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Rugged Cross—Rugged Gospel**

By Dr. D. I. Vanderpool*

(ROMANS 1:14-16)

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

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

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

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

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

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

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

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

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

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

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

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

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

Full-time service and unbroken

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thoughts on Prayer

Contributed by Willard A. Taylor

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

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

High School Religious Council

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

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

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

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

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

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

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

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

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

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

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

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

The Preaching of W. G. Schurman

By S. T. Ludwig*

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

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

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

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

*General Church Secretary.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Unity of the Sanctifier and the Sanctified**

By Frank Carver*

SCRIPTURE: Hebrews 2:5-18

TEXT: Hebrews 2:11

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

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

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

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

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

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

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

A UNITY IN HUMILIATION vv. 5-9

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

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

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**First Prize, 1957 Sermon Contest.

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

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

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

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

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

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

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

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

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

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

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

A UNITY IN DISCIPLINE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A UNITY IN EXALTATION

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

This is first an exaltation over death.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Which begins in humiliation,
travels the path of discipline,
and is made complete in exalta-
tion.*

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

Are We Nazarites?

By James H. Whitworth*

SCRIPTURE: Numbers 6:1-8.

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

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

Usually Bible students refrain from

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

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

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

I. SEPARATE FROM INDULGENCE

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

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

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

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

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

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

II. SEPARATE FROM CONFORMITY

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

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

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

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

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

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

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

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

One cannot pray around a broken vow.

III. SEPARATION FROM CONTAMINATION

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

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

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

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

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

II. Intellect and Emotion in the Sermon

By F. Lincicome*

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

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

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

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

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

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

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

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more study on what to say would rescue us.

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

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

Periphrasis

By J. K. French*

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

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

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

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

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

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

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Gleanings from the Greek New Testament

By Ralph Earle*

Romans 6:15-23

Servants or Slaves?

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

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

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

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

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

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

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

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

¹Op. cit., p. 122.

²Op. cit., p. 227.

³Op. cit., p. 204.

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⁴Ibid.

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

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

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

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

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

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

Freed to Be Slaves

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

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

meant to be freed from actual slavery.

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

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

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

Holiness or Sanctification

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

⁷"Synonyms," p. 30.

⁸"Light from the Ancient East," p. 326, n. 1.

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

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

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

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

Wages—Free Gift

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

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

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

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

Another Grumbler Cured

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

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

The other propounded the following questions:

"Did they ever spit in your face?"

"No."

"Did they ever smite you?"

"No."

"Did they ever crown you with thorns?"

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

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

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

—From *Today*

¹⁰Cf. Abbot-Smith, *op. cit.*, p. 5.

¹¹*Op. cit.*, p. 249.

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

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NAZARENE PUBLISHING HOUSE

The Conservative Theological Position and the Spirit of Evangelism**

By Dr. Edward Lawlor*

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

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

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

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

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

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**Message, Evangelistic Conference, January, 1958.

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

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

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

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

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

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

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

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

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

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

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

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

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

III. Practical Norm of Love

By Mildred Bangs Wynkoop*

"Thou shalt love thy neighbour as thyself."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE PASTOR'S EASY JOB

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

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

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

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

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

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

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

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

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

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

—Copied from *Texarkana First Bulletin*

Outline of Financial Policies

By Kenneth T. Meredith*

I. SOME BASIC PRINCIPLES

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

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

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

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

C. Co-operate with the district church program.

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

D. Tithe to the general church.

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

II. SOME HELPFUL HINTS

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

*Pastor, Kansas City North, Missouri.

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

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

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

III. A WORKING METHOD

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

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

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

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

Statement of Policy

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

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

- II. PULPIT SUPPLY (recommended by board of stewards)

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

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

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

- G. Pulpit supply persons shall receive . . .

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

- A. The pastor shall receive . . . as salary.

- B. The pastor shall receive . . . expense.

- C. The pastor's utilities and parsonage upkeep will be paid.

- D. The pastor's vacation time will be . . .

- E. The pastor will be permitted . . . weeks' revival leave.

- F. The pastor's expense to district and general gatherings will be paid.

- IV. STAFF (recommended by the board of stewards)

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

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

CLOSED-DOOR POLICY

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

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

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

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

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

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

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

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

—SUBMITTED BY H. N. FERGUSON
Brownsville, Texas

Contributed by Nelson G. Mink*

TRUE HOLINESS

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

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

CHURCH MEMBERS

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

—*Selected*

THINGS TO KEEP IN MIND

The Value of:

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

—*Texarkana First Church Bulletin*

"CONSISTENCY, THOU ART A JEWEL!"

