
Preacher's MAGAZINE

*"And when the day of
Pentecost was fully
come . . . they were
all filled with the
Holy Ghost . . ."*

May • June
1952

The Preacher's Magazine

Volume 27

May, June, 1952

Number 3

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Published bimonthly by the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 10, Missouri, maintained by and in the interest of the Church of the Nazarene. Subscription price: \$1.25 a year. Entered as second-class matter at the post office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925. Address all contributions to The Preacher's Magazine, 2923 Troost Avenue, Box 527, Kansas City 10, Missouri.

Let Us Be Honest

AN ADMONITION, such as the theme of our editorial suggests, would hardly seem apropos in a preachers' magazine. But honesty does not refer alone to the overstepping of the line of falsity or prevarication; it advances into the realm of attitudes, in which realm honesty or deceit will also be shown. Further, it goes into the realm of human relationships as we are called upon to be honest under pressure or even in assuming an attitude of silence when honesty would demand expression. Silence does not eliminate the charge of deceit; for, in fact, silence might be deceit or might leave the impression with others that our convictions are the reverse of what we really believe. Such an attitude is positive dishonesty, although frequently classified otherwise. Many persons have decided to be silent, thinking that by saying nothing they have not involved themselves. Many believe the questionable adage that "silence gives consent." This is why when one is silent he is throwing his influence positively in one direction, which he thinks he can repudiate later. Remember, however, people will think such a one two-faced in the final showdown of ultimate decision.

Friend preacher, do people know where you stand when the issues are important or have moral value? No preacher can afford to allow himself to be caught in the fog of indecision too frequently. He cannot be a leader or spiritual guide under such a complex. Have you ever heard any of your ministerial friends criticized because they were backward in mak-

ing decisions? Have you ever heard it said of others, "You cannot pin him down to anything"? Such a character at least can be charged with weakness. I am aware that there are many issues which are unimportant, in which one does not need to express an opinion; but equally true is it that the area is very large wherein an opinion or decision is absolutely necessary, and a failure to decide brings a reputational brand on the personality involved.

The General Assembly is approaching. Many of you who read these lines will be delegates and have a voice in the affairs and the decisions of our quadrennial gathering. Upon what will your decisions be based? Will they be based upon the consensus of opinion? Will they be on the basis of your personal desires in the matters involved? Will they be on the basis of what your superiors think or what a caucus might decide? (In fact, the caucus should be an unpopular institution in the affairs of the church.) Yes, upon what basis will you, my friend, make your decisions?

Let us discuss the matter still further. Upon what basis were you elected to the honor of representing your brethren? It was upon the basis that you would be an honorable and satisfactory representative of your constituency. They have confidence in you, or you would not have been given such important credentials. Therefore you are primarily representing them, and secondarily your own opinion and desire. When questions of importance are faced by you, there might for a moment be in-

decision as to your attitude, but it should not be for long. You might ask yourself the questions, What would the laity of my district wish me to do in this matter? What will be best for the kingdom of God? What will be best for my beloved church? Then upon the basis of the above interrogations, and upon your appraisal of open debate, you should cast your vote and render your decision. Recently a man asked me if he should cast his vote against his conscience when his conscience was against that of his constituency? Personally, I can't conceive of such a situation. If such a dilemma of pressures encountered me, if I could not come to some positive decision, then I would withhold my vote and not commit myself, rather than face a conscience which would disturb me later.

Further, I would not allow myself to be high-pressured by any person into making a decision, especially to curry favor. We cannot and must not be classified as "Yes Men." At the last General Assembly one man said publicly that "he was willing for . . . [a certain group] to do his thinking." That is the premise of the Roman Catholic church. They do the thinking for their constituency and guarantee heaven for each affiliate. We make no such guarantee, neither do we allow anyone to do our thinking for us. That is why God has given us an intellect, so we can reason and come to intelligent conclusions. Whenever we allow any one person or a group of persons to do our thinking for us, then we are in the fell clutch of enslavement.

The polity of the Church of the Nazarene is built on a free representative and congregational government

combined. It is supposed to be a combination of the best in Protestant constitutional government. The individual is the unit involved. Every officer from the least to the greatest holds his office only by the suffrage of the people or their duly elected representatives. They expect us to be honest in all of our decisions, whether it be by vote on a rule of order or the election of the highest officer. Our people do not expect their representatives to be unduly influenced but to be honest in all of their actions and in the expressing publicly of their voice on any matter.

Brethren, these are not idle admonitions, neither do they come from the soul of a sour person. We ask God for leadership as we write these editorials from time to time. We believe there will be value in the above considerations. You are an individual; you represent a unit of thought. If there are six hundred delegates at the General Assembly, then there will be six hundred units of thought present. Their opinions many times will be at variance with one another. But when the final vote is taken, generally there is a preponderance of thought in one direction. This brings me to say that, if you have never been to a General Assembly, do not get anxious or hysterical if it appears that things might not be going in the right direction while the debate is in progress. Just wait until the vote is taken. Then you will observe the great body of our representatives voting en masse, and almost universally the decisions will be right. But, brother, be sure you vote according to the dictates of your conscience or the known will of your constituents and not according to external pressures.

Which Is Your Master?

By Robert Sporleder*

TEXT: Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness (Romans 6:16-18).

INTRODUCTION

Which is your master? You are a slave. Your master has become so by choice. Unlike the negro slave who was sold upon the auction block to the highest bidder, you have chosen the master whom you serve. You have yielded yourself to this master and you have become his property.

You are the property of your master not only by choice but also by obedience. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" You acknowledge your master by obedience to his will and his commands.

You are now serving one of two masters. You are either serving sin in the service of Satan or you are serving righteousness in the service of Christ.

