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Religism Existentialism

I. Sanctification Is Existential

By Mildred Bangs Wynkoop*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued)

FROM the EDITOR

The Purpose of a Vacation

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

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

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

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

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

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

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

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

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

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

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

The Ministry of the Hard Pull*

By J. B. Chapman

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

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

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

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

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

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

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

The Preaching of George Sharpe

By George Frame*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- I. The relation of these two works of grace
 - a. It is not one of superiority.
 - b. It is not one of extreme diversity.
 - c. It is not one of separated values.
- II. The reasons for their existence
 - a. Their existence was necessary for the fulfillment of the love of God.
 - b. Their existence provides the proof that Jesus can save from sin.
 - c. Their existence solves the conviction made by the Holy Ghost and the Word.
- III. The things that concern their acceptance
 - a. Justification is for the sinner. Sanctification is for the same individual now a believer.
 - b. Justification is the act of God. Sanctification is the act of God.
 - c. Justification is based upon the meritorious work of Another. Sanctification is based upon the same work.

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

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

delivered, brought full salvation to multitudes.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thoughts on Prayer

Contributed by Willard Taylor*

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

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

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

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

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

Blood-bought Freedom

By Ivan A. Beals*

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

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

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

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

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

A GREATER PRICE

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

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

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

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

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

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

A GREATER FREEDOM

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

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

entangled again with the yoke of bondage."

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

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

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

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

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

A GREATER INHERITANCE

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

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

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

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

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

*Once I was bound by sin's galling
fetters;*

*Chained like a slave I struggled in
vain.*

*But I received a glorious freedom
When Jesus broke my fetters in
twain.*

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

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

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YOUR MINISTER'S PRAYER

I do not ask

That crowds may throng the temple, that standing room be priced;

I only ask that as I voice the message,

They may see Christ!

I do not ask

For churchly pomp or pageant, or music such as wealth alone can buy;

I only ask that, as I voice the message,

He may be nigh!

I do not ask

That men may sound my praises or headlines spread my name abroad;

I only pray that, as I voice the message,

Hearts may find God!

I do not ask

For earthly place or laurel, or of this world's distinctions any part;

I only ask, when I have voiced the message,

My Saviour's heart!

—AUTHOR UNKNOWN

Must Christians Live by Duty?

By D. R. Gish*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

transcends the ordinary levels of enthusiasm.

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

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

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

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

HINT TO PREACHERS:

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

—F. LINCICOME

Love It and Leave It!

By C. V. Fairbairn*

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

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

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

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

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

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

*Bishop, Free Methodist Church.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 6:6

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

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

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

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

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

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

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

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

¹Trench, "Synonyms," p. 251.

²Ibid., p. 252.

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

⁴Lexicon, p. 117.

⁵VGT, p. 475.

⁶Lexicon, p. 610.

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

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

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

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

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

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

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

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

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

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

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

⁷Op. cit., p. 105.

⁸Op. cit., p. 610.

⁹Ephesians, p. 68.

¹⁰Word Studies, III, 67.

¹¹Romans, p. 158.

¹²EGT, II, 633.

¹³Romans, p. 234.

¹⁴Romans, p. 203.

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

¹⁶Ibid.

¹⁷Word Pictures, IV, 362.

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

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

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

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

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

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

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

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

¹⁸Op. cit., III, 69.

¹⁹¹Romans, II, p. 101.

²⁰EGT, II, 633.

²¹Op. cit., p. 235.

²²Op. cit., p. 158.

²³Lange, ¹Romans, II, p. 203.

²⁴Op. cit., p. 99.

²⁵Ibid.

²⁶Op. cit., p. 24158.

²⁷Op. cit., p. 418.

²⁸Op. cit., p. 245.

COURAGE

The successful man lengthens his stride when he discovers that the signpost has deceived him; the failure looks for a place to sit down.

—JOHN RUSKIN, SOCIAL REFORMER (1819-1900).