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

LIQUOR HOT-SHOTS

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

—STONEWALL JACKSON

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

—THOMAS A. EDISON

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

—GEORGE WASHINGTON

—*First Baptist Church, Angelsea, N.J.*

*Pastor, Waco, Texas.

September 7, 1958

Morning Subject:

"BECAUSE" OR PROBLEMS OF THE SANCTIFIED

SCRIPTURE: Romans 8:1-7

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

I. REMARKS:

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

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

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

III. THE BIBLE DESCRIPTION OF THE CARNAL NATURE:

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

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

—H. B. GARVIN

Augusta, Kentucky

Evening Subject:

THE BUILDING OF OUR CHARACTER HOUSE

SCRIPTURE: Matthew 7:15-27

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

I. REMARK:

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

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

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

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

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

IV. THE HOUSE THAT IS BUILT UPON THE SAND:

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

—H. B. GARVIN

MIND

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

TALK

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

WILL TO WORK

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

—Sunshine

September 14, 1958

Morning Subject: HOLINESS AND PEACEMAKING

SCRIPTURE: Matthew 5:1-16

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

I. REMARKS:

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

II. HOLINESS AND PEACEMAKING ARE DEFINITELY ASSOCIATED.

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

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

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

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

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

—H. B. GARVIN

Evening Subject: HEART RICHES FOR THE CHILD OF GOD

SCRIPTURE: Matthew 6:24-33

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

I. REMARKS:

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

- C. The "heart" is the seat of all truly related values in life.
 - D. The term "heart" embraces the affections, emotions, intellect, and will.
 - E. Our hearts will determine the attitudes and the atmosphere in which we live.
- II. SOME SIMPLE RULES FOR KEEPING THE HEART IN THE LOVE OF GOD:
- A. Insist on a proper control of your affections and emotions.
 - B. Labor always to keep your intellect within the bounds of truth and integrity.
 - C. Constantly guard your memory as God's sacred storehouse of the soul.
 - D. Keep your will in subjection to what you know to be the will of God.
- III. HOW TO OBTAIN AND KEEP THE SUPREME VALUES IN LIFE:
- A. Remember that you cannot do it; God is needed to master and keep the heart.
 - B. All true values are obtained and kept by seeking "first the kingdom of God."
 - C. All of your soul's treasures are kept by abiding in the grace of God.
 - D. The heart must be guarded if our lives are to be noble and rich in God.
 - E. In keeping the heart our faith must hold to eternal values.
 - F. God, who holds our future, is able to keep us from falling (Philippians 4:7).

—H. B. GARVIN

September 21, 1958

Morning Subject: QUALITIES OF THE SPIRIT-FILLED LIFE

SCRIPTURE: Ephesians 5:1-21

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

I. REMARKS:

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

II. THE QUALITIES OF A SPIRIT-FILLED LIFE.

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

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

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

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

—H. B. GARVIN

Evening Subject: THE MAN OF GALILEE

SCRIPTURE: I Corinthians 1:18-27

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

I. REMARKS:

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

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

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

III. WHY SHOULD WE PREACH CHRIST "CRUCIFIED"?

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

—H. B. GARVIN

HINT TO PREACHERS:

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

—F. LINCICOME

September 28, 1958

Morning Subject: OUR REFUGE IN GOD

SCRIPTURE: Psalms 91:1-16

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

I. REMARKS:

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

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

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

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

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

IV. GOD'S EVERLASTING ARMS ARE BENEATH US.

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

—H. B. GARVIN

Evening Subject:

CHRISTIAN LOVE IN THE LIFE OF THE CHURCH

SCRIPTURE: I Corinthians 13:1-13

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

I. REMARKS:

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

II. A DEMONSTRATION OF DIVINE LOVE BY THE CHURCH

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

III. HOW LOVE WORKS IN THE ACTIVITIES OF THE CHURCH

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

—H. B. GARVIN

MORNING

HE OBEYED GOD AND WON

By C. M. Roby*

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

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

I. "ENOCH WALKED WITH GOD."

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

II. "ENOCH . . . PLEASED GOD."

- A. Testimony of a surrendered will.

*Pastor, Cordova, Alabama.