Just as any master would place certain requirements and pay certain wages for the service of his slaves, Satan and Christ also place some qualifications and pay wages for service in their kingdoms. If you are in doubt now as to the wisdom of the choice of masters you have made, let us examine both of their services closely, considering, first, sin in the service of Satan as a possible master.

I. SIN IN THE SERVICE OF SATAN

In seeking a position that would earn your living, you would take some things into consideration. You would more than likely take into consideration the character of the one to whom you expected to render your services. The character of an employer tells us much about the type of service he

demands. You would also consider the qualification and requirements necessary for the position, and the wages paid for the work.

A. Let us consider, first, the character of Satan as a possible master. We learn much about him from the Scriptures. In the Book of Revelation, he is called "the angel of the bottomless pit," "the accuser," "the deceiver," and "the dragon." In I Peter, he is called "adversary"; in John he is referred to as a "liar" and "murderer"; in Revelation, again, he is called the "beast" and "serpent"; in Matthew, "Beelzebub"; in I Thessalonians, "the tempter"; in Ephesians, "prince of the power of the air"; and in Corinthians, "god of this world." These are names ascribed to Satan which tell us of his character.

B. Strange as it may seem, this master which has just been described with such vicious names is the more popular master. If Satan is really as terrible as this, why then is his kingdom so large? The answer lies in the requirements for service. It is easy to qualify for service in the kingdom of sin and Satan.

1. The first requirement of sin in the service of Satan is that you remain a sinner. It is amazing how many people there are today who believe they will someday make it to heaven merely because they feel they are just as good as the next person. They sin once in a while, certainly, but everyone does, so they say. They know many people who are church members and who attend church faithfully with whom they can compare their lives and not be ashamed. Satan doesn't care what method is used to get you to remain a sinner; the important thing is that you remain one. This is one method he uses very successfully in keeping his followers. If he can convince you that you are living just as good a life as your next-door neighbor who says he is a Christian, then Satan has accomplished his purpose.

For the more honest and sincere person who realizes he is a sinner and needs to be saved from his sins, Satan may employ another method. In order for you to remain a sinner this cruel master tells you, "Of

*Mabes Senior Sermon Award, 1951, Nazarene Theological Seminary

course you want to become a Christian someday, but there is plenty of time." Each time Christ speaks to the heart, Satan is present to whisper, "Not now, next time."

A boy once heard and was impressed by a sermon from the text, "My son, give me thine heart." During the invitation he was deeply moved and felt that he should go forward and give his heart to Christ. But Satan whispered, "There is time enough yet," and the boy put it off. Ten years later a brilliant college student heard the same text under the circumstances which seemed to make that the time of his salvation. Again the tempter whispered, "There is time enough yet," and the college student put it off. Twenty years later a statesman listened to the same text from the lips of an aged bishop and felt it was a message to him. This time the tempter said, "Visit foreign countries before you decide," and the statesman put it off. A traveler in Paris was stricken with cholera, but his greatest suffering was agony of soul, because he was not prepared to die. His last words were: "Too late!" The boy, the college student, the statesman, the traveler, were all one. Satan wants you to put off giving your heart to Christ one more time, in the hope that you will continue to put it off until it is too late. He knows that each time you reject Christ he has a stronger claim upon your life. As long as Satan can persuade you to put off giving your life to Christ one more time, he still has possession of you as his slave. Satan cares little about your intentions. He will allow you to have as many good intentions as you please; but as long as they remain merely intentions, you will remain a sinner.

2. Another requirement of sin in the service of Satan is that you seek after your own selfish interests. Sin may be defined as selfishness. An attribute of Satan is selfishness. Man is born with a nature that is bent toward selfishness. No wonder the kingdom of Satan is so large. Following after these selfish interests takes the form of seeking after wealth and ease, popularity and fame, friends and position, pleasures and excitements. Satan asks that you make no sacrifices. All he asks is that you do everything you can to benefit yourself.

C. There is no question about the fact that the service of sin is more popular than the service of righteousness. The qualifications for service are simple, the requirements are pleasurable and enjoyable; but Satan is rightfully called the "deceiver," for he places all the emphasis upon his re-

quirements for service and none upon the wages for service. Just as surely as there are rewards for righteousness, there are wages paid for sin.

1. A vivid illustration of sin and how it works is an old story of the Middle Ages. During that time there lived a smith who boasted that he could break any chains except those forged by himself. He committed some act which displeased the noble whom he served, and he was punished by being condemned to the dungeon. On the way to the dungeon he boasted that he would soon be out again, as he was sure he could break any chain put upon him. When he was chained, he immediately began to look for the flaw in the links which would set him free. But he found his own mark on the links, and knew he was hopelessly bound by his own handiwork and could not escape because of his own chain. So Satan tells you that your sins are small and innocent, and that you can break them at any time you please; but soon you find yourself bound and fettered by these chains you yourself have made.

2. There are seven simple facts that everyone ought to know about sin. The first is: "Sin earns wages." The second, "Sin pays wages." The third, "Sin insists on paying." You may be quite willing to let the account go, but sin insists on paying. Fourth, "Sin pays its wages in kind." Sin against the body brings results in the body. Sin in the mental life brings results there. Sin in contact with other people brings a chain of results affecting those others. It is terribly true that no man sinneth to himself. Sin is the most selfish of acts. It influences to some extent everyone whom we touch. Fifth, "Sin pays in installments." Sixth, "Sin pays in full unless the blood of Jesus washes away the stain." Seventh, "Sin has bound up in itself all the terrific consequences that ever come." If you have been serving sin, you are being paid and will continue to be paid sin's wages.

