



The Preacher's Magazine

Volume 33

September, 1958

Number 9

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GUEST EDITORIAL

Rugged Cross—Rugged Gospel**

By Dr. D. I. Vanderpool*

(ROMANS 1:14-16)

The subject that has been assigned to me for the morning is "Rugged Cross—Rugged Gospel." The Cross and the gospel are inseparable. The Cross furnishes the background for the gospel. And the gospel is a revelation of the purpose of the Cross. The best views of life are to be found from the Cross.

Years ago one of our camps in the Northwest was held at a spot overlooking a beautiful lake with wonderful mountains in the distance. The keeper of that camp sought the best vantage point and there he erected a great, rugged cross. I have stood many times at the base of that cross and looked at the beautiful, snow-capped peaks of the high mountains in the distance and from that same vantage point looked to the deepest depths of the beautiful lake that was just below me. I thought as I stood at the foot of that cross that as the highest and the best is to be seen from this cross, so the highest, the deepest, and the fairest are to be seen from the base of His cross. The cross of Jesus Christ gives to us tremendous revelations. I call attention this morning to a few revelations from the cross of Christ.

In the first place, the cross of Jesus Christ reveals to us the depth of human depravity. The worst that mortal man could think or do was revealed

at the Cross. The greatest shame and the deepest suffering came with the Crucifixion. The Cross reveals the fact that the stain of sin is so deep and indelible that it would be eternal but for divine aid. The Cross reveals that the blight of sin is such that God can't excuse it, man can't hide it nor outlive it. The cross of Jesus Christ reveals that man is both wicked and willful. If man had not been willful in his sin, God might have found some other way to save the race.

Not only does the Cross reveal the depth of human depravity, but the Cross reveals the uttermost in divine love. The gentle, holy, sinless Son of God died for a depraved race. The Cross is God's answer to the sin problem. God's dearest and best was freely given to mend a broken law and to heal the hurt of sin. Nowhere in all the world is a greater revelation of divine love than is revealed in the cross of Jesus Christ.

His cross not only reveals the depth of human depravity and the uttermost in divine love, but His cross reveals a full and complete redemption for the race. Jesus—God's Son—became Altar, Sacrifice, and High Priest, that in no way the atonement could fail to be perfect. A perfect Altar, a perfect Sacrifice, and a perfect High Priest—to bring to us a full and complete redemption! Jesus paid the debt for every man. A sip from the cup was not enough; a full cup drunk to its bitter dregs was required before a world-wide invitation could

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**Message, Evangelistic Conference, Kansas City, January, 1958.

be made to a lost and ruined race. The Cross reveals to us a full and complete redemption. His Sermon on the Mount, His holy example, His hunger, His loneliness, His midnight prayers, none of these were sufficient to quench the fires of sin. The blood of Christ alone can erase sin from the record. The blood of Christ alone can make men overcomers. The Book says, "Without shedding of blood [there] is no remission" of sin. And we know there is no forgiveness outside the blood of Jesus Christ. Jesus suffered without the gate that He might sanctify the people with His own blood. Men are sanctified by the Blood. We are made overcomers by the word of our testimony and by the blood of the Lamb. It takes Blood to wash away sins; it takes Blood to cleanse the heart from pollution and the depravity of sin. And it takes the blood of Christ to make us overcomers.

The rugged Cross with its revelation of the depth of human depravity, with its revelation of the uttermost in divine love, with its revelation of a full and complete redemption, gives to the Church a rugged gospel to preach. The rugged gospel makes unchanging demands upon all in every generation.

First, the gospel makes a demand for a separation from sin. There must be a definite, clear, clean-cut break with sin. Jesus made that plain and clear when He said, "If thy right eye offend thee, pluck it out, and cast it from thee . . . if thy right hand offend thee, cut it off." To another He said, "Go, and sin no more." The requirement for peace with God, according to the standards of the Saviour, was a clean break with every known sin. Repentance is the royal road back to God. If we need any one thing in the Church of the Nazarene more than we need another, it is a revival of

preaching on Bible repentance. If we could get men to meet the requirements of a genuine repentance, it would not be half so difficult to get men to go and get sanctified wholly.

Not only does the rugged gospel demand a clean break with sin, but it demands the consecration of redeemed personalities. Our possessions must be yielded to God for Him to have, to hold, and to wear out in His service. If there was ever a time that we needed to have a revival of rugged consecration on the part of minister and laymen, it must be now. The Christ of the Cross nowhere gave quarters or place for sin, but at the Cross He paid a full price for full deliverance from actual sin and inbred sin. Since at the Cross He has furnished complete and wonderful redemption from sin, we can preach no less. It is not enough to make decisions alone. Those decisions must be followed up with a full break with sin and a full yielding to God if we are to go all the way and be all that He would have us to be. I believe that we can have a crisis in our lives which brings sin to an end as far as we are concerned.

The gospel, in the third place, demands unbroken fellowship and full-time service. Jesus said, "Take up thy cross, and follow me." Another place He said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." The die is cast; the thing is settled; we have said good-by to position, money, ease, and comfort. We are committed to follow where He leads. I believe that Pentecost is a cure for passive discipleship. When the Pentecostal fire strikes a man's heart it does something for him. It puts a drive in his soul to do more for God than he has ever done.

Full-time service and unbroken

fellowship are requirements of the rugged gospel of Jesus Christ. Purposely delayed service to God is rebellion. Halfhearted and divided service to God is mutiny. And unsanctified and polluted service is treason. When God has given us a commission that calls for example, drive, purpose, and consecration, we can succeed only as we have divine equipment. The fires of Pentecost constitute our only hope.

A young fellow some time ago received a call to a certain church. Somebody got to him and said, "Don't take that church. It is on the downgrade. Somebody's going to nearly have to die to bring it up. Don't take it. That's a tough assignment." The young man answered and said, "Who is more expendable than I am? I'll take it." And though he knew it was a tough assignment, though he knew he would have to cry, weep, and nearly die, the fires of Pentecost made him feel that he was expendable. I do not need to tell you that God brought the young man through. God had someone through whom He could operate.

Dr. Bresee said, and I quote: "A weak Christian, a weak church, or a weak gospel is a disgrace to Jesus Christ." And I quote further, "Our gospel is the manifested truth of God made crimson with the atoning blood, it is soaked in the blood of the Lamb." Our great founder felt that if this world deserved anything from the church it deserved a rugged gospel, a vigorous gospel, a powerful gospel—anything but a weak, anemic gospel. Our gospel calls for condemnation of the sins of our age. Our gospel calls for a defense of our standards and of our doctrines.

From the very beginning we have had our standards against certain things and relative to certain things. We took a stand against the use of

tobacco. Our *Manual* forbids the use of tobacco. That has been in there from our beginning. Some people have thought that we were wrong, that we were too hard and too rigid in our rules. Not too long ago the highest authorities in medical science lifted a warning against the dangers found in the use of tobacco. They have agreed that the Nazarenes are right. We knew it all the time.

We have had it in our policy that tithes and offerings went for financing the church and we have always forbidden our churches to put on a social program, banquets, and church suppers to collect money to support the church and carry on the work of the Lord. We have taken the position that we ought to have budgets and those budgets should be supported by tithes and offerings. In the *Reader's Digest* you will find that the old-line churches have acknowledged that the Church of the Nazarene has been right all the time.

We have taken the position all along that we are against oath-bound secret orders, fraternities; that an individual cannot be a member of the Church of the Nazarene and have membership or fellowship in an oath-bound secret order. It was my unfortunate lot to be located in a hotel where one of these oath-bound secret orders was having a great convention. This was supposed to be the most elite, the most religious of all the fraternities. As I watched them stagger in drunken stupor and heard them babble like imbeciles, I was heartsick and I said to myself, Thank God that the Church of the Nazarene draws a line against fellowship with and membership in such an organization as that.

We must give the people a strong, rugged gospel, letting them know what we believe, what we teach, and what our standards are. If we are rugged in our regular preaching be-

fore the fellow ever makes his way to the altar, when he does come it will be with some convictions. He will leave the back seat with the feeling that he ought to quit his unclean habits, that he ought to separate himself from the world, that he ought to be willing to dedicate his life to go all the way with God. When the fellow comes through at the altar, if he does, he will be about ready to become a Nazarene.

I call attention to the fact that the fundamental gospel is always the same. Preachers may be different, but the truth they bear must always be the same. Some time ago a fellow came to me and he said, "Brother Vanderpool, does your church have a syndicate that sends out sermons to all the preachers across your church?" I said, "No, we don't have anything like that." "Well," he said, "that's strange. I have been east, west, north, and south. I have been in Nazarene churches and I have heard Nazarene preachers. If you do not have something like that, pray tell me, why do they all preach the same thing?" "O Brother," I said, "that isn't hard to explain. You know we all have the same Teacher, the Holy Spirit; we all have the same Textbook, the Bible; and we all have the same experience. Why shouldn't we all preach the same thing?" Let a man get converted and let him get sanctified, and then let him be called to preach the gospel; I promise you in every case that his message will be rugged, something that will call for deliverance from the bondage and fetters of sin.

I came in one day when Mrs. Vanderpool was baking. I saw cookies over on the table—round cookies, heart-shaped cookies, diamond-shaped cookies. I looked at them and I picked up one from each of the groups. I bit into each of those cookies and they all tasted the same. I said, "Explain

it to me," and my wife said, "That's easy. Those cookies all came out of the same batch of dough worked out by the same recipe. The only difference is the mold I used in cutting them out." The fundamental gospel of Jesus Christ is a rugged gospel and is always the same. Every one of us has to preach the same. Oh, don't misunderstand me—pour it through your own mold but don't dilute it. Don't mystify others about it; don't apologize for it. Shape it as you will but make it plain and serve it hot.

As we face 1958 and the drive of this great Golden Anniversary of our church, I have a feeling that our strongest forces, our heaviest artillery, and our sharpest swords are to be found in the rugged gospel of Jesus Christ. A weak gospel will never do; we must have a vigorous gospel, a rugged gospel, a gospel with power in it. We must have the kind of gospel of which the Apostle Paul spoke when he said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Down across the years where the gospel has been preached in the Church of the Nazarene, districts have made progress, great churches have grown up, and God has come in power. He has honored the rugged gospel that has been preached by the Church of the Nazarene. Oh, I have a feeling in my heart that God is challenging the church to rise up in this our day and give this poor, old, broken world an exhibition of rugged preaching of full salvation. The gospel has a life-changing power about it. The gospel has reviving power about it.

A new church a day for this year is a worthy goal. I have a feeling that God is going to stir our district superintendents, stir our pastors, and stir our laymen until we will give this goal one tremendous push. I

pray God that we will reach it before the year is over. Give us evangelists, give us pastors who feel that the fundamentals of the Church of the Nazarene as they have been established across the first fifty years of our existence are the fundamentals which will give us a mighty thrust in this new year. I have the conviction that we could have forty-five hundred new churches if we could have that many swept by a mighty, old-fashioned revival. Let pastors and laymen and evangelists go in for mighty revivals in these older churches until the churches are stirred to the very foundation, until church boards and church leaders feel the surge of Pentecostal fire in their own hearts again bright and clear. This will give us a new church in every area.

The gospel changes men and the gospel will change communities. I went to hold a meeting in a community given over to skepticism, infidelity, immorality, dancing, and sin. They did about everything they could do to run us out, but we stayed with it for five weeks and God came. A revival broke out and we got everything in the neighborhood converted. They couldn't have a dance within fifteen miles. We got every fiddler in the whole country gloriously converted. Christ was first. The gospel had changed a community.

I would not criticize you. Pour the gospel through your own mold—a gospel that will bring deliverance from sin, that will set men free, something that will change men's lives, that will bring them out of the mist and out of the fog, something that will bring men into a certainty until they will know some things, bring them to the place where they are not "ever learning, and never able to come to the knowledge of the truth." We need to KNOW some things—know that past sins are gone, know that the Blood cleanses,

know that the gospel has transforming power in it. We have the talent, we have the technique, we have the message. God grant that we will not fail to have the Spirit. Technique, talent, and message all fail unless they are shot through and through by the mighty moving of the Spirit of God. A rugged Cross calls for a rugged gospel. Let's give it to this, our day!

Thoughts on Prayer

Contributed by Willard A. Taylor

BY COLONEL S. L. BREngle: "We must not forget that with all our study and experience and knowledge and effort we shall fail, unless patiently, daily, hourly, we wait upon God in prayer and watchful faith for the help and inspiration of the Holy Spirit. He it is that opens our eyes and the eyes of our people to see spiritual things in their true relations. He melts the heart, He bends the will, He illuminates the mind, He subdues pride, sweeps away fear, begets faith, and bestows the Blessing, and He makes the testimony, the preaching, and the written word mightily effective." (*Love Slaves*, pp. 78-79.)

DWIGHT L. MOODY: "I have often said that I had rather be able to pray like Daniel than preach like Gabriel. . . . You know Christ never taught His disciples how to preach. When Christ got His theological students around Him, He taught them how to pray. And I think we often ought to make that prayer, 'Lord, teach us how to pray.'" (*Rhodes: Dwight L. Moody's Life Work and Latest Sermons*, pp. 471, 473.)

High School Religious Council

A REFRESHING APPROACH to the rather persistent problem of religion and the public schools came to your editor's attention recently as he had the privilege of speaking to the high school student body at San Benito, Texas. Principal James Brant, feeling that the religious life of the students should not be bypassed simply because there were difficulties to face, worked out a plan for a "High School Religious Council" which is charged with carrying out certain regular religious activities during the school year.

As stated in the brief constitution, the purpose of the council is:

1. To promote high ethical standards of living.
2. To emphasize the basic truths that all creeds have in common.
3. To strengthen religious foundations.
4. To foster an appreciation of the Bible as living literature.
5. To present a realistic approach to the solution of ethical problems that confront young people.
6. To consider the contributions of religious thoughts of philosophers, poets, novelists, and essayists.
7. To provide a means of listening to inspirational music.

In a school that is 75 per cent Latin, with probably as many religious faiths and Protestant denominations represented as the average community would face, this council has been successful in solving those problems which plague most school systems and

has stepped into a place of major importance in student body affairs.

One of the principal activities of the council is the sponsoring of a weekly Wednesday Morning Watch, which meets before classes take up. Attendance is purely voluntary and the response is very gratifying. The council also sponsors three religious, all-school convocations each year at Thanksgiving, Christmas, and Easter.

The council is made up of three representatives from each class, elected by the class; a president, elected by the student body; and a faculty adviser, appointed by the principal. The council is amenable only to the administration. Mary Farmer, daughter of the Nazarene pastor at San Benito, is president of the council for the 1958-59 school year.

It is your editor's opinion that such an idea could be followed in many high schools, where nothing of this sort is now being done. It has the advantage of being tied into the school program, which school authorities should welcome, and does not leave the religious life of the school to the "off campus" organizations. The plan also serves to make the religious program one of the school family of activities and not just a "freckled-faced cousin" on the indefinite side line of student life. This does much to strengthen the program in the eyes of the students and to lift religious interests to a higher level in the thinking of the average student. Admittedly, there would be some barriers to

this type of program in some schools. However, being set up on such a broad base, it should be acceptable where the more narrow concept of religion in the schools would be unacceptable. It would not present the opportunities which the Protestant released-time program would afford and it would have some limitations from the viewpoint of any one religious group. However, in spite of these difficulties, the program at San Benito seems to be succeeding. Certainly we all must see that any recognition of the importance of the religious life of high school students would be far better than not to have such a recognition, which is so often the case. Certainly your editor's ex-

perience in this religious convocation sponsored by the council was wholesome in every respect.

A salute is in order to James Brant and to all other school administrations who are working to lift the moral and religious level of our public schools. Mr. Brant and his family attend the Lutheran church.

Pastors, perhaps a word to the principal of your high school about this plan would be a step toward increasing the religious activities of your school. Your editor is confident that Mr. Brant would be agreeable to corresponding with any school authorities who desire to know more about his plan.

The Preaching of W. G. Schurman

By S. T. Ludwig*

HE LOVED and believed in people. There was hope in his heart for the worst failure. He gave them of his time, his strength, his money, and his life. He carried their troubles and cares in his own heart and forgot his own while sharing their load." These words concerning Rev. W. G. Schurman come from one who has known him intimately across the years. Similar echoes may be heard from people who sat under his great ministry. For the pastoral work of Wenford G. Schurman grew out of his devotion to the Master and his genuine love for people.

Born in the little town of Acadia Mines, Nova Scotia, on August 14,

1871, Wenford was the son of Major and Mary Schurman, devout and godly parents. From his mother he inherited the rugged faith of the Scotch Covenanter who would die rather than deny his Lord; and the English and Dutch blood of his father gave him a tenacity of purpose that carried him through to victory in spite of many obstacles.

Schurman grew to young manhood in the town of his birth. At the age of twenty-one he left Canada and settled in Wakefield, Massachusetts, at the home of his sister, entering the employment of the Bracket Shoe Company. In this relationship he had marked success and became an expert in his field. With the superintendency of the plant in prospect he

*General Church Secretary.

might have been satisfied to spend his days in making good shoes and a good living. But God's hand was upon this young shoemaker and marked him for service in the Kingdom. Following his conversion in 1894, young Schurman continued to work at his trade but took every opportunity available for Christian service. It soon became evident that God had called him, not so much to make shoes, but to devote his talent and energy to saving the people who would wear those shoes.

When the factory in which he was working changed its location to Nashua, New Hampshire, he changed his residence also and there met, wooed, and won his wife, Grace Walker. They were married on the seventeenth of March, 1897. She became a true companion in his labors and was a gracious and faithful helpmeet through the years that followed.

He loved his home and brought to bear upon his children the love and Christian devotion which he and his wife so freely gave. One of his nephews relates, "My own early memories as a boy include visits to their home in Haverhill, where at the close of the supper hour eight children with their mother and preacher-father had enjoyed a wonderful fellowship with fun and stories while they ate; all then joined together in family worship. Each of the children read from his own Bible and each prayed in turn. It was a memory never to be forgotten."

The preaching of holiness was no matter of theory with Brother Schurman. He had felt the need of a second definite work of grace in his own life and had prayed and struggled through a maze of doubts and fears until he emerged victorious. Following an all-night of prayer in his own home, on the second of March, 1900, he plunged into the fountain and was made every

whit whole. No doubt, due to his own experience in seeking and obtaining the second blessing, he was enabled to preach clearly, definitely, and positively along this line, helping hundreds of people to enter the experience of heart holiness.

It was in the field of the pastorate where Brother Schurman's talents shone with the greatest brilliance. He was a man's man and the pastor of all the people. One of his members who sat under his ministry at Chicago First Church for many years made this observation: "He was a big, rugged man, plain-spoken, very sincere, self-effacing, humble, and honest." His messages were never stilted, pedantic, or boring. He spoke from his own heart, overflowing with love, to the needy and broken hearts of his parish. He knew the language of the common man and did not hesitate to use it in sending forth the gospel message with penetrating power and passion. It was his love for people that kept him going far into the night, beyond the call of duty and many times beyond the limit of his own strength, if only he could win them to Jesus.

This incident will show his concern for the wayward. A member of his congregation who had been a drunkard fell again. Brother Schurman went to his home and slept beside him on a cot for several nights until he prayed this man through. The man became a stalwart Christian and again Schurman and God had won a victory. Little wonder that people instinctively clung to him for help and guidance when they saw in his life such deep love and sympathy for broken men and women and such undying loyalty to his Saviour. As one person put it, "Here is a preacher who is one of us and understands us as few can." When Brother Schurman stood and gave the invitation, his face often was bathed with tears.

Under his anointed preaching, men felt the awfulness of their sins, but they saw too the love of a Saviour and the great heart of a pastor who stood waiting to lead them to God.

The need for holiness and the necessity of the believing Christian obtaining this experience were ever a recurring theme in the ministry of Brother Schurman. On one occasion he wrote in the *Preacher's Magazine* (June, 1931):

I wonder what effect it would have on some of our churches if the Apostle Paul could step in some morning and stand in the pulpit and look down on the average Nazarene congregation and say, "Having believed, did you receive the Holy Ghost?" How would many of our good people answer him? According to this scripture the Christian had a right to look for, expect, and seek the baptism of the Holy Ghost.

His own spiritual struggle had been severe before he came to the place where he made his complete consecration, surrender, and commitment. Therefore he knew some of the battles which people would be fighting, but he also knew the limitations under which unsanctified believers were working. He was positive and sure that God's plan was to deliver from "all sin" and make the Christian life one of radiance and victory. One of the members who sat in his congregation for many years states that the most impressive characteristic which he remembers about Brother Schurman's ministry was his clear, simple, and to-the-point preaching on holiness.

One could not type Brother Schurman's sermons into any particular homiletical mold. His preaching was varied, current, and always on the level of the people to whom he ministered. He knew how to use an illustration with telling effect. Frequently his message would sparkle with a bit of humor, and occasionally a phrase from the "language of the

street" was used if it would best convey the deep meaning of his burdened heart. His preaching had a wide range including devotional, doctrinal, and experiential phases of the gospel—but always it was the same, easily understood by young and old. And he based his messages, not on finely spun theories and personal notions, but always on the Word of God and the ever-recurring needs of humanity. He was not afraid to preach on the evils of sin, the certainty of judgment, and the possibility of eternal damnation. But he was equally forceful in presenting the mercy of God, the love of Christ, and the complete redemption of man through the atoning sacrifice on Calvary's cross. As one of his parishioners has so aptly stated, "He not only preached the Word but was a real example of what he preached—a true shepherd of the flock."

Pastor Schurman supported wholeheartedly and loyally every part of the church's program. He had seen the havoc and irresponsibility which so often grow out of independent work. It was his firm conviction that the cause of Christ could best be advanced and conserved by the organized church. Having been a district superintendent, he knew the importance of standing by district leadership and helping to push the cause of home missions. He was an ardent believer in world evangelism and led his people to new heights of missionary zeal, passion, and giving. He was a ministerial delegate to four General Assemblies (1919, 1923, 1928, 1932). He brought to the councils of the church a pastor's point of view, but it was never narrow, selfish, or provincial. He had a world vision, and with a spirit of humility and sacrifice which he so well exemplified, he would be found on the side of progress and enlargement whenever Kingdom matters were at stake. He was al-

ways ready to help push anything that looked like an advance for the church, but shied away from anything which might look like retreat.

The outreach of Brother Schurman's ministry was amazing. While his major time and energy were spent within the limits of his own parish, yet he found time to engage in inter-church and community enterprises as opportunity afforded. It was his feeling that every legitimate contact should be made so that the gospel of full salvation might come to the attention of people who seldom if ever entered a church. He deplored the lack of proper advertising to get the church and its message before the people. Schurman was not a sensationalist, but he felt that it was necessary for the church to go to the people if they were to be led from darkness to light.

Pastor Schurman knew how to adjust quickly to emergency situations that so often arise in the work of a minister. The writer was privileged to sit under his ministry for an entire summer while attending graduate school in nearby Evanston. It was Brother Schurman's unvarying rule to close his Sunday morning message not later than twelve o'clock noon, for he knew that many of his people would have an hour's ride on the streetcar before they could get home, while others were employed as domestics and needed to get to their work promptly. On this particular occasion there had been an unusual number of "extras" preceding the morning message, including a "hallelujah march" offering for missions. When the pastor finally got up to preach it was 11:45 a.m. The house was filled with people, including the balcony. I thought, What can a man say under these circumstances that will be challenging and worthwhile?

But if the time barrier seemed any handicap to Brother Schurman, he certainly did not show it. Apparently he cut out all the frills and gave the heart of his message in those fifteen minutes. It was an inspiring and heart-warming experience to listen to that pastor speak directly and simply to his people, but with an impassioned fervor that made you know God was anointing His servant. I still look upon that fifteen-minute period as one of the great worship experiences I have had in the house of the Lord. I lost sight of W. G. Schurman but I heard God speak through him.

Brother Schurman proved the value of longer-term pastorates by his own example. His first charge was at Lynn, Massachusetts, where he stayed five years; his second at Haverhill, Massachusetts, where he remained six years. After two years as district superintendent of the Chicago Central District he was assistant pastor at Chicago First Church for about eighteen months. Installed as pastor in 1918, he served Chicago First Church continuously for fourteen years. In each place he met with outstanding success. People came to hear him preach. They saw him weep as he would plead for the souls of men during an altar call. They felt the impact of his burdened heart on their own lives. Thousands were saved or sanctified because he was faithful to God's call.

When he suddenly slipped away to be with Jesus so soon after the General Assembly of 1932, he left Chicago First Church with a membership of 600, a Sunday school of 850, and a Young People's Society with over 200 members. W. G. Schurman, successful shoemaker, transformed by the power of God, became the successful pastor-evangelist who won many people to the Lord.

SERMON of the MONTH

The Unity of the Sanctifier and the Sanctified**

By Frank Carver*

SCRIPTURE: Hebrews 2:5-18

TEXT: Hebrews 2:11

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

The text lies in the midst of a portion of scripture which presents Jesus to us as the High Priest of our profession, man's perfect Redeemer; and it is in the light of this that it must be understood.

The fundamental question which confronts us in this scripture is this: What is the one basic unity here referred to as existing between the Sanctifier and the sanctified?

Two phases are involved in this unity. One looks back to creation and is fulfilled in the redemptive purpose of God in man. It is the sweep of "Let us make man in our image" and the "bringing many sons to glory." It is that inherent kinship with God which every man has by creation and which Jesus came to re-create into the fullness of the divine image.

But this is only background to what the Hebrew writer has in mind. His major emphasis in affirming a unity between the Sanctifier and the sanctified is that of a moral affinity. Jesus has placed himself on a common moral footing with us. In His relationship to the Father, Jesus has trodden the same paths that we must tread

in our relationship to the Father. This is the reason He is not ashamed to call us brethren. It is this that allows him to be the Sanctifier and enables us to be the sanctified. Apart from this moral affinity between Jesus and us today, a right relationship with the Father would be impossible.

We can more distinctly perceive this moral affinity between the Lord Jesus and the Christian as we see how it was brought into realization in the historical Jesus. This our scripture first expresses as:

A UNITY IN HUMILIATION vv. 5-9

The first chapter of the letter to the Hebrews presented Jesus to us as the Apostle of our profession, God's final Word. There He is seen in His superiority to all of creation, particularly to the angels, to whom man was subjected for a period of his religious history. But now the angle of vision is turning:

For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man; that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet (vv. 5-8a).

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**First Prize, 1957 Sermon Contest.

