Subject: DIVINE SONSHIP WITH GOD

SCRIPTURE: I John 3:1-11

TEXT: *Now are we the sons of God* (I John 3:2).

I. REMARKS

- A. There is a blessed and joyous reality in the Christian religion.
- B. Sonship with God is more than a belief—more than a form of religion.
- C. Sonship with God turns faith into fact and doctrine into experience.
- D. Salvation is an actual "born again" experience.

II. THE EXPERIENCE OF SONSHIP WITH GOD

- A. It is present, active experience. "Now are we . . ."
- B. It is bestowed upon us by God the Father. "Father hath bestowed . . ."
- C. It gives us assurance that we are ready for Christ's coming (v. 2).

III. CHARACTERISTICS OF A CHILD OF GOD

- A. God's children are new creatures—happy and free (II Corinthians 5:17).
- B. Children of God live free from condemnation (Romans 8:1).
- C. It gives fellowship with God and God's children (I John 1:7).
- D. Sons of God hunger and thirst after holiness (Matthew 5:6).

IV. HOW WE MAY MAINTAIN SONSHIP WITH GOD

- A. We keep this sonship by being faithful and obedient to God.
- B. By being active and earnest in the service of God.
- C. By deepening and enriching our Christian experience (II Peter 1:10).
- D. By pressing on to get sanctified.

—H. B. GARVIN

August 17, 1958

Morning Subject: THE CONFIDENCE THAT HOLINESS GIVES

SCRIPTURE: Hebrews 12:1-14

TEXT: *I am thy servant; give me understanding . . .* (Psalms 119:125).

I. REMARKS:

- A. The confidence of holiness is based upon knowledge, assurance, and promises.
- B. With confidence in God we will remain unmoved and serene.
- C. It gives an air of calm amid the doings of others.
- D. It is like the confidence of Jesus in the storm.

II. HOLINESS WILL GIVE CONFIDENCE OF FELLOWSHIP WITH GOD (*I am thy servant*).

- A. Confidence is the strong anchor of the experience of holiness.
- B. Unbroken relationship with God gives blessed confidence (I John 3:21).
- C. This confidence affords great peace. (Quote song: "I have peace in my heart.")

III. HOLINESS AFFORDS A CONFIDENCE OF FAITH.

- A. If my heart is holy I will trust in God.

- B. Holy faith will hold to God's law (Psalms 119:128).
- C. Holiness gives confidence in God in spite of men's failure.

IV. HOLINESS GIVES US A CONFIDENCE OF HEAVEN.

- A. It gives us assurance of final acceptance in heaven (Hebrews 12:14).
- B. Deep piety produces a strong confidence in God.
- C. If I have a pure heart I am confident of seeing God (Matthew 5:8).

CONCLUSION: Peter and John had boldness and courage after they were filled with the Holy Spirit. Unsanctified people lack this courage and boldness.

—H. B. GARVIN

Evening Subject: CHRIST, OUR MIGHTY REDEEMER

SCRIPTURE: Hebrews 2:9-18

TEXT: *He is able to succour . . .* (Hebrews 2:18).

I. REMARKS:

- A. Hope finds an anchor in God's ability to save.
- B. It was a love-choice that made Christ the Redeemer of men.
- C. Christ is a human Friend and a divine Saviour.
- D. The suffering Christ became our redeeming Lord.

II. CHRIST IS A PERFECT REDEEMER FROM SIN.

- A. Christ is both human and divine.
- B. His divinity rests in His eternal sonship with God the Father.
- C. His humanity is manifest in his human incarnation (the mystery of the ages).
- D. He is man's perfect Saviour through suffering and death (Hebrews 2:9-14).

III. CHRIST'S ABILITY TO SAVE MEN FROM SIN, *He is able to succour . . .*

- A. This mighty Redeemer pictured in heaven as "the Lion of the tribe of Juda."
- B. He is able to break the bands of sin.
- C. His power is greater than habit or heredity.
- D. He lifts our feet from the "miry clay" to the "Rock of Ages."

IV. MEN MUST APPROPRIATE CHRIST'S SAVING GRACE.

- A. Christ is the potential Saviour of all men.
- B. But actually He saves only those who will accept and obey Him.
- C. This acceptance involves repentance, obedience, and faith.
- D. This salvation is real, instantaneous, and lasting.

V. CHRIST'S INVITATION IS THE OPEN DOOR TO HEAVEN (John 6:37; Matthew 11:28).

—H. B. GARVIN

The man who toots his own horn soon has everybody dodging when he approaches.—*Emmanuel*.