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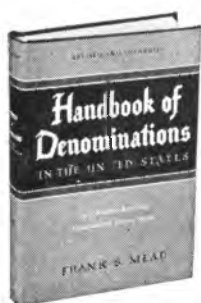
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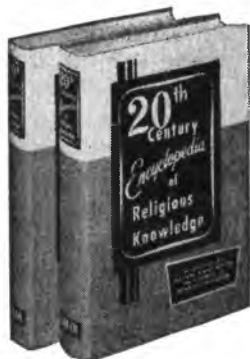
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Reaching the Unchurched in Mass Evangelism

II. We Look at Our Techniques

By T. E. Martin*

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

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

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

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

*Pastor, Hammond, Indiana.

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

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

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

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

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

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

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

(To be continued)

Advertising Through Journalism

By Robert D. Rogers*

V. SEEING PERSONAL BENEFITS

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

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

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

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

*El Monte, California.

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

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

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

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

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

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

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

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

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

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

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

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

The Ministry of the Shepherd

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

By G. H. Boffey*

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

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

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

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

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

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

*Kent, England.

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

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

REST. *He maketh me to lie down.*

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

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

RESTORATION. *He restoreth my soul.*

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

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

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

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

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

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

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

RIGHT. *He leadeth me in the paths of righteousness.*

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

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

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

RESURRECTION. *The valley of the shadow.*

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

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

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

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

"MY CUP RUNNETH OVER"

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

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

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

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

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

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

The Sin of Resentment

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

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

In a conversation one night, Billy said:

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

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

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

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

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

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

From Billy Graham:

A Mission Accomplished,

By GEORGE BURNHAM

(Fleming H. Revell Co.)

Facts on File

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

By **Honore Osberg***

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

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

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

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

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

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

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

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

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

*Writer, Los Angeles, California.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Pleasant surprises are a payoff from

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

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

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

Contest Winners

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

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

Second—Three-way tie
George W. Privett, Jr., Donalsonville, Georgia
Raymond Box, Mackay, Queensland, Australia
Warren Boyd, Calgary, Alberta, Canada
Award: Six months' Book Club selections

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

Contributed by Nelson Mink*

I GO TO PRAYER MEETING BECAUSE:

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

—Selected

SURPRISES

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

—Anon.

THREE THINGS TO CONSIDER:

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

—First Baptist Church
North Wildwood, N.J.

*Pastor, Waco, Texas.

BOTH ARE NEEDED

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

—Richmond, Indiana
First Church Bulletin

SENTENCE SERMONS

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

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

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

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

—Selected

A TEN-POINT SPIRITUAL PROGRAM

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

—NELSON G. MINK

July 6, 1958

Morning Subject: THE IMPERATIVE OF HOLINESS

TEXT: Hebrews 12:11-17

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

I. HOLINESS IS IMPERATIVE FOR VICTORIOUS LIVING.

- A. Victorious living demands unity of heart—holiness brings it.
 - 1. v. 17—"Fornicator" means "mixed loves" or divided affection.
 - 2. Unity essential to victory in any realm.
- B. Victorious living demands purpose of life—holiness imparts it.
 - 1. v. 12—Describes purposeless life.
 - 2. The writer declares that holiness lifts up the hands which hang down and strengthens knees feeble through lack of purpose.

II. HOLINESS IS IMPERATIVE FOR EFFECTIVE SERVICE.

- A. Effective service demands a characteristic passion—holiness gives it.
 - 1. v. 14—"Holiness, without which no man shall see the Lord."
 - 2. Effective service impossible without a passion.
- B. Effective service demands an unlimited vision—holiness bestows it.
 - 1. v. 14—"Follow peace with *all men* . . ."
 - 2. Holiness gives a vision of what needs to be done for God.

III. HOLINESS IS IMPERATIVE FOR ENTRANCE INTO HEAVEN.

- A. Entrance into heaven demands a pure heart—holiness is it.
 - 1. Matthew 5:8.
 - 2. Psalms 24:3-4.
- B. Entrance into heaven demands a clean life—holiness enables one to live it.
 - 1. The Bible holds this up as God's standard for His people. Ephesians 5:25-27.
 - 2. Holiness of heart and life is the foundation of the Christian's hope. Titus 2:11-14.

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

—DARRELL MOORE
Abilene, Texas

Evening Subject: THE SWELLING OF JORDAN

TEXT: Jeremiah 12:5

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

- A. It tells me that I will have to cross Jordan.
- B. It tells me that there will be only one crossing.
- C. The question implies that my crossing will be good or bad according to my preparation for it.
- D. "How wilt thou do in the swelling of Jordan?"