Here is man's destiny in the creative purpose of God. Man was destined to be the crowning point of God's handiwork. God planned for him to rule over all the rest of creation (Genesis 1:28).

For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him (v. 8b).

Sin, that great intruder, and disobedience, that effective despoiler, invaded the realm of man and rendered him powerless to fulfill his God-intended destiny. Man's fear of the monsters of his present-day discovery is ample evidence of this.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man (v. 9).

In verse nine the time relation of "crowned" tells us that Jesus not only has been but still is "crowned with glory and honour." And in the same way it tells us that Jesus not only has been but still is a little lower than the angels! That is, while Jesus has cast off the material, spatial, and temporal limitations of that human nature which He took on to become lower than angels, He still retains that moral affinity of it which binds the Sanctifier and the sanctified. He who is higher than angels is also lower! A paradox! No! He is our Sanctifier and that "by the grace of God!"

Out of the roots of a basic kinship with created man, Jesus, to perfect His moral unity with man that He might become man's Sanctifier, entered the human race. He not only "dwelt among us," but "was made flesh"—"a partaker of flesh and blood."

And this is He who is God's final Word, the supreme and perfect Rev-

elation of God, "the brightness of his glory," "the express image of his person," He "for whom . . . and by whom are all things."

The only adequate illustration of the limiting involved is that of the historical method of His coming—the omnipotent Christ as a tiny, tender, and helpless Baby. It is impossible to imagine great physical, mental, and spiritual limitations.

But this is why the sacred writer could pen: *For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren!*

Second, this moral affinity which is the stressed point of unity between the Sanctifier and the sanctified is shown as:

A UNITY IN DISCIPLINE

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one (vv. 10-11a).

Here we see that the discipline through which Christ reached perfection is that through which He also brings His people.

The perfection to which Christ attained here is not an ethical purity or an apprehension of the divine, but rather a qualification as "captain of . . . salvation." Perfection in the New Testament is always a relative concept, being the completion of the particular end or purpose in view. In the Greek version of the Old Testament it is used to describe the Hebrew phrase, "filling the hands," which described the installation of the priests in the actual exercises of the office. Their hands were "made perfect" by being furnished with the material of their work. Thus we are concerned

about how Jesus "filled His hands" for His task of "captain of our salvation."

"Captain" here is a leader, one who goes before on the same path. He is not one who sends but one who goes before his men into the battle, taking not only the same risk but the greater risk. The captain goes on before and his men must follow.

Jesus Christ is the Captain of our salvation. We to be sanctified must follow Him in that same path of discipline which made Him our Sanctifier. What was that path of discipline?

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings (vv. 9-10).

Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all that obey him (5:8-9).

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (Philippians 2:8).

First, because He learned obedience He was perfected as the Author and Captain of our salvation. Second, He learned obedience by the things which He suffered. And third, this obedience led Him to the death of the Cross.

We must follow our Captain in the discipline of learning what obedience to the will of the Father is in all the circumstances of human life. We must learn the meaning of obedience in the midst of sinful temptations. Jesus did. We must learn the meaning of obedience in the fires of contrary circumstances and influences. Our

Lord did. And most difficult of all, we must learn the meaning of obedience even in the face of the attraction of the good. Our Sanctifier did.

This is more than learning to obey. That had been Jesus' eternal habit. But it was not until the garden and the Cross that He really knew what it meant to obey God as a man. We too will not have learned obedience until we have submitted to the discipline of the cross! Not until we enter the Gethsemane of brokenness and mount the Calvary of utter abandonment and allow that false ego which we have "pitied, petted, and pampered" to be put to death will we have truly followed our Lord in His path to perfection. "For both he that sanctifieth and they who are sanctified are all of one."

That moral affinity which is the point of unity between the Sanctifier and the sanctified involves not only Jesus' sharing our moral experiences, but also our sharing in His experiences through which He gained the victory for us! It is a unity in discipline!

Last and most glorious, this moral affinity is pointed out to be:

A UNITY IN EXALTATION

In verse nine the Hebrew writer speaks of Jesus "crowned with glory and honour"; then in verse ten he writes of Him "bringing many sons unto glory." As a result of the union of the Sanctifier and the sanctified in humiliation and discipline there comes also a union in exaltation.

This is first an exaltation over death.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy [literally "strip of power"] him that had the power of death, that is, the

devil; and deliver them who through fear of death were all their lifetime subject to bondage (vv. 14-15).

Jesus through His death stripped him of authority whose realm of rule death is. And if we have been united with Christ in His death, then for us also has the devil been stripped of his power.

The deliverance is from the fear of death, which in a moral and religious sense is universal to man. While a man may in his human courage face fearlessly physical death, yet he cannot apart from Christ face the moral significance of death with confidence. Dr. Hardy Powers in *and now NEW GUINEA* tells how the raw heathen natives of that land possess a tormenting fear that all will not be well with them in the life after death (p. 61).

But in our union in exaltation with our Sanctifier we know that *herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world* (I John 4:17).

Second, this unity in exaltation is an exaltation over sin.

Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation [literally "propitiation"] for the sins of the people (v. 17).

The moral affinity that exists between the Son of God and ourselves is here carried to the extreme that, in His sharing of our moral experience or relationship to God, He went so far as to in some way far beyond our apprehension identify himself with our sinfulness. This propitiating death was designed neither to force God nor merely to influence man, but to enable God to change men! For "he . . . by himself purged our sins" (1:3). Dare we say that through the

death of the Cross He took on himself our sinfulness in order that we might be enabled to take on His sinlessness? If so, what a unity in exaltation!

Third, this unity in exaltation is an exaltation over temptation.

For in that he himself hath suffered being tempted; he is able to succour [come to the aid of] them that are tempted (v. 18).

The power of sin can not only be broken but it can remain broken in our lives. Because of the perfect human experience of the Son of God we have a *merciful and faithful high priest*. Having shared the conditions of our moral existence, He understands what we face and is merciful. As divine, He is able to be faithful in that mercy. Because He is the Son of God, we can be assured of adequate help in the time of temptation and that from One who has triumphed over the full strength of temptation; for he who falls yields before the last strain. We are exalted with Him over temptation.

The union of the Sanctifier and the sanctified, that moral affinity between us and the historical Jesus, is extended even to the power of the glorified Christ. We share the benefits of His position who has *sat down on the right hand of the majesty on high; who even there is still touched with the feeling of our infirmities* (4:15). The Sanctifier and the sanctified are all of one!

Our privileges in grace stem, not from a man becoming God in order to lead us to God, but from God becoming man to lead us back to God!

God in Jesus Christ invaded the human race that He might be enabled to invade the human personality!

God in Jesus Christ became one with us in our moral struggle that we might be privileged to partake of the divine! Jesus put himself on the level of our relationship to God that in

that relationship He might become a perfected Saviour and lead us into perfect relationship with God! *For he hath perfected for ever them that are sanctified* (10:14).

The union of the Sanctifier and the sanctified is a moral affinity, a union of a shared moral experience:

Which begins in humiliation, travels the path of discipline, and is made complete in exaltation.

For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren.

Are We Nazarites?

By James H. Whitworth*

SCRIPTURE: Numbers 6:1-8.

We are Nazarenes because Jesus was a Nazarene. Most of the life of Christ on earth was spent in the hill-side town of Nazareth, from which came the word Nazarene. Under the leadership of Dr. Phineas F. Bresee, a humble group of holiness people chose this Bible name for their new church. During the present year we offer praise to God for fifty years of progress since our fathers from the East and the South joined hands with Nazarenes from the West to encircle the world with holiness.

A Hebrew word pronounced much like the Greek name for the Galilean town of Nazareth occurs in the Old Testament, where it identifies an exclusive class of Israelites. Any person desiring to commit himself or herself to a time of special allegiance to the Lord was instructed in the law of Moses to take the vow of the Nazarite. The root of this word means "to separate oneself" or "to devote himself."

Usually Bible students refrain from

affirming any relationship between the Greek name *Nazareth* and the Hebrew word *Nazarite*. Instead of assuming that *Nazareth* was derived from the Old Testament name, many authorities try to connect the words of Matthew (2:23), "He shall be called a Nazarene," with the various predictions concerning the "righteous Branch." However, the particular one of two Hebrew words for branch, *NTSR*, is less like *Nazareth* or *Nazarene* than the Hebrew word *Nazarite*. Both of these Old Testament words have the *N* and the *R* sounds in the same positions; but the *Z* in *Nazarite* is more like the corresponding Greek letter than the *T*s sound in the word for branch. Moreover, since no other derivation for the Greek word is known, no law of grammar forbids one presuming a probable relation between the terms *Nazarite* and *Nazarene*. Then too, Matthew's reference to prophecy may be associated with the prediction that Samson should be a Nazarite from birth.

Whether one is correct or not in believing that the Greek word was derived from the Hebrew, he must be

impressed by the similarities between the vows of the Nazarite and the commitments of a Nazarene. The vows of both the ancient Hebrew and the member of the modern holiness church involve separation from indulgence, conformity, and contamination. To emphasize the points of likeness, we shall examine these three aspects of separation.

I. SEPARATE FROM INDULGENCE

A very important part of the Nazarite vow concerned abstinence from intoxicating beverages. During the period in which a person kept the vows of separation unto his holy God, he was not to indulge himself in desires which might hamper his devotion to the Lord. Wine, in this case, was the most common pitfall to piety.

The more obvious social and moral evils were all clearly outlawed in God's revelation to Moses, but the exact nature of intoxication was more difficult to define. Today we know that alcohol breaks down the drinker's self-restraint so that he does what he would not otherwise do. Although the Hebrews knew that excessive drinking was degrading, they had no chemical standard to determine the percentage of alcohol necessary to cause harm to the individual. At the same time, they were forced by the universal contamination of drinking water to quench their thirst with fruit juices whenever possible. For this reason the law was lenient concerning the use of grape juice under the common name of wine, but this attitude cannot be construed to condone the use of liquor. Whenever the wine was known to be fermented, it was forbidden by God.

For the Nazarite the restriction was much more exacting than the Volstead Act, which set one-half of one percent as the point of intoxication. A

person wholly devoted to the Lord was to avoid every product of the vine, even though remotely related to the evil. This was a deliberate renunciation of mischief that injured the body. When Paul warned against defiling the temple of God (I Corinthians 3:17), he merely went a little beyond this Old Testament pattern of moral purity and made a general application of the principle.

In the *Manual of the Church of the Nazarene*, temperance is extended to all things pertaining to worldliness. The reason tobacco was not mentioned in the Bible is that the filthy habit was no problem in those days. Other forms of immorality were adequately covered in different sections of the law. As far as the Nazarites were concerned, indulgence in drinking was the immediate danger. When one strives for mastery in the Christian life, he must be "temperate in all things" (I Corinthians 9:25). This means to "abstain from all appearance of evil" (I Thessalonians 5:22).

Samson was a Nazarite from birth, but he was not consistent at all times. When he kept his vow, he was a mighty man. Yet all Samson's power came to naught when he failed to keep God's command to Israel forbidding all dealings with the vile inhabitants of Canaan. For illicit love, he lost the blessing of God. Followers of the Galilean Nazarene take no comfort in the failure of the fickle Nazarite, for in Christ provision to live victoriously has been made which Samson could not know. The Nazarene consistently lives above the snares of the world.

II. SEPARATE FROM CONFORMITY

Not only was the Nazarite separate from debasing indulgence, but he also was separate from conformity to the world. To show to everybody that he

was different from the world, the Nazarite let his hair grow during the period of his vow. Since comparatively few women took these vows, the symbol of nonconformity was made to fit the custom among the men. Though the analogy of long hair did not hold true where women were concerned, the sign was easily understood when men let their hair grow. Paul explained later that a woman's hair was her glory. If a man went without using a razor, it was a shame (I Corinthians 11:14-15). In order to make wonderful (as the Hebrew says) his vow, the Nazarite assumed this mark of humility.

The important thing about the Nazarite's vow was not the length of the hair. This was only the outward manifestation of a definite relationship with God. A man cannot be wholly devoted to the Lord without its getting out on him. Heartless legalism wrangles over the external forms of piety; true holiness cuts out the venom of pride that poisons the life with worldliness. When the life stream is pure, it will display its mark of discrimination. No one need worry about pride of dress or pride of spirit when the heart is pure.

Everyone who joins the Church of the Nazarene makes sacred vows to maintain the marks of distinction listed in the General Rules. They forbid quarreling, evilspeaking, dishonesty, worldly dress, and all forms of unholy entertainment. Observance of these rules is not a matter of keeping the law. It concerns keeping of one's vows to God. Just as it would be unfair to coax anyone to join the church when he was unprepared, so it is improper to infer that anyone can be released from his vows of membership. Man cannot rescind them.

In a changing world the Nazarene does well to remember the binding

nature of a vow. Jephthah, according to Judges 11, made a vow to give to God whatever first came from his house to meet him if he was given victory in a certain battle. Jephthah's great error was not in keeping the vow but in making a wrong vow.

Solemn vows are never to be violated, no matter what changes come in social customs. The excuse that people no longer believe that way does not exempt from a valid vow. Only one exception occurs in Scriptures, and that had to do with a husband's or father's consent to a vow made by a wife or daughter (Numbers 30:3-15). "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee." (Deuteronomy 23:21-22).

Many times Christians are troubled about legalistic convictions which are not exactly scriptural. Some of the old saints had ideas which could not be supported by any clear statements in the Bible. Conformity to a good person's opinion does not constitute a vow to God. Devout people are occasionally mistaken about what the Bible says. God does not forbid change when new light comes to the soul. Nevertheless a Christian must be very careful that a change involves a personal conviction and not a solemn vow. It would be far better to go through life restricted by a ridiculous vow than to break the vow. The wise man said, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay" (Ecclesiastes 5:5). Promises to God at an altar of prayer or before the church at the reception of members can never be broken unless God himself reveals unmistakably His approval.

One cannot pray around a broken vow.

III. SEPARATION FROM CONTAMINATION

The third part of the Nazarite vow involved separation from any contamination with death. For the Hebrew, death was a terrible thing that brought defilement. No one could touch a corpse without being polluted. Those who were compelled to dispose of the decaying remains were unclean for seven days and were required to observe the rites of purification before they participated in any religious act. For this reason the priests were not allowed to enter a place where there was a dead body unless it was that of a very close relative. However the Nazarite's vow went farther and prohibited his mourning the loss of a father or mother or of a brother or sister. Under no circumstance was the vower to pollute himself while under the vow. Such rigid isolation foreshadowed the words of Jesus: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26).

Back of the Old Testament attitude toward death was the idea that it was in some way related to sin. Although the Israelites found it difficult to explain the symbolism, they were aware, to some degree, long before St. Paul expounded the principle, that death was the recompense for sin. On the other hand, the descendants of Noah gave evidence of knowing that the cure for sin involved the death of a sacrificial animal. Hence one is justified in believing that death in the

Old Testament was the type of sin. Then, since sin involved defiance of God, death too was utterly repugnant to His holiness. Accordingly, the restriction against touching death in any form was a graphic lesson teaching God's abhorrence for sin. The separation of the Nazarite from contamination was meant to suggest a separation from sin itself. In a figure it looked forward to a time when the followers of the Nazarene would shun all sin. As the Nazarite put away all manifestations of death, so the sanctified Christian puts away all sin.

In contrast to the symbol of death is the type of life. Being quarantined from contact with death, the Nazarite was free to live an unpolluted life. Therein the vow became the entree into a life where death had no part. So the believer who takes the vow of discipleship enters a more abundant life. When death meets its end in crucifixion, a richer life of blessing begins.

Over against the points of similarity between the vow of the Nazarite and the promise of the Nazarene there stands out one big difference. The first was temporary or intermittent; the second is constant. At times the vow of the Nazarite seemed to reach nearly the same depth of consecration as the New Testament experience of sanctification, but then it would falter and moderate. While there is still a battle with external temptations after sanctification, heart purity maintains constant victory over sin because the cleansing is complete. The sin offering and the burnt offering of the Nazarite were efficacious for the immediate time. We have a Sacrifice in Christ which is adequate to rid of all sin for all time.

Pointed Paragraphs for Preachers

II. Intellect and Emotion in the Sermon

By F. Lincicome*

If your sermon merits the place of honor it should, it must be highly intellectual and deeply emotional. Your sermon must instruct the intellect and inspire the heart. As a usual thing a preacher has two kinds of people in his audience, those who are of a strong intellectual temperament and those who are largely emotional. The preacher that caters to a few intellectual giraffes in his audience will starve those of his crowd who live in the realm of their sensibilities.

Someone said, "How did you like that sermon?" He said in reply, "There was nothing inspirational about it!" "Yes, but there was something intellectual about it." My first appeal must be to the intellect but my final appeal must be to the emotions. By preaching to the intellect alone I will set people to thinking, but if the message lacks the emotional appeal, it will not bring them under conviction. Too much of our evangelism is on this line. It stops with a mental appeal.

Man has a threefold nature: intellect, sensibility, and will. Christianity addresses the entire man. Believing that people go into religion head first, my first appeal must be to the intellect, for I can make a man feel only as I make him think, and can make him act only as I make him feel. Emotion is always the prelude to motion. Motives to action come through our sensibilities. Then if this is true we should live the intellectual life. Keep up with your reading. We need to read for information, mental disci-

pline, enlargement of vocabulary, and familiarity with the best English.

The preacher who does not read is distressingly deficient, stammeringly poverty-stricken for words, and often a calloused butcher of the English language. Conscious of his limitations, he tries to substitute zeal for knowledge, vociferousness for thought, bluster for facts, pounding for expounding, exploding for explaining, and exhortation for exegesis.

Do not try to substitute spirituality for intellectuality. The idea that all we need to do is to open our mouths and the Lord will fill them, or that, since we have been baptized with the Holy Ghost, He will give us the messages—these ideas carried out will produce a generation of shallow preachers who are exhorters and not preachers. Your sermon must have thought content. You have no right to invite people to come and hear you preach unless you have something to say. It is not enough for you to talk twice on Sunday. You must say something twice on Sunday. It is one thing to talk, another thing to say something. I listened to a man talk more than one hour on one occasion, and he noticed me smiling. So after the service was over he came to me and said, "What were you laughing about?" I replied by saying, "I got perfectly amused to see how any preacher could stand up and talk for more than an hour and at the same time dodge every idea in the universe."

What the people want is not that what you say be so voluble but valuable. Less study on how to say it and

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more study on what to say would rescue us.

It is not enough to get up and make a noise; that might have been accepted in the days gone by, but not now. Do not resort to a high-pitched emotionalism when you haven't anything worth saying. Don't try to hide your mental poverty under a stream of religious expressions such as "Hallelujah!" "Praise the Lord!" and "Amen!" This too often is a trick of an empty mind. You can't get by with a "Bless

God!" ranting about backslidden churches and discussing women's styles, for it will not do for a regular Sunday menu. The minister is largely responsible for the decrease of spirituality because he is not giving the people food for their souls. Many Christians are undernourished. Christian character cannot be built on a negative emphasis. The "thou shalt not's" have their place in my sermon, but the "thou shalt's" have a bigger place.

Periphrasis

By J. K. French*

WE ARE LIVING in a day of condensation. We have condensed liquid and powdered milk. No longer do we have to eat large quantities of food for vitamins—we have it in pill or capsule form. There are bouillon cubes, orange juice, lemonade, concentrated tea and coffee, liver shots, and many other things we can get a lot of, by taking a little amount.

The three-cylinder word at the heading of this article means "the using of many words to express but little." In spite of the fact that this is a fast-moving age of condensation, many pastors are known for their much speaking. They remind one of the man in church who leaned over to his friend and whispered, "I hope that preacher has said something when he gets through talking."

Christ was always brief and to the point, even in His Sermon on the Mount, when He preached a hundred sermons in one. His parables were simple, brief, and interesting. Con-

sider the parable of the sower. Jesus could have said something like this: "Upon the third day of the week, a beautiful, warm day, about the year of A.D. 2, a man of good character, who was a farmer by vocation, after proper and thoughtful meditation and consideration, decided to plant some seeds. After careful selection of the seed, he embarked upon his journey to his well-improved acreage about two and one-half miles north of town. He arrived tired and worn at his field, but nevertheless he planted his seeds in the ground." What did He say? "A sower went forth to sow, . . . and he sowed."

Some time ago I watched a mother robin feeding her young. It seemed as though she rammed her head halfway down the little robin's throat, but she delivered the goods, condensed, to the point, quick and satisfyingly.

May we as pastors steer clear of periphrasis. May our daily prayer be that we may be brief, interesting, and powerful for His glory.

*Pastor, Le Mars, Iowa.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 6:15-23

Servants or Slaves?

Three times in verses sixteen and seventeen the word *doulos* occurs. Found 125 times in the New Testament, it is rendered "servant" 118 times in the King James Version. Six times it is translated "bond" and once "bondman."

Only once in the New Testament of this version do we find the term "slave." There (Revelation 18:13) it is the rendering of *soma*, which means "body." In all the other 145 instances *soma* is translated "body" in the King James Version. The American Standard Version does the same thing. In the Revised Standard Version the term "slave" occurs 32 times. Why the difference?

Most lexicons agree in giving "slave" as the first meaning of *doulos*. Properly an adjective meaning "enslaved," it is used mostly as a substantive in the New Testament. Abbott-Smith treats it under the adjective.¹ But Moulton and Geden's concordance lists it separately,² as does also the lexicon by Arndt and Gingrich.³

The proper goal of all Bible translations should be to present the Word of God in terms that convey correctly to the reader the true meaning of the original. These terms should be used in the sense with which the reader is familiar.

Judged by this standard there can be little question that "slave" is the more accurate rendering for *doulos*. Today "servant" normally signifies one who works for wages. But in New Testament times slavery was exceedingly common; it is said that one-half of the population of the Roman Empire consisted of slaves. The *doulos* of the New Testament, in most instances at least, was what we would now call a "slave," not a "servant."

Arndt and Gingrich make this interesting observation: "'Servant' for 'slave' is largely confined to Biblical translations and early American times . . . ; in normal usage at the present time the two words are carefully distinguished."⁴

The first part of this statement is supported by *The Oxford English Dictionary*, which says: "In all the Bible translations from Wyclif to the Revised Version of 1880-4, the word very often represents the Hebrew *ebed* or the Greek *doulos*, which correspond to *slave*"; and declares: "In the North American colonies in the 17-18th centuries, and subsequently in the United States, *servant* was the usual designation for a *slave*."⁵

Adolph Deissmann bemoans the fact that "the word *slave* with its satellites has been translated *servant*, to the total effacement of its ancient significance, in our Bibles."⁶ The very

¹Op. cit., p. 122.

²Op. cit., p. 227.

³Op. cit., p. 204.

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⁴Ibid.

⁵*The Oxford English Dictionary* (Oxford: Clarendon Press, 1933), IX, 508. This would appear to be the source of Arndt and Gingrich's statement.

⁶"Light from the Ancient East," p. 319.

prevalent custom of slavery forms an essential background for understanding Paul's language at many places in his Epistles. He is not talking about hired servants who are free to come and go as they wish, but of *slaves*, who are subject to the will of their masters.

Only thus can we understand the phrase "servants of sin" (v. 17). The Greek clearly means "slaves of sin." And that is what men are until freed by Christ.

Trench points out the basic connotation of *doulos* when he writes: "The *doulos* . . . is properly the 'bond-man,' from *deo*, . . . one that is in a permanent relation of servitude to another, his will altogether swallowed up in the will of the other."⁷

There are half a dozen different words for "servant" in the Greek New Testament. *Doulos* should be translated *slave*. That is done here by Goodspeed, Knox, Spencer, Williams, and the Revised Standard Version.

Freed to Be Slaves

The idea of slavery carries over clearly into the succeeding verses of this section. In verse twenty the expression "slaves of sin" occurs again. "Sin" carries the definite article, which, as noted above, suggests that it is personified as a monster who is master over his slaves.

Verses eighteen and twenty-two speak of "being made free from sin." Deissmann calls attention to the fact that the exact verb and preposition here are used as technical expressions in the legal documents for freeing slaves in the time of Christ.⁸ So this language was entirely familiar to Paul's Roman readers and much more meaningful than it is to us today. They knew—some of them doubtless by personal experience—exactly what it

meant to be freed from actual slavery.

But the apostle presents here an astounding thought. We are freed from the slavery of sin that we may enter a new slavery! We become "slaves to righteousness" (v. 18) or "slaves to God" (v. 22)—evidently parallel ideas. "Righteousness" and "God" are both in the dative case and should be translated with the same preposition (not as in K.J.V. and A.R.V.).

In these two verses the expression "become servants" is the verb *douloo*. In the active voice it means "enslave." But in the passive, as here, it means "become a slave to someone."⁹ Paul calls upon his readers to be freed from the slavery of sin that they might find the glorious freedom of a higher slavery. They are to be slaves to God.

There is a valuable, and valid, homiletical hint here. No man is ever absolutely free. Everyone is a slave. But each one chooses whether he will remain a slave to the cruel tyrant Sin, or submit to be a love slave of the Lord Jesus Christ. These are ultimately the only two alternatives, and everyone must choose between them.

Holiness or Sanctification

Some readers are jarred by the fact that the revised versions have changed "holiness" in verses nineteen and twenty-two to "sanctification." Allergic to change, as most humans beings are, they are quick to criticize the revisers. It might come as a surprise to such to know that Greek word here, *hagiasmos*, occurs ten times in the New Testament and in the King James Version is translated "holiness" five times and "sanctification" five times. It is the term which is used in the familiar passage, "This is the

will of God, even your sanctification" (1 Thessalonians 4:3).

There are other terms—*hagiotes*, *hagiosyne*—which clearly mean "holiness." It would seem wiser to follow the revised versions in translating *hagiasmos* as "sanctification." As a verbal noun it properly describes the work of sanctification, rather than the resultant state.¹⁰

However, it must be noted that Meyer goes to the opposite extreme. He writes: "The word *hagiasmos* is found only in the Septuagint, Apocrypha and in the New Testament (in the latter it is always holiness, not sanctification . . .), but not Greek writers."¹¹ On the other hand, many competent scholars take issue with Meyer. We cannot decide the matter dogmatically.

Wages—Free Gift

The closing verse of this chapter states graphically the contrasting rewards for serving sin and serving God. Though all men are slaves to sin, until freed by Christ, yet they do receive wages—but what wages! All that sin can offer is eternal death.

In contrast is "the free gift of God," eternal life. And this is only "in Christ Jesus our Lord." Here is the heart of Paul's theology.