August 24, 1958

Morning Subject: **HEART PURITY RELIGION**

SCRIPTURE: Matthew 5:1-16

TEXT: *Blessed are the pure in heart . . .* (Matthew 5:8).

I. REMARKS:

- A. This holiness text is found in the Beatitudes.
- B. Note the scope of the Beatitudes: humility, purity, sympathy, meekness, righteousness, mercy, peace, and persecution.
- C. Heart purity is fundamental, practical, and enjoyable.

II. THE "PURE IN HEART" ARE BLESSED OF GOD. (Matthew 5:8).

- A. Are blessed with a freedom from carnality.
- B. Are blessed with a preparation to serve God (II Timothy 2:21).
- C. With the hope of seeing God.
- D. They will have part in the "first resurrection" (Revelation 20:6).

III. SOME BENEFITS RECEIVED FROM HEART PURITY.

- A. This experience removes all inward defilement of soul.
- B. It makes possible the closest fellowship with God.
- C. It removes barriers to fellowship with God's people.
- D. It gives power and evangelistic fervor.
- E. It affords a complete filling with the Holy Spirit.

CONCLUSION: There is nothing cheap about the experience of heart purity. It takes our all to get this experience, but it is worth more than our all. It is the "pearl of great price."

—H. B. GARVIN

Evening Subject: **CHRIST'S TEST OF DISCIPLESHIP**

SCRIPTURE: John 8:28-36

TEXT: *By this shall all men know . . .* (John 13:35).

I. REMARKS

- A. Discipleship with Christ, the greatest honor of earth.
- B. We must bear the marks of discipleship.
- D. Discipleship involves definite relationship with Christ.
- E. Christ sends us to make disciples in all the world.

II. CHRIST'S OWN TEST OF TRUE DISCIPLESHIP

- A. The test of self-denial and cross bearing (Matthew 16:24).
- B. Test of forsaking all to follow Christ (Luke 14:33).
- C. The love test of discipleship (John 13:35).
- D. The test of steadfast obedience to Christ (John 8:31).
- E. The test of fruitfulness in discipleship (John 15:8).
- F. Our conduct is the proof of discipleship.

III. THE JOY OF TRUE DISCIPLESHIP WITH CHRIST

- A. Christ's disciples will find joy in Christian service.
- B. We will find help and comfort in Christian fellowship.
- C. Only faithful discipleship will make the Christian happy.
- D. Our hope is centered in joyful Christian service.

—H. B. GARVIN

August 31, 1958

Morning Subject: **THE CHURCH A SPIRITUAL WONDER**

SCRIPTURE: Hebrews 11:29-39

TEXT: *These all, having obtained a good report . . .* (v. 39).

I. REMARKS:

- A. Christ's Church is a spiritual wonder in the world.
- B. A "wonder" is a mystery—something beyond the ordinary.
- C. Building of holy character is a surprise to men and devils.
- D. The Church in action is the revelation of God to the world.
- E. The Church has a record of adventure, valor, heroism, and triumph.

II. THE CHURCH IS A WONDER IN BEHAVIOR.

- A. A record of the church in action:
 1. Gideon and his 300
 2. One thousand of the Lord's enemies slain with the jawbone of an ass
 3. The three Hebrew children in the fiery furnace
 4. Daniel in the lions' den
 5. Paul and Silas in jail
 6. St. John on the Isle of Patmos
- B. The disciples at Pentecost stirred all Jerusalem.
- C. Paul stirred the gentile world (Acts 17:6).
- D. The Church has had revivals from age to age, midst fire and sword.

III. THE CHURCH HAS BEEN A WONDER IN HER RESOURCES.

- A. The secret of the Church has been her divine resources.
- B. The mystery of the Church is the riches of her poverty ("making many rich").
- C. The wealth of the Church is the winning of souls.
- D. The resources of the Church are as inexhaustible as God himself.

IV. THE CHURCH HAS BEEN A WONDER IN HER SUFFERING.

- A. It has staggered the philosophers of all time.
- B. Triumph amid trial and suffering is a spiritual mystery.
- C. Character shines brighter in the crucible of suffering.

V. THE CHURCH IS A WONDER IN HER MESSAGE OF HOPE.

- A. The glory of the Church is her message of hope.
- B. Has a message of peace in a warring world.

—H. B. GARVIN

Evening Subject: **WITHOUT EXCUSE**

SCRIPTURE: Romans 1:14-20

TEXT: *For they are without excuse* (Romans 1:20).