I. IF THERE IS SIN IN YOUR LIFE?

- A. The darkest consequence of sin is separation.
 - 1. Sin will separate you from peace.
 - 2. Sin will separate you from friends.
 - 3. Sin will separate you from God.

The first thing sin did was to separate man from God, and the last act of sin will be to separate man from God for eternity.
- B. If there is sin in your life you are separated from God.
 - 1. You not only will be, but you are now.
 - 2. And you will stand alone in the swelling of Jordan.

II. IF YOU HAVE REJECTED JESUS CHRIST?

- A. Christ can be rejected by an open refusal to heed His call.
- B. Christ can be rejected by neglecting to heed His call.
- C. To either neglect or reject Christ is to say good-bye to your only hope of salvation.

III. IF YOU HAVE NEGLECTED YOUR LAST OPPORTUNITY?

- A. The destiny of the human soul is determined on this side of the grace.
- B. Opportunities never return; they come but once.
- C. There will come that last visit of God to the heart of the sinner. If that opportunity is neglected, there is no hope.

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

—DARRELL MOORE

SMALL CHURCHES

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

—HAROLD YOCHIM
Marine City, Mich.

July 13, 1958

Morning Subject: THE WORK OF THE HOLY GHOST

(A holiness sermon with three texts)

- I. THE HOLY GHOST AND A GOOD HEART "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5).
 - A. A Good Heart
 - 1. Conspicuous for its love.
 - 2. Returns good for evil.
 - 3. Is saved from retaliation.
 - 4. "Rejoiceth in the truth."
- II. THE HOLY GHOST AND A GOOD CONSCIENCE ". . . my conscience also bearing me witness in the Holy Ghost" (Romans 9:1).
 - A. A Good Conscience
 - 1. Gives the countenance a peaceful look.
 - 2. Is quick to stab if we are out of order, etc.
 - 3. Pleasing Christ—utmost aim.
 - 4. Has conscious approval of the Holy Ghost.
- III. THE HOLY GHOST AND A GOOD WALK "Then had the churches rest . . . walking in the fear of the Lord, and in the comfort of the Holy Ghost . . ." (Acts 9:31).
 - A. A Good Walk
 - 1. Is above suspicion.
 - 2. Inspires others.
 - 3. Steady, restful, straight.
 - 4. "The steps of a good man are ordered by the Lord."

—NELSON MINK

Pastor, Waco, Texas

Evening Subject: THOUGHTS FOR VACATIONERS

SCRIPTURE LESSON: John 13:1-17

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

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

- I. THE TRAVELER DOESN'T NEED A SECOND BATH.
 - A. But he needs to be cleansed of travel stains which he contracted on the way.
 - B. We are in constant touch with influences that contaminate.
- II. TRAVEL STAINS.
 - A. Business world. There are as many standards as buyers. Temptation to lower the flag to secure business. "I'll fight it at their level since they won't come up to mine."
 - B. Unconscious influences of a worldly world: advertisements, music, various solicitations to sin.
 - C. The shock of boastful immorality.

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

III. CLEANSING.

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

—selected and adapted by
NELSON MINK

July 20, 1958

Morning Subject: REFLECTORS

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

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

- I. REFLECTORS OF CHRIST IN OUR CONCERN FOR OTHERS.
 - A. In our prayers.
 - B. With our contributions.
 - C. For our fellow man.
- II. REFLECTORS OF CHRIST IN OUR CONVERSATION BEFORE OTHERS.
 - A. Our godliness. "Look on us" not as God, but as servants of God.
 - B. Our lives should correspond with our testimony.
 - C. In holiness. About the home, in school, at work around the church.
- III. REFLECTORS OF CHRIST IN OUR COMPASSION FOR OTHERS.
 - A. Our feeling toward the needs of others—both physical and spiritual.
 - B. They turned the beggar's attention in the direction of Christ.
 - C. Not by our own power are we able to satisfy the desires of others.
 - D. In name of Christ, we urge men to rise and repent—be transformed by the power of God.

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

—HENRY T. BEYER, JR.
Baton Rouge, La.