3. There is no incident that more forcibly illustrates the wages of sin paid in life than that connected with the painting of Leonardo da Vinci's great masterpiece, "The Last Supper." Long and in vain had the artist sought for a model for his Christ. "I must find a young man of pure life," he declared, "before I can get that look on the face I want." At length, his attention was called to a young man who sat in the choir of one of the old churches of Rome. Pietro Bandinelli was his name. He was not only a young man of beautiful countenance, but

his life was as beautiful as his face. The moment he looked upon this pure, sweet countenance the artist cried out for joy, "At last I have found the face I wanted!" So Peitro Bandinelli sat as the model for the picture of Christ.

Years passed on, and still the great painting, "The Last Supper," was not finished. The eleven faithful apostles had all been sketched on the canvas, and the artist was hunting for a model of his Judas. "I must find a man whose face has become hardened and distorted," he said, "a debased man, his features stamped with the ravages only wicked living and wicked heart can show." Thus he wandered long in his search for his Judas, until one day in the streets of Rome he came upon a wretched creature, a beggar in rags, with a face of such hard, villainous stamp that even the artist was repulsed. But he knew that at last he had found his Judas. So it came about that the beggar, with the repulsive countenance, sat as a model for Judas.

As he was dismissing the man, Da Vinci said, "I have not yet asked your name, but I will now." "Peitro Bandinelli," replied the man. "I also sat for you as the model for your Christ." Astonished, overwhelmed by this startling declaration, Da Vinci would not at first believe it. But the proof was at hand and he had finally to admit that Peitro Bandinelli—he whose fair, sweet face had been the inspiration for his great masterpiece, the face of Christ—had now become so disfigured by the sins of a lifetime that no trace was left of that marvelous beauty which before had been the admiration of men.

"The wages of sin is death"—death to the body, death to the mind, and death to the soul; not only in this life but eternally. The requirements of sin are easy, the wages are hard. Is sin your master? If it is, then you are receiving and will continue to receive sin's wages.

II. RIGHTEOUSNESS IN THE SERVICE OF CHRIST

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." If you are serving sin in the kingdom of Satan, then Christ is not your master. The two kingdoms are directly opposed to each other. If you love the one, you hate the other. Let us now consider the service of righteousness and Christ as a possible Master.

A. As there are names ascribed to Sa-

tan in the Scriptures which tell us of his character, both the Old and New Testaments of the Holy Bible contain names ascribed to Christ which tell us of His character. In the Old Testament He is called "Wonderful," "Counsellor," "The mighty God," "Prince of Peace." He is spoken of as the "Messiah" and the "Redeemer." In the New Testament He is called the "Good Shepherd," "Saviour," "Friend," "King of Kings," and "Lord of Lords." This Master has been so loved that men have written songs in which they have ascribed to Him additional honor and praise. He is sung of as being "Love," a "Wonderful Saviour," the "Lily of the Valley," "the Bright and Morning Star," "the Rose of Sharon," and "the Theme of my Song." These are names of honor used by both God and man in describing the character of the blessed Master, Jesus Christ.

B. We at first find it strange that such a beloved Master has such few followers and that His service is so unpopular in this world as compared with the kingdom of sin and Satan. But again we find the answer in the requirements for service. In contrast with the service of Satan, the service of Christ is not so easy nor so popular; for this verse of Scripture must be realized: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

1. The first requirement of righteousness in the service of Christ is that you be forgiven of your sins. There is no use arguing that you have no sin, for the Bible says: "All have sinned, and come short of the glory of God." If you say that you realize you to do sin and that you still have Christ as your Master, you make God a liar. You cannot sin and still belong to Christ, because sin is not of Christ but of Satan. Sin belongs to the service of Satan, but righteousness belongs to the service of Christ. You must break off all relations with sin in order to belong to Christ.

It is at this point that the service of righteousness and Christ becomes the most unpopular. In order to receive forgiveness of sins you must first repent of your sins. Many find difficulty here because they cannot repent of that in which they find enjoyment and pleasure. To repent means to have contrition, to regret, to change one's mind regarding past action. The requirement of righteousness is that you regret your sins and your association with sin, and that you have a new attitude of hatred toward it.

If there is no repentance there can be no pardon. Some years ago a murderer was sentenced to death in the United States. The murderer's brother to whom the state was deeply indebted for former services besought the governor of the state for his brother's pardon. The pardon was granted, and the man visited his brother with the pardon in his pocket. "What would you do," he said to him, "if you received a pardon?" "The first thing I would do," answered the condemned man, "is to track down the judge who sentenced me and murder him; and the next thing I would do is to track down the chief witness and murder him." The brother rose and left the prison with the pardon in his pocket.

Neither can you be pardoned by God if you intend to keep on with your sin. Repentance is godly sorrow for sin. Sin perhaps was once a sweet morsel to you and you loved it, but to repent of your sins means that you must now hate your sins and turn your whole self away from them. When you have confessed and repented of your sins, the blessed Master, Jesus Christ, wipes out all previous records of sinful service and bids you entrance into the service of righteousness.

2. The second requirement of righteousness in the service of Christ is even more demanding than the first. However, after you have first entered into the service of Christ by way of forgiveness of sins, you understand more clearly how that by losing your life for the sake of Christ you truly find life. The second requirement of righteousness is that you not only be forgiven of your sins but that you be set free from the sinful nature which bends your life toward sinful deeds. This is accomplished by complete destruction of the very roots of the sin nature. Paul tells us plainly in our text that this is possible. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." By "that form of doctrine which was delivered you," just quoted in the seventeenth and eighteenth verses, he means the destruction of the bonds of a sinful life and the freedom to live a righteous life.

This second requirement involves a dying-out process. Paul speaks much about being dead to the world and the lusts of the flesh. He tells us that by surrendering our selfish ambitions and our wills to Christ our consecration becomes complete. He

gives his own personal testimony in Galatians 2:20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Uncle Bud Robinson illustrates this death process when he relates his own personal experience in the consecration of his life to Christ. "The only way I can describe my feelings is that envy boiled up, and the Lord skimmed it off; anger boiled up, and the Lord skimmed it off; pride boiled up, and the Lord skimmed it off. Then I said: 'Lord, there won't be anything left of me.' And the Lord said, 'There will not be much left, but what is left will be clean.' Then waves of glory rolled over me, and I got down on the ground and stretched myself out and said, 'Lord, if You don't let up a bit there will be a dead man in the cornfield.' And from that day until this I have been convinced that the Lord can kill a man just as quickly with glory as with lightning."