- B. How different with the testimony of these: Adam, King Saul, Ahab, Jezebel, Demas, Lot, Samson, Jonah, King Herod! They displeased God.
 - C. It is not the offering we bring but the spirit we come in (Psalms 51:10-17).
 - 1. Enoch's life was not a life of coercion—but a surrendered life.
 - 2. The Bible says Enoch's life "pleased God." What more could be said of any man?
- III. LET US EXAMINE OUR LIVES BESIDE ENOCH.
- A. Is our service to God a service of fear?
 - B. Must God keep the ax over our heads for us to walk with Him?
 - C. If He must, we should let Him sanctify us.
 - D. Surrender once and for all to the will of God. Let Him purge out that evil and fill the heart with good.
 - E. Enoch's life pleased God; so can yours.

THE SEVENTH CASE

By Dorrance Nichols*

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

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

- I. THE KNOWN RECORD. "I know thy works . . . "
 - A. Nothing is hid from Him.
 - B. Will certainly be revealed at judgment.
- II. THE PITIFUL CONDITION. "LUKEWARM."
 - A. Jesus always denounces hypocrisy.
 - B. Form of godliness, but denying the power.
- III. THE FALSE ASSUMPTIONS.
 - A. "Rich, and increased with goods."
 - B. "Need of nothing."
- IV. THE REVEALED LIABILITIES.
 - A. "Wretched"—"O wretched man that I am! who shall deliver me?" Carnal disposition.
 - B. "Miserable"—no eternal hope in Christ after death (I Corinthians 15:19).
 - C. "Poor"—our self-righteousness as "rags" in God's sight. No heavenly treasure.
 - D. "Blind"—"The god of this world hath blinded." Cannot see revealed light.
 - E. "Naked"—without the robes of righteousness on, holiness rejecters.

*Pastor, Greenfield, Ohio.

V. THE OBTAINABLE ASSETS.

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

VI. THE DIVINE AGENT—JESUS.

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

VII. THE ETERNAL BENEFITS. "OVERCOMETH."

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

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

IN FOCUS OR OUT OF FOCUS?

By K. F. Dickerson

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

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

I. MANY ARE OUT OF FOCUS IN:

A. FAITH

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

B. Love

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

C. Knowledge of Christ

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

II. WE SHOULD FOCUS OUR EYES UPON:

A. Truth

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

B. Service

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

*Pastor, First Church, Little Rock, Arkansas.

Spiritual Power, Its Price and Possibilities

TEXT: Acts 1:8

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

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

The Lord's Prayer

TEXT: John 17:17

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

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

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

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

The Divine Motive in Sanctification

TEXT: John 17:19

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

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

Some Observations of the Sanctified

TEXT: II Kings 4:9

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

(Continued on next page)

The Office Work of the Holy Spirit

TEXT: John 16:14

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

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

Holiness Begun

TEXT: Romans 1:5

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

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

A. Surrender, obedience, swear allegiance to God, faith in the promise. God is bound to keep His word and perform His work.

VII. God forgives but imparts divine life. New birth brought by the Holy Spirit. Brings new emotions, love and peace.

A. Changes the attitudes, conversion.

B. Transforms the life, regeneration

C. Puts the individual in good standing with God, justification.

D. Renews the fellowship we lost in the Fall in the Garden of Eden.

VIII. Holiness settles the sinning problem. Takes away the desire for the world.

The Christian Overcomer

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

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

Book of the Month Selection, July, 1958

TOWARD CHRISTIAN MARRIAGE

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

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

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

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

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

THE DIVINE PHYSICIAN

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

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

ALL THE PLANTS OF THE BIBLE

By Winifred Walker (Harper, \$4.95)

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

THE CASE FOR SPIRITUAL HEALING

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

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

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

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

THE PLACE OF WOMEN IN THE CHURCH

By Charles Caldwell Ryrie (Macmillan, \$2.95)

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

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

DAYS AND CUSTOMS OF ALL FAITHS

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

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

DEVOTIONAL PROGRAMS ABOUT BIBLE WOMEN

By Claudine Watts Dever (Standard, \$1.50)

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

ON CALL, Daily Devotions for Nurses

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

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

I BELIEVE IN THE DAWN

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

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

WHAT JESUS REALLY TAUGHT

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

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

SIX MAKERS OF ENGLISH RELIGION

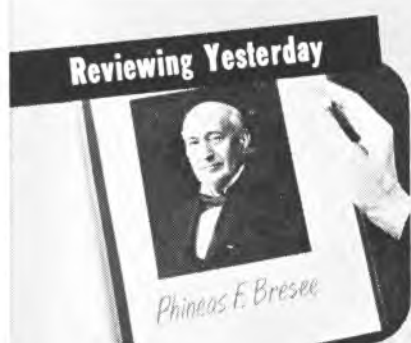
By Gordon Rupp (Harper, \$2.50)

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

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