I. REMARKS:

- A. The patience and love of God leave men "without excuse."
- B. We owe a debt to both God and a lost world.
- C. Being "without excuse" places responsibility on men.

II. WHO ARE THOSE WHO ARE "WITHOUT EXCUSE"?

- A. Calvary leaves the sinner without excuse.

- B. The unsanctified are left without excuse (Hebrews 13:12).
- C. The backslider is without excuse.
- D. The worldly-minded compromiser is without excuse.

III. ACCEPTING THIS CHALLENGE OF GOD.

- A. The sinner cannot afford to neglect this challenge (Hebrews 2:3).
- B. The Christian cannot afford to reject or neglect sanctification.
- C. Now is the time. "Now is the day of salvation."
 - 1. Now is the time for revivals.
 - 2. Now is the time to be saved.
 - 3. Now is the time to be sanctified.
 - 4. Now is the time to be reclaimed.
 - 5. Now is the time to have a spiritual church.
 - 6. Now is the time to reach our community with the gospel.

—H. B. GARVIN

MIDWEEK

SOME HINDRANCES TO VICTORIOUS PRAYER LIFE

By Claude E. Pittenger*

SCRIPTURE: I Peter 3:1-12

TEXT: I Peter 3:7-12

INTRODUCTION: Why is it that our prayer life seems to have no power and oftentimes is ineffective?

- I. CARELESSNESS HAS CROWDED IT OUT (Luke 21:34-36).
As the seeds sown among the thorns, it may be choked out. As the flyer without oxygen, there may be a dangerous blackout.
- II. DISCOURAGEMENT IN OUR QUEST FOR ANSWERS TO LEAVE OFF OUR SEARCH TOO SOON (Luke 18:1-8).
Luke 11:5-13. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (v. 9). When you come to a blank wall, knock—it may be a door.
- III. PETER SUGGESTS HINDRANCES OF THE SPIRIT, ATTITUDES, ETC.
 - A. Resentments—"bottlenecks," "log jams," "blockades."
 - B. In the home (I Peter 3:1-7).
 - C. Among our brethren around us (I Peter 3:8-12).
- IV. OUR FAILURE TO CARRY OUR PRAYERS INTO AN ACTION OF FAITH.
Little boy to rich father praying for poor neighbors: "I wish I had your money. I would answer your prayer myself."
 - A. Prayer for missionaries and heathen—give.
 - B. Prayer for church—work, give to its cause.
 - C. Prayer for unsaved—witness to win, visit.
 - D. Prayer for neighbor—treat him as my brother.
 - E. Prayer for good government—vote, take part, etc.

*Pastor, Chanute, Kansas.

HOLINESS

by Allie Irick*

Sanctification: The Doctrine, the Experience, and the Ethics

TEXT: I Thessalonians 5:23-24

INTRODUCTION: The outstanding doctrine of the Bible. Holy God, holy heaven, holy angels, holy people.

- I. Bible doctrine of holiness—700 scriptures on first work of grace and 1,600 on second experience.
- II. The fundamental Christian experience. Belonging to God's people. Note the characteristics of this famous church: faith, patience, hope, works, love, etc.
- III. The importance of manifesting the life, the doctrine, and the spirit of holiness unto others. This is the ethical phase of holiness.
- IV. The attending results.

How to Obtain the Blessing of Sanctification

TEXT: Matthew 3:1; I Corinthians 3:16.

- I. The conviction of the want
- II. Convinced that the promise is unto you
- III. The spiritual hunger—Jesus in the Sermon on the Mount
- IV. Personal obedience to Holy Ghost—He gives the Holy Spirit to them that obey.
- V. Unreserved consecration (Romans 12:1-2)
- VI. Others have it—I must have it too.
The Bible teaches it, the Blood bought it, the mind comprehends it, faith claims it, the heart receives it, the mouth must confess it. The Church must hear it—men must possess it. Life requires it, death demands it; heaven calls for it, God commands it, and the soul craves for it. Biblical, sensible, practical, timely, and important.

*Lufkin, Texas (deceased).