The old man of sin must die, so that there shall be no more claims of sin and Satan upon your life. After you have died to sin and become alive unto righteousness, you are then fully qualified for service in the kingdom of Christ.

C. Just as sin pays its wages, righteousness has its rewards. To be a servant of Christ requires all that there is of a person, and yet the rewards for service are so great that they seem almost out of proportion to the requirements.

1. Forgiveness of sins and complete consecration, as requirements for service in the kingdom of Christ, pay purity as one of the rewards of this life. There is no division of purpose in the pure heart, no pulling of righteousness on the one hand and of sin on the other. The heart is completely yielded to the service of Christ. All that is unclean and injurious has been removed.

When the farmer has gathered out the stones from a field, when dead roots and fibers have been removed, when all injurious growths have been extirpated, the farmer describes the cleansed area as "clean." To "clean" the land is to rid it of everything, dead or alive, that is the enemy of fruitful growth. And so it is with the heart of man. To have a pure heart is to have uprooted the evil things that suck and drain the good things of their purposed nutriment. There are dead things which have to be gathered out. And there are

poisonous things which must be given no mercy. There are prejudices stretching through the soil with roots like wire. All these have to be removed before the heart can be described as pure. The blessed Master, Jesus Christ, examining the heart, pronounces it "clean" and bestows upon the individual the greatest of all rewards, "Blessed are the pure in heart: for they shall see God." He then puts within the pure heart the spirit of love and of obedience, until His service is not merely a matter of duty but a wonderful opportunity and privilege.

2. Power is also given in reward to those who serve Christ. One of the most outstanding features of the promised baptism with the Holy Spirit was an element of power. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." "Ye shall receive power, after that the Holy Ghost is come upon you." The power that is here referred to is not power to do anything a man might wish to do. It is not power to make money, to avoid suffering, to bend others to our own will, or to conquer our enemies. It is not intellectual power, nor necessarily the power to speak with eloquence, nor power as Samson had. It is power that exalts a man above the baffling, frustrating circumstances of life. It is power that enables us to have leisured hearts in the midst of a troubled world—released from ourselves and from our problems. It is the power to live in spite of, the ability to live above, our environment. It is the removal of strain from our lives, the power over every sin.

CONCLUSION

Which is your master? Have you chosen to serve sin, and in trying to save your life you are finding that you are losing it? Or are you serving righteousness, by which losing your life for Christ's sake you truly find life? The wages of sin, the rewards of righteousness, will continue to be paid even after death. What hope and security does your master provide you? If your master is sin your hope is vain, your security is false. If your master is righteousness your hope is everlasting life, your security is Jesus Christ. Don't wait until the end of your life before you realize the certain doom of sin. Some have gambled with their lives by selling their services to sin,

only to find at death's door their utter hopelessness too late.

Hear the dying testimonies of those who chose to serve Satan and those who chose to serve Christ, when the two masters were put to the real test as to the comfort and security they could give in time of leaving this world for the next.

Thomas Hobbes, a skeptic who corrupted some of England's great men, moaned these last parting words: "If I had the whole world, I would give it to live one day. I shall be glad to find a hole to creep out of the world at. About to take a leap into the dark."

But listen to the last words of D. L. Moody, who consecrated himself to the service of Christ: "I see earth receding, heaven is opening, God is calling."

Apparently Thomas Paine, infidel and author, didn't find much comfort in the master he served all his life, for in his last moments he said: "I would give worlds, if I had them, that *The Age of Reason* had never been published. O Lord, help me! Christ, help me! But there is no God! But if there should be, what will become of me hereafter? Stay with me for God's sake! Send even a child to stay with me, for it is hell to be alone. If ever the devil had an agent, I have been that one."

In contrast to this violent passing from this world, John Wesley whispered victoriously: "The best of all, God is with us."

J. Wilkes Booth, the assassin of Abraham Lincoln, uttered those words which everyone who continues to serve sin will utter one day. He cried out: "Useless, useless!"

Mrs. Catherine Booth, wife of the general of the Salvation Army, found comfort and security in the Master of her life, for she cried: "The waters are rising, but so am I. I am not going under but over. Do not be concerned about dying. Go on living well; the dying will be right."

Which is your master? Is it not important to you that your master be called "adversary" or that he be called "friend"; that he be called a "deceiver" or that he be called the "truth"; that he be an "accuser" or that he be a "Redeemer"; that he be a "liar and a murderer" or that he be "the way, the truth, and the life"? If you have been serving sin, you may serve righteousness by turning to Christ. Choose now to serve Christ, for in Him is life,—life more abundant, and life everlasting.

The Corporate Worship of the Church

Part 2

By H. Orton Wiley, S.T.D.

SINCE the church is an institute of worship, the nature of this worship must be both corporate and personal. The opening words of our Lord's Prayer remind one that he must approach the Father, not as an individual apart from others, but as an individual in conjunction with others—a common brotherhood. However lonely the personal worshiper may appear to be in the church as he draws near to God, he always comes before Him as a member of a great family, which the pen of inspiration calls "the whole family in heaven and earth."

