

Article presented by F. A. Dunlop at Preacher's Convention Sussex, 1967 in condensed form.

I'm finding these Minister's Conferences especially interesting. They answer for a long felt need. We are a Fellowship. We have a Mission. We experience an understanding. No other person in all this world holds the same relation to me as do my fellow ministers. When I am with you I know a freedom, I sense an understanding that I find nowhere else. God honored us, brethren, beyond our deserving, by this holy calling. May this be the most spiritual, the most informative Conference we have held.

The assignment I have been given has to do with Preaching. It is this: "Preaching Holiness in Today's World." You can see that the Subject is definitive, distinctive. The Committee recognizes that "holiness" is a particular brand of Preaching. I presume they have in mind the message peculiar to the Wesleyan Faith — the message of "Second Blessing" holiness. I think it highly significant that the only people throughout Christendom who have carried this insignia is that wing of the Church that preaches a sanctifying, heart-cleansing, experience. Others may emphasize "A Deeper Life Experience", "A Second Crisis Experience", "The Abundant Life Experience", "Victorious Life", or what have you? But none of these, either by consent of the advocate or listening Public, affords the holiness appellation. History has proven that if you would be known as a "holiness Preacher" you must emphasize Purity rather than Power; Cleansing rather than Consecration; Sanctification rather than Suppression. Where holiness is really preached, the "old Agag of our carnal ego comes under the slaying sword of Samuel, and no amount of sacrifices at Gilgal will compensate. You see, my brethren, the reason for holiness is: Men are carnal and need cleaning. The unsanctified ego thrives on even the possibility of power, of big doings at Gilgal, yea, of anything spectacular. These are the things carnality delights in, longs for, seeks. But when Agag, facing the sword, pleads: "Surely the bitterness of death is past", Samuel's answer, as always when God is obeyed, was this: "As thy sword has made women childless, so shall thy mother be childless among women, and Samuel hewed Agag in pieces before the Lord in Gilgal."

There is nothing lovely or ego-building about it. God has assigned for our carnal self-hood a Cross and the Cross is outside the Camp. There is no promise of greatness, of popularity, of prestige. Bearing reproach with Christ will be your portion, but a new appreciation of Jesus will be your reward. The inner Monitor will keep saying, "To obey is better than sacrifice, and to hearken than the fat or rams."

Now this is something of what I understand holiness to be. It is a rugged, radical truth. The Scriptural terms regarding it are likewise rugged and radical. It is a "Crucifixion", a "Baptism of Fire", a "Putting off the old Man". It is a moving in on the last stronghold of the enemy until the Camp is completely free of traitors.

It goes without saying that to preach this doctrine in a convicting, convincing, manner, requires more than a few cleverly contrived illustrations and theological clichés. Unless we are supported by clearly affirmed statements of scripture we will find no takers in Today's World, or Yesterday's World, either. But we are not lacking Scriptural support. The Old Testament speaks of men whose sense of need and advanced

vision inspired faith for inner and immediate cleansing. See Psalm 51, verses 7, 10; Isaiah 6: 7, 35; 8. Ezekiel 36: 25-27; Malachi 3:1-3. The New Testament consistently confronts us with statements that allow for no lesser interpretation. See Matthew 3:9-12; 5:8; 23: 25-28; Acts 15:9; Romans 6: 1-23; 1 Cor. 12:31; Thes. 4:3, 7; 5:23; Hebrews 12:14; 13:12, 13; 1 John 1:9.

Space will not afford other than a mere smattering of the numberless instances where this truth breaks forth in language so clear, so unmistakable in meaning, that if one didn't believe in Sanctification as a heart-cleansing experience one would surely be hard pressed to find an interpretation. I suppose we would have to do like one deacon told me his preacher did — "leave them alone."

I must move from this to what is another part of my assignment, namely: "Preaching Holiness in Today's World." There is no room for argument here: We have fallen upon difficult times. Religiously speaking, there is no comparison between the World of Today and the World of Yesterday. When I was a boy, an atheist was an oddity — a man to be pitied and avoided. When one passed his house one thought of him as being strange, dangerous. Today, an alarming percentage of preachers and laymen agree with him. The Atheist is no longer the odd-ball, he ranks among the educated and elite. The minister today proclaiming any basic christian doctrine is confronted with a sceptical, unbelieving, company, who writes a question mark over everything traditionally Christian. If you want to get a book on the market let it be an attack upon the christian church, the christian message, and the Word of God.

We have heard much lately of a "World come of Age", "Society Grown Up", and the "God is Dead" theory. These ideas are shaping the thinking of both young and old; church and non-church people. Even men supposed to be among the conservatives are informing us that we need to alter our terminology in order to make our Message relevant to our Day. The time was when ministers could say, "We wrestle not against flesh and blood", but not any more. Voices everywhere are raised in denial. Pop Programs are supplanting prayerful worship; the Lord's Supper is reduced to a travesty, and God only knows how desperate is the Christ-rejecting, sin-inflamed, human spirit. It makes one feel like one preacher stated: "Let's find Elijah and ask him to nudge over." Through Christianity Today we have learned that a Church in California which accepted the ministry of Dr. J. C. McPheeters at as late a date as 1948, today is open to the revelry of homosexuals, prostitutes, and hippies. In a recent Meeting it is reported that the group did \$6000.00 damage to the church property. But one of their trustees said, "This is evangelism at its best."

This is our World, and while we have in a measure withstood the pressure in this area we are going to know it more before we know it less.

Young men, you are facing a different Society than I knew when I began my Ministry forty years ago. Then, God was very real in men's thoughts. The Bible needed no proof or support. Sin meant guilt and needed Atoning Blood. Much of this has gone with the wind. Succeeding in office the Elijah's of the Past, you need a double portion of faith, of fullness, of fire. The mantle that falls to you this morning is the Symbol of an all-sufficient Saviour, an infallible Book, and a God that answereth by fire. Take it up. With it you can part your Jordans; cause onlookers to admit that the "spirit of Elijah rests upon Elisha;" fill

with oil the empty vessels, and heal the bitter waters.

My advice to you is: Give no place to the devil. Don't budge an inch to the pressures that surround you. Either Christ will come and bring an hurried end to men's foolish reasonings or Society will become so sick that it will cry out for God. You have the Message. Go tell it on the Mountains, over the Plains, and Everywhere!

WHAT IS LOVE?

By John R. Church

QUESTION: Please explain the four levels of love.

ANSWER: This is a continuation of the answers to a set of questions sent in by a group of young people. The questions indicate to me that these young people are doing some serious thinking. Thank God for young people who are serious about this matter of Christian living.

I suppose the four levels of love that this group is asking about are Divine love, Christian love, natural love, and physical attraction that one has for another.

The Bible word for Divine love is "agape." This is peculiar to God and to those people who have had the love of God shed abroad in their hearts by the Holy Spirit. No one has this kind of love by nature. If they have it, it must be imparted to them by the Holy Spirit. It is the kind of love that makes it possible to love your enemies and those who wrong you. You can't love such people in your own strength and by your own power, but God can give you this Divine kind of love that makes it possible for you to love the unlovely.

Another word that is used by Peter, when asked if he loved Jesus more than others, is the word "philo." Peter could not bring himself to use the word "agape," for he had made such a miserable failure. This is the kind of love that parents have for their children, and that children have for their parents. This is also the kind of love upon which marriage is based, and it is the kind of love that leads to happy home.

I suppose most young people would classify the kind of love that you have when you fall in love and get married as a peculiar kind of love. It may be more intense than love for parents, but it is the same general type. This love involves the matter of respect and deep affections. It is a love that is tender and kind. It is a love that makes you willing to do anything you can for the one you love. It never takes advantage of the person toward whom it is directed.

There is another kind of affection that the world calls love but the Bible calls *lust*. It is based purely upon physical appeal and is selfish at its base. It wants what it wants, but is not willing to give without a price.

The King's Highway

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