The Enabling Act of Pentecost Perpetuated

TEXT: Acts 2:16

- I. The historic background of Pentecost. Incarnated in the law to awaken the mind and heart. Prophecy to stimulate, agitate, and create.
- II. The engagement of the prophetic minds.
Mountain peak to hill and dale, the great and consuming theme, the incarnation of the Holy Ghost in the human heart.
- III. The burden and blazing theme of John the Baptist.
- IV. The high-water mark of the mind and ministry of Jesus Christ.
- V. The conservation of Bible doctrine—we need more than catacombs, etc.
- VI. Spiritual inward ability to promote the object of the Church.
- VII. Capitalizes the personality and conserves the individuality of saint. Preserves your own identity.
- VIII. Secures power for operation both as to individual and organic activities. Lifts the Church out of the shallow waters.

Spiritual Significance of Pentecost

TEXT: Luke 24:49

INTRODUCTION: The profound and important truths revealed in the twenty-fourth chapter

- I. THE DIVINE DISCLOSURE OF THE PEACEFUL PRESENCE OF JESUS
 - A. The anointing eyesalve
 - B. Unfolding of scriptures
 - C. His mission and message
- II. THE MASTER'S CHALLENGE TO HIS DISCIPLES, "BEHOLD"
 - A. Pentecost provided
 - B. Pentecost promised
 - C. Pentecost prayed for
- III. PURITY, POWER, PRAISE, EMPLOYMENT

by Allie Irick (con't)

All Out for Souls

TEXT: Acts 2:47

INTRODUCTION: Pentecost, the birth-chamber of the infant Church.

- I. Observe the sacred surrounding circumstances and environments of that Church.
 - A. Glad receivers of Word
 - B. Obedient to rituals of God
 - C. Persistent in profession
 - D. Holy fellowship
 - E. Pleasant social standing
 - F. Unselfish converts
 - G. Spiritual gladness and oneness, happy and hopeful
- II. Wholesome influence, divinely bestowed favor.
- III. Chief concern—others.

Fundamentals of Pentecost

TEXT: Acts 15:8-9

INTRODUCTION: Two grand mountains of Biblical and spiritual and eternal significance: Calvary and Mount Zion—blood, and fire.

- I. The true importance of Pentecost is deeply shadowed by nonessentials and temporary phenomena. This causes only confusion; division; loss of faith, trust, and confidence; and tragedy.
- II. The outstanding product of Pentecostal baptism is heart purity. The glory of the Christian doctrine, experience, and life is purity.
- III. The permanency of Pentecostal power and ability. Same in all ages.
- IV. The secret of holding things and persons in holy unity, abiding love, and deathless devotion.
- V. The charming aspect of Pentecost is a program of deep spirituality, hilarity, ease, freedom, loyalty, and inward and outward triumph. Napoleon said, "We conquered by sword, but Jesus by love."

The Holy Spirit in Human Redemption

TEXT: John 16:8

INTRODUCTION: The doctrine of the personality, office work, and day and times of the Holy Ghost is the basic foundation of our faith, hope, and life.

- I. The power and activity of the Holy Spirit in creative energy—"The Holy Spirit brooded over the trackless, lifeless, shapeless void."
- II. The agency of the holy prophets, seers, sages, and saints of all history.
- III. Advent of the new and better day—through Christ Jesus—His baptism, life, and glory of the Gospels.
- IV. We would speak more specifically of His direct and personal work:
 - A. He is the Revealer of hearts.
 - B. The Direct Witness to our pardon.
 - C. Our own divine Sanctifier.
 - D. The Executive of the Godhead body.
- V. Speaking more positively, He is our Guide, Keeper—throwing on the canvas of our minds and hearts the beauty, glory, majesty of Jesus.
- VI. The source, satisfaction, and guarantee of life, immortality, and resurrection.
- VII. The glory, mystery, and success of our holy religion is our peerless Leader.

Holiness, the Christian Heritage

TEXT: Psalms 93:5

- I. What holiness is not
- II. Holiness, a present privilege
- III. Holiness, a spiritual force
- IV. Holiness, divine ability within the moral and spiritual realm
- V. Holiness, infinite possibilities within the range of the individual Christian
- VI. Holiness, our fitness for life and holy living and doing
- VII. Holiness, the equipment for personal responsibilities and heroic endeavors
- VIII. Holiness, the eternal qualification for dying and that essential preparation for the solemn beyond
- IX. Holiness, a divine and human necessity

Book of the Month Selection, June, 1958

LIVING IN TWO WORLDS, How a Christian Does It!

By Mary Alice Tenney (Light and Life Press, \$2.00)

A heart-searching challenge to all of Wesleyan persuasion. This probes the motives and will make uneasy the modern devotee of the cult of comfort, the sect of secularism.

Your Book Man, with an early Methodist heritage, read this with prayerful reassessment. "Am I a worthy Wesleyan?" Has it become too easy, too effortless to claim kinship with Wesley? Are we overstuffed descendants of great pioneers?

Are we drugged with materialism? Are our roots too firmly embedded in the "here and now"?

Don't you like such questionings of the heart? Then don't read this. If you will permit your "inner man" the privilege of a thorough introspection—go on! Read it and then pray.

THE HOLY SPIRIT IN YOUR LIFE

By Andrew J. Blackwood (Baker, \$2.50)

This is one of the very fine, friendly, and scholarly books among the many recently published on the work of the Holy Spirit. It is written with sparkle and interest. However, it in no way presents the Wesleyan view of the work of the Holy Spirit. There is no emphasis upon a second crisis with heart cleansing. As a general study of the Holy Spirit it has value for the preacher who will read it with a full understanding of its limitations.

ECUMENISM AND THE EVANGELICAL

By J. Marcellus Kik (Baker, \$3.50)

If this had not been so expensive a book it would have been chosen for the Nazarene Ministers' Book Club. It is a treatment of ecumenism that all evangelicals will do well to read and ponder.

In a scholarly and substantial way the author presents the faults as well as the values of ecumenism. He notes the strong sweep toward ecumenism of a type that would shrug off doctrinal values and would hasten on toward a "visible union" of all churches.

But the author is also quick to point out the faults of evangelicalism and to show that it would profit from maturity at a number of points.

In a day when both by outright pleading and by indirect scheming denominations are inclining to hurry toward merger, this book deserves a careful and considerate study.

CALVARY COVERS IT ALL

By Frank Jennings (Revell, \$2.00).

This is a series of stories of remarkable conversions. There is some splendid illustrative material in it for one who will read throughout and find it. The weak note of the book is the fact that the author ties nearly all of these stories of conversion to his own personal abilities. It is rather too heavy in egotistical self-praise for the Lord to get sufficient credit.

CHRISTIANITY VERSUS THE CULTS

By J. K. Van Baalen (Eerdmans, \$2.00)

There have been a number of books printed in recent months in the area of cult study. One that has been a standard for a number of years is by this same author entitled *Chaos of the Cults*. In giving us *Christianity Versus the Cults* the author has merely done a revision and an abbreviation of earlier material bringing it up to date.

Your Book Man feels, however, that he has scattered his shot too much. He deals with twelve cults, giving each of them a short treatment, and six of them are scarcely a problem at all in evangelical Christianity today—Spiritism, Theosophy, Rosicrucianism, Baha'ism, Moral Re-Armament, British Israelism. It seems one would be paying more than he needs to pick out the limited amount of value the book offers.

YOUR FAMILY AND GOD

By Clifford Davis (Moody, 50c)

This is a series of radio messages all built around the emphasis of the Christian home. They are very wholesome, evangelistic, and have the warmth of the fireside. Inasmuch as they were prepared for popular presentation on the radio, they are not very heavily laden with research information, but they are decidedly wholesome.

CHRIST AND THE CHRISTIAN

By Nels F. S. Ferre (Harper, \$3.75)

Your Book Man does not like to be as pointed as he must be in this particular case, but this book must be classified as subtly dangerous. The author is known widely for his own devotional tone. He says so many utterly splendid things that one is liable to be lured by his devotional warmth, only to be hooked by the author's doctrinal error—even denying the virgin birth and the sinlessness of Christ.

It is a matter of deep concern to your Book Man that an author such as this—truly brilliant, thoroughly devoted—should spoil himself by his being doctrinally slippery.

SO YOU WANT TO PREACH

By Frederick Keller Stamm (Abingdon, \$2.00)

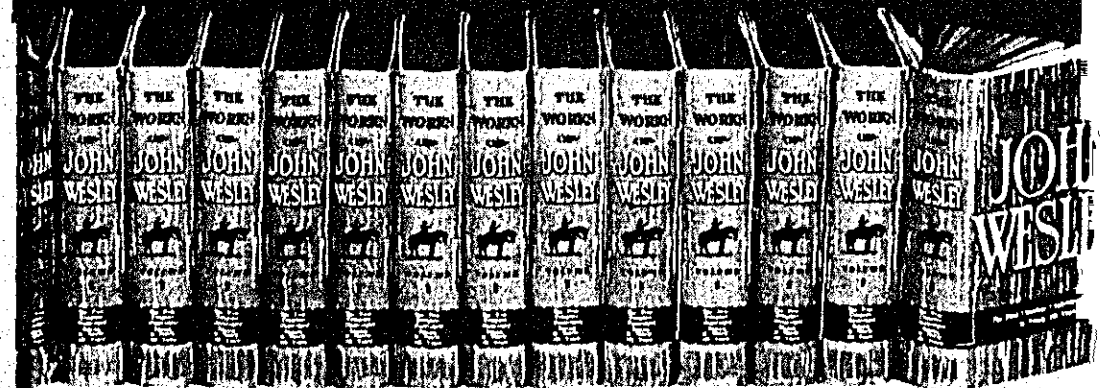
This is mature counsel from a minister who has had a long tenure of experience. There is a lot of practical material in the book, but it is extremely liberal and I have a fear that anyone who purchased this book and read it would feel that he had paid too much to obtain the practical material when he has to cull it so closely because of its liberal coloring.

JONATHAN EDWARDS THE PREACHER

By Ralph G. Turnbull (Baker, \$3.95)

It could only be recommended for that person who has a strong yen to know better the ministry and life of this particular New England theologian. It is clearly and solidly a commendation of the Calvinism that Johnathan Edwards preached. It even notes the fact that Edwards took a strong stand against what he termed "Arminian error." This book is of value only to those who desire a better knowledge of the famous theologian and to understand better the Calvinistic theology he so thoroughly espoused. It was rather surprising to your Book Man that a noted holiness preacher should give this book such a warm Foreword

JOHN WESLEY



A 14-VOLUME SET containing . . .

- WESLEY'S OWN COMMENTS ON MORE THAN 4,000 SUBJECTS
- HUNDREDS OF PERSONAL LETTERS
- WESLEY'S COMPLETE JOURNAL
- SCORES OF ADDRESSES
- VALUABLE COUNSEL FOR WORKERS
- PRACTICAL HOMILETICAL POINTERS
- AN INTIMATE LIFE'S HISTORY

Complete 14-volume set, \$55.30

50th Anniversary Offer

Special \$50.30

(A \$5.00 savings good to December 31, 1958)

Write for full details on our Volume-a-Month Plan

LARGE, CLEAR PRINT
CLOTH-BOARD BINDING
GOLD AND BLACK JACKET

SAMUEL YOUNG, D.D., General Superintendent, Church of the Nazarene
"The answer to many of the questions concerning John Wesley is to be found by reading Wesley himself."

T. CRICHTON MITCHELL, Pastor, Church of the Nazarene, Bolton, England. Author and authority on the Wesleys and their works.
"John Wesley is once more riding out into his world parish . . . NOW, surely, many will listen to Wesley in his own Works instead of to mere echoes sometimes 'off-tone!'"

Announcing

Dr. Hugh C. Benner's
First Complete Book



RENDEZVOUS WITH ABUNDANCE

"America has had a rendezvous with abundance." These are the dramatic words of a noted commentator which General Superintendent Benner skillfully adopts in presenting the vivid picture that also: "The Church of the Nazarene has had a rendezvous with abundance" . . . abundance of heritage . . . abundance of possessions . . . abundance of opportunity . . . abundance of God. How we utilize these precious resources becomes an individual challenge to each reader.

Other messages written in Dr. Benner's forthright style that you'll not want to miss are:

OUR DAY OF DESTINY emphasizing the experience and program of Pentecost

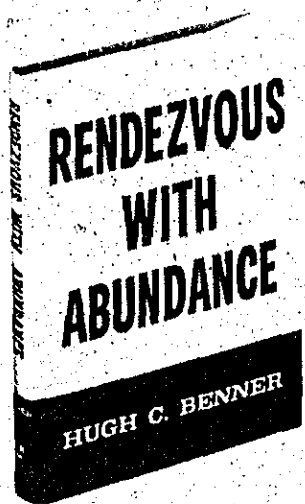
THE SPIRIT OF THE PIONEERS giving a tribute to all early church leaders

THE PROGRAM OF THE CHURCH presenting Christ's high priestly prayer

THIS IS WAR! challenging the church to "maintain our guards!"

126 pages, clothbound

Striking jacket with the author's portrait on back



\$1.50

**A Book Every Minister Will Want
To Add to His Library RIGHT AWAY**

Send for Your "First Edition" Copy NOW!

Nazarene Publishing House

Washington at Breese
Pasadena 7, California

2923 Troost Avenue, Box 527
Kansas City 41, Missouri

1592 Bloor St., W.
Toronto 9, Ontario