*One family, we dwell in Him;
One Church, above, beneath;
Though now divided by the stream,
The narrow stream of death.
One army of the living God,
To His command we bow.
Part of the host have crossed the flood,
And part are crossing now.*

It was this conception of the solidarity of the Church that gave rise to the creedal statement known as "the communion of saints," which embraces not merely those living but also those who have gone on before. Christ taught that those who lived and believed in Him should never see death. By this He meant that the power of divine grace would take away the sting of death, which is sin, and perfect love filling the soul would take away all tormenting fears, that His people might have boldness in the day of judgment. The martyrs living in the fullness of this faith conceived of death as merely a narrow divide which separated between the saints living in the flesh and those gone on just before. To them there was but a narrow line of cleavage between the Church Militant and the Church Triumphant. For this reason they went with boldness and even with joy to the stake, the block, or the wild beasts. They knew that in passing the divide they would not cease living, but enter into a deeper and more glorious fellowship with Him whom they loved and served. That habit of mind which is constantly absorbed with the portion of life between the cradle and the tomb falls short of the Christian

concept and cuts the nerve of true fortitude and hope.

Man cannot live without the community. He is an integral part of it. Earthly communities are destined to be disrupted and the individual left broken and lonely; but there is a Church above, triumphant and glorious, a city which hath foundations, whose Builder and Maker is God. It is known in the great liturgies as "angels and archangels," "the fellowship of the prophets," "the noble army of martyrs," "the spirits of just men made perfect," and "the communion of saints." This lack of an enduring fellowship on earth has given rise to such great hymns as "Jerusalem the Golden" and "The Home of the Soul," so popular among us in the earlier days of our movement.

*They stand, those walls of Zion,
All jubilant with song,
And bright with many an angel
And all the martyr throng.*

*The Prince is ever in them;
The daylight is serene;
The pastures of the blessed
Are decked in glorious sheen.*

or

*How sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our
hands,
To greet one another again!*

Thus the community in heaven is the source of our profoundest joy, the healing of earth's broken ties, the joy of a newly discovered and perfect community. And this all comes through Christ, upon whom our faith relies, and whose resurrection is our sure guarantee of the life to come.

THE NATURE OF CORPORATE WORSHIP

By corporate worship we do not mean merely an aggregation of separate offices or services. It is a unity which is real in its own right. Nor do we mean by corporate worship merely a body of people gathered together in one place, each individual making a separate and distinct contribution as

he chooses but without unity or solidarity. Corporate worship is observed only when each distinct individual merges himself into the life of the whole and makes a spiritual contribution which blends with that of the community of believers, so that the whole body as such makes one spiritual offering to God through Christ. As the human body is more than an aggregation of organisms each with its separate function, but a unity in which every member functions as an organic unity, so also is the body of Christ. It is composed of many members but is one body, and through it the Holy Spirit functions under the Headship of Christ. Corporate worship, therefore, is the worship of the church in the unity of the whole, each individual member making a contribution indeed, but each contribution made in the Spirit, and by the Spirit gathered up and blended into a beautiful offering of adoration and praise.

How beautiful must be this worship when blended into one are the buoyancy of youth, the worthy tributes of responsible maturity, the rich tributes of the aged, and the simple offerings of childhood, all gathered into one by the redemptive work of Christ! As Christ incarnate offered himself through the eternal Spirit without spot to God, so now He makes a like offering to the Father through His mystical body. Worship, therefore, is the unifying phase of the church's service, and demands of each member a redemptive offering in holiness and righteousness, and this made, not as a mere individual, but as a member of a body whose offering must be the blended unity of the whole. Worship is active participation in the body as whole. How far removed is this from the ordinary conception of worship! What a travesty upon true worship is afforded by a listless, preoccupied congregation, whose minds are upon business or home cares, and who sing the songs, or kneel in prayer, or listen to the sermon, with their hearts and minds far away from the things of God!

THE FORM OF CORPORATE WORSHIP

The corporate worship of the Early Church was expressed in a threefold form. First, there was the *agape* or a common meal, later called the love feast; *second*, from this common meal there was lifted a portion of the bread and wine which was set apart as the *Eucharist* or *thank offering*; third, there was what was known as "*the Liturgy of the Free Spirit*," in which there were ex-

pressions of prayer, praise, testimony, and song. From these three factors the various forms of corporate worship have developed. Even in the apostolic period, abuses of the first and third of these factors had taken place. In I Corinthians 11:21-22, St. Paul says: "For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not." Then follows St. Paul's admirable statement of the institution of the Lord's supper (I Cor. 11:23-30). The *agape* celebrated with bread and water was re-established by John Wesley, and again was practiced by the earlier Nazarenes. While very effective when new, the *agape* or love feast loses its effectiveness when the novelty wears off.

There was in the Apostolic Church an early abuse of the Liturgy of the Free Spirit also. Here again St. Paul says, "How is it brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying" (I Cor. 14:26).

The Eucharist or thank offering has itself been variously interpreted also. It is called the *Sacrament*—the memorial of the sufferings and death of Christ and our allegiance to Him, a parallel to the oath of allegiance administered to Roman soldiers. It is called the *Lord's Supper* in memory of its institution and our Lord's last meal with His disciples, and signifies the spiritual food of grace and power. It is an *oblation* or an *offering* as a dedication of all for His sake. But by whatever name this act is called, it has ever been regarded as the climactic point of corporate worship. It is simple, for a child can understand the tokens of bread and wine; and yet how unfathomable its mystery! It was lowly, for bread and wine were on the tables of the poor; and yet how rich in its symbolism! The wheat is sown in darkness; it falls into the ground and dies, but lives again to be harvested by the reapers; it is ground in the mills, and when baked in over-fires becomes the loaves by which man is nourished. So is the sacrificial love of Christ. The grapes are trodden in the winepress; so are His bruised body and spilt blood—so rich in symbolism and yet so real! Stored with history, this simple corporate act of worship has become the benediction of both the vast cathedral and the lonely bedside, of both

minister and layman; for in it there is instant the presence of Him whom it represents.