The word *opsonion* originally meant the provisions or pay for soldiers. But in the papyri and inscriptions it is used in the general sense of "wages."¹²

"Gift" in the King James Version is changed to "free gift" in the revised versions. In the New Testament there are several derivatives of the verb *didomi*, "give," such as *doma*, *dorema*, *doron*, and *dorean*. But the word here is *charisma*, from *charis*, "grace." So it means something graciously given.

Another Grumbler Cured

The pastor of a little church in a small town became so discouraged over his trials that he became an inveterate grumbler. He even found fault with his own brethren because he imagined they did not treat him well. Then one day a brother minister was invited to assist him a few days in a special service. At the close of the Sunday morning service the unhappy one invited the visiting minister to his house to dinner. While they were waiting alone in the parlor he began his dole story, saying,

"You have no idea of my troubles, and one of the greatest is that my brethren in the church treat me very badly."

The other propounded the following questions:

"Did they ever spit in your face?"

"No."

"Did they ever smite you?"

"No."

"Did they ever crown you with thorns?"

This last question he could not answer, but bowed his head thoughtfully. The other replied,

"Your Master and mine was thus treated, and all His disciples fled and left Him in the hands of the wicked. Yet He opened not His mouth."

The effect of this conversation was wonderful. Both ministers bowed in prayer and earnestly sought to possess the mind which was in Christ Jesus. During the ten days' meeting the discontented pastor became wonderfully changed. He labored and prayed with his friend, and many souls were brought to Christ.

—From Today

⁷Synonyms, p. 30.
⁸Light from the Ancient East, p. 326, n. 1.

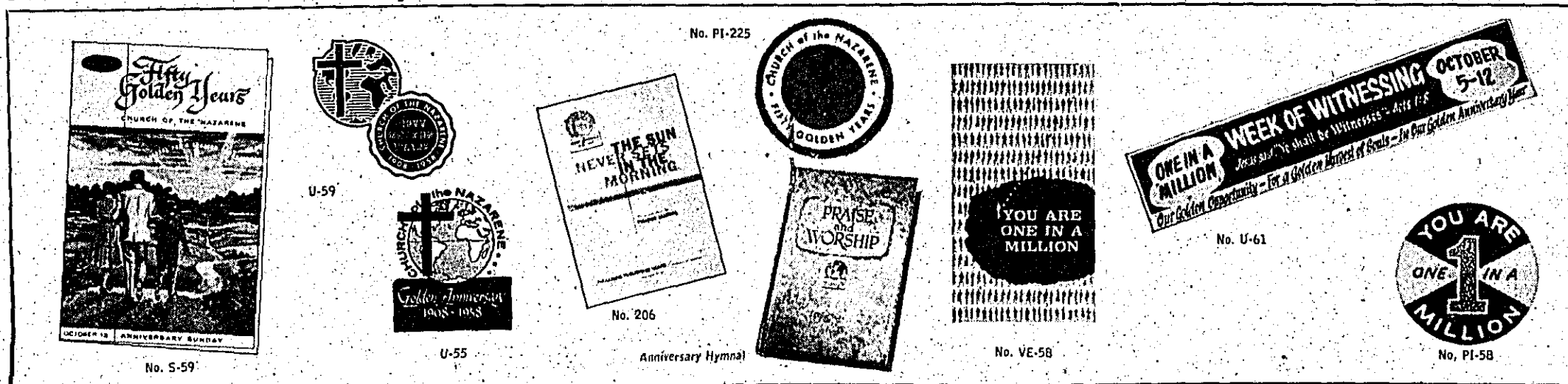
⁹Arndt and Gingrich, op. cit., p. 205.

¹⁰Cf. Abbot-Smith, op. cit., p. 5.

¹¹Op. cit., p. 249.

¹²Deissmann, "Bible Studies," p. 148; VGT, pp. 471 f.

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The Preacher's Magazine

September, 1958

The Conservative Theological Position and the Spirit of Evangelism**

By Dr. Edward Lawlor*

I WAS ORDAINED to the Christian ministry by Dr. R. T. Williams. I can almost see again today his piercing eyes and hear the ring of his voice as he set me apart to be a preacher of the gospel. He made two statements which I shall never forget. He said, "Young men, I have two admonitions. The first is, Honor the Blood—in your teaching, in your preaching, in your working, in your living; honor the Blood." He also said, "Honor the Holy Ghost."

Our church with the closing of this Golden Anniversary year will cross the threshold of a new area. No religious denomination ever started on its second half-century in its service to humanity in a more demanding day. Mankind stands at the crossroads; it faces its age-old problem—man's inhumanity to man, man's inability, man's sins. We start our second half-century at a time when the house of mankind is burning down and no one seems able to put out the fires. Our day has solved the riddle of the atom but we face moral ruin. We have glossed over the awfulness of sin; we have depersonalized the individual; we have turned our homes into boarding houses and our schools and colleges into places where we teach our young people how to make

a living but not how to live. We start this second half-century in a day when we hear more of religious revival and religious evangelism than ever before in our history, and yet at a time when false religion and creeds and cults are rapidly spreading; when a tidal wave of modernistic evangelism is sweeping our world.

The Church of the Nazarene with her conservative theological position and her spirit of evangelism has a rendezvous with destiny in this day. The instruction Dr. R. T. Williams gave me illustrates the beginning of the Church of the Nazarene. The Blood was her battle cry; her birth-right was the baptism of the Holy Ghost. On these two principles the Church of the Nazarene was created and upon these it spread from town to town and land to land and country to country. We must retain this conservative theological position and we want to. But along with adherence to orthodoxy we need to revitalize the spirit of evangelism as it is related to our theology or this second half-century will not measure up to the progress of the church in her first half-century.

What is the theological position of the Church of the Nazarene? If it can be summed up in just one word, that word would be "Wesleyanism." However, it does not begin with Wesley, really; it goes clear back to the

preaching of the apostles in the Early Church. It is very significant what John Wesley taught and preached, that the holiness group of the Wesleyan revival was not his own creation. He said holiness is the doctrine of Jesus Christ, of St. Paul and St. Peter and St. John. And Mr. Wesley said it is no more his than it is the doctrine of anyone who preaches the pure and full gospel. He said he found holiness in the oracles of God, in the Old and New Testament, when he read them with no other view or desire but to save his own soul.

The doctrine of entire sanctification or heart holiness, while it rose to its full power during the Wesleyan revivals, is primarily and fundamentally a Biblical doctrine. The conservative theological position of the Church of the Nazarene holds to the principles that Wesleyanism is a mediating, middle-of-the-road theology, with its basic idea that truth lies not in the extremes of truth but in between. This position mediates between Calvinism on one hand and modernism on the other hand. It blends the extremes in the matter of salvation: the one position which places too great an emphasis on the God factor and the other which places too great an emphasis on the man factor, with the one leading to unconditional salvation and the other leading to humanism. We maintain the sovereign glory and grace of God alongside the freedom and personal responsibility of man. We believe that salvation is conditional, that God is just, man is free. We glorify the holiness of God; we dignify the estate of man; and we claim that the power of God is able to save and cleanse the soul of every man everywhere who will receive it. We are neither fundamentalist in the now accepted term nor liberal. We must keep our heritage of a conservative theological position in the middle

of the road, but to do that we must have a theology on fire, shot through with the spirit of holy evangelism.

That's what made Wesleyanism what it is. It was not just holiness—it was holiness set on fire. It was not only sound in doctrine but it was lit with soul passion and personal experience. And today we need creed, we need doctrine; but we need also a flaming evangelistic spirit along with it. May the church accept this responsibility. Let us lift high this torch which has been passed on to us from the past. Let us not major on minors or minor on majors. Let's not be isolationists, seeking to help only our own area. Let us be international in our evangelistic outlook and outreach. Let us not criticize our church, our organization, our generals, our districts, our local leaders. Too often we have criticized when we should have loved; we have abused when we should have prayed. We have excused ourselves when our revival meetings have been barren and have tried to lay the blame on outer causes, when we ought to have laid it at our own doors. Too often we have been idle at the real task of evangelism.

This does not mean that we should resign our evangelistic task. Dr. Robertson, that great British divine, one Monday morning—a blue Monday morning—went into his study and wept and prayed in despair. He cried, "O God, why did You ever call me to preach this gospel? I want to resign the ministry." In the quietness of that study the blessed Holy Spirit came and took hold of his hand and said, "Oh, no, Robertson, not 'resign' but 're-sign.'" That is what we must do. We must be gripped with a new sense of divine urgency that will send us out in this second half-century of service to do something.

Our programs need to be more than just programs. Our organizations need

*Superintendent, Canada West District.
**Message, Evangelistic Conference, January, 1958.

to be more than just organizations. We need to see that we have some assets, and thank God for the assets. I thank God every day for the asset of our past leadership. I thank God every day for our present leadership. I thank God for the asset of every layman scattered around the world whether in America or Britain or Europe or Israel or Africa or Australia or New Zealand or Canada. But I also recognize our dangers. And to keep our conservative theological position and also this spirit of evangelism we are going to have to look at some of these dangers.

We need to remember that there is the danger of softening our doctrinal position. There is also the danger of narrowing our vision until all we can see is our own area. There is the danger of lowering our standards. I saw an advertisement of a renowned car from America the other day. The slogan said, "We live up to a standard, not down to a price." One of the immediate dangers that we face is this matter of allowing the hard grip of secularism to take hold of our spirit of evangelism. Some of our laity and some of our ministers have sold out for a price rather than live up to a standard. And then there is the danger of forgetting that every one of us must know God in all His fullness and all His power; we must have personal experience rather than congregational experience.

Bishop McDowell of the Methodist church of the United States, speaking to a General Conference of the Methodists in 1932, quoted John Wesley as saying that Methodism would work with the same power and divine impulse and be actuated by the same original motives for only about one and one-half centuries unless at that time, the movement received a new vision from God and made a fresh attempt for God and became filled

with a new power from God. If it failed to receive this, it would cease to be in the front line for the salvation of souls and the spread of the Kingdom, and would instead become a conventional institution, retaining a theological statement of faith, useful, doing a lot of good, but a church that would no longer hear the sound of a mighty rushing wind or see the cloven tongues of fire upon the heads of its servants. The glory of the first days of the church would be past and would never be regained.

That statement was made by Mr. Wesley before the days of radio or television and atom energy and all that we have in this generation. Dare I suggest to you that if Mr. Wesley felt it would take a century and a half for a church to degenerate, his day being what it was, it could well be that a church could degenerate in our day in a third of that time, which would be fifty years?

We can retain the conservative theological position and no longer hear the sound of a mighty rushing wind or see the cloven tongues of fire upon the heads of our people. I pray God that in this year there shall spread a holy desire which will reach out to the farthest outpost of the church, which will cause our people to go in for a single-minded, wholehearted revival in this our time. Let us reconsecrate ourselves anew with a willingness to serve this present age anywhere, any time, and at any cost. Let us be servants of Him and each other; let us continue in the Crusade for Souls. Let us have revivals. Let the lamps of lost souls be lighted at our altars. Let us have camp meetings and keep the glory and the fire and the blessing and the unction of God upon us.

This is our responsibility but it is also our only hope.

Religious Existentialism

III. Practical Norm of Love

By Mildred Bangs Wynkoop*

"Thou shalt love thy neighbour as thyself."

When one encounters the moral demand of the New Testament a number of possible personal reactions occur. The limitations of human life, the fallibility, the ignorance, the stupidity, and humanness of men seem to cancel out any possibility of real approximation to the ideal. When the normal self-assertiveness and self-interest and the human demands incident upon any kind of wholesome self-identity are defined as sin, then the utter foolishness of taking Jesus' remarks seriously is the only reasonable response. Perhaps, we hear someone say, this ideal is set before us, not to actually keep, but to remind us of our inability in this respect. It will serve to rob us of any measure of self-assurance or pride and it will keep us on our knees asking for forgiveness. Others consider the very attempt to keep this commandment a sin in that no inherently sinful human being is able to aspire to such holiness with any but sinful motives. Some, alas, out of desperation and loyalty to a theology, attempt to resolve the contradiction between perfection and human ability by interpreting anything one does as pleasing to God.

It seems only proper to assume real, moral seriousness of the Bible and

God's message in it. To give ground here would put one in the impossible position of having to interpret subjectively all the moral commands in the light of human capacity and deciding which were serious and which were not. Moreover, there seems no good reason for rejecting the universal Biblical call to right living and personal responsibility to God. In the Bible there is clearly a positive call to moral decision. What then is the solution?

The principle of God's dealing with men and the secret of the moral life are in this fact, namely, that there are no abstract commands. Wherever a principle is given there is also a human application. Nothing is ever required that is out of keeping with humanhood. We are never left with impersonal law but always with a practical application with which to contend. Had we been left with the first part of the commandment alone without the "second, like to it," precisely this dilemma would have confronted us.

Here has been outlined the most thoroughgoing commitment to a governing center that could be devised for human beings. Here is total integration. Here is moral decision that, so far as is humanly possible, is absolute. And the center is "the Lord thy God." But a problem arises as we attempt to conceptualize "God"

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and make of Him the effective Object of our love. Abstraction here is fatal to real love, for love is not an abstraction. It is here that an unrealness is apt to overwhelm us and rob us of contact with significance and purpose, and leave us to flounder and often fall. We make the total commitment, gear all of life into that commitment, cultivate every capacity to its highest effectiveness, feel the throb and splendor of a perfect love to God, and yet are thwarted and finally defeated for lack of an adequate outlet.

To love God as described above is "the great" commandment. It is "first" because it is the fundamental commandment, the one underlying all others. But there is a second—not distinct from, but arising out of, the first—which becomes the outward expression of the first and gives evidence of the love which is professed. In fact, so important is the second to the first that John, in developing his doctrine of the Christian life (I John), states boldly that a profession of love for God without the expression of it as designated in the second command constitutes a practical denial of that love. The gentle John states that such a failure reveals the professor as a "liar." This is a hard word and a penetrating moral criticism.

"Thou shalt love thy neighbour as thyself." This is the test and measure of love to God. It, in the most fundamental way, evidences the sincerity of our love. It also gives it concrete and wholesome content. Had not this description of *agape* been given to us, Christian ethics would have been left dangerously subjective and abstract, dangerous because abstraction cancels out love. The second commandment is the test of the keeping of the first. The first without the second would be illusion; the second without the first is impossible. The first describes an attitude toward God; the

second, communication with man. The first is love without reserve, without qualification, without limitation—absolute, insofar as men may use that term. The second is love in relation. The first, alone, could issue in vapid mysticism and isolationism, for it has no boundaries. The second, alone, would issue in a shallow humanism, for its boundaries are fixed and the source of its power limited and perverted. Together the abstractions and relations of human life issue in wholesome living because the eternal dimension and perspective can be related and tested by temporal and concrete concerns.

But there is still another challenge and safeguard. A total love for others could be and has been misunderstood. An undisciplined love for others is as harmful to the recipient as it is disastrous to the one who offers love. Unstructured love has no character. It produces indolence in others and a violated personality and weakened integrity in the giving self. Jesus said, "Love others as you love yourself," and thereby brought into Christian experience content and direction, balance and power.

The commandment, as absolute as the first, touches the quick. We may glibly profess love to God and remain beyond the judgment of men, but this demand becomes a judgment day before the great day of Judgment. If perfect love includes an expression of love recognizable to others, equal to the esteem in which we hold ourselves, then any cheap glibness is taken from our witnessing. A Christian will listen kindly to reasoning and acknowledge his faults and lack of graciousness. He will contribute peace and gentleness to a tense, explosive situation. He will honor his obligations, financial, social, in business, and at home. He will be scrupulously honest with time, money,

confidences, opportunities, and responsibilities. If he does not, his profession of divine grace is a lie, to use John's term.

A Christian who professes perfect love will establish and maintain communication with all men insofar as it is in his power to do so. He will cultivate friendship as he desires others to seek him out. He will not withdraw from the concerns of men. He will identify himself with them, as men, and let flow out of him the fullest measure of the sharing of himself and his Christ possible in any given situation. He will not draw his skirts about him and retire from life, but will gird himself with the towel of service and plunge his hands into the task needing to be done. If he does not, Jesus' existential interpretation of the law robs him of the right to profess a love to God, perfect love, holiness.

The existential emphasis on love demands a revolution of that which we have called love heretofore. Love as profound respect for ourselves in the wholly proper sense, and love to God as evidenced in the total devotion of all the capacities and areas of that self to Him, can still be introspective, self-seeking, and perverted if it be not poured out concretely into the lives of others. Love to God is tested and measured by our love to our neighbor.

When have I fulfilled the command? Not simply when I am no longer human and have no more capacity to change, expand, push into new depths and heights of personality development and spiritual insight. Jesus was interested in the warm, rich humanhood of the persons to whom He spoke. One who has committed himself wholly to God and who maintains that commitment (for this is a living relation, not an a-personal one) and who keeps a whole-

some balance between self-esteem and other-esteem, so far as God is concerned, has fulfilled the law. This does not mean that one's best today is good enough for tomorrow. It means that the top moral capacity is required at any one moment, no more, no less. This does not leave us with an impossible ideal but one that requires of us all we can contribute of moral responsibility and integrity.

THE PASTOR'S EASY JOB

His job is something like a football in a big game; he is kicked on one side and then on the other.

If he writes a postal, it is too short; if he writes a letter, it is too long; if he issues a pamphlet, he is a spend-thrift.

If he attempts to safeguard the interest of the church, he is trying to run things; if he does not, he is allowing things to go to the dogs.

If he attends extra meetings of the church, he is an intruder; if he does not, he is a shirker.

If the attendance is slim, nobody likes him anyway; if he tries to help, he is a pest.

If he calls for the offering, all he thinks about is money; if the offering is not good, he is to blame.

If he is in a smiling mood, he is frivolous; if he is serious, he is a sore-head.

If he seeks advice, he is incompetent; if he does not, he is bull-headed.

If he mixes with the members, he is too familiar; if he does not, he is too ritzy.

So, ashes to ashes, dust to dust; if others won't do it, the pastor must.

—Copied from *Texarkana First Bulletin*

Outline of Financial Policies

By Kenneth T. Meredith*

I. SOME BASIC PRINCIPLES

A. Develop the idea that giving to the church is stewardship to God rather than charity to a social organization.

1. Tithing is a spiritual necessity.
2. Giving is a method of worship.
3. Giving is a means of grace.
 - a. The person who invests in the church (outsider as well as member) will expect return on the investment.
 - b. Many are saved after they give their first five dollars.

B. Develop a consciousness that money given to the church is secure.

1. Let people see a direct relationship between money invested and spiritual dividends, i.e., revival, buildings, expanded program, missions, etc.
2. In the business of the church, be businesslike.
3. Keep the handling of the money open and secure.
 - a. Duly appointed tellers.
 - b. Efficient treasurer.
 - c. Proper bookkeeping system.
 - d. Regular audit.
 - e. Let all money go through regular channels.

C. Co-operate with the district church program.

1. The pastor's faithfulness to the district financial program is an example of faithfulness (or otherwise) to his people to follow in the local program.
2. If the pastor chooses to withdraw support from a part of the district program he may not like, his people will feel free to withdraw support from a part of the local program they may not like.

D. Tithe to the general church.

1. The 10 per cent plan of giving to the general church is an example of the church for the people to follow.
2. God will honor and bless the church for the tithe as He blesses the individual.
3. It must be done if we fulfill our obligation to world evangelization.

II. SOME HELPFUL HINTS

- A. A good unified budget system gives a complete picture of the finances of the whole church at a glance.
- B. In prosperous times one big offering is often easier to raise than twenty-five little ones. This is better training for budget giving.
- C. A good way to open the eyes of a non-tither is to make him

a teller and let him see what others about him are giving.

D. It keeps the pastor above suspicion if he lets the laity handle all the money.

E. The stewards are responsible to the church in the area of finance. Use them. It is easier to get a financial program adopted by the church board if it comes as a recommendation of the board of stewards.

III. A WORKING METHOD

We have found that a method of keeping financial policy up to date and

before the church board is beneficial. It prevents policies from becoming outdated or lost to the congregation. It informs new members of current program and eliminates dead issues. It makes review of salaries and payments a regular feature of the business of the board. It is now in operation in about twenty-five churches which have adapted it successfully to their needs.

It may be adopted by the board annually or semiannually, as desired.

Following is an outline of the principal factors in the policy:

Statement of Policy

I. ADMINISTRATION (presented on recommendation of the pastor and department executives)

- A. The church board shall meet . . . (date and time).
- B. Adoption of motions by the church board authorizes the treasurer to pay any incurred expense.
- C. All motions incurring expense shall stipulate amount if possible.
- D. The church shall advertise regularly in . . . (include paper or other methods).
- E. The departments shall share advertising expense as follows . . .

II. PULPIT SUPPLY (recommended by board of stewards)

- A. The pastor shall have the privilege of inviting occasional speakers.
- B. They shall receive . . .
- C. Foreign missionaries sent by the Department of Foreign Missions shall receive the offering taken for them.
- D. The pay of revival workers will be determined by the church board.

E. The entertainment of special workers, missionaries, college groups, and evangelists shall be cared for by the entertainment committee.

F. In the pastor's absence, the pulpit supply committee shall select supply persons.

G. Pulpit supply persons shall receive . . .

III. PASTORAL CARE (recommended by the board of stewards)

- A. The pastor shall receive . . . as salary.
- B. The pastor shall receive . . . expense.
- C. The pastor's utilities and parsonage upkeep will be paid.
- D. The pastor's vacation time will be . . .
- E. The pastor will be permitted . . . weeks' revival leave.
- F. The pastor's expense to district and general gatherings will be paid.

IV. STAFF (recommended by the board of stewards)

- A. The ministers of music shall receive . . .

*Pastor, Kansas City North, Missouri.

Contributed by Nelson G. Mink*

- B. The custodian shall receive . . .
- C. The custodian of the grounds shall receive . . .
- V. BUDGETS (recommended by the board of stewards)
- A. All budgets except General Budget will be paid on a ten-month basis, starting immediately after the district assembly.
- B. The General Budget is to be paid monthly.
- C. The General Budget is to be 10 per cent of receipts.
- D. The Educational Budget will be the amount assessed.
- E. The N.M.B.F. budget will be the amount assessed.
- F. The District Budget will be . . .
- G. The District Center Budget will be . . .
- VI. BUILDING (recommended by the board of trustees)
- A. The regular payment for retirement of indebtedness will be paid out of the church general account.
- B. The expense of new building and maintenance is to be paid out of the building fund.
- C. All outside gifts (aside from regular offerings) unless specified will be placed in the building fund.

CLOSED-DOOR POLICY

Expensive-looking cars were disgorging elegantly clad men and women before the great church. Just before the services began an old Negro man, quite evidently not a member of the congregation, made his way timidly to the door. An usher reluctantly found the aged man a chair.

The old Negro was impressed by the sermon and when the service was over went down to speak to the pastor.

"I would like to join your church," he ventured hesitantly.

The black-robed minister, somewhat taken aback by the announcement, could only stand and stare for a moment. Then he found his voice.

"My friend," he said cautiously, "this is a most serious step you are taking. I would advise you to consider it for a couple of weeks and then come to see me again. In the meantime, talk to the Lord about it."

Two weeks later the old Negro was back. "I've reconsidered," he told the pastor; "I'm not going to join your church."

The minister, obviously relieved, was nevertheless curious. "The last time you were here you were very anxious to join us. Why did you change your mind?"

"I took your advice and had a talk with the Lord," replied the Negro. "He advised me to go somewhere else. Said He had been trying to get in here himself for twenty years, and hadn't made it yet."

—SUBMITTED BY H. N. FERGUSON
Brownsville, Texas

TRUE HOLINESS

1. Not inability to sin, but ability not to sin.
2. Not freedom from temptation, but power to overcome temptation.
3. Not infallible judgment, but earnest, honest endeavor to follow higher wisdom.
4. Not deliverance from infirmities of the flesh, but triumph over all bodily affliction.
5. Not exemption from conflict, but victory through conflict.
6. Not freedom from liability of falling, but gracious ability to prevent falling.
7. Not the end of progress, but the deliverance from standing still.

REV. C. R. LEE, Pastor
Richmond, Ind., First

CHURCH MEMBERS

1. Some are *Pillars*. They worship regularly; they give freely of time and money.
2. Some are *Supporters*. They give their time and money, if they like the minister and the treasurer.
3. Some are *Leaners*. They use the church for funerals, baptisms, and weddings, but give neither time nor money to support it.
4. Some are *Specials*. They help occasionally when something appeals to them.
5. Some are *Annuals*. They are Easter birds, all dressed and looking serious.
6. Some are *Spongers*. They take all the blessings and benefits they can get, but do not help the church in return.

—Selected

*Pastor, Waco, Texas.

September, 1958

THINGS TO KEEP IN MIND

The Value of:

- A clock is in its reputation for accuracy.
- A wrench is in its ability to adjust to a problem.
- A car is in its ability to perform, well on the upgrade.
- A stamp is in its ability to stick to the end of the journey.
- A pair of scissors is in its ability to co-operate.
- A tack is in its head, that will not let it go too far.
- A man is in his ability to combine all these virtues.

—Texarkana First Church Bulletin

"CONSISTENCY, THOU ART A JEWEL!"

The sincere medical instructor says: "Gentlemen, we have an epidemic of typhoid. We must find the source of typhoid fever germs and stamp them out." In unbelievable contrast some of our modern medical men are saying: "Gentlemen, we have an epidemic of alcoholism. We must treat the victims as sick people, but we must not do anything to infringe upon their free rights to continue the use of alcohol."

LIQUOR HOT-SHOTS

"I never use alcohol. I am more afraid of it than Yankee bullets."

—STONEWALL JACKSON

"I am a total abstainer from alcoholic liquors. I always felt I had better use for my brain than poison it with alcohol."

—THOMAS A. EDISON

"Drink in the new United States, is the source of all evil, and the ruin of half of the working men in the country."

—GEORGE WASHINGTON

—First Baptist Church, Anglesea, N.J.

September 7, 1958

Morning Subject:

"BECAUSE" OR PROBLEMS OF THE SANCTIFIED

SCRIPTURE: Romans 8:1-7

TEXT: *Because the carnal mind is enmity against God* (Romans 8:7).

I. REMARKS:

- A. This text is a scriptural definition of the unsanctified nature in man.
- B. Christians should know the danger in harboring this unsanctified nature.
- C. Carnality is basically the cause of all sin.
- D. No teaching is safe that does not deal honestly with the sin problem.
 1. Regeneration brings forgiveness of sin and new life in God.
 2. Sanctification destroys the carnal nature and fills with the Holy Spirit.

II. CARNALITY IS A DANGEROUS ENEMY ("Not subject to the law of God").

- A. The theory of "suppression" of this nature is all wrong.
- B. Theologically, it eliminates God and leaves it for man to work out.
- C. Philosophically, it produces a "divided house" (God's nature and evil nature).
- D. Practically, it proposes eternal warfare as long as you live (this is bad).
- E. God's method is eradication. This is scriptural, practical, and final.

III. THE BIBLE DESCRIPTION OF THE CARNAL NATURE:

- A. It is "enmity against God," resists God, fights against God.
- B. It minds "the things of the flesh"—runs after the world.
- C. It is the "spirit of bondage . . . to fear"—makes cowards of Christians.
- D. It is the "root of bitterness springing up"—causes evil to break out.
- E. Christ died to destroy this nature (read I John 3:8).
- F. Sanctification removes this nature and fills with the Holy Spirit.

CONCLUSION: My problem of cutting sprouts on my father's new ground.

—H. B. GARVIN
Augusta, Kentucky

Evening Subject:

THE BUILDING OF OUR CHARACTER HOUSE

SCRIPTURE: Matthew 7:15-27

TEXT: *He is like a man which built . . .* (Luke 6:48).

I. REMARK:

- A. Christ's Sermon on the Mount proclaims the laws of His kingdom.
- B. Christ set forth in this sermon three contrasts:
 1. Two ways (the broad way and the narrow way).
 2. Two trees (one bore good fruit; the other bore bad fruit).
 3. Two houses (one on sand, the other on a rock).

II. THE CHARACTER HOUSE THAT IS BUILT ON THE ROCK:

- A. Christ's sayings become the foundation of our houses.
- B. To build on Christ, we must know and do His "sayings."
- C. To build on Christ we must start with a definite Christian experience.

III. LIFE'S STORMS WILL BEAT UPON THE CHARACTERS WE BUILD.

- A. All men must face the driving storms of life.
- B. And let us remember that each of us must live in his own character house.
- C. Life's storms of "winds" and "flood" will try the houses we build.

IV. THE HOUSE THAT IS BUILT UPON THE SAND:

- A. To reject Christ is to build on the sinking sands of time.
- B. The building of character is a very important and expensive business.
- C. If the foundations crumble, the house will fall in ruins.
- D. Storms may sweep away the building of a lifetime.
- E. Are you building on Christ, or on the drifting sands of time?
 1. The wise builder: "It stood, for it was founded upon a rock."
 2. The foolish builder: "Built his house upon the sand . . . and it fell."

—H. B. GARVIN

MIND

Vacant lots and vacant minds usually become dumping grounds for rubbish.

TALK

It's usually a fellow with a big mouth who bites off more than he can chew.

WILL TO WORK

A determined man with a rusty wrench can do more than a loafer with a kit full of tools.

—Sunshine

September 14, 1958

Morning Subject: HOLINESS AND PEACEMAKING

SCRIPTURE: Matthew 5:1-16

TEXT: *Blessed are the peacemakers . . .* (Matthew 5:9).

I. REMARKS:

- A. Christian holiness is a primary doctrine of our church.
- B. When we are sanctified, the atmosphere of holiness is in all we do and say.
- C. The sanctified soul becomes an exponent of peace at home and in the church.
- D. Peacemaking is a quality of holiness which is admired and appreciated.

II. HOLINESS AND PEACEMAKING ARE DEFINITELY ASSOCIATED.

- A. The Bible clearly connects peace and holiness (Psalms 119:165; Hebrews 12:14).
- B. Sin and holiness will never harmonize, for holiness delivers from sin.
- C. It is a serious mistake to break fellowship with good and holy men.

III. CHRIST'S CHURCH SHOULD BE KNOWN FOR ITS PEACEMAKING.

- A. Sin brought the disagreement between man and God in the first place.
- B. It takes perfect love toward God and man to make "peacemakers."
- C. Men suffer most over those things where their greatest affections lie.
 - 1. When men are selfish, they suffer most when their interest is hurt.
 - 2. If God is supreme, they will suffer most when God's interest is hurt.

IV. TRUE HOLINESS IS GOD'S WONDER REMEDY FOR SIN IN THE HUMAN HEART.

- A. We live in a day of wonder drugs for the healing of the human body.
- B. Holiness is God's wonder remedy for sin and the sin nature in man.
- C. We must possess, preach, and offer the world's only true remedy for sin.

—H. B. GARVIN

Evening Subject: HEART RICHES FOR THE CHILD OF GOD

SCRIPTURE: Matthew 6:24-33

TEXT: *Keep thy heart with all diligence . . .* (Proverbs 4:23).

I. REMARKS:

- A. Treasures that we hold fast are determined by our concepts of true values.
- B. Things of earth are valuable only as they are related to personality and God.

- C. The "heart" is the seat of all truly related values in life.
- D. The term "heart" embraces the affections, emotions, intellect, and will.
- E. Our hearts will determine the attitudes and the atmosphere in which we live.

II. SOME SIMPLE RULES FOR KEEPING THE HEART IN THE LOVE OF GOD:

- A. Insist on a proper control of your affections and emotions.
- B. Labor always to keep your intellect within the bounds of truth and integrity.
- C. Constantly guard your memory as God's sacred storehouse of the soul.
- D. Keep your will in subjection to what you know to be the will of God.

III. HOW TO OBTAIN AND KEEP THE SUPREME VALUES IN LIFE:

- A. Remember that you cannot do it; God is needed to master and keep the heart.
- B. All true values are obtained and kept by seeking "first the kingdom of God."
- C. All of your soul's treasures are kept by abiding in the grace of God.
- D. The heart must be guarded if our lives are to be noble and rich in God.
- E. In keeping the heart our faith must hold to eternal values.
- F. God, who holds our future, is able to keep us from falling (Philippians 4:7).

—H. B. GARVIN

September 21, 1958

Morning Subject: QUALITIES OF THE SPIRIT-FILLED LIFE

SCRIPTURE: Ephesians 5:1-21

TEXT: *Be filled with the Spirit* (Ephesians 5:18).

I. REMARKS:

- A. The quality of one's spirit is an index to the character and soul.
- B. Spirit-filling helps us to understand what God's will is for us (v. 17).
- C. Spirit-filling puts us in possession of the Spirit of Christ.
- D. The fruit of the Spirit-filled life is "in all goodness and righteousness" (v. 9).

II. THE QUALITIES OF A SPIRIT-FILLED LIFE.

- A. When one is filled with the Spirit, he will be led by the Holy Spirit.
- B. To have the fullness of God gives us a better understanding of God.
- C. This filling of the Spirit gives us perfection in divine love.
- D. Spirit-filling establishes the heart in holiness.

III. HOLINESS BEARS THE FRUITS OF GOODNESS, RIGHTEOUSNESS, AND TRUTH.

- A. "Goodness," "righteousness," and "truth" are qualities of sanctified Christians.

- B. "Goodness" may be thought of as the inward quality of holiness.
 - C. "Righteousness" means the outward expression of this inward "goodness."
 - D. Spirit-filling will make us lovers and defenders of the "truth."
- IV. WHAT SPIRIT-FILLING WILL DO FOR THE CHRISTIAN.
- A. It will sanctify and cleanse the Christian's heart.
 - B. It will give vitality and steadfastness of soul.
 - C. It ennobles the soul and quickens the spirit.
 - D. It supplies the Christian with understanding, love, and fellowship.

—H. B. GARVIN

Evening Subject: THE MAN OF GALILEE

SCRIPTURE: I Corinthians 1:18-27

TEXT: *We preach Christ crucified* . . . (I Corinthians 1:23; 2:2).

I. REMARKS:

- A. Preaching is God's method of planting truth in human hearts.
- B. Preaching of the Cross is to proclaim Christ's life, death, and resurrection.
- C. The Cross is the central theme of Bible preaching.

II. SOME NEW TESTAMENT PREACHERS OF THE "CROSS":

- A. The bold and powerful preaching of Peter at Pentecost (Acts 2:36).
- B. The Cross was the central theme of Paul's preaching.
- C. John the Revelator beheld Christ as a slain Lamb (Revelation 5:6; 5:12; and 13:8).

III. WHY SHOULD WE PREACH CHRIST "CRUCIFIED"?

- A. Because the atonement of Christ is the only hope for mankind (Hebrews 2:9).
- B. It reveals to men God's love for a lost and wicked world (John 3:16).
- C. The gospel of a crucified Christ is the basis for a saving faith in God.
- D. It offers the world a saving gospel (I John 5:1 and Romans 1:10).

—H. B. GARVIN

HINT TO PREACHERS:

Do not make yourself invisible all week and incomprehensible on Sunday. Many a preacher has come from the college and seminary with his vocabulary so Latinized and Germanized in style that he seems to the common people as a foreigner though his heart may still beat in sympathy with them.

—F. LINCICOME

September 28, 1958

Morning Subject: OUR REFUGE IN GOD

SCRIPTURE: Psalms 91:1-16

TEXT: *The eternal God is thy refuge, and . . .* (Deuteronomy 33:27).

I. REMARKS:

- A. We have confidence in knowing God's eye is on us and His arm is beneath us.
- B. God's refuge gives peace of mind and assurance of soul.
- C. This refuge affords us sweet communion and fellowship with God.
- D. The secret of the Christian's hope is found in God's love and protection.

II. THE PATHS THAT WILL LEAD TO THE CHRISTIAN'S REFUGE IN GOD.

- A. The path of simple obedience points to God's refuge.
- B. The path of faith enables the Christian to blaze a trail to refuge in God.
- C. The path of trust will hold us steady in the storms of life.
- D. Spiritual activity will help to keep us in the everlasting arms of God.

III. WHAT GOD'S REFUGE DOES FOR THE CHILD OF GOD.

- A. It offers safety and shelter in the journey of life.
- B. It gives the protection of peace in a world of strife.
- C. It affords us contentment in a ravaging, restless age.
- D. It gives spiritual satisfaction in the Christian way of life.

IV. GOD'S EVERLASTING ARMS ARE BENEATH US.

- A. God's arm is the symbol of His power for our protection.
- B. The everlasting arm beneath is the evidence of God's favor.
- C. God's arm is the assurance of victory.
- D. The refuge in God's arms affords us His "goodness and mercy" forever. "Goodness and mercy shall follow me all the days of my life."

—H. B. GARVIN

Evening Subject:

CHRISTIAN LOVE IN THE LIFE OF THE CHURCH

SCRIPTURE: I Corinthians 13:1-13

TEXT: *These things I command you . . .* (John 15:11).

I. REMARKS:

- A. The law of love is basic in the life of the Church.
- B. Love's reach is both vertical and horizontal (Godward and manward).
- C. Divine love is the great drawing power of the gospel.

II. A DEMONSTRATION OF DIVINE LOVE BY THE CHURCH

- A. Love is the central law of God's kingdom.
- B. The element of love becomes a part of the very nature of a Christian.
- C. Love in action becomes the Church's greatest attraction.
- D. In the eyes of the world, love is the final proof of our sincerity.

III. HOW LOVE WORKS IN THE ACTIVITIES OF THE CHURCH

- A. Love gives warmth and glow to the atmosphere of the church.
- B. The practice of love quickens and gives new life to the church.
- C. The fellowship of love draws and holds people to the church.
- D. The warmth of love moves the church to revival fires.
- E. The love of Christ will constrain the church in its activities (II Corinthians 5:14).
- F. The fullness of love gives poise and purpose to the program of the church.
- G. Love "thinketh no evil"; it does away with evil thinking, evil-speaking, and gossiping.

—H. B. GARVIN

MORNING

HE OBEYED GOD AND WON

By C. M. Roby*

TEXT: *By faith Enoch was translated that he should not see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God (Hebrews 11:5).*

INTRODUCTION: Enoch stayed on earth only 365 years. This is a short earthly life of his day. Enoch was the great-great-grandson of Enos, who was the first man after the Fall to call on God. Enoch knew that a sinning religion would not do. For his great-great-great-grandfather Adam tried it.

I. "ENOCH WALKED WITH GOD."

- A. Enoch walked in the known way of God (I John 1:7).
- B. We too must walk in the light of God if we walk with Him.
 - 1. Youth must answer the call to the ministry and missions.
 - 2. Laymen must answer the call of God.
 - a. In our faithfulness in keeping God-given convictions.
 - b. In our loyalty to His Church—in support, in witnessing, in attendance, and to our Good Shepherd.
- C. We must walk with God in preparation for life's vocations.
 - 1. This is the age of know-how, skilled, well-developed, and trained ability.
 - 2. God wants holiness teachers in our public schools.
 - 3. God wants sanctified political leaders on the local level as well as national.
 - 4. God wants sanctified doctors, lawyers, engineers, and business leaders.

II. "ENOCH . . . PLEASED GOD."

- A. Testimony of a surrendered will.

*Pastor, Cordova, Alabama.

- B. How different with the testimony of these: Adam, King Saul, Ahab, Jezebel, Demas, Lot, Samson, Jonah, King Herod! They displeased God.

- C. It is not the offering we bring but the spirit we come in (Psalms 51:10-17).

- 1. Enoch's life was not a life of coercion—but a surrendered life.
- 2. The Bible says Enoch's life "pleased God." What more could be said of any man?

III. LET US EXAMINE OUR LIVES BESIDE ENOCH.

- A. Is our service to God a service of fear?
- B. Must God keep the ax over our heads for us to walk with Him?
- C. If He must, we should let Him sanctify us.
- D. Surrender once and for all to the will of God. Let Him purge out that evil and fill the heart with good.
- E. Enoch's life pleased God; so can yours.

THE SEVENTH CASE

By Dorrance Nichols*

TEXT: *As many as I love, I rebuke . . . be zealous therefore, and repent (Revelation 3:19).*

INTRODUCTION: Seven churches mentioned, this church of the Laodiceans the last one. Christ had "a few things" against the majority of them. Note the case presented.

I. THE KNOWN RECORD. "I know thy works . . ."

- A. Nothing is hid from Him.
- B. Will certainly be revealed at judgment.

II. THE PITIFUL CONDITION. "LUKEWARM."

- A. Jesus always denounces hypocrisy.
- B. Form of godliness, but denying the power.

III. THE FALSE ASSUMPTIONS.

- A. "Rich, and increased with goods."
- B. "Need of nothing."

IV. THE REVEALED LIABILITIES.

- A. "Wretched"—"O wretched man that I am! who shall deliver me?" Carnal disposition.
- B. "Miserable"—no eternal hope in Christ after death (I Corinthians 15:19).
- C. "Poor"—our self-righteousness as "rags" in God's sight. No heavenly treasure.
- D. "Blind"—"The god of this world hath blinded." Cannot see revealed light.
- E. "Naked"—without the robes of righteousness on, holiness rejecters.

*Pastor, Greenfield, Ohio.

V. THE OBTAINABLE ASSETS.

- A. "Gold tried in fire, that thou mayest be rich." Genuine salvation passes test of judgment. All else hay and stubble.
- B. "White raiment, that thou mayest be clothed"—pure, unspotted robe of holiness.
- C. "Eyesalve, that thou mayest see"—walk in all revealed light.

VI. THE DIVINE AGENT—JESUS.

- A. "Behold, I stand at the door, and knock."
- B. "Open the door, I will come in."

VII. THE ETERNAL BENEFITS. "OVERCOMETH."

- A. "Will sup with him . . ."
- B. "Grant to sit with me in my throne."

CONCLUSION: The indictment is sure and just. Repent now.

IN FOCUS OR OUT OF FOCUS?

By K. F. Dickerson

TEXT: *He that lacketh these things is blind, and cannot see afar off* (II Peter 1:9).

INTRODUCTION: Definition of focus is where a system of rays of light or heat meet after being reflected on any central point. Peter in writing asks that we seek faith, virtue, knowledge, temperance, godliness, brotherly kindness, charity; and further states in the text that "he that lacketh these things is blind, and cannot see afar off."

I. MANY ARE OUT OF FOCUS IN:

A. FAITH

1. So kin to material.
2. Define faith.
3. All things are possible with God.

B. Love

1. Selfishness.
2. Lost sight of promises.
3. Cannot see God or pardoning love.

C. Knowledge of Christ

1. Assured.
2. Positive reality.
3. Blood-bought, redeemed.

II. WE SHOULD FOCUS OUR EYES UPON:

A. Truth

1. Transcends generations, ages, decades.
2. Lives while theories die.
3. Truth of faith, virtue, knowledge, etc.

B. Service

1. Living sacrifice.
2. Monuments to Christ, not ourselves.
3. Rewards.

*Pastor, First Church, Little Rock, Arkansas.

HOLINESS

Spiritual Power, Its Price and Possibilities

TEXT: Acts 1:8

INTRODUCTION: Dispensational truths, epochs and graces and times and saints.

- I. The primary purpose of power is heart purity—the source of all genuine moral and spiritual power.
- II. Inward ability or spiritual supremacy, the power to be. Our power must be resident within to balance us.
- III. Empowered for royal service. Romans 6:22. The King wants true servants, to carry mighty messages on missions of great value.
- IV. The triumphant tread of truth and of its Blood-washed devotees. "Witnesses unto me"—in all the world, conquerors: error, doubt, unbelief, bias, and the like.
- V. The grand object, to warn the lost, win souls, promote holiness, and speed the coming of Jesus back for His waiting bride.

The Lord's Prayer

TEXT: John 17:17

INTRODUCTION: The heart cry of Jesus. The Bible is a great Prayer Book; think of the mighty and prevailing prayers recorded in it.

- I. The personnel of this great high priestly prayer: Who they were, what they had, what He had done for them.
- II. The supreme purpose of the prayer—"Sanctify them." Our Saviour felt and saw the need for His own disciples. We should too. He promised, prayed, and shed His blood for this.
- III. The scope of this valedictory prayer. "I pray not for the world, but for them"—and not alone for these, but all believers.
- IV. Eternal benefits of this memorable prayer—secures heart purity, Christian unity, and endless activity.

by Allie Irick*

V. The dearest ones reserve their best words for the last. Parents, loved ones, when dying.

VI. The world will behold the marvelous possibilities of this petition. World will see and know Him.

The Divine Motive in Sanctification

TEXT: John 17:19

INTRODUCTION: Two hemispheres in this grand work—divine and human. The divine and human will.

- I. We must understand the nature and attributes of God and His work and activity to better appreciate this message.
- II. God doeth all things wisely, rightly, and perfectly. He makes no mistakes, errors, and failures.
- III. The grand and all-important motive of the Master in the glorious work of full and free salvation.
- IV. His unselfish plan, work, and service—for their sake.
- V. See His road, path, desire, and success. "Sanctify them."
- VI. Deathless devotion—His suffering, death.
- VII. The Master's and our motive. Go with Him.

Some Observations of the Sanctified

TEXT: II Kings 4:9

- I. The sanctified people must be wide-awake people, observing people.
- II. Keenly alive to all God's leadership and aggressive program. We must teach and cultivate reverence—for His house, His worship, His Word, His ministry, and His ways.
- III. Holy men of God—in manners, habits, conduct, deportment, and conversation.
- IV. A busy man—a busy people. "Passeth by us continually." Hospitable, generous.

(Continued on next page)

The Office Work of the Holy Spirit

TEXT: John 16:14

INTRODUCTION: The Bible is God's depository of His will, plan, purpose, program, and design.

- I. The fundamental value of the Master's message to His Church.
- II. The Church should and must know the importance of the personality and office work of the Holy Spirit.
- III. The hope and help of the individual life and happiness depend upon our recognition of His presence and power.
- IV. Observe the definite and decisive ministry of the Holy Spirit.
 - A. Necessity of mighty conviction.
 - B. Witness to regeneration.
 - C. He fully witnesses to our cleansing.
 - D. Our Teacher, Guide.
- V. He glorifies Jesus; shines on His sweet, marred face. Reveals the Word.
- VI. Comes to abide, dwells, beautifies His place, whispers sweet secrets.
- VII. Throws the world into eternal eclipse. "Lost in wonder, love, and praise."

Holiness Begun

TEXT: Romans 1:5

- I. It is the glorious privilege of humanity to be partaker of and also the recipient of God's holiness.
- II. It is only beneficial to man as he partakes of it.
- III. Life of God in the heart is the only source of holiness and righteousness.
- IV. Man must take the same attitude toward fundamental relationships as God takes, in order for God to begin a work of righteousness in the heart, toward sin, in every form and practice.
- V. Not only toward sin but righteousness; we need holiness to please God. Christ died for that purpose. The Holy Ghost does a work in the heart to reveal the lack and the need.

VI. Man must bring himself into the state of submission to the will of God and trust in God in order to have the life of holiness begun in his life.

- A. Surrender, obedience, swear allegiance to God, faith in the promise. God is bound to keep His word and perform His work.
- VII. God forgives but imparts divine life. New birth brought by the Holy Spirit. Brings new emotions, love and peace.
 - A. Changes the attitudes, conversion.
 - B. Transforms the life, regeneration.
 - C. Puts the individual in good standing with God, justification.
 - D. Renews the fellowship we lost in the Fall in the Garden of Eden.
- VIII. Holiness settles the sinning problem. Takes away the desire for the world.

The Christian Overcomer

INTRODUCTION: Many and different the expressions in the Holy Bible of God's pictures of His saints, such as saints, pilgrims, soldiers, followers, disciples, believers, soul winners, overcomers.

- I. It is highly important that we understand the power of the foe if we are to properly know our engagement.
- II. The trinity of hell that oppose us and our Christ—the world, the flesh, and the devil.
- III. The trinity of Deity, the trinity of the Christian's aid. "Take unto you the whole armour of God."
- IV. The secret of winning the battle.
 - A. The method, "The blood of the Lamb."
 - B. The word of our testimony. Two basic and fundamental facts of religion—the Blood and our testimony.
- V. The pivot of our lives and labors that determines the conquest, our love. This is our challenge for the new assembly year.

BOOK BRIEFS

Book of the Month Selection, July, 1958

TOWARD CHRISTIAN MARRIAGE

By W. Melville Capper & H. Morgan Williams (Inter-Varsity Press, \$2.25)

It is basic in our planning for our Book Club that we have variety in the choices. This we have attempted to do and I think you will agree that our choice this month is a definite change of pace.

TOWARD CHRISTIAN MARRIAGE is an up-to-date, forceful, dignified and yet restrained treatment of the various aspects of Christian marriage. It is written by two British physicians and at no time do they deviate from a clear, solid Christian emphasis.

Chapter four is, I believe, the first treatment I have read anywhere of the problems distinctive to unmarried women. This is in every church a real and pressing problem. We in no wise solve the problem by shrugging these persons off as "old maids." That merely aggravates the issue. This discussion is sympathetic, practical, and spiritual.

The discussion in the appendix of Catholic-Protestant marriages is also a very vital contribution to this book. This is the kind of book a minister can well have on his shelf and loan to young couples who are engaged to be married.

THE DIVINE PHYSICIAN

By William B. Ward (John Knox Press, 50c)

A very attractive and helpful little booklet to be placed in the hands of patients whether in hospitals or at home. There is much distinct value in it and it is warm and comforting. It is not holiness in its doctrinal emphasis, but does not have any strongly objectionable Calvinistic sections either.

ALL THE PLANTS OF THE BIBLE

By Winifred Walker (Harper, \$4.95)

Here is the answer to Biblical plant lovers. A thorough and interestingly written research work with Biblical backgrounds on the flowers and the plants of the Bible. Perhaps nowhere is there a book so thorough as this covering this particular field, and it has a wealth of background research in sermon preparation, especially when one is going to make references to such flowers as the lily-of-the-valley, rose of Sharon, myrrh. It is amazing how many such references there are in the Bible alluding both to Christ and spiritual things in general. For those who have a few extra dollars to invest in a book that will be of help for a long time to come, this is splendid.

THE CASE FOR SPIRITUAL HEALING

By Don H. Gross (Nelson, \$3.95)

Thoroughly challenging and disconcerting. Makes an evangelical wonder why he has ignored a healing ministry while "fringe" groups and dubious individuals have made it central in their gospel program. This is objective, approaches healing with delicacy and avoids the spectacular.

The liberal view of the author re the Bible, his acceptance of the evolutionary hypothesis; and his firm and open promotion of Episcopalianism—these must be endured in order to get at the strong meat in the book.

Will make every minister wonder why he has side-stepped a healing ministry so long.

THE PLACE OF WOMEN IN THE CHURCH

By Charles Caldwell Ryrie (Macmillan, \$2.95)

This is not a discussion of modern day church problems; rather it is a historical study of the place women have held in the church from the Old Testament to the present. It is especially helpful in discussing the place of women in the ministry of Christ and of St. Paul.

This book is not written in a popular style; it is really a research volume and would be helpful on the shelf. It is conservative in its approach theologically—a very specialized item.

DAYS AND CUSTOMS OF ALL FAITHS

By Howard V. Harper (Fleet, \$4.95)

This book has a ministry that is decidedly specialized. It contains a tremendous wealth of background research on the various religious days of celebration throughout the world. Quite naturally the majority of the days are Roman Catholic, but for one who is interested in obtaining the background to many of the religious customs this book has a very specialized ministry.

DEVOTIONAL PROGRAMS ABOUT BIBLE WOMEN

By Claudine Watts Dever (Standard, \$1.50)

These are very helpful devotional programs that would be found decidedly practical for a women's Sunday school class or a missionary chapter. They are practical, spiritual, and wholesome throughout.

ON CALL, Daily Devotions for Nurses

By Lois Rowe (Inter-Varsity, \$3.50)

This is a specialized item but the first I have ever seen covering this particular field. These are definitely conservative, warmly spiritual daily devotions for nurses in training. It would be the kind of item that parents would love to present to a daughter in nurse's training to help her maintain spiritual integrity through the hurried, bustling days of training.

I BELIEVE IN THE DAWN

By Rita F. Snowden (Epworth, \$1.50)

This is one of the best written books that has come to my hand for a long time. It smacks of the writing of Frank Boreham—delightfully sparkling, studded with illustrative material, warm and brilliant. Yet the writer's apparently warm endorsement of such authors as Fosdick and Ferré reveals an evangelical looseness. The book will be enjoyable reading if you can excuse such endorsements.

WHAT JESUS REALLY TAUGHT

By Clarence E. Macartney (Abingdon, \$2.50)

This is really Macartney's theology written in popular lay language. In a series of sermons he outlines his personal beliefs, his creed of life. It is solidly conservative, though of course it is not Wesleyan inasmuch as the author was of a different theological persuasion. Predominantly, it is so wholesome that if one will read it with a bit of discernment, he will derive a great deal of benefit.

SIX MAKERS OF ENGLISH RELIGION

By Gordon Rupp (Harper, \$2.50)

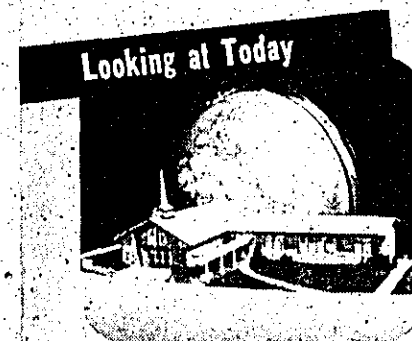
This is unusual in content and composition. It would be a dull person indeed who could not reap vast spiritual benefit from reading it. Many of us need to form an acquaintance with the pioneers of the Protestant movement. Though we greatly appreciate our contemporaries, we should remember that great men wrought heroically for God before 1908. This book will acquaint us with some of these worthies.

W. E. McCUMBER

The Preacher's Magazine

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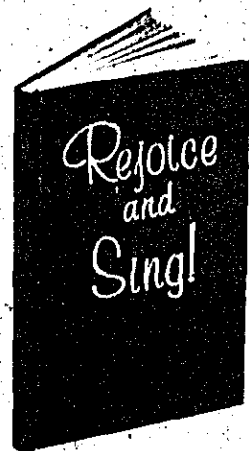
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The Preacher's Magazine

Volume 33

October, 1958

Number 10

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GUEST EDITORIAL

Preaching Scriptural Holiness

I. What I Have, I Give

By D. Shelby Corlett*

WE GIVE only what we have. This axiom is true in any phase of life. With the preacher perhaps it is true in a more particular sense. It was a preacher, who with his companion was on his way to the house of God to pray, who first uttered this statement. It was his response to appeal made by a needy man: "What I have, I give thee." In the name of Jesus he gave this lame man faith, healing, and blessing.

When a preacher stands before a congregation he is by that act saying to the people, "What I have, I give you." He should know that, whatever may be his ideal at the moment, he will lead these people no farther than he has gone, he will give them no higher vision of God than he has seen, he can give them no deeper insight into the Word of God than he allows the Holy Spirit to give to him. In a very real sense is this true of a preacher who is committed to the preaching of the doctrine and experience of entire sanctification; what he has, he gives.

More than once a preacher has said, "I wish someone would tell me how to preach holiness." Under some circumstances this is a good question. Under other circumstances it may in-

dicate a fault within the preacher's own life, and uncertainty of his grasp of the teachings of the Bible on this doctrine.

A preacher may have a genuine experience of entire sanctification and make this request. His desire is to know how to preach this truth so clearly, convincingly, and scripturally that he may be able to lead others into the experience of heart purity and establish them in the teachings and life of holiness. This is a natural and God-given desire. It is inspired, no doubt, by the recognition that a preacher of the doctrine of holiness should be an expert in this field. He knows that most of his congregation are accustomed to listening to experts in other fields of thought and endeavor. By radio, television, through newspapers, magazines, and books, they hear and read the messages of experts. He reasons, and rightly so, that his people should expect their pastor to be an expert when he presents a message on the distinguishing doctrine of his church, that of entire sanctification as a second crisis experience in Christian life. He realizes that he should be well acquainted with the teachings of the Scriptures as well as the interpretation his church places upon this truth. Every sincere preacher has but one desire—to be the very

*Pasadena, California, Former Editor, "Preacher's Magazine."

best trained, best informed, and most convincing preacher it is possible for him to be at the present stage of his development. As a preacher of holiness he seeks to have such a firm grasp of the truth and to enjoy such a conscious reality of the experience of heart purity that indeed he has something to give when he stands before his congregation. In truth he can say, "What I have, I give."

Some preachers want to know how to preach the message of holiness because, either consciously or unconsciously, they have little to give. They seek to inspire faith and certainty in their hearers in spite of their own misgivings. What may be the reasons for such a state of heart?

It may be that the preacher has never had a satisfying personal experience of entire sanctification. His experience after regeneration may have consisted of a second time of seeking at the altar, of having some type of emotional response without a true inner cleansing—a profession without any inner conviction that God through the blood of Jesus has cleansed his heart from its impurities and filled him with the Holy Spirit. His life is one of uncertainty at its center, and that uncertainty colors all of his ministerial activities. He gives what he has—uncertainty, questions, doubts, with little confidence, assurance, and positive teachings on a definite personal experience.

Another preacher may be asking how to preach the message of holiness who once had a vital experience of heart purity but for some reason has failed to nurture his own heart in its relationship to God until now he is uncertain and doubtful about it all. He has questions about the importance of truth of the doctrine of entire sanctification, about its having a vital place in the life and ministry

of the church, and at times he even questions whether or not the Bible actually teaches this doctrine and experience as the Wesleyan teachers interpret it. He wants to know how to preach it and he knows not how to preach a memory of a lost experience in a real and convincing manner. What he has, he gives—a memory.

There is another preacher who asks how to preach the message of holiness. He has been reared in a holiness church; perhaps he is a second or third generation member of the church, or he may be a son or grandson of some strong holiness preacher. He is familiar with the history, the practices, and the teachings of a holiness church; he has known these all of his life. He has by close association with the church assumed its standards, accepted its doctrines, and has followed its customs. He may be a graduate of a college or a seminary where the Wesleyan doctrine is taught. But, a tragedy, though it is, during these years of being reared in a holiness home and church, of his being trained in a holiness college and seminary, he has never come to know a truly sanctified relationship with God. He has only a holiness heritage to give. He has not experienced a true spiritual awakening within himself, nor has he known a genuine, heart-shaking experience of entire sanctification. What he has, he gives—a holiness vocabulary without a burning heart experience.

There are a host of preachers to whom the preaching of the doctrine of entire sanctification and the life of holiness is a wonderful experience and a heartfelt joy. They know what it is to be fully devoted to God, to be sanctified wholly by the fullness of the Holy Spirit, and they experience the romance of a walk with Christ in the way of holiness. The thrill of a

heart-warming fellowship with the glorious Saviour, our Lord Jesus Christ, the fullness and power of the Holy Spirit, inspire them to share with others what they enjoy. Some of these preachers have limited educational advantages, while others have been more privileged; but they have burned with a desire to proclaim the message of full salvation to others and they have found a way to preach it successfully. They are living demonstrations of the saying of a departed general superintendent, the late Dr. J. G. Morrison, "Where there's a will there are twenty ways."

These preachers have not only had a heart-shaking experience of entire sanctification, they not only know what it means to be entirely consecrated to God, but they have applied themselves in every way they knew to become effective as preachers of the doctrine of entire sanctification. They have read and studied the Bible and the best books and magazines which have taught this doctrine; they have studied the ministry and methods of successful preachers, and they have waited in the secret place with God until their hearts have burned with His love. With great zeal and spirits afire with the Holy Spirit, they have proclaimed the truth of holiness to hungry, frustrated, fruitless Christians and they have led many into the experience of heart holiness. People have been saved, sanctified, and some have become ardent workers in bringing others to Christ. These preachers are in true apostolic succession, for with a passion they proclaim with St.

Peter, "We cannot but speak the things which we have seen and heard." What they have, they give—a vital, victorious experience of entire sanctification.

No person can be an effective preacher of the doctrine of entire sanctification in whose thinking this doctrine has only a casual place. To be effective he must hold it among the most important truths of his theology. He need not preach it as a prominent part of each sermon, but if he is living in a growing assurance and increasing fellowship with the holy God, the overtones of holiness will be noticeable in all that he says and does. The truly sanctified preacher, the person whose life is fully devoted to God in a walk of holiness, preaches holiness in his every act, in his attitudes, by his conscious and unconscious influence, in his personal associations, as well as in his spoken testimony and sermons.

The primary question is not, "How may I preach holiness?" It is rather, "How may I so order my life with all of its duties and activities that I may keep my vision of God clear, my devotion to Him all that He desires me to be, and my heart burning with holy fire for the proclaiming of full salvation to people everywhere?" With the helpfulness of others, the insight given by the Holy Spirit, and the consistent meeting with God in the secret place, the life of holiness is a joyful experience. It provides the preacher with something to give to others. What he has, he gives—a victorious life in Christ.

SPEECH

Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact.—GEO. ELLIOT, English author, quoted in *Toastmaster*.

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SPEECH

Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact.—Geo. Ellor, English author, quoted in *Toastmaster*.

Onward to Yesterday!

PEOPLE DO NOT always have a good attitude toward the past. By some, pioneers are to be endured only as being necessary factors to history with virtues only in that they have begotten such illustrious offspring (us!). These persons would be identified with the teen-ager who commented that he was amazed that parents as stupid as his could have given birth to such an outstanding child. Others respect the pioneer only out of a sheer sense of duty; they carry their reverence cautiously, acting as if they might get caught with it. But any respect they show comes only because someone has taught them that they should respect their elders; they do not let it become too great a part of them. Still others reject the past as outmoded and outdated and view it much as one would an old pair of run-over shoes. He wants to junk it as quickly as possible because of appearance and odor.

However, there are others who see in the past many elements of true value. These look to the past with appreciation, seeing in it those factors which they must not lose, which they must recapture again and again if their own lives are to be significant.

A number of years ago your editor had the privilege of hearing Will Durant, American philosopher, famous for his book *The Story of Philosophy*, which brought this lofty subject down to the level of ordinary men. Mr. Durant said that at one time he was so inspired by the value of contemporary ideas that he was sure nothing was

true unless it had been thought up since A.D. 1929. However, he remarked, the longer he lived, the more certain he was that nothing was true unless it had been thought before 1929 B.C. He was merely saying that good ideas and true ideas are really not new; they form the heart of the whole history of human thought. He suggested that one, to be alive mentally, does not discard old ideas but recaptures them. Mental progress then is not always away from the past. At times it goes back into the past.

We can see this vividly in the philosophies of education. Ever and again there is some revolutionary "new" idea which for a period of time takes over the thinking of the world of education. But such ideas run their course and in due time another voice speaks out, more frequently than not calling to mind some important concept of the past which has been forgotten. And education shifts again to pick up some of those forgotten ideas. Progress at that moment means going to the past.

Of course, certain phases of progress will remain with us. We would not want to trade off our streamlined trains or airplanes and go back to the oxcart. There would be no sense in which this could be understood to be progress. And yet we must always be aware that science must operate within the channel of truth. It never creates laws; it only discovers them. Advance in science, then, is not away from God's fundamental laws, but back toward the main laws which hold God's universe together. All progress

must build upon these basic principles. The simple idea of a wheel will be primary not only today but in many steps of progress in the years to come. Progress does not discard the irreducible basic principles, then, but rather builds upon them. If it fails to do this it will collapse and be no progress at all.

Nowhere is this more fully seen or more fundamentally important than in the moral and spiritual realm. We can very easily in our day become misled and overwhelmed by outward factors incident to the church and the cause of God. We can enumerate our many gadgets, our props, our equipment, our medium for propagating the gospel. We can cite our statistics, count our numbers, and point out our unprecedented opportunities. But in all of this, unless we are careful, we shall identify spiritual progress with the mere accumulation of these modern attachments. In so doing we shall fail to see that perhaps (probably) true progress will really move into the yesterdays to pick up some of the essentials which we have left behind. If we have dropped off many of these fundamental truths, then we must return to the past to recapture them. And such returning must be viewed as progress of the most necessary sort. This is not "going backward"; it is actually going forward in the highest sense of modern progress.

This is not to say, of course, that everything in the past is good and that all of it must be reincorporated into the life of the church today. Men do learn some things as they live and labor and serve God. Methods which godly men found would work in their day and generation may not (probably will not) work today. Their methods came as they earnestly sought to find

a way to get the wondrous gospel to needy people. We must see that we will find methods which will suit our day also if we seek as they sought. The basic principle is not the particular method, but rather, the fact that they had a passion to get people to God, and through their passion and concern they found a tool and a method. We need to recapture—not their methods primarily—but their passion.

There is a real value, then, in having such anniversary celebrations as we have had this year. If we take time to look carefully to the past, we can sift the important from the unimportant, the superficial from the real, and as a result we can incorporate the essentials into our lives and into our progress today. May we not only in the present grasp the values of such retrospection, but may we in the future again and again turn our eyes to the past to recheck our location and to get our spiritual bearings.

God cautioned His people at this point in the days of Moses. In fact, the Book of Deuteronomy is for such a purpose. It was a review by Moses of the past and the way God had led His people. The Christian religion is built upon some events in history. We do not progress as we tend to forget these events, but rather as we move back to recapture them, each of us for his own day. We can never find a substitute for the manger of Bethlehem, or for the Cross of Calvary, or for the Holy Spirit of Pentecost. We find in these events of the past the foundations upon which our progress into the future is built. In much the same way we can also find in the history of our own movement many of the essentials which will (and must be) a part of our history for the next half century. May we see and realize the necessity of going "onward to yesterday."

The Preaching of John N. Short

(A Personal Appraisal)

By J. Glenn Gould*

I KNEW John N. Short. I know that to say this definitely "dates" me. Nevertheless, I count it one of the treasures of my life that I knew this gracious and inspiring man of God. From 1910, around which date our family moved from Ohio to New England, down to 1922, when Brother Short entered into the more excellent glory, it was my privilege to know, and frequently to see and hear, this princely minister of Christ.

He was an impressive figure in any religious gathering. He was tall and wore a full beard, which in his younger days was inclined to be red, but which when I knew him was snow-white. His eyebrows were shaggy and his piercing eyes peered out from beneath them in a most penetrating gaze. He always wore clerical clothes, as did most of the founding fathers of our church in those days. To stand in his presence was to stand in the presence of a true prophet of the Lord.

Brother Short was engaged in serious business all the time. His view of the responsibility resting upon a preacher of the gospel was a lofty one. Yet he had a sparkling sense of humor which broke through every now and again. When asked how he, a man well over six feet tall, got the name of Short, his usual reply was that he was short when they named him. One day in the summer of 1918 a rumor somehow got started that Brother Short had died. That summer I was attending summer school in Boston; so the next day when in the city, I made a

telephone call to Brother Short's Cambridge home. He answered the telephone himself. I told him of the rumor and inquired if there were any truth in it. He assured me that the rumor was utterly without foundation. He then commended me for coming directly to him about it, assuring me that he was the one best qualified to confirm or disprove such rumors.

John N. Short was pre-eminently a preacher. His long ministry of around twenty-five years in the church in Cambridge, Massachusetts, hard by Boston, a pastorate which marked the final phase of his long ministry, was marked to an extraordinary degree by his mighty preaching under the divine anointing. His sermons were thoroughly prepared and delivered from copious shorthand notes which made certain that he did not trust to the inspiration of the moment for the content of his message. The greatest weakness of preaching without notes is that so much of such preaching is thin and watery. The great masters of the art of preaching by this method are welcome exceptions to this rule. But the rule stands. Brother Short believed in the inspiration of the Holy Spirit that was operative in the study as well as in the pulpit. Indeed, the Spirit's inspiration in the quiet of the study is of purer ray than that same inspiration in the pulpit, since it is not diluted by the inspiration afforded by a listening congregation, which is not always of the Holy Ghost.

There was a high ethical tone in all of his preaching. He believed that God's saving message could reach and

transform men only as they had a firm and conscientious sense of right and wrong, of the immutability of the moral law, to form—as he put it—"a lodgment for the truth." Take, for example, the sermon he contributed to that book *The Double Cure*, made up of sermons by the men who formed the National Association for the Promotion of Holiness. Brother Short's theme was "Light, the Basis and Measure of Responsibility." That was a typical message and its moral tone permeates all of his preaching.

Furthermore, he was a preacher of the gospel of full salvation and one who led others into the experience. Unfortunately these two qualities do not always meet in a man, but they met in John Short. As a Methodist preacher in his younger days, he adhered theologically and evangelistically to the Wesleyan position on this question of the second work of grace. While he was pastor of the old John Street Methodist Church in Lowell, many of the people who later organized the Church of the Nazarene in that city were led into the experience of heart holiness. Some years ago when the John Street Church was razed, the Wollaston Church of the Nazarene, of which I have had the honor of being pastor for the past thirteen years, secured the black walnut altar from the old church, and it forms the present altar in our church. I never look at it without remembering that John N. Short preached from behind that chancel rail and those who were brought to Christ under his ministry bowed at this rail. Indeed, I have derived peculiar inspiration from this knowledge.

As a pastor Brother Short possessed a loving pastor-heart and by his devotion to his flock evoked their love in return. Their loyalty to him, though he has been in the glory world for thirty-six years, still knows no

bounds. They count it the greatest privilege of their lives to have sat under his ministry, to have received the sacraments at his hands, and to have received the pastoral comfort which he was able to give in such a masterful fashion. Some of his successors in the Cambridge pulpit have wondered what manner of man he was to have inspired such reverent and continuing devotion. I cannot explain it, but I know that those who had the honor of being his parishioners still feel that he was a pastor without peer.

John Short was active in all of the activities of the churches of Christ in and around Boston. In interchurch circles he was a well-known and distinguished figure, and his fellow ministers were eager to do him honor. He was the vice-president of Douglas Camp Meeting while Deacon Morse was president, and it fell to Brother Short's lot to serve each year as platform manager. Never was any camp meeting leader more inspired and more inspiring. His very presence seemed to instill a certain prophetic quality into the services which make my memories of Douglas in those days most deeply cherished ones. No matter who were the workers, it was customary for Brother Short to preach once in each camp, and his service was invariably a memorable one.

In those years between 1910 and 1920 preachers' meetings were held once a month in the Boston area and everyone attended who could do so, laymen and ministers alike. Though I was not yet a preacher, I went whenever possible. I have some cherished memories of the discussions which went on in such meetings. Brother Short was always an eager listener to all that was said, turning half around in his place on the front pew, his hand cupped behind his ear lest he lose a word of the discussion. No debate was ended until he had taken the

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floor. I can see him now in memory's eye, exhorting his brethren, of whom I felt myself one, despite my school-boy years and the fact that my future was still all ahead of me. On one such occasion I heard him express his absolute confidence in his brother ministers in words I can never forget. "I would as soon expect the angel Gabriel to fall from heaven as that you, my brethren, should fall from grace." I never think of this without the feeling that here is one more good reason for being true to God: I cannot afford to betray John Short's faith in me!

It was no wonder that in 1906 John N. Short was selected, along with A. B. Riggs and H. N. Brown, to serve as messengers from the Association of Pentecostal Churches of America to the Church of the Nazarene, meeting in assembly in Los Angeles. These three men were called, most appropriately, the "three wise men from the East." All of these men I knew and loved, and each of them had his own peculiar qualifications for this most important assignment. John N. Short was a "natural" for this responsibility, due to his farseeing, statesmanlike vision. He was never a superintendent, either district or general; but it can be said with evident truth that he was more than either. When Dr. Buckley was editor of the *New York Christian Advocate*, so great was his power and influence in Methodism that he was called facetiously the "archbishop of Methodism." If ever the Church of the Nazarene needed an archbishop in the East, my candidate for the post would be John N. Short.

It may seem that I have placed Brother Short on a pedestal in these few words of tribute to his memory, and surely no one's patience would be more sorely tried by my adulation than his own.

When Alexander Duff went as a missionary to India, the aged William Carey, a father of modern missions in India, was still alive, though bedfast and nearing life's latter end. Duff was all but overwhelmed to be in the presence of one so universally revered and spoke his name, "Dr. Carey," with bated breath. When the interview was ended and Duff was about to take his leave, he was detained for a moment by this revealing word from the aged saint: "You have said much about Dr. Carey, Mr. Duff; but when you go forth from here speak only of Dr. Carey's Saviour."

If Brother Short could speak, I am sure he would have some word of rebuke for me for having written as I have. Nevertheless it is all true, and if I speak of him at all, these are the things I must say. His voice has been silent now for thirty-six years. His tall, stately presence is no longer with us. He has laid aside his mantle, and it seems to be waiting for someone on whom it may properly fall. Our need is for prophetic preachers like John N. Short, who can open up the Scriptures with the mark and tone of genuine authority. There were giants in the church in those days, and John Short was one of them. May God raise up a new race of them at this late hour!

OPPORTUNITY

Contact with an opportunity is like contact with a live wire: it is likely to knock a man silly unless he is prepared to handle it.

—Sunshine

SERMON of the MONTH

Jesus Says, "Welcome"***

By George W. Privett, Jr.*

TEXT: *Him that cometh to me I will in no wise cast out* (John 6:37b).

A ship had been a long time at sea and the captain had lost his bearings. Drifting unknowingly up the mouth of the great Amazon River, they ran short of water. When another vessel was sighted, they signaled, drew near, and cried, "Water! We are dying for water!" To their astonishment, the answer came back, "Dip it up! Dip it up! You are in a river. It is all around you!"

To you who hunger and thirst, Christ may be heard saying, "The river of grace and mercy has been filled by My atoning death and victorious resurrection. Over with the bucket, man, and drink to the full!"

From the bottom of His heart, Jesus Christ extends to every sinner a wide and full and free welcome.

I

In truth, this is a comprehensive welcome—"Him that cometh to me I will in no wise cast out." Jesus refers to any "him"—to any person in this wide, wide world who will penitently come. His salvation is wondrously suited to meet the needs of every individual. The claims of Christ are directed to "whosoever will" come humbly and believingly. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of

persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35). Paul also underscores the breath-taking scope of Jesus' welcome: "For there is no difference . . . for the same Lord over all is rich unto all that call upon him" (Romans 10:12).

Friend, others may leave you out, preferring better company, but not Jesus. He draws His circle large enough to take you in. You are within the circumference of His mercy. His salvation may be yours for the asking.

II

Interested and encompassed by His claim, we soon realize that this is a captivating welcome—"Him that cometh to me I will in no wise cast out."

At first glance there seems to be a contradiction, for in verse forty-four the Master says, "No man can come to me, except the Father which hath sent me draw him . . ." However, the paradox solves the problem. How is a man drawn? By the powerful magnetism of the atoning Saviour—"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). When the Holy Spirit applies this truth to the unbeliever's heart, the attractive force of Jesus' welcome is experienced. The "heavenly breath" is required to bring life to the dry bones of spiritual deadness. Man at a distance from God is drawn by the sight

*Donalsonville, Georgia.

**Award Sermon, 1957 Sermon Contest.

of Jesus Christ—the perfect Example and source of happiness. When convinced of sin, of righteousness, and of judgment to come, he hears the pleading voice, “My son, give me thine heart.”

Give my heart to whom? To the victorious Christ, the Man with the drawn sword, the Fairest of Ten Thousand, to the One whose voice can calm every storm and whose hand can smooth every pain-ridden brow. He offers pardon, acceptance, purity, and eternal life. As Priest, He ever liveth to make intercession for us; as Prophet, He makes known God's will; as King, He subdues our enemies and reigns supreme in our hearts.

In Christ we see no “absentee” God. He is infinitely accessible and approachable: He offers to you the right hand—the nail-scarred hand—of intimate fellowship. On earth Jesus walked the dusty miles of Palestine in search of the poor in spirit. But while on earth His ministry was limited by the laws of time and space. Consequently He said, “It is expedient for you that I go away”; and by that Ascension and the subsequent work of the Holy Spirit, He has become graciously approachable to every seeking soul.

III

“If I go to Him, how may I be sure He will receive me?” You may rely on His word, for this is a certain welcome—“Him that cometh to me I will in no wise cast out.” The R.S.V. shows how emphatic these words are—“I will not cast out.” The literal rendering is, “I will not at all cast out.”

If you are willing to quit your sins, on no account will He reject you. If moral character were the basis of our acceptance, how may we explain the conversion of such persons as Mary Magdalene, the thief on the cross, and Saul of Tarsus? What comfort, therefore, in these words, “in no wise”?

“By no means, for nothing whatsoever he hath done,” exults John Bunyan. Though your sins are piled high as a mountain, He will move the mountain into the midst of the sea; though your guilt forms a dark curtain which obscures God, He will rend it in twain and you shall see the Light; though your sins are interlocked in diabolical unity (you cheat; then you must lie and curse), Christ will separate them from you as far as east is from west. Though your wrongs are the talk of the town and your notoriety is in neon, He will bury your sins in the sea of His forgetfulness. “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isaiah 1:18).

If Jesus ever refused anyone who came pleading His precious blood and this were circulated throughout the world, it would spell the doom of Christianity. But down through the centuries this has never happened. We may go to the regions of despair and question the lost about Jesus' welcome. They will unmistakably answer, “No, Christ welcomed us and would have received us, but we despised and rejected Him.”

This confidence clinches the issue and captivates the heart. We leave the shadow-land of “perhaps” for the luxurious sunshine of glowing certainty.

IV

Our assurance is enhanced by the fact that this is a cordial welcome—“Him that cometh to me I will in no wise cast out.” “I will by no means thrust out of doors,” is the idea suggested. It is a picture of a person in distress who seeks help at the door of a man of means. The honorable gentleman treats him kindly and supplies his need. The Master's promise is, “. . . every one that asketh receiv-

eth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Luke 11:10).

His welcome revives, invigorates, and inspires new hope. It is heart-warming to know that He desires our nearness and arranges for our happiness. Often God receives those whom men ostracize. For example, the prodigal son got his father's welcome but not his brother's! Saul of Tarsus was greeted by Christ but given cool treatment by the church at Jerusalem. John Bunyan felt expelled as the man of old who cried, “No man cared for my soul,” until he found strong anchor in our text.

It is not Christ's nature to rudely refuse those who seek His mercy. Though He tested the Syrophenician woman (a subtle compliment to her tenacious faith), she was not rejected nor did her prayer go unanswered. The Bible pictures Christ with arms outstretched, tenderly inviting, “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matthew 11:28).

V

Though His grace is strong and sweet, it is nevertheless resistible, for this a conditional welcome—“Him that cometh to me I will in no wise cast out.” We must come to Christ with heart as well as with feet. Our response must be true, proper, and genuine if we would be saved. The requirements are: “If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Luke 9:23).

The rich young ruler came, but balking at the point of self-renunciation went away sorrowful and unchanged. To come penitently assures an audience with Him, since the broken and contrite heart He will not despise (Psalms 51:17). Then to touch Him by faith will bring heaven to the soul.

He constrains us by the love shown in His atoning death for our sins. But never will he destroy our freedom. “For as many as are led [not dragged or driven] by the Spirit of God, they are the sons of God” (Romans 8:14). Therefore, everyone who comes, feeling he is a lost and ruined sinner, powerless to save himself, Jesus will receive, pardon, and grant fullness of life.

Won't you lay hold on this wonderful promise and come wholeheartedly to Him?

“Are you a Christian?” asked a preacher of a prominent socialite.

“That's none of your business!” she replied indignantly.

But the words of Dr. Caesar Malan found their mark in the heart of Charlotte Elliott, gifted English lady. Later meeting the sainted Swiss preacher again, she apologized for her previous conduct and then said, “The question you asked me the other evening has abided with me ever since, and caused me very great trouble. I have been trying in vain in all directions to find the Saviour, and I come now to ask you to help me to find Him. I should like to come to Christ, but I don't know how.”

“My dear young lady,” answered Dr. Malan, “you need worry no more about that; come to Him just as you are.”

“But will He receive me just as I am, and now?”

“Oh, yes, gladly will He do so.”

They then knelt together and prayed and she soon experienced the holy joy of a full forgiveness through the blood of Christ.

To Charlotte Elliott the whole Church is indebted for the soul-stirring hymn “Just as I Am,” which she inscribed with our text: “Him that cometh to me I will in no wise cast out.” As we sing, you come.

IV. Life Spiritualized by Love

By Mildred Bangs Wyncoop*

IT is a human trait that men should seek moral security in obedience. Were it not for Jesus' distinctive teaching, we could have been captured by a new legalism after having been delivered from the old bondage to law. We would have been tempted to justify ourselves by external conformities and it is precisely to this error that Jesus addresses His interpretation. The uniqueness of His teaching is that it takes obedience out of the merely legalistic and moralistic realms and puts it into the realm of love—it is spiritualized. External standards are not obliterated, but love, driven inward, safeguards the vast areas of decision which cannot be covered by laws. The responsibility then rests upon the individual, as he must nurture and strengthen his love and his understanding of God's will and men's needs.

It is reasonable to compare this passage of scripture, Jesus' epitome of the law, with the Sermon on the Mount, Jesus' commentary on the law. In neither case is the law abrogated but spiritualized. Obedience is not legalism, but the whole of life spiritualized. It is possible to perfectly obey the law and yet be carnal, materialistic, wooden, hard, loveless. But it is not possible to obey the law with the "mind of Christ" and do it on the basis of mere external conformity. Obedience, according to Jesus, be-

comes the living expression of the spiritual life. Legalism is negative, a refraining from evil, and the measure of its sanctity is the power of restraint, renunciation, conformity. Jesus' spiritual interpretation includes also the positive—a new life lived out to the finger tips and springing from the deepest resources of a life in Christ.

The existential interpretation of the doctrine of holiness then includes two main emphases: first, attention to the verbal expression of doctrine as Biblically presented, by means of which a strict account may be kept of our stewardship; and second, attention to an adequate life expression of that doctrine in terms of a personal moral transformation demonstrated in life situations.

Sanctification is an act and a life. It is a crisis and a process. It is doctrine, but it is doctrine in shoe leather as well as on the books. Its beauty is not mainly in words, for words apart from vital living condemn it. Its loveliness and power are in a life lived out by the grace of God. Holiness can never be accepted merely intellectually, as a philosophy of life. It turns gangrenous apart from the constant flow of living blood out of the deepest heart. Sanctification does not provide character in a nice, neat bundle at an altar, but it clears the ground for character building and remains as a vital relationship to God as long as the recipient works the ground.

Holiness means something. It means everything. It means a beginning but

it also means a continuing, and more than that, it means a constantly augmented enlargement of love commensurate with the daily growth of human personality. It may begin in a small soul but no soul can remain small and retain it. It may begin in promises but it dies apart from the fulfillment of the promises that involve the stewardship of personality development in every area.

To be confronted by the doctrine of holiness is the same as being confronted by Christ, for His whole work was to restore us to the love and will of God. To be confronted by Christ is personal judgment. In Him the law is personified. In Him all the demands of God crowd themselves upon us for immediate personal decision. The Bible does not leave us with a historical

Christ only. It confronts us with our living Lord, who cannot be heard by the intellect alone, nor be judged by the intellect alone. He is heard by the whole man and will be accepted or rejected by the whole man in radical moral decision. To reject Him thus, however much one may retain an intellectual belief in Him, clouds the heart and darkens the light which illumines the pages of the Bible, and makes of it mere words upon which men break fellowship. To accept Him involves the whole man in a moral revolution which transforms the very spring of life itself and thrusts His beauty into every area of a man's nature and service. Sanctification, then, grows up with life, is coextensive with life, is as dynamic as life, for it is the Spirit of Life in Christ Jesus.

Thought on Prayer

By Willard Taylor

ADONIRAM JUDSON: "Secret prayer is commonly considered a duty which must be performed every morning and evening, in order to keep a conscience void of offence. But do not, my dear brother, entertain an opinion so defective. Consider secret prayer as one of the three great works of thy life. Arrange thy affairs, if possible, so that thou canst leisurely devote two or three hours of secret prayer and communion with God. Endeavor, several times a day, to withdraw from business and company, and lift up thy soul to God in private retirement. Begin the day by rising after midnight, and devoting some time, amid the silence and darkness

of the night, to this sacred work. Let the hour of opening dawn find thee at the same work; let the hours of nine, twelve, three, six and nine at night witness the same. Be resolute in this course, make all practicable sacrifices to maintain it. Consider that thy time is short, and that business and company must not be allowed to rob thee of God. At least, remember the morning, noon and night seasons, and the season after midnight, if not detrimental to thy health."

"The Threefold Cord," in *The Life of Adoniram Judson*, by Edward Judson, p. 572)

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Holiness, Our Vision

By W. G. Foote*

IN THIS ENLIGHTENED AGE there is need for vision. Amidst all the bright lights of an atomic age, in the face of the pleasant statistic that 60 per cent of our population are members of some church, in full view of the good news that we as a denomination are growing, that the corners of our tent are being extended, there is need for "seeing God."

However, we must not forget that there are dangers which beset the church. It has been pointed out that there are three besetting sins of religious people—callousness in worship, carelessness in life, and the temper which employs the forms of religion simply for self-indulgence or self-aggrandizement. If we would remain free from these sins, then holiness must be more than heritage or task; it must be a mighty vision.

In Isaiah 6:1 are found these significant words: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." This was the vision of Isaiah. Such a vision was granted to only a few in Old Testament times. But it is our glorious privilege, challenge, and obligation in these New Testament days. For "where there is no vision, the people perish." It is too often sadly evident that the average individual of us is contented with himself. Self-scrutiny does not play a very prominent part in his life. In fact, twinges of conscience do not trouble us often. We are persuaded that we are as good

as, or sometimes better, than our neighbors—we are honest, industrious, liberal, moral, and beside that we go to church all the time and are active in its service. All this is to our credit. But "one thing thou lackest." The blessing and benediction of God carries with it an awful responsibility—too often carried lightly.

To return to Isaiah and our text: "In the year that king Uzziah died." Hear this:

Uzziah reigned 52 years. This lengthened period was just the same to the kingdom of Judah as the shorter age of Solomon to that of all Israel, viz. a time of vigorous and prosperous peace, in which the nation was completely overwhelmed with manifestations of divine love. But the riches of divine goodness had no more influence upon it, than the troubles through which it had passed before. And now the eventful change took place in the relation between Israel and Jehovah, of which Isaiah was chosen to be the instrument before and above all other prophets. The year in which all this occurred was the year of Uzziah's death. It was in this year that Israel as a people was given up to hardness of heart, and as a kingdom and country to devastation and annihilation by the imperial power of the world. How significant a fact, as Jerome observes in connection with this passage, that the year of Uzziah's death should be the year in which Romulus was born; and that it was only a short time after the death of Uzziah . . . that Rome itself was founded.¹

¹Franz Delitzsch, "Biblical Commentary on the Prophecies of Isaiah" (Grand Rapids, Michigan: Wm. B. Eerdmans Publ. Co., 1949), I, 189.

Does that make us uneasy? It ought to. It was in that year that Isaiah saw the Lord "high and lifted up," and said as a consequence of that vision: "Woe is me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." It would not distort the truth to say that Isaiah had been honest, industrious, active in the service of God. But when he saw the Lord he became conscious that God was pure, holy, and just and that he was weak, wicked, impure, unrighteous, and had a deeply ingrained sinfulness. He felt utterly unfit to be associated with the holiness which he had seen. But then came the live coal from off the altar which was laid upon his mouth; and which was applied as cleansing fire for the sin of his heart. After that God spoke: "Whom shall I send, and who will go for us?" Isaiah was able to reply: "Here am I; send me." He became the holy representative of God.

John Wesley² came to America to be a missionary and left to return to his England—miserable and a failure. At Aldersgate his heart was strangely "warmed" and an England which thought of God as an absentee-God now felt the power and purity of His presence. The freshness of that "vision of God" served as the impetus and the clarifying element in Wesley's ministry which drove a small man as regarding physical proportions (120 pounds, and 5 feet 2 inches in height) to a mighty work. He always rose at 4:00 a.m. and, as his biographer tells us,

planned to preach his first sermon of the day at 5:00 A.M. By 8:00 A.M. he was on his horse, ready for further appointments. Repeatedly he followed his early morning sermon by 4 or even 5 others before nightfall, riding ten to twelve miles on horseback between each address and the

next. He kept this up for no less than fifty years, preaching an average of 15 times a week for the entire half century.³

A little arithmetic tells us that he preached some 39,000 sermons in fifty years.

One cannot be callous in worship, careless in life, or self-indulgent in forms of worship and do such an incredible amount of work without a vision. And the lasting effect of Wesley's influence is directly attributed to what he was as well as what he did. The atmosphere produced by this man was so because he had seen the Lord.

The greatest of all representatives in this New Testament era was certainly the Apostle Paul and, oh, how he loved to testify of his vision! Paul was a down-to-earth, heavenly-minded enthusiast. Impossible contradiction? Then listen to him in Acts 26:24-29:

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

Three missionary journeys, thirteen Epistles, or almost half of the books in the New Testament, beaten, suffered affliction, left for dead—and yet victorious, joyous, and alive forevermore! One could go on to speak of the

²James G. Gilkey, "Solving Life's Everyday Problems" (New York: The Macmillan Co., 1930), p. 102, quoting C. T. Winchester, "The Life of John Wesley," p. 119.

*Pastor, Charlotte, Michigan.

heroes of our own beloved Zion and all those departed representatives of God both small and great who saw the Lord—"high and lifted up."

What are we trying to say? Just this: no one will succeed—whether it be pastor, congregation, or denomination—without holiness as his vision. This is the one thing needful for worship, for conduct, and for conquest. We need that ardent flame to melt the shell of callousness till we see Him. We need His presence to create in us, keep in us, a clean heart, for He is "Holy, holy, holy." If ritual is to be more than the means of sensuous indulgence, if organization is to be more than the machinery for selfish and sectarian ends, holiness must be our vision.

Remember, our text says that He is "high and lifted up." Israel failed because she declined to respond to God's call to the highest. God does not compromise or accommodate himself to the depravity of human nature. God makes demands. The first thing that struck Isaiah when He saw the Lord high and lifted up was the uncleanness of himself and his surroundings.

It was not until the live coal from off the altar was applied that he heard, "Who will go for us?" There must first be purity—then peace; first holy—then happy; first righteous—then rejoicing. Whatever we have received of the special favor of the light of His divine revelation will remain so only as long as we walk in that light. "Holiness, Our Vision"—a constant, steady reminder of what Jesus said: "Without me ye can do nothing."

We as ministers need such a vision if we too would carry on the work of denouncing sin. The denunciation of sin is not an easy work. Too many treat it almost flippantly. It is so freely talked about that the sharply etched contrast which Isaiah beheld is lost to us. It loses all its terror.

This is not a call to reading the headlines in our pulpits, but to have such a vision of God that the very atmosphere of ourselves and our sermons will give God "elbow room" in which to work, will give Him a chance to come into His universe as He pleases. And when He comes, "the whole earth is full of his glory."

Gems from Joseph Parker

"Every outward ministry that is massive, life taxing, so to say blood drinking in its fierce demands upon the ministry, is sustained by mountain climbing, solitary communion with God."

"Oh those dewy hours, those opening moments of the day—what conquests may be won by them! When our first interview is with God, we cannot fear the face of man."

"Oh, thou preaching man, do not spend thy time in preparing thy sermon, but in preparing thyself, and the sermon will be right; perhaps not artistically and technically, and according to the written standards of the self-made school, but there will be in it subtle flame, subtle sympathy, magnetism, divine flashings and gleanings that will help men to the mountains."

—SUBMITTED BY B. V. SEALS

From My Hebrew Bible

The Calamity of Evil

By James H. Whitworth*

WITH INFINITE SLOWNESS all things happened to emerge, so say teachers of evolution, from nothingness and squirmed through countless mutations until they evolved into the miracles which we see today. But the world is not getting better, as they imagine. Evil is everywhere, and that evil is not merely the consequence of a lack of culture and refinement. The wretched state of affairs in our crazy world is the result of a stupendous calamity—the entrance of sin into a world which God created good.

To implicate God in evolution does not unravel the problem of evil, for theistic evolution merely dwarfs God to the size of man. The existence of evil is not explained by reducing God, because the Biblical idea of evil and the theory of evolution exclude one another.

On the other hand, it is wrong to charge God with being the author of evil. The All-powerful One is sovereign indeed, but He did not decree arbitrarily the existence of evil. When Isaiah made God to say that He created evil, he meant that the Eternal One set up universal laws which when broken precipitated evil on the offender and his world. Any other explanation makes the holy God author of evil. To indict God with the re-

*Normal, Illinois.

sponsibility for evil is repugnant to everyone except the hardshell Calvinist. He may push the problem back into the past before Adam, but he cannot evade the dilemma. If God predetermined evil, He cannot be holy. If He is holy, God did not make evil.

Between the naturalism of the evolutionist and the determinism of the Calvinist lies the Hebrew revelation of the Fall. The Hebrew language does not quibble over the origin of evil. What we see all about us of misery and ugliness is the consequence of a great calamity.

While the Greek word *kakos* in its simplest form means little more than "bad," the Hebrew words are suggestive of the Fall. Back of the words *raa*, *ra*, and *ya* is the root that means "to make a loud noise" or "to break in pieces." Likewise, the *rasha* conveys the idea of a noise or tumult. Another word, *shawa*, also calls to mind a noisy crash. To the Hebrew, evil recalled a tragic clash that still rang in their ears.

We make no mistake when we with the blind song writer admonish one another to "lift up the fallen." Apart from grace we were all, as Isaac Watts said, "plunged in a gulf of dark despair"; but thanks be to God, there is a Cross in which to glory, "tow'ring o'er the wrecks of time."

I'm Glad That I'm a Minister

By Robert Owen*

Look, Bob, there's been a wreck!" From being relaxed and drowsing beside me, my wife became suddenly awake. Wide awake! Up ahead of us, a double string of brilliant red tail-lights gave ominous warning. We braked to a stop almost upon a tangled mass of wreckage.

We could not have been prepared for the stark horror that greeted all our senses. Twisted and torn debris, both metal and man, was strewn across the divided highway. There was no way to go on. Nothing had been done! It had just happened!

"Stay in the car, honey! I don't want you to see all of this!"

Not ten feet from me as I jumped out slumped a screaming specter of a woman. Horribly, unnaturally twisted, slammed into a culvert by the force of the impact, she struggled to move, but couldn't. I started toward her.

Her hoarse cry wrung my heart.

"My babies! My babies are still in the car. Must be dead..."

Wheels sheared, metal torn, glass sprinkled, it didn't look as if anyone could still be in it alive. But there was, for God was merciful.

My wife, unable to sit idly by in the face of emergency, raced ahead of me to that crumpled mass. Almost afraid to hope or pray, we pulled carefully at the disordered pile of blankets.

From a tiny crib and a small bed in the rear seat came weak, frightened whimpers. Only the bedding had spared them in the terrible impact.

But they were alive—a tiny baby and a young boy. The older was hurt only slightly.

Both drivers in that head-on collision had been killed. Blindly drunk, the father of the children had driven from Reno—ten miles on the wrong side of the divided highway!

By the time I got back to the terribly injured woman she had quieted some. Only moans came from that blood-streaked face. She was hurt too badly to be moved, but I slipped a blanket around her quivering shoulders.

"My babies... are they still alive?" The look in her eyes still haunts me.

"Yes, they both are alive. Neither one is hurt very badly."

She tried to jerk herself erect. "Please don't lie to me."

"Lady, I'm a minister. I won't lie to you."

It was then that I was thankful once again that I was and am, for out there in that Nevada desert I was able to point that sobbing hysterical mother to "the Lamb of God, which taketh away the sin of the world."

My wife and I were taking a week off from our busy schedule to visit my mother. We were "off duty." Somehow that term for a minister just does not apply. A minister is on duty all the time. I was glad that I didn't have to say to that frantic mother, "See me in my office Monday morning and I will pray for you."

I almost didn't become a minister. My heart was set on a career at sea. I wanted to become the captain of a

ship in the merchant marine. After several years of sailing I was already a second mate with just a couple of years to go to reach my ambition. But God changed that.

One night in a Church of the Nazarene in northern California God called me... and, with my wife by my side at the altar, I answered. I'm still glad that I did.

It hasn't always been a bed of roses, but it is a glorious occupation. There are heartaches and misunderstandings; long hours, and more often than not, insufficient money to meet all the needs. But its rewards are abundant.

Where else will you have so many people tell you, at just the right time, "I'm praying for you"? And where else is it possible to find so many things to do, helping others find happiness? The answer: Nowhere.

There have been times when,

drained of physical energy and strength, I have been tempted to cry out, "Why did I ever try to preach the gospel?" It is then that the answer comes back clear and strong, "Son, I have called you, and I will stand by your side. Be not afraid."

Despite the heartaches that come when our sheep go astray... and the long, wakeful nights that come because of failure to have been wise enough at the right time... God gives compensations that money could not buy. He gives the thrill of allowing us to see the Holy Spirit deal with hungry hearts. He allows us to see the shining faces of those who have prayed until the load of sin has been washed away. What else could we ask?

I'm truly glad that I accepted Him when He called me and that He allowed me to become a minister.

A DAD AND HIS LAD

One morning my small son said to me at breakfast, "Daddy, may I read to you? I got nine out of ten for reading at school yesterday."

"Very good," said I, hardly glancing from my paper.

"May I?"

"Eh? May you what?" I demanded—being in haste and wishing to glance over the news and finish breakfast in next to no time.

"May I read to you?"

"Well, not now, Son! There's no time."

So off I went to catch a bus.

Home that evening, I told my little son that I would listen to his reading as soon as I had had my supper. But somebody called, and I had to see him. And then somebody else called, and I had to engage him. And finally I went into my son's bedroom and found him fast asleep, his cheeks wet with tears, a school reader open on the bed.

Thus, through his bitterness, I learned my lesson—to love him a little more and myself a little less.

—Sunshine Magazine
Used by permission

*Pastor, Stockton, California.

Gleanings from the Greek New Testament

By Ralph Earle*

Under a Man

In Romans 7:2 the expression "which hath an husband" is all one word in the Greek, *hypandros*, found only here in the New Testament. Literally it means "under a man." That is the Oriental conception of a married woman.

Be Dead or Dies?

As is frequently the case, the revised versions represent the Greek more accurately than does the King James Version. The latter says, "if the husband be dead" (v. 2). But the Greek clearly says, "if her husband dies" (R.S.V.). It is the event of death and not the resultant state of being dead that is indicated by *apothane*.

Loosed or Discharged?

When the woman's husband dies she is "loosed." The revised versions all have "discharged."

The Greek verb is *katargeo*, which is translated "destroyed" in 6:6. In 3:3 it is rendered "make without effect," in 3:31 "make void," in 4:14 "made of none effect," and in verse six of this chapter "delivered." In other words, it is translated six different ways in its six occurrences in Romans (K.J.V.).

For the two places where it is found in this chapter Abbott-Smith suggests "separated, discharged or loosed from."¹ Thayer says: "severed from,

separated from, discharged from, loosed from."² Arradt and Gingrich prefer "released from."

It is a favorite word with Paul. He uses it twenty-five out of the twenty-seven times it occurs in the New Testament. The great apostle shows a marked affinity for strong terms, in keeping with his very forceful personality.

Any of the translations suggested—separated, discharged, loosed, released—will fit well in this passage, as in verse six. In both cases the idea is that all authority and power is terminated by a complete severance of the previously existing relationship.

Married or Joined?

In verse three the case is raised of a woman with a living husband being "married" (K.J.V.) to another man, or "joined" (A.S.V.), or "lives with" (R.S.V.).

The lack of uniformity in translations is due to the fact that the Greek literally reads, "if she becomes to another man." This would normally be translated in English, "if she becomes another man's" (Moffatt).

Obviously the question is whether this definitely indicates marriage or whether it could also describe an illicit relationship. The latter idea can be included in "joined" or "lives with."

Knox translates it, "if she gives herself to another man." Spencer gives a very weak rendering, "goes with." Weymouth has "unites her-

self to." It should perhaps be noted that both Weymouth and the Revised Standard Version have "marries" at the end of the verse, though the same expression is used in the original.

While the Greek does not unequivocally indicate marriage, it may well be that the context suggests it. Goodspeed, Verkuyl, and Willims translate it so. In verse four it clearly carries this sense.

Called

The word "called" here (v. 3) presents an interesting study. *Chrematizo* originally meant "to transact business," and so "to consult, deliberate." In the papyri it sometimes means "to make answer." In Josephus, the Septuagint, and the New Testament its common meaning is "to instruct, admonish."

But it also sometimes meant "to assume a name, be called." That sense is found in the New Testament only here and in Acts 11:26.³ However, it is clearly present in Polybius, Strabo, Plutarch, Philo, Josephus, and the papyri.⁴ In fact, the verb is used that way in an Oxyrhynchus papyrus of A.D. 58,⁵ which is within two years, probably, of the time when Paul wrote Romans.

In the Flesh

The word *sarx* occurs 150 times in the New Testament. With three exceptions ("carnal" in Romans 8:6, 7; Hebrews 9:10) it is translated "flesh" in the King James Version. And in the first two of these it is more consistently rendered "flesh" in the revised versions.

So far so good. But even when we have rendered it uniformly as

"flesh"—which probably should be done—we are still faced with the fact that Paul uses the term in two distinct ways. But first it will be necessary to look at the history of the word.

Vincent notes that in classical Greek *sarx* occurs only in the physical sense. He adds: "Paul's use of this and other psychological terms must be determined largely by the Old Testament usage as it appears in the Septuagint."⁶

Paul uses "flesh" to indicate what we commonly call "blood relationship" (e.g., Romans 1:3; 9:3-8). He also employs it for the physical body (e.g., Romans 2:28). However, it is not entirely synonymous with *soma*, body. The latter is used for the Church (e.g., Ephesians 1:23), but not *sarx*—for obvious reasons. In a comprehensive sense "flesh" means "humanity" (e.g., Romans 3:20), literally "all flesh").

But there is still another very significant use. In some passages, says Vincent, "the flesh would seem to be interchangeable with the old man."⁷

Romans 5:7 is apparently the earliest occurrence in the New Testament of this use of "flesh" for the old self or the carnal mind. It is obvious that Paul does not mean the physical body, for still in that body, he writes, "when we were in the flesh." Clearly he refers to the time when he was under the control of the carnal nature. This implies that he was no longer in such a sad state.

Just how many times the term *sarx* is used in a spiritual sense is difficult to determine. A check of the 150 passages would seem to indicate that it is used of the carnal nature perhaps some 27 times. Most of these are in Paul's Epistles, though this usage is

*Professor, Nazarene Theological Seminary.

¹Op. cit., p. 238.

²Op. cit., p. 336.

³Abbott-Smith, op. cit., pp. 483 f.

⁴Arradt and Gingrich, op. cit., p. 894.

⁵GT, p. 692.

⁶Op. cit., III, 74.

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clear in I Peter (e.g., 4:2) and probably occurs in II Peter and I John.

Eight of the occurrences of *sarx* in a spiritual sense are found in the eighth chapter of Romans. So further discussion will be postponed until then.

Motions or Emotions

The fifth verse speaks of the "motions" of sin (K.J.V.). The Greek word is *pathemata*. It is used of Christ's sufferings (I Peter 1:11). But it also occurs here and in Galatians 5:24 in the sense of "passions." That is correctly the translation in the revised versions, as well as in Goodspeed, Verkuyl, Weymouth, and Williams—to name only a few.

The odd rendering "motions" in the King James Version is doubtless due to the fact that in earlier English "motion" was sometimes used in the sense of "emotion."⁸ But that meaning is now obsolete.

Delivered or Discharged?

"Delivered" (K.J.V.) in verse six is the same word (*katargeo*) as "loosed" in verse two. The revised versions render it "discharged" in both places. "Delivered" is the translation here in Tyndale, Cranmer, and the Geneva Bible. Either word conveys the meaning well (cf. v. 2).

⁸Oxford English Dictionary, VI, 697.

Revitalizing the Results of Our Revivals

By J. C. Wallace*

REVIVALS ARE EXPENSIVE projects. This very evident fact should not discourage us in the promotion of revivals. On the contrary, it should inspire us to search for some means of revitalizing their results. Our church was born in a revival; I was saved in a revival; I am sold on their value and I intend to seek for ways to make them more effective.

If my church is to reap maximum results from a ten-day revival effort, we cannot wait for the arrival of the evangelist to set our revival machinery in motion. My church must be on the move! We should not expect a God who demonstrates order and

planning to honor last-minute prayer and preparation. There should be a concentrated visitation program to prepare the hearts and homes of our prospects for a spiritual awakening. The arrival of the evangelist should not be the signal for us to begin work; it should be the signal for a well-prepared church to thrust in a sharp sickle and reap.

Competent, spiritual personal workers are a tremendous asset to a revival effort. The first effort in mass evangelism after Pentecost must have been the scene of much personal work. When Simon Peter preached, I am sure that 119 Spirit-filled disciples helped him draw in the net with 3,000

souls gathered into the Church. We desperately need people who are trained in the art of inviting, instructing, and praying with inquiring seekers.

If people at our altars become only seekers to report, our church is missing its mission. We should never let them get away from our altars without getting their names and addresses. If they were not interested, they would not be there. If they are interested, they are our responsibility. We have no right to expect them back again if no one shows an interest in them. Laymen with a real interest in souls can render an invaluable service in this important area.

If my church is to revitalize the results of our revivals, we cannot rest until each prospect has become a good Nazarene. It is very easy for us to say that if they really want to serve God they will come along all right. That does not discharge our responsibility. I am sold on the program of the Church of the Nazarene. I believe that those who are not a part of it are missing something worthwhile. Every Nazarene who has this feeling should earnestly desire to share it with others. Although we are interested in building our church, it is not simply for the sake of making Nazarenes. We believe that one who is a good Nazarene will necessarily be a good Christian.

Every revival should furnish the first link in a chain reaction as it relates to one or more individuals. By this I mean that every convert is an undeveloped potential worker. If he has been won to Christ and the church, he in turn should feel the urge to win others. If he has been won by a lay worker, he has learned his first lesson from that one.

And so, as we think in terms of revitalizing the results of our revivals,

we might start by re-evaluating our method of approach to this vital issue. The goal for which we are aiming will greatly determine the method we use in reaching it. If we are vitally interested in the souls of people, everything we do will be thorough and will point in the direction of full salvation.

Revivals may be expensive projects if they are conducted because of custom. If they are conducted as an investment in the kingdom of God and in the interest of lost and needy people they can be made to pay tremendous dividends. I believe in revivals.

To My Pastor

(With apology to Rudyard Kipling)

When your last sermon is given
And the notes are yellow and dim;
When your last prayer is uttered
And you've stood and sung your last hymn,
You shall rest. Ah, yes, He has promised
Rest by the river of life,
And your Master, the Heavenly Pastor,
Shall wipe away signs of the strife.

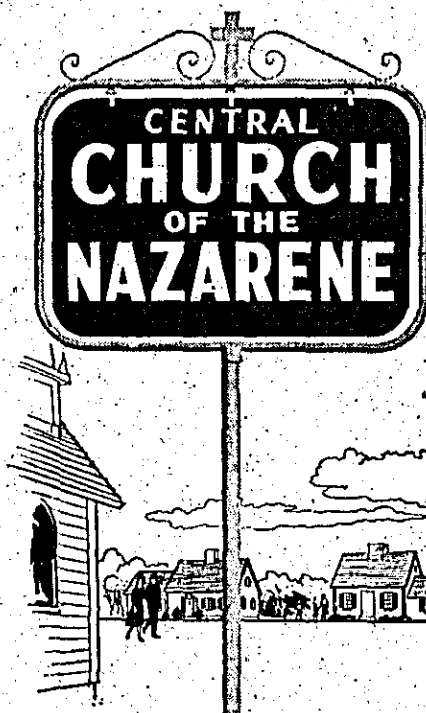
There is that heavenly study
You shall sit in a golden chair.
You shall drink from the fountain of knowledge
That has no taint of despair.
You shall have real saints for comrades:
Abraham, Peter, and Paul.
You shall delve in the mysteries of ages
And never grow weary at all!

The God of all graces shall teach you
The meaning of trials below,
And show you the beauty and luster
Of tears when the race was slow;
And you in the eternal dawning
Shall finish your labor of love
For Him who loved you and brought you
To His beautiful parish above.

—LEAH WHITCANACK SMITH

*Pastor, Charleston, West Virginia.

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Using laymen in evangelism

I. We Must Enlist Laymen**

By Melza H. Brown*

THE EVANGELISM of the world, the whole world, is the whole task of the whole Church. All other functions are secondary, and all activities of the Church should directly or indirectly contribute to evangelism. The Church on earth is militant, and the battle cry is, and always should be, "God give us souls."

The success of laymen in the New Testament Church was due to the fact that every member was an evangelist. The young Christians went everywhere preaching the Word. God announces, in the Scriptures, that His primary purpose in this Holy Ghost dispensation is to take out from the gentile nations "a people for his name." Jesus gave promise, to His followers, of the method and power by which this was to be accomplished, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." This promise was to all Christians, to laymen as truly as to ministers.

"Protestantism recognizes that Christianity was in the beginning a lay movement. It remembers that Jesus himself, unordained by any

earthly hierarchy or institution, despised by the priestly classes, was a layman in the strictest sense. It notes that the men He chose to spread His Gospel were drawn from the secular pursuits; there was not an ecclesiastic among them. It recalls that many of early Christianity's historic happenings occurred in lay assemblages—as at Pentecost, where the Spirit of Truth, God's highest gift since His own Son, descended upon lay workers, in a home and not a church, and while nobody was leading the meeting, nobody was intervening in behalf of the others.

"Centuries before Protestantism became a term, its spirit was alive in men and movements. This Spirit was the genius of the Early Church, which spread the gospel through the Roman world, by 'inspired amateurs'—peddlers, carpenters, sailmakers, farmers, soldiers. It proved, all down the ages, that Christianity's fastest and broadest advances could be made by men who, while operating as 'ordinary citizens,' glorified their calling as citizens also of the Heavenly kingdom. Protestantism, by elevating every believer to the priesthood, has brought him off the sidelines and out of the grandstand, put him into the arena as a participant on equal par with the clergy."

Two of the outstanding examples of evangelism given to us in the New

Testament are of Spirit-filled laymen leading others to Christ. Stephen gave such a testimony in the preaching of the Word, in the victorious life that he lived, and in his triumphant death, that he reached the cruel and haughty Saul of Tarsus for Christ. Saul was unable to get away from the conviction of heart that seized him as he listened to Stephen preach, saw his face as it had been the face of an angel, heard him declare, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God," and then at the end as they stoned him, "he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

IN OUR OWN BEGINNINGS

Laymen also played a big part in the beginnings of our own denomination, the Church of the Nazarene. The people who had the experience of entire sanctification felt that they had a responsibility to bring the message of this truth to their neighbors and friends.

Many a layman secured a tent or a schoolhouse, engaged a preacher or gospel singer, or both, advertised a revival meeting, entertained the workers in his home, largely financed the meeting, attended the services every night with a soul passion and burden to reach his loved ones and friends with this wonderful truth of holiness.

From such meetings came many of our early churches which were really started by sacrificial, consecrated laymen. In fact, many of the laymen in the early days of our church conducted services, held prayer meetings, and preached in revivals, as well as witnessed from house to house of God's saving and sanctifying power.

A lay preacher came into the community where Mrs. Brown and I were living as a young married couple. He preached in the little country church,

prayed in the homes of the people, talked to us about our soul's welfare, and led the larger per cent of that community to Christ. He was the first witness we had heard of God's saving and sanctifying power. He made us so hungry for the baptism with the Holy Spirit and for more of the truth of holiness that we wanted a Church of the Nazarene.

The need of evangelism in our day is tremendous. The social life of the people, of the English-speaking world, is godless. Our age is materialistic. The great majority of the people live in luxury and seek pleasure. We are lovers of pleasure more than lovers of God. The people have every agency for entertainment and their minds are occupied almost continuously with that which is profane or secular. To advertise a revival meeting or a crusade for souls attracts but little attention. People give no heed to their soul's welfare and have no time to think of eternal values. The people will not come to our churches unless we first go to their homes. The world of our age is not going to take interest in the church until we as a church take interest in the individuals of the world.

The laymen of our church make up the great body of our army. Unless we can enlist them in this task of evangelism we will accomplish little. The great success of Alexander the Great was attributed to the fact that he, by his plans, organization, and army maneuvers, was able to keep the most men where the conflict was taking place or in the front of the battle. Evangelism is the battle front.

LAYMEN MUST SEE THE TASK

The laymen of our church must be made to believe in this task. No one is going to work at something he does not personally believe in, regardless of our plans or efforts. If one soul is worth more than the entire world,

*Evangelist, Boise, Idaho.

**Message, Evangelistic Conference, Kansas City, January, 1958.

what can any individual accomplish in this life comparable to winning a soul? Yet many of our laymen do not believe in even attempting evangelism. They have the wrong perspective of, and attitude toward, this business of soul winning.

I spoke on personal evangelism a few years ago in a district meeting, and conducted a testimony meeting for a while relative to this work to see how the people responded. One of the leading men of the church was first to testify. He said, "I do not believe in this business of going out and hunting folks. I believe if we had what we should have, the folks would come after it without us hunting them up." However, the next to testify was a lady who lived out in the country. She said,

"I was here last Wednesday night and heard the message on winning souls. I couldn't get away from the fact that I should try to bring someone. After I got my children off to school, I prayed about the matter of winning someone, and the Lord seemed to direct my mind to a family that had just recently moved into our community. So I walked across the fields to this home to see if I could interest this family in Christ and the church. I found a mother who had sent her older children to school, but with a sick baby at home, the breakfast dishes and housework undone, and with a hungry heart. I helped her with the work, talked to her about the Lord, and had prayer with her. And," she said, "I have this woman and her five children with us today in Sunday school and church."

The difference between these two testimonies was the man didn't believe in soul winning and of course he didn't bring anyone, while the lady did believe in it and brought six.

We have wrongly taught our people to believe that worship is service. One lady arrived late at the morning

worship hour as the janitor was just closing up the church. The lady asked, "Is the service over?" The janitor said, "No, the worship is over; the service is just begun." But how many people feel if they have attended the worship hour on Sunday morning they have rendered service to the Lord?

I read of one boy whose father left in his will a provision for an income of \$2,000 a year as long as the boy was in college. So the boy just continued on in college the rest of his life. He took eleven degrees but he did nothing with any of them. This reminds me of the people who are great pray-ers and Bible readers, who go to the school of spiritual development all their lives, but never win a soul. One young man felt quite bad because we refused to ordain him as an elder and yet he told the board of orders and relations that he had never won a soul as far as he knew. He had spent years in our church as a layman, had completed the preacher's course of study, in fact had graduated from one of our colleges, and had pastored a church for more than two years, and yet had not won a soul. Evidently there is something wrong with our emphasis or this could not happen.

But how can we enlist the laymen of our church in this great endeavor? I believe in the first place we as preachers must show them how and must also set the example by doing this work of evangelism ourselves. I never found laymen who were very anxious or excited about any endeavor unless their pastor was right in there with them carrying his share and actually helping with the task. The pastors who build church buildings with volunteer labor are men who are willing to do a lot of hard volunteer labor themselves. The same is true in this business of evangelism.

(To be continued)

The Preacher's Magazine

The Call of the Next Towns**

By Kenneth Vogt*

SCRIPTURE: Mark 1:35-42

TEXT: And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1:38).

INTRODUCTION:

When the disciples awoke that morning from the night's sleep, Jesus was missing! The Scriptures say, "Rising up a great while before day, he went out, and departed into a solitary place, and there prayed." The anxious disciples find Him after a while and He rises to meet them with His robe wet where His knees have pressed the dew-drenched grass. As He turns to meet them, the call of the next towns is strong upon Him. He says to them, "Let us go into the next towns . . ."

Nearly two thousand years have passed since Jesus stood on that Galilean hillside issuing this call to His disciples, but thank God, the call of the next towns is still clearly heard today. Whenever people pray and enter into the spirit of the Master, they hear that call. The Church of the Nazarene has heard that call, setting its goal to establish 365 churches—one church each day—during this Golden Anniversary year of celebration and commitment.

I. THE CALL OF THE NEXT TOWNS IS A CALL FROM THE WORLD. "All men seek for thee."

This call from the world is often heard the clearest through the spirit-

*Pastor, San Jose, California.

**Submitted to Dept. of Home Missions.

October, 1958

ual needs of a God-forgetting people. To a discerning, spiritual person, homes where Christ is not mentioned except in vain and children who are untaught in the Scriptures are in themselves an urgent call for help. Everywhere there are sin situations that need the prayers and counsel and concern of a group of God's people.

The personal fears and anxieties of living in a strife-torn, tension-filled age also call loudly to the Church. The possibilities of national or even world destruction are filling men's hearts with fear. What a day for the Church to move in with the simple and powerful message of the gospel of Jesus Christ!

From the world comes also the call for social betterment. Who can really estimate the value of a church structure in any given community? And what about the righteous lives and faithful prayers of God's people? Are these not the subtle but certain pressures that move any social order toward a more godly way of life? Do you, as a Christian, established in the church and enjoying its fellowship, hear the call of the next towns? Do you hear that call as Jesus heard it after His time of prayer? Is there not a "Macedonian" on the horizon of your life beckoning you on?

II. THE CALL OF THE NEXT TOWNS IS A CALL TO THE CHURCH. JESUS SAID TO HIS FOLLOWERS, "Let us go . . ."

This call to the Church is a call to the individual. When Jesus said "us," He meant "me." The time has come

when we need more personal initiative in this matter of the extension of the kingdom of God. That home of yours could be a place to meet an extension class and you could be the teacher. That extension class could grow into a branch school and become a church all because you as an individual Christian exercised your personal initiative. The pastor's prayer support for your enterprise will be gladly given.

This call to the Church is also a call to the pastor to see his church, not only as a place to which people come to be saved, but also a place from which people go to save others. This is the full meaning of church in the New Testament sense—a place from which people go filled with the Spirit, serving the Lord. Worship is not only something that happens in the house of God, but it causes something to happen in the lives of people outside the house of God. The time comes when the mother eagle stirs her nest to put the fledgling on his own. In the healthy church the time comes when she stirs herself to start another congregation in a nearby town.

This call to the church is a call to the whole organized forces of the church, local, district, and general. Just as Canaan spies were sent in to survey the land, so must the church be alert to population trends and psychological movements that are God's conditions and God's times to establish new places of preaching, teaching, and salvation. One-fifth of the population of the United States moves every year. This causes cities and population centers to spring up overnight. One state in our Union welcomes the equivalent of a city of 7,000 every week! Every force at our disposal must be marshaled to this call. It has always been, and always will be, the unchanging gospel for an ever-changing age. For this cause the call of the next towns is upon us!

III. THE CALL OF THE NEXT TOWNS ANSWERED BRINGS DIVINE RESULTS.

This was true in the Scriptures. In one of these "next towns" Jesus found a desperate human need and "put forth his hand, and touched him." It is still true today! Wherever the Church goes, she brings life and light to human misery and darkness. This is especially true of the church with the dual emphasis of salvation and holiness, regeneration and sanctification. As Jesus went into the next towns, He first (a) "cast out devils," and second (b) "cleansed the lepers." This is symbolic of our twofold mission in the world today.

A third divine result that follows is a revived church. The Bible says, "He went out, and began to publish it much, and to blaze abroad the matter . . . and they came to him from every quarter." Thank God, when the church reaches out, the people come in. Here is the thrilling story of a case in point.

The place is a growing city in California. One of the churches there enjoyed a year of unusual blessing and growth, moving from an average attendance in Sunday school of 140 to 287 with equivalent increases in worship services to the near limit of their capacity. Then for the next three years that church showed small decreases in Sunday school, although the financial strength and membership continued to grow. There was but one thing to do. Heed the call of the next towns. Start a new church just a few miles distant in a growing housing area.

Now, just six months later, the mother church is back to strength. The people and official board are united and aggressive. A new spirit of conquest grips that church. In the meantime the new church has a solid

group of seventy to eighty people, a \$20,000 building site, and plans drawn for an adequate neighborhood church.

But that is not all! The call of the next towns answered brings more divine results. For two years the official board and pastor of that mother church had done their best to acquire some property adjacent and expand their facilities. There were so many closed doors and few open ones. Then suddenly, after the new church was organized, God moved in their behalf

and miraculously opened a door. The call of the next towns answered brings divine results!

Our church has some large congregations, and many smaller ones. She will have many more organized this year. The day will come, if Jesus tarryes and the church is true, that the Holy Ghost will visit these points of holiness evangelism with His divine fire, resulting in an unusual ingathering of souls! Let us all heed the call of the next towns.

Pulpit and Parish Tips

Invocation—

Prayer—

Benediction

By E. E. Wordsworth*

The writer was once on a program at a mortgage burning. The alert pastor had prepared an excellent program befitting the occasion. At the opening part of the service the printed program assigned a minister to give the "invocation." Before the special speaker my name appeared for the "prayer." As usual, at the end of the program a place was made for the "benediction."

The good and well-meaning minister who had the "invocation" trespassed on my territory. His prayer, for such it was, took in everything from alpha to omega, from beginning to end, so far as his range of "invocation" (prayer) was concerned. There was actually nothing left for me to pray about befitting the occasion. Now the word "invocation"

means, according to Webster, "a form of prayer at the opening of a church service; the act of invoking; earnest and solemn entreaty to a divine Being." But the body of this good brother's prayer encroached upon me. Therefore, necessity was upon me to offer a similar, though much abbreviated, prayer since he had covered the whole area.

A word about the benediction, too. The word means, "The act of blessing, as at the close of worship." It seems to me it is not necessary generally to have another prayer. But if so, it should be restricted to a very short, one-minute or less, prayer as a benediction. And usually it is best to give some Bible benediction. Ministers would do well to memorize the New Testament benedictions for pulpit use.

*Lynnwood, Washington.

Christian Education Plus

By B. J. Garber*

The following Arabian proverb shows the value of education.

"He who knows not and knows not that he knows not,

He is a fool—shun him;

He who knows not and knows he knows not,

He is simple—teach him;

He who knows and knows not he knows,

He is asleep—wake him;

He who knows and knows he knows,

He is wise; follow him."

Class notes often become dead and dry—in fact, it would take "a Philadelphia lawyer" to interpret much that I scribbled on paper in classrooms. However, the spirit of my devoted professors still lives to motivate. In the pastorate I am learning that they "knew" that they knew that they knew; and that they were wise."

The worth of anything is measured by its value to God and immortal souls. Education offered to ministers in our Christian colleges and seminary is of untold value to both.

My years in these halls increased my vision. In every class my professors endeavored to take me up to Mount Calvary—a place of vision. If I am going to be an effective minister, I must possess that vision. A fresh, daily unveiling of the cross of Calvary causes my heart to beat with a love for Christ. It gives motivation to lead others to Him. This is my task. It is here the words of Jesus, "Go ye

into all the world, and preach the gospel to every creature," take on new meaning. The blood of Jesus is the only hope of salvation to every soul to whom I minister.

In every class my professors endeavored to take me up to the Upper Room—a place of vision. It is in the upper room of Pentecost that our sin nature is cleansed, the struggle with the carnal self is brought to an end, and the power to witness is received.

There were 120 million people in the world at the time of Pentecost and only 120 followers of Christ. One to a million. To this small group Jesus had said, "Go ye into all the world." As they tarried they realized the task was too big for them. As they tarried longer, the Holy Spirit fell. Then they awakened to the fact that with God the task was not too big for them. They were endued with power from on high.

Acts 4:31 reminds us that not long after Pentecost they gathered again, "And when they had prayed, the place was shaken where they were assembled together; and they were filled with the Holy Ghost, and they spake the word of God with boldness." This power was renewed daily and was the key to the success of the Early Church.

But education is only zero without the Holy Spirit. The Holy Spirit is the One who must go before the zero of education to increase its effectiveness. The late Dr. L. A. Reed in a homiletics class taught that the Holy Spirit is "The Plus Factor" that will

multiply the efforts in the minister. Training is an essential tool for successful ministry, but without the Holy Spirit it is a dull tool. It takes the presence of the Holy Spirit to sharpen it until it is able to cut through the problem of sin in the lives of people. Dr. Olin A. Curtis in his book *The Christian Faith* says, "The Holy Spirit is the real dynamic of the Christian religion. Without Him, the Christian religion would be, at the most, but an empty intention to rescue men."

The Early Church did not have the New Testament; the printed Bible, printed Sunday school literature, songbooks, robed choirs, organs, beautiful church buildings, fancy cars, and fast means of travel—but they had something our day desperately needs—the mighty baptism with the Holy Spirit! We can learn the methods of the Early Church: Pentecost experiences, prayer meetings, house-to-house visitation evangelism, mass evangelism, personal evangelism. But if we learn methods only, we are far short of adequate preparation.

Study increased my vision of the essential doctrines of the Bible—the necessity of two definite works of grace. The soul that is not led into an experience of sanctification is prone to backslide. It is not enough to preach the necessity of repentance,

divine forgiveness, and the new birth. Of equal importance is the message of full consecration, the cleansing of the heart, and entire sanctification.

Holiness preaching is essential to a spiritual church and to a witnessing church. An unsanctified church is powerless toward reaching an unsaved world. Holiness preaching convicts people who are unsaved and convicts those who are unsanctified. It creates and nourishes a hungering and thirsting after righteousness in people who are sanctified. The holiness message meets the needs of people where they live.

What we desperately need today along with educated scientists backed by a powerful army, navy, and air force—is trained, Spirit-filled preachers backed by the power of the Holy Spirit. What we need more than Sputniks and missiles is the prayers of preachers reaching daily beyond the moon, stars, and constellations into heaven and reaching the ear of Almighty God.

Training is essential. Some have had the advantage of extensive formal schooling; others have not had these advantages to as great a degree. In any event, the preacher must never be content unless he is ever learning, ever applying himself to be a workman unashamed.

Trinidad Bible School Library

Books in English are urgently needed for the library of Nazarene Training College, Trinidad, which is the official Area Bible Training School for British Guiana, Barbados, and Trinidad. Books on holiness (especially the old classics), on preaching, and related subjects as well as some good commentaries are needed.

If you have books which might be used, write, giving titles, to Rev. Herbert A. Ratcliff, Principal, Box 444, Port of Spain, Trinidad.

*Pastor, Kingsville, Texas.

Aid to the College Student

By W. E. Snowbarger*

TO PUT a young person through four years of college involves a financial burden that many parents are unable to bear. The figure may be estimated conservatively at \$6,000 at current rates in the Nazarene colleges. *Going to college is an expensive proposition.* Here are some ideas concerning aid programs which have been used by some local churches.

The Bellows Avenue Church of the Nazarene, Columbus, Ohio, offers a grant-in-aid of \$50.00 per semester for the first year to any young person who is a member of that church and who attends Olivet Nazarene College. Some churches would prefer to give aid on the basis of superior ability, in which case a scholarship could be awarded.

Still other churches have established local funds from which a student who is a member of that church may borrow to meet educational expenses. (Loan funds are not as desirable as scholarships because the student actually needs the help and may be reluctant to accept a loan because of his fear of debt. Also, the collection of loans may present problems in a local church.)

The making of some kind of aid available to any prospective student is a type of project which will interest even occasional attendants and contributors among the church constituency. If you set up a program, the following criterion and procedures are suggested for the smoothest operations:

1. Make the aid available only to those who attend the Nazarene college on your zone.

2. Pay the money directly to the college with a letter or certificate being awarded to the individual notifying him of the amount and how it may be credited. It will likely be desirable to stipulate that a certain amount for a year, half of it for each semester, is available, to be applied to this student's account.

3. Award only to students who have met the entrance requirements of the college.

4. Provision, perhaps, should be made that this aid would be withdrawn if the student failed to do satisfactory work.

5. If students are to be selected for this honor rather than the aid being offered to every young person in the church, the following character traits are suggested: Christian experience, intended vocation, financial need, participation in the local church, participation in high school activities, health, personality, ability, and promise of future usefulness. In addition, of course, the scholastic record should be considered.

6. You may wish to stipulate that the aid is available only to those who are receiving no other aid. However, it should be noted that most other scholarships are by no means sufficient to meet the entire cost and that even the winner of a district scholarship of \$100 a year may still have a rather heavy burden after he receives that aid.

7. Finally, do not be afraid to present a program of this sort to your board for consideration. Many laymen will be quite interested in helping young people of the church if it can be presented in a light that makes the acceptance of this aid thoroughly honorable.

If the local church has no scholarship program, individuals who wish to assist a student enrolled in college can claim income tax deductions if the contribution is made payable to the "Worthy Students' Fund" of your Nazarene college. An accompanying letter can indicate the student whose account should be credited or, if no student is designated, a faculty committee will choose a student to receive the aid.

Our young people and their parents do not wish to be put on a dole, but the costs of education are high enough that many deserving young people are not attending our colleges for lack of finance or are sacrificing their health in overwork due to their financial difficulties. Your assistance in this problem will be appreciated both by the college and by the many young people who will receive this aid.

In a day when public institutions, subsidized by tax money, are able to offer lower rates than our Nazarene colleges, we need to help students and parents to see the vital importance of attending a Nazarene college and urge it to the point of investing money in these worthy young people. Sometimes a small "push" is all that is required to turn the decision.

The "Orange Juice" Meeting

By J. Kenneth Grider*

Yesterday our four-year-old daughter referred to her junior church service, in differentiation from her Sunday school class, as her "orange juice" meeting. At this service they sing, rest, and worship; but what stands out to her is that they have orange juice.

We adults are often no more mature than four-year-olds.

What glories touch us! There is the glory of flowers. There is the glory of the brain. There is the glory of the soul. There is the glory of cultures past. There is the glory of service. There is the glory of friends. There is the glory of the church. There is the glory of worship. There is the glory of Christ, of the Father, of the Holy Spirit.

And yet we talk about the newest automotive development. We yearn together for new clothing styles. We drool over each other's material fineries in the home. We brag about bypasses and bridges and skyscraping buildings, about what man has wrought.

Materiality has its proper place. Man has wrought well, in this sphere, if his technological ingenuity actually contributes to life in its main issues.

But a person's life consists of more than the abundance of the things he possesses. It is orange juice, but it is far more. We are four-year-olds spiritually when the orange juice is top interest.

*Associate Professor of Theology, Nazarene Theological Seminary.

*Dean, Olivet Nazarene College, Kankakee, Illinois.

Contributed by Nelson G. Mink

IS THE CHURCH DEAD?

Seemed the radio announcer, on the day before Easter, was groping for the right words to urge his listeners to go to church on Easter, even if they were not in the habit of going. He said, "Drop into your nearby church and—er—pay your respects."

—KENNETH JONES in the *Gospel Trumpet*

REAL WORSHIP

A young man attended a Quaker meeting. Fifteen minutes went by, then half an hour, and still nothing happened. Finally the youth nudged his neighbor and whispered, "When does worship start?" Came the reply, "Worship starts whenever thou begins to worship."

—Wiley Mission News.

"YES, I TITHE"

"1. It makes such a difference in my enjoyment of religion and the church.

"2. I don't have a guilty feeling when the collection plate is passed.

"3. I don't feel resentment toward my pastor any longer when he preaches the Bible doctrine of tithing.

"4. I don't feel like it is 'their' church, but 'our' church.

"5. Now I don't have to excuse and explain, but I just give my tithes and get blessed."

—Parkersburg, West Virginia, *Southside Bulletin*

SENTENCE SERMONS

"Many a girl who can't stand a man's ways marries him for his means."

"A parasite is that which one cannot do without, nor live within."

"A budget is a plan that enables you to pay as you go, if you don't go anywhere!"

—Selected

TWO DOLLS

A long time ago a certain king had no heir. He called his courtiers before him saying, "The one who solves a particular problem is to sit upon my throne when I am gone." So he presented two dolls which seemed exactly alike. The king demanded of the courtiers the difference between the two dolls which seemed exactly alike. But though there was careful examination, no one discovered anything but likeness.

At last a shepherd boy came. He took a straw and pushed it far into the ear of one doll. The end of the straw came out of its mouth. Then he pushed a straw into the ear of the other doll. The straw did not come out, but merely doubled up in the head. "There," said the boy, "is the difference. The one cannot keep a secret. Whatever goes into its ear comes out of its mouth. The other is prudent. It knows that sometimes it is good to bury in the heart what is heard." "You are right," said the king, "and someday you shall sit on this throne."

—C. L. HOWLAND, in the *Free Methodist*

SERMON AMMUNITION

1. The Holy Ghost and a Good Heart

Text: "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).

—NELSON G. MINK

2. The Holy Ghost and a Good Conscience

Text: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost" (Romans 9:1).

—NELSON G. MINK

3. The Holy Ghost and a Good Walk

Text: "Then had the churches rest . . . walking in the fear of the Lord, and in the comfort of the Holy Ghost" (Acts 9:31).

—NELSON G. MINK

The Preacher's Magazine

for October

October 5, 1958

Morning Subject:

WITNESSING THROUGH THE CHRISTIAN ATTITUDE—LOVE

SCRIPTURE: II Corinthians 6:1-10

TEXTS II Corinthians 6:4, 6 "Approving ourselves . . . by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned."

INTRODUCTION:

1. The predominant motivating force in the life of Christ was love.

2. The Christian attitude of love is the focal point at which all points of the Christian's life must conjoin if he is to be identified with Christ.

TRANSITION: The text clearly sets forth six steps necessary for obtaining this requirement of love if we are to be faithful witnesses for Christ.

I. PURITY—a heart condition

A. In regeneration we are purified of our past; in sanctification we are purified of the principle that produced the evil in our past.

B. Purity of heart is the divine standard for God's people from eternity to eternity.

C. A pure heart opens the way to personal relationship with our "faithful Creator."

II. KNOWLEDGE—a holy conception

A. Pureness brings us to God and opens the way into God.

B. True knowledge of God accepts the very interior of His nature and takes the entirety of His character.

C. A holy conception of God's true being gives no room for questioning His wisdom. His Word is taken as true, void of all skepticism.

III. LONG-SUFFERING—a harmonious composure

A. Perfect composure is acquired in perfect knowledge of God, His power and wisdom.

B. When resting in true knowledge of God there is no place for questioning His wisdom.

C. Patience waits for God's time and God's way to accomplish what is already settled and promised.

IV. KINDNESS—a hearty congeniality

A. The waiting on God in a static state is not patience, but presumption.

B. God invites us to wait so that we might be more adequately prepared for His "answer-in-miracle."

C. Kindness is the active means of waiting on God that empties

us of all self. Losing our "self," we then give out to others (in form of kindness).

V. THE HOLY GHOST—the heavenly Controller

- A. When self is removed, the Holy Ghost comes in as the ruling Agent of our lives.
- B. He has come to spread His refining influence throughout our beings.
- C. Purified, persuaded, resting in patient composure, and spreading kindness through the incandescence of God's power, we know the heavenly Guest will control the elements both within and without for His glory to be revealed.

VI. LOVE—the highest communion

- A. Love becomes identified with the one who is in need. It enables the Christian to feel as the sinner feels in his guilt.
- B. When love makes us one with the object of our prayers, then we can turn to Christ to do what we cannot do. He does the miracle.
- C. Love then becomes the living witness; Christ shining through.

CONCLUSION:

- A. Love is the primary essential for Christian witnessing.
- B. Life of witnessing for Christ is necessary for divine approval.
- C. Therefore let us graduate step by step into the "highest communion"—love—so that our witnessing to others will carry with it that divine motivating force that identifies us with Christ.

—WILBUR BRANNON, Evangelist
Elkhart, Indiana

Evening Subject:

WITNESSING THROUGH A COURAGEOUS AFFIRMATION

SCRIPTURE: Acts 4:13, 18-20, 23-29, 31-33

TEXT: "... they spake the word of God with boldness" (Acts 4:31).

INTRODUCTION:

- A. Peter and John had just healed the lame man at the gate Beautiful at the Temple.
- B. It caused a stir among the people, but Peter fearlessly testified to God's power.
- C. We need to be as courageous in affirming our faith as the early Christians were.

TRANSITION: There are three important reasons why Peter and John were so courageous in their affirmation.

I. THE CONTENT OF THEIR TESTIMONY

- A. A testimony of a person—"in the name of Jesus" (v. 18; cf. 3:12-13).
- B. A testimony to a personal experience—"things which they had seen and heard" (v. 20).
- C. A testimony given with power—"with great power ... of the resurrection of the Lord Jesus" (v. 33).

II. THEIR CHALLENGING OPPORTUNITY

- A. The fact of opposition in the past. Vv. 25b-28 give a history of opposition.
- B. The fact of opposition in the present. They admitted, did not evade, the existence of contrary forces (v. 29a).
- C. The facing of opposition with power. They were challenged to search for a source of power that would enable them to withstand in the midst of enemy fire (v. 29b).

III. THE COMPELLING PERSONALITY

- A. The method of their search—prayer "... and when they had prayed" (v. 31).
- B. The manifestation of the Spirit—"the place was shaken where they were assembled together; and they were all filled with the Holy Ghost" (v. 31).
- C. Their ministry of supernatural power—"and they spake the word of God with boldness" made possible by the Holy Ghost (v. 31).

CONCLUSION:

- A. Let our witnessing in testimony be centered in a person supported by personal experience.
- B. It will not be accepted universally—opposition must be expected.
- C. But possessing the Spirit of power, we will not fail.

—WILBUR BRANNON, Evangelist
Elkhart, Indiana

October 12, 1958

Morning Subject: BLOW THE TRUMPET—SET THE STANDARD

SCRIPTURE: Jeremiah 4:3-21; 8:13-14

TEXT: Jeremiah 4:5, 6 ... "Blow ye the trumpet in the land: ... Assemble yourselves, and let us go into the defenced cities. Set up the standard toward Zion: retire, stay not ..."

INTRODUCTION:

- A. Brief historical background of Judah's promised punishment.
 - 1. Complacency in their spiritual lethargy. Jeremiah 5:30-31; 6:13-14.
 - 2. Trumpet of warning was going unheeded. Jeremiah 4:5, 21.
 - 3. The defense cities were their only hope. Jeremiah 8:14.
- B. The Church is also receiving its warnings from God.
 - 1. The present age of possible total destruction.
 - 2. A slow (too slow) response to spiritual needs ... "Why do we sit still?" (Jeremiah 8:14).
(Paraphrase) Why is our church growth inconsistent with population growth?
 - 3. The trumpet is blowing—the standard is set!

I. WE NEED THE SPIRIT OF PIONEERS.

A. Church leaders pioneered its way by a consecrated, sacrificial spirit.

1. Churches are a heritage of faith, vision, sacrifice.
2. Pioneers succeeded under handicaps of finance, equipment, etc.

B. Spirit of pioneering needs to be reborn in us.

1. Vision of cities with no Nazarene churches, suburban areas (use local illustrations).
2. Many present home mission churches struggling need our support. (Consult needs of district.)

II. WE ARE FACED WITH GREATER OPPORTUNITIES FOR PIONEERING.

A. In many large cities Nazarenes have not grown.

1. Population has grown—where are the churches?
2. Nazarenes need to hear the trumpet.

B. Churches that have gone into selected areas have grown rapidly.

C. "Showers of blessing" radio program has paved way for many friends in these areas. Recent survey in Kansas City showed it to be one of the most popular religious programs, and one out of twenty homes with radios listened to it.

III. THE DANGER THAT FACED JUDAH IS THE SAME AS WE FACE.

A. Trumpet had been blown—standard has been raised.

Establish new churches (one a day—1958).

1. Jeremiah 4:21 . . . "How long shall I see the standard, and hear the sound of the trumpet?"

2. We may fail to catch the vision . . . Jeremiah 6:16-17.

B. Israel had been "holiness unto the Lord" (Jeremiah 2:3).

1. Sin of "covetousness" destroyed its cause (Jeremiah 6:13).

2. Spirit of lethargy had gripped it until sin took its hold (Jeremiah 8:15).

3. They waited too long.

CONCLUSION: We are obligated to give the gospel in the same measure as we have received it.

Illustration: "Why Not Sooner?"

Dr. DeLong speaks of a converted heathen who asked, "Why didn't you come sooner with the gospel?" and also of a converted Negro while waiting execution. Question asked: "Jim, why didn't someone tell Tom of Jesus ninety days sooner?" Get printed copy from Nazarene Radio League.

—C. E. PITTENGER, Pastor
Chamite, Kansas

Evening Subject: LIVES OF GREAT MEN REMIND US

(A Sermon Celebrating Our Fiftieth Year as a Church)

TEXT: I Corinthians 11:1—"Be ye followers of me, even as I also am of Christ" (K.J.V.), or, "Copy me as I copy Christ" (Moffatt).

INTRODUCTION:

A. At this Golden Anniversary of our church we recognize that we have come this far because of the lives of great men.

B. Their lives beckon us on, and seem to speak as the Apostle Paul did. "Copy me as I copy Christ."

C. The fundamental mission of the Church never changes.

LIVES OF GREAT MEN REMIND US:

I. OUR TASK REQUIRES DEEP CONSECRATION.

A. God's command to Moses and the children of Israel (Exodus 32:29).

B. The Church is surrounded by lukewarmness, modernism, rationalism, etc. John saw the danger (Revelation 3:15-16).

C. Phineas Bresee and others faced such a situation.

D. To meet these conditions we must have a thorough and deep consecration.

II. MULTITUDES ARE IN DARKNESS.

A. Our foreign fields.

1. Christ told His disciples this (John 4:35). The task is not easy.

2. Harmon Schmelenbach saw the perishing multitudes. His overwhelming burden caused him to leave school, friends, etc. to go to Africa. Africa will never be the same because of a consecrated life.

3. Even today multitudes are lost in India, China, Chile, Brazil, Germany, etc. This year we are entering West Germany and Brazil. This is our task, a task that demands dedicated lives.

B. Our home mission field.

1. We were promised the power to witness (Acts 1:8). This fiftieth year we have set new goals: new home mission churches, new Sunday schools, etc.

2. But the task is not new. Lives of great men remind us that it can be done. The life of J. G. Morrison reminds us that the hour of personal outreach is not ended. His life illustrates this during (1) the Spanish American War, (2) the Laymen's Movement, (3) and in the Church of the Nazarene. He was famous for the saying, "Can't you do a little more?"

3. Lives of great men say to us, "Copy me as I copy Christ." The task is now ours. It is a task that requires consecrated lives.

III. THE NEED IS NOT HUMAN POWER BUT GOD.

A. Organization alone is not the answer. Education, talent, etc. are helps, but not the answer (Zechariah 4:6).

B. All of our leaders succeeded because they were Spirit-filled men.

C. *Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;*

Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

—LONGFELLOW

CONCLUSION: For fifty years others have carried the load. Now it is our turn. The task awaits us: It is a task that demands consecrated lives. Why not consecrate your life now, so you can enter into the task?

(Use illustrations from your own area and experience.)

—JOHN BRYSON

Red Deer, Alberta, Canada

October 19, 1958

Morning Subject:

THE IMPORTANCE OF REGULAR COMMUNION

TEXT: "I must by all means keep this feast" (Acts 18:21).

INTRODUCTION: It is probable the apostle refers to the Feast of the Passover, where he might meet old friends, and where he might also have a favorable opportunity of making known the doctrine of the cross of Christ. The passage can be applied to the Lord's Supper. Let us notice some interesting truths.

- I. **THE LORD'S SUPPER IS A FEAST.**
 - A. Fully prefigured by the Jewish Passover.
 - B. "Christ our passover is sacrificed for us" (I Corinthians 5:7).
 - C. There is spiritual provision in Christ Jesus.
Pardon, peace, holiness, joy, grace, comfort, etc.
For every time of need.
 - D. It is a royal feast. It was founded and prepared by the King of Kings (Matthew 22:1-4).
- II. **IT IS A LOVE FEAST.**
 - A. Christ's love displayed to His disciples.
 - B. Where disciples meet and exhibit their love to Him.
 - C. Where disciples show love to one another.
- III. **IT IS THE CHRISTIAN'S FAMILY FEAST.**
 - A. Where friends meet in their family capacity.
 - B. Where the Elder Brother is the Head.
 - C. Where all guests are brethren.
- IV. **LET US NOTE THAT ALL CHRISTIANS SHOULD BY ALL MEANS KEEP THIS FEAST.**
 - A. Because the Lord commanded it.
 - B. Consistency requires it.
 - C. Safety demands it.
 - D. The church obligates us to it.
 - E. The love of Christ constrains us to observe it.
 - F. Our own advantage urges it.

V. SOME DIRECTIONS FOR RIGHTLY KEEPING THIS FEAST.

It should be kept—

- A. With deep humiliation of mind and heart.
- B. In the exercise of faith in Christ's precious, all-atoning blood.
- C. With strong feelings of kind, benevolent regard to our fellow man.
- D. With complacent and strong love to the brethren.
- E. With the blessed hope of beholding the Saviour at His second coming.

CONCLUSION:

Regular communicants at Christ's table value and improve their privileges. Why absent yourself from a spiritual banquet?

"Come; for all things are now ready." "Yet there is room."

—E. E. WORDSWORTH

Lynwood, Washington

Evening Subject: COMPLETENESS IN CHRIST

TEXT: "Ye are complete in him" (Colossians 2:10).

INTRODUCTION: The philosophy of the world is empty and vain. The Colossians were empty, dissatisfied, spoiled, and deprived, while following the empty philosophy and groundless traditions of Jewish and gentile teachers; but since they had accepted Christ they were filled with Him. The word complete is better translated "filled" in this text says Clarke. There is fullness of Deity in Christ that provides for us completeness, fullness, and sufficiency.

- I. **OUR REDEMPTION (Titus 2:14)**
 - A. He is the only living and true Redeemer.
 1. His blood the price, His work the means.
 2. His death and resurrection.
 3. His ascension and intercession as well as His second advent all proclaim the completeness of redemption for man, nature, and all created beings.
 4. He removes every obstacle, meets all demands, finishes His glorious task. "It is finished," He cried on the Cross.
 - B. Our justification is complete in Christ (Acts 13:38-39); Romans 5:1).
 1. Includes remission of all sins.
 2. Brings peace with God.
 3. Assures restoration to His favor.
 4. Absolves from all guilt, gives acquittal before the bar of God, and forensic declaration of righteousness in the mind of God in our behalf.
 - C. Our holiness is complete in Christ (I Corinthians 1:30).
 1. He is made unto us Sanctification. His blood "cleanseth us from all sin" (I John 1:7).
 2. Fumigation of the moral nature.
 3. Cleansing from all fleshly appetites (II Corinthians 7:1).

4. The mind is purified—renewed.
5. The inner self is renovated.
6. The inner man is indwelt by the Spirit.
(Disciples—Day of Pentecost)

II. OUR LIFE

- A. Our peace, joy, righteousness, and comfort are complete in Christ (Romans 14:17).
 1. The Kingdom of grace within.
 2. All our consolation aboundeth by Christ (II Corinthians 1:5).
- B. Our Christian services are complete in Christ
 1. By His grace.
 2. Reasonable and spiritual (Romans 12:1-2).
 3. Acceptable (Romans 12:2).
 4. Through Christ (Revelation 8:3).
- C. Our triumph over our adversaries is complete in Christ (II Corinthians 2:14; Romans 8:37; Philippians 4:13).
 1. He is the Captain of our salvation.
 2. His armor is invincible.
 3. We are "more than conquerors" through Christ.
(David and Goliath—five stones left over.)

III. OUR ULTIMATE VICTORY

- A. Our present life, death, resurrection, glorification, and eternal life are complete in Him.
- B. Provision made for all these. "Christ is all, and in all." Having all, we possess all things.
- C. Ultimate and complete victory over sin, Satan, sickness, death, trouble, adversity, reverses—everything.
—"And when the battle's over, we shall wear a crown."
"There's no disappointment in heaven."

—E. E. WORDSWORTH

October 26, 1958

Morning Subject: WHO CARES?

(Pre-Revival)

TEXT: "Is it nothing to you, all ye that pass by?" (Lamentations 1:12)

INTRODUCTION:

- A. The prophecy here rises into poetry. Jerusalem is personified under the guise of the weeping widow, beauty faded, left without consolation and support.
- B. Her sorrow was unequalled.
 1. Her streets never echo to a footfall.
 2. Her beauty faded.
 3. She was left a widow.
- C. Her sorrow was unheeded.

I. IS IT NOTHING TO YOU THAT SIN CAN BRING A NATION INTO SLAVERY?

- A. Song and laughter once filled her streets.
They gathered into their churches unmolested.
Their armies returned with victory.
Prosperous—idol of the nations about.
But—forsook God.

B. Is it nothing to us today?

1. We are at the peak in technology and wealth, but also in drunkenness, crime, and immorality.
2. A nation which is becoming more pagan by the day.

II. IS IT NOTHING TO YOU THAT A SAVIOUR DIED?

- A. The matchless, pure Son of God—to redeem.
 - B. That multitudes have been transformed by His blood?
- III.: Magdalene made fit company for God and angels.
Crooked tax collector made honest.
A shiftless sand made into a rock.
A dissipated wretch restored to his family.
Bloodthirsty Roman—beloved saint.

III. SUNDAY SCHOOL TEACHER, HOW MUCH DO YOU CARE?

- A. To have our children brought to the Saviour?
- B. Do we care enough to do something about it?

CONCLUSION: We have seen the results of willful sinning, and may we do our best to change tomorrow.

—KENNETH A. HUTCHINSON
Pontiac, Michigan

Evening Subject: DISREGARDED LESSONS OF HISTORY

TEXT: "This their way is their folly: yet their posterity approve their sayings" (Psalms 49:13).

INTRODUCTION:

- A. The thought is often expressed that they would like to have lived in the earlier ages of the world.
 1. Life was more simple and localized.
 2. Places of vice and sin were not as accessible.
 - B. We who live near the end of the world have opportunity to profit by the experiences of those who have gone before us.
- I. MEN HAVE EXPERIMENTED WITH SIN.
- A. Adam and Eve experimented with sin and found the results to be suffering and hardship.
 - B. Samson experimented with sin and found it to be a hard master.
 - C. Saul tried experimenting with disobedience and discovered it cut him off from God.
 - D. Lot experimented with evil influences. He took his family where he could make good money, but couldn't get them into the church.
 - E. Ananias and Sapphira experimented with lying to God. It cost them their lives.

- F. Others have experimented with lust—discovered it brought sorrow to their household and the wrath of God.
- G. The text says, "This their way is their folly." One generation after another disregards the solemn lessons taught by its predecessor.

II. BUT MEN BLIND THEMSELVES TO THE LESSONS OF HISTORY.

- A. Some presume on their cleverness.
 1. One says, "I know gambling ruins men every day; but I know how to be discreet. I know a thing or two; I do not lose my head; I am a cool politic. I will not be taken in."
 2. Another says, "I'm no fool; I know how to take care of myself. My guilty gains shall defy detection."
 3. A third says, "I go in for enjoying myself. No Puritan shall rob me of women and ale. I know how far to go without endangering my health and reputation."
- B. Others presume on their strength.
 1. "I know where to draw the line, where to pull up, where to put my foot down."
 2. Where to stop on evil course is before it begins.

III. MEN SHOULD PROFIT BY THE EXPERIENCES OF OTHERS.

- A. Mr. Romones, who studied the minds of animals, says, "We may infer intelligence when they can profit by past experiences." Man is capable of profiting by the past experiences of others.
- B. The text accuses men of disregarding the lessons of history.
 1. Men seek to profit by political and social history.
 2. Not so eager to profit by the moral pages of history.

Illus.: Baxter tells of seeing a man driving a flock of lambs over a bridge. Something frightened them and one lamb leaped on the wall of the bridge and into the river, and the rest followed.
- C. Why do men follow paths that have led their predecessors to doom?

They feel time and circumstances make a difference in the results.

CONCLUSION:

- A. If God had pointed out one clear consequence of transgression, it ought to be enough to guide us aright.
- B. The road of life is lined with the wrecks of men that were smart and strong (Solomon and Samson).
- C. Do not follow in the footsteps of those who have gone to hell.
- D. Join the procession that moves upward, and with them shine as the stars for ever and ever.

—KENNETH A. HUTCHINSON
Pontiac, Michigan

BOOK BRIEFS

Book of the Month Selection, August, 1958

POWER THROUGH PRAYER GROUPS

By Helen Smith Shoemaker (Revell, \$2.00)

I come again with enthusiasm this month in presenting *Power Through Prayer Groups* as the Book Club selection. Let me present the pros first, and the cons can wait until a little later.

It is a thrilling book on prayer as an organized and spiritual ministry in any local church. There are many books full of inspirational exhortation toward prayer. This book adds the "how" of prayer to the "why" of prayer. It tells of the thrilling experiences in various churches when prayer groups have been organized and went to work in the interests of the needs of the local congregations.

I especially appreciate the sane yet persistent approach to healing through prayer. It will make any pastor and any layman wish to enlist himself in the scrutinizing practice of undergirding the needs of a congregation in prayer. It speaks of the need of prayer groups, the background for prayer groups, and the various types and procedures for group praying. The closing section on "The Disciplined Life" will make any holiness person scrutinize his own spiritual deeps. The chapter on "Healing Through Prayer" is a splendid treatment.

Now as to the cons of the book, you will react as I did at the appearance of the author on the back jacket. There is an affinity toward liberalism at various places in the book, even a friendly suggestion toward movies and a commendatory use of the *Interpreter's Bible*, which is generally accepted as a liberal commentary. But screening these out, your own soul cannot help but profit as you take this book into a careful and prayerful study.

THE MANUAL 1908-1958, Comments and Comparisons

By Hardy C. Powers (Nazarene Publishing House, \$1.00)

No Nazarene is fully equipped without a Bible, a hymnal, and a church *Manual*. The church *Manual* is a large part of our background and thinking. Our senior general superintendent has done a definite and substantial service to the church in this Golden Anniversary contribution. He has compared the first *Manual*, 1908, with the last *Manual* of the church. From this he shows that the Church of the Nazarene has still retained its position doctrinally and ethically.

Dr. Powers prefaces the book with a splendid discussion of the meaning of the word Nazarene, and concludes it with a challenging section on "The Task of the Church." There should be no Nazarene home without our official *Manual*, and no Nazarene home without this particular *Manual* comparison.

TOWARD A CHRISTIAN FELLOWSHIP

By R. Eugene Sterner (Warner Press, \$2.00)

The author of a very wonderful series of little books on "Steps to Helpful Living" has given us a scholarly and thorough study of the Church as a fellowship. It is based on good scriptural support. However, in fairness it must be said that the denominational thinking of the author comes through strongly in his view, and denominational membership is made to appear of insignificant value.

MOSES' MIGHTY MEN

By Herschel H. Hobbs (Broadman, \$2.50)

It is well for us always to remember that unusually successful men or women usually have those around them who contribute to their success, though perhaps they themselves are personally unknown. It was that way with Moses, the great lawgiver. This author points out, describes, and introduces you to what could be called the "lesser lights" who contributed to Moses' everlasting greatness.

This is especially helpful to laymen to realize how they can fulfill their ministry, serve the Lord in places unsung and unpublicized, and realize that by serving in the church they are serving God—that any place of service is a blessing.

A WORKMAN THAT NEEDETH NOT TO BE ASHAMED

By Frank B. Stanger (Herald Press, \$2.25)

This is a highly commendable book for pastors and laymen who are vitally interested in an effective, working church.

It is lectures given at Asbury College by a Methodist preacher with a definitely fine spiritual tone. The author speaks with authority and apparently a very successful background on all of the practical details that make a local church successful. One thing that strikes me with quite an impact is the splendid chapter on healing. More and more books are coming out dealing with the spiritual ministry of healing on a sane and scriptural basis. You will definitely like this book.

COOPERATIVE EVANGELISM

By Robert O. Ferm (Zondervan, 75c)

In this era of the Billy Graham crusades there are yet some who criticize him severely for the fact that he co-operates in his evangelistic planning with persons who could not be classified as conservatives.

In this book the author deals through the perspective of history with the whole area of co-operative evangelism. A great deal of research has gone into this. It is definitely a permanent contribution to evangelism of the rugged kind.

RENDEZVOUS WITH ABUNDANCE

By Hugh C. Benner (Bencon Hill Press, \$1.50)

Nazarenes the world over will be challenged by the five masterful addresses in Dr. Benner's new book, *Rendezvous with Abundance*. Many readers' attention will be riveted to the chapter "Our Day of Destiny"; others will catch a new glimpse of the genius of our church in "The Spirit of the Pioneers." No one can escape the spiritual significance of "The Program of the Church" based on our Lord's high priestly prayer. No Christian is likely to remain weak or inactive after reading the dynamic chapter "This Is War."

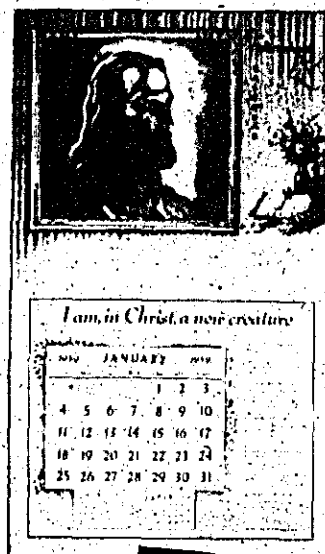
Rendezvous with Abundance will unfold the meaning and stimulate your part in the total impact of Christian responsibility and influence.

PREFACE TO PASTORAL THEOLOGY

By Seward Hiltner (Abingdon, \$4.00)

A well-known author and a man of wide experience gives us what could be classified definitely as a substantial and practical book. The theories are well outlined, and any reader will discover that they are based on sound, practical experience.

It should be said, however, that this is advanced material and could be read with profit especially by those people who have already had beginning books in pastoral theology.



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Scripture: "And the Word was made flesh, and dwell among us" (John 1:14).



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Scripture: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

Message: May your Christmas worship and Christmas fellowship fill your heart and soul with the deepest joy and satisfaction of this blessed season and continue with you throughout the new year.

Scripture: "For we have seen his star in the east, and are come to worship him" (Matthew 2:21).



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