Evening Subject: THE UNFORGETTABLE HOUR

TEXT: Acts 3:1

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

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

—HENRY T. BEYER, JR.

July 27, 1958

Morning Subject: IF YOU LOVE HIM

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—FRANK A. NOEL, SR.

Pastor, Lancaster, Ohio

Evening Subject: GOD'S BOUNDLESS LOVE

TEXT: Romans 5:8

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

I. NOTICE THE OBJECT OF HIS LOVE.

A. The world. God made the world but it was cursed because of sin. It is to be redeemed through Christ.

B. He loved sinners. All kinds of sinners. Every person you meet, for every one in every house in every street—even you and I are the objects of His love.

C. As sinners, we all need a Saviour. We are helpless to save ourselves. None but Christ can redeem a soul. His love is

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

II. NOTE THE WAY HE DIED.

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

III. WHAT BENEFITS TO US?

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

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

—FRANK A. NOEL, SR.

MISSIONARY

JESUS—THE LIGHT OF INDIA

SCRIPTURE: Esther 1:1

I. INTERESTING INDIA

Size, literature, population, climate, languages, etc.

II. NEEDY INDIA

Medical, educational, spiritual

III. DEVOUT INDIA

Religions, ceremonies, etc.

IV. IDOLATROUS INDIA

Gods

V. AWAKENING INDIA

Awakened, responsive

JOHN MCKAY, *Missionary*
India

Scriptural Reasons for Believing in Holiness

TEXT: I Peter 3:15

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

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

Christian Holiness, or the Trinity of a Great Truth

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

*Lufkin, Texas (deceased).

Holiness—Heaven's Ultimatum

TEXT: Psalms 93:5

INTRODUCTION: The reverent approach and addressing of Deity

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

The Price of Christian Purity

TEXT: Hebrews 13:12

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

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

(Continued on next page)

The Significance of Pentecost

TEXT: Acts 2:1

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

Personal Aspects of Pentecost

TEXT: Acts 1:8

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

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

Holiness, a Fundamental Necessity

TEXT: Hebrews 13:12

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

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

The Rationality of Holiness

TEXT: I Peter 3:15

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

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

Book of the Month Selection, May, 1958

A GALAXY OF SAINTS

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

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

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

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

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

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

THE LIFE AND TEACHING OF JESUS CHRIST

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

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

TEEN-AGER, CHRIST IS FOR YOU

By Walter Riess (Concordia, \$1.00)

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

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

WHO GOES THERE?

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

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

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

THE SECRET OF RADIANT LIFE

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

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

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

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

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

EGYPT IN BIBLICAL PROPHECY

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

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

W. E. McCUMBER

DANGEROUS FATHERS, PROBLEM MOTHERS AND TERRIBLE TEENS

By Carlyle Marney (Abingdon, \$2.00)

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

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

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

THE PASTORAL EPISTLES

By Donald Guthrie (Eerdmans, \$3.00)

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

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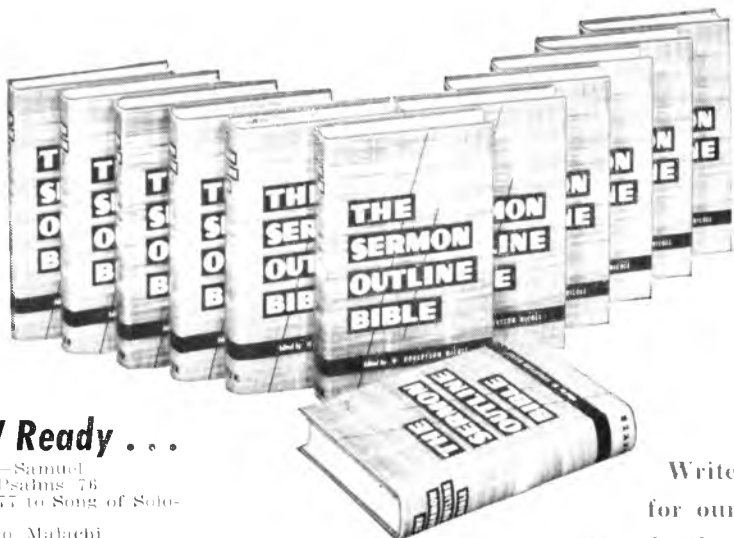
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