The Sacrament is thus the supreme act of corporate worship because it is the full expression of each individual life. It is pictured truth, a drama, a pageant, or whatever one wishes to call it, and is capable of being interpreted by each individual worshiper. Doctrines may divide, but here is something that unites; and to the true worshiper it is a means of grace, as speaking truth to the soul and as affording a channel-way of communion with God in Christ.

TYPES OF CORPORATE WORSHIP

The fact that there are widely varying types of corporate worship must not be overlooked. These all stem from the forms of early worship, the sacramental or liturgical branches of the Church taking their rise from an emphasis upon the Eucharist; the so-called free churches, from the Liturgy of the Free Spirit.

1. The Eucharist or Lord's Supper early became the ground of controversy in the Church. Three main positions are held. (1) There is the Roman Catholic position of transubstantiation, in which the bread and wine are by the words of institution considered changed into the actual body and blood of Christ. The worshiper partakes of this changed bread and wine, which acts *ex opere operato*, i.e., works of itself. (2) Over against this position, Zwingli at the time of the Reformation maintained that the words "This is my body" were purely symbolical and, therefore, that the Eucharist is a memorial feast. (3) Luther in his attempt to bridge the chasm held to a theory of consubstantiation, in which the elements were not actually changed but were considered to go along with the body and blood of Christ. This gave rise to heated controversies in Christology.

When the Thirty-nine Articles of the English Church were formed, the writers incorporated the Lutheran doctrines of sin and grace as found in the Augsburg Confession; the Zwinglian conception of the sacraments from the Reformed Church, and then added their own political articles. These were reduced by Mr. Wesley to the Twenty-five Articles of Methodism, the political sections being changed or omitted for American Methodism. The position of a memorial feast, however, lent itself more readily to the Liturgy of the Free Spirit, which we must now consider.

2. *The Liturgy of the Free Spirit.* Free worship as over against the rigid sacramentarians emphasizes the Liturgy of the Free Spirit as established in the Apostolic Church. In this was given the opportunity for all present, after having partaken of the *Sacrament*, to express the emotions of their hearts, whether in penitence or praise. One of the finest examples of this is given by St. Paul in his Corinthian correspondence where he says, "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth" (I Cor. 14:23-25). One easily recognizes in this what we so familiarly call the altar of prayer, but which in reality is a penitent form where men and women, convicted by the Spirit through the Word and the testimonies of God's people, yield themselves to Christ and through repentance and faith are born again.

3. *Objections of the Liturgical Churches.* The liturgical churches object to free worship on the following grounds: (1) that it tends to become subjective and introspective, an analysis of individual feelings rather than as objectively directed toward God; (2) that it is conducive to a lack of balance and proportion in worship, since everything depends upon the interests of the individual pastor; and (3) that it diminishes the sense of the Church universal and fosters congregational separation. That there is much to consider here cannot be denied, but these objections may be easily overcome by a thoughtful and prayerful pastor.

4. *Objections of the Free Churches.* The free churches, on the other hand, maintain that to deny individual expression of the spiritual life in the public services is to kill all initiative and arrest spiritual growth and development. That this is a sound objection is brought out clearly by the fact that the free churches have developed an individual initiative not found in liturgical churches; and further, that most liturgical churches are compelled to depend for their ministry to a great extent upon ministers coming from the evangelical free churches.

We may say, then, that as liturgical worship tends to formalism and emptiness, so

free worship is likely to be desultory and incoherent. Both need to be guarded carefully. Every revival of true religion creates for itself a new channel of blessing and new ways of expression. These must be thoroughly tested. That service of worship is most appreciated and most helpful when new incursions of spiritual life are poured through old and loved forms of expression. Those hymns and songs born of deep spiritual life and triumphant living can be sung only when the worshipers have the same degree of spiritual life and victory possessed by their authors. Clear thinking will show that temperament enters into worship far more than doctrine; and while theology is important as an issue of intellectual honesty, it is the temperament that largely determines the value of the form. Hence we have the full gamut from elaborate ritual through free expression to Quaker silence. The golden mean is the wise rule. This means the free and spontaneous expression of an abounding spiritual life in the individual Christian, which increases as it is more fully expressed; and the corporate worship as expressed in the sacrament of the Lord's Supper, or by any of its treasured names.

THE CHURCH AS THE ETERNAL HABITATION OF GOD.

Corporate worship in the church depends primarily on the indwelling of God through the Spirit, thus bringing all members into unity as the "body of Christ." St. Paul gives expression to this as follows: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Ephesians 2:19-22).

Dr Moule, in his *Ephesian Studies*, gives us a splendid treatment of this scripture. He says: "What a climax is reached in verse 22! 'In whom we are builded together for an habitation of God through the Spirit.' Here is the eternal destiny of the true church of God. It is not only to be saved in Christ forever, ineffable as is the wonder of that fact. It is not only 'to enjoy God forever,' though that amazing prospect is so amply and so definitely revealed. It is to be a holy sanctuary, a Shrine, a Divine

Presence Chamber; a permanent habitation of God. In measure the wonderful fact has already begun; already He dwells in His people, and walks in them; already, the Eternal Son resides in the heart of the true member of the church by faith. But all this is as when some building, planned already by the master in its final glory, is slowly rising, and beginning to show amidst the fragments and dust, and the noise of the workmen, some hints and outlines of what is to be; the owner, the intending dweller in it, walks in and out amidst its vast beginnings, and perhaps rests and shelters Himself under the unfinished walls and roofs. It will be otherwise when the last stone is in place, and the last splendid equipment of the chambers is completed, and He receives His admiring friends in the banquet chamber, and shines out amidst the shining of His palace, Himself the central splendor of it in all His dignity of wealth and welcome. Wonderful are the beginnings. Amidst all the apparent confusions of the field where the building is in progress, its form and scale begin to show themselves, across the perspective of the centuries and continents. And when the stones already in place are scrutinized, it is found that each of them is a miniature of the whole; a shrine, a home of the presence of the Lord by faith.

"But a day of inauguration is drawing on when we shall see greater things than these. Then the divine indwelling in each living stone will be complete and ideal. And as for the community, it will cohere and be one thing with a unity and symmetry unimaginable now.

*"There all the millions of His saints
Shall in one song unite,
And each the bliss of all shall view
With infinite delight."*

"And the everlasting Father will perfectly reveal Himself, to all the watchers of all the regions of the eternal world, not anyhow but *thus*—in His glorified church, in the race, the nature once wrecked and ruined, but rebuilt into this splendor by His grace. In the Church of the First Born, the Bride, in the Lamb's Wife, the blessed universe shall see forever God present, God resident. A transfigured creation shall be His temple-courts; a beautified human church shall be His sanctuary. That sanctuary shall reflect without a flaw its Indweller's glory; our union and communion with Him shall be, in other words, perfect, absolute, ideal. And the crowning thought,

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Our Responsibility to the Mid-Century Crusade for Souls

By H. C. Thomas

The wicked shall be turned into hell, and all the nations that forget God (Psalms 9:17).

The world has never faced a greater spiritual crisis than the present. Never has there been greater need for spiritually impassioned laborers in the world's great harvest field to meet the impact of a doomed and dying humanity on its way to hell. If ever the sleeping giant called the Church needed to wake up, it is now, at the present hour. Certainly the Mid-Century Crusade for Souls in the Church of the Nazarene is a God-ordained program launched for "such a time as this."

I have a member of my church who possesses a large picture of the ruins of the old Colosseum of Rome. Every time I look at it I feel a new sense of urgency to God and a sin-doomed humanity. These early Christians were fed to hungry beasts before a festivity-seeking crowd of 80,000. Just before these Christians were turned loose as helpless prey to the lions, they were asked if they were willing to renounce their belief in Christ and the revolutionary religion of Christianity. These primitive Christians were made of substantial "stuff," for they preferred death to life without Christ. In the sacrifice of their blood, as it reddened the ground of the arena, we get a small glimpse of the price of our spiritual heritage. Shall we accept this endowment and yet fail to meet the challenge of our day? God forbid!

After Pentecost those early Christians were never casual and noncha-

lant about what they believed and about their God-given task—to evangelize the world of that day for Christ. We say we have the greatest church under heaven, and we believe we do. We believe that the answer for this day is holiness evangelism, and it is. But are we really giving evidence to a perishing humanity that it is either Christ or doom? Jesus said, "I am the way, the truth, and the life." "The Son of man is come to seek and to save that which was lost." "For there is none other name under heaven, given among men, whereby we must be saved." Christ is not just one answer. He is the only answer. Do we really believe that it is "holiness or hell"? "Follow peace with all men, and holiness, without which no man shall see the Lord." "Blessed are the pure in heart: for they shall see God." "Be ye holy; for I am holy." Can it be that we memorize these gems of gospel truth, carry them in our heads, proclaim them in our preaching, and yet fail to realize their momentous impact? These sacred truths, which we handle so flippantly, mean the difference between heaven and hell, the difference between a soul being saved eternally or lost forever. God help us to care enough for men until we are willing to bleed, until we give ourselves unstintingly to this Crusade, until we are willing to sacrifice all that we have, if need be, for the greatest cause under heaven—that of winning souls to Christ. Oh, the vast numbers of men and women who will be damned through eternity because Christians were so casual and care-

free concerning the dynamic truths of the gospel!

The job of soul winning is for all Christians. In fact, no one can remain a spiritually vigorous Christian, perhaps not even a Christian at all, without being a winner of souls. Is that putting it too strongly? The call is for a broad-shouldered faith, a robust enthusiasm, and a sincere devotion to Christ. We cannot win in this task without love—love for God and love for mankind. No weaklings are eligible, no sissies are needed, no part-time laborers are wanted. This is the biggest business on earth and requires the best—the biggest brains, the hottest hearts, and the most skillful hands.

If we had the same enthusiasm for promoting the cause of Christ that many false systems have for crusading in behalf of error, we would certainly turn our world upside down for God. A Communist is required to devote at least three nights each week for the cause of his party and spread of false propaganda. A Mormon devotes two entire years out of his life for the cause of a religion that almost deifies Joseph Smith and elevates the Book of Mormon ahead of the Bible. A Jehovah Witness devotes forty hours each month in promoting a belief that says there is no hell, all preachers are of the devil, the Sunday school is satanic, and he will not even register for the draft or salute the flag. Yet Communism now numbers 800,000,000 under its dominion as compared to 200,000,000 in 1945. The Mormons are building new churches all around us. And the Jehovah Witness crowd has jumped from 50,000 adherents in 1940 to 500,000 devotees in 1950.

God help the Church of the Nazarene to get busy doing what we say we are called to do. If we really be-

lieve that men must be born again, that Christ is the Son of God, that hell is hot, that sin will damn, that eternity is long, that the confinement of the wicked is dark, and that holiness is required, God help us to act like it, to talk like it, to feel like it, to live like it, to preach like it, and to pray like it. Sinners ought to feel uncomfortable in our services, the unsanctified ought to feel unequipped until they obtain the experience of heart holiness, and backsliders ought to feel dirty and sinful. O Nazarene pastors, Sunday-school teachers, church board members, parents, young people, do we really believe that all persons who are not saved will eternally be damned in a literal blistering, sizzling, burning hell? If we do, great God, help us to act more like it!

We have come into recognition as a denomination. We have nice church buildings; we are ever reaching a high-type personnel; we are raising more money, paying higher budgets, supporting more institutions than ever before. We are no longer the handful of little-known personalities that became a church in Pilot Point, Texas, in 1908. Our missionary outreach extends round the world; our "Showers of Blessing" broadcast is nationwide and short-waved until it encompasses the globe; our colleges and the Seminary are recognized by the agencies of accreditation and higher institutions of learning. Our literary publications are the best to be found. Our organization is second to none in efficiency and leadership. But, can it be that we have lost something that characterized our beginnings? Early Nazarenes had the task of moving "out under the stars" and hewing out a kingdom for God and built a distinctly holiness church. But they did have the power and fire of Pentecost and they won their world. Being

emptied of self and filled with the Spirit, they literally burned their way across this nation until the Church of the Nazarene became to the first part of this century what the Methodist church was to the last part of the last century. Might not the answer to the confusion of our present-day situation be found in recapturing that same Pentecostal glow and zeal and fervency of spirit?

I would not be misunderstood at this point. I am not necessarily harping back to the "good ole days." As far as I am concerned the Golden Era of the Church of the Nazarene is still ahead. I believe that our younger Nazarene preachers of today are not disposed to compromise the standards and convictions of the church. I believe that our present-day ministry stands ready to sacrifice, to love, to care, and, if necessary, to die prematurely for our beloved Zion. I believe that we are still distinctly a holiness church and shall continue to be. I believe that the present generation of Nazarenes is just as loyal, as spiritually desirous, and as burdened for the cause of Christ as Nazarenes of a generation ago. I am firmly convinced that the leadership of the church is sane, spiritual, and sound. But, brethren, are we in danger of being buried under an avalanche of secondary pursuits? Are we getting all "steamed up" over making new records and outdoing our neighbor, until we lose sight oftentimes of our paramount purpose? Encumbered with the legitimate and necessary, do we leave little time for prayer, for soul uplift, and opportunities to get blessed?

I am heartily in favor of efficiency in business, loyalty to district and general interests, numerical and financial increases, and records which indicate progress. But I am not interested in all these simply because I want to

"outmarch my neighbor" or even to compete with him. I am interested in these primarily for the glory of God. I am interested in the number in Sunday school, but more so in what they are taught and whether or not they are won to God. I am interested in increased budgets because they indicate a greater outreach for souls. I am interested in larger and nicer buildings because they will attract more people under the influence of a saving and sanctifying gospel. Brethren of the ministry, I submit that everything we do ought to be for the salvation of the lost. If we put a new roof on the church, our purpose ought to be to keep the rain off a sinner's head that might be a candidate for the altar. If we mow the church lawn, it ought to be to make attractive the appearance, so that a needy heart might be drawn inside, where the gospel message is preached. As we pay our general budget we ought to see beyond that accomplishment and envision the underprivileged heathen of many lands having the gospel proclaimed to them. As we pay our home mission pledges we ought to see tents and tabernacles going up in new towns where the message of full salvation is preached and where seekers get up from their knees in the sawdust to become charter members of a new Church of the Nazarene.

Let us co-operate with the program, do all that we are asked to do, but let us take time to be holy, to prostrate ourselves before God until the fires of heaven fall upon us anew, inflaming our souls and sparking our torches and sending us out as flaming evangelists across our sin-blackened world. Too long have we been dry-eyed and passionless. Too long have we been indolent and full of lethargy. Our only hope is Christ and revivals.

Dr. Chapman said: "I was born in the fire, and I cannot endure the

smoke. I am a child of the bright daylight, and mists and fogs are depressing and not to my liking. I want to go all out for souls. I want that kind of revival that comes in spite of the singing, the preaching, the testimonies, and the human attractions and detractions. I want a revival that will awaken the dormant forces of our people young and old. I want something so divine that it will be uncontrollable. Something that will reform and regenerate drunkards and save respectable worldlings. Something that will make this mamby-pamby, soft-handed, compromising, cringing sort of holiness as obsolete as Phariseeism was on the Day of Pentecost. Something that reveals a man's credentials by means of souls saved and sanctified and established in Christ Jesus."

Perhaps the greatest blight of Christendom is the dormant potential wrapped up in an indolent laity. The voice in the pulpit must awaken and startle the abilities of the pew into action. We must win men in their homes. We must take the gospel beyond the walls of the church. Two hundred forty thousand Nazarenes need to be engaged in visitation evangelism. A consecrated pastor who loves God and souls and devotes his time to the task can lift the church and see the congregation grow, but only to a certain point. Beyond this, if it moves at all, the laity must be responsible. The call is clarion-clear for spectators to come from the grandstand and engage in this mortal conflict. The adversary is powerful and persistent. He is doing all that he can to damn and wreck and blight. The world is bleeding, dying, confused, and smitten. But this is God's work and there is absolutely no way to compensate for our failure in winning souls.

It does not take a highly trained prophetic mind to determine that we are fast approaching the return of Christ. It is not the preacher who now declares that we are living in the "Saturday evening of time." Statesmen, diplomats, scientists, and military leaders are now mounting the rostrum to announce impending doom. The creation of the atomic and hydrogen bombs brings the whole world to the very brink of disaster. Man has unleashed a monster that he cannot control. He has harnessed the power of God's sun to make an instrument dedicated to the destruction of human life. We feel that any day God will announce, "It's enough. Enter into judgment." Men and women of God, let us work while it is still day. We do not have four months in which to wait. The fields are ready to harvest today.

A visit to the Alamo in San Antonio, Texas, vividly refreshes our knowledge of history. A huge Mexican army had encircled the army of Texas, driving them to take refuge in the Alamo. One by one they were being killed or wounded. Finally, grizzled old Sam Houston gave his men choice to surrender or to die defending their honor. He did it in this manner. He drew a rough line on the floor of the building and asked all who would fight to the death to step over. All who wished to surrender were to remain on the other side. One by one the weary heroes of battle moved across that line, signifying that death was to be preferred to surrender. Now only one man remains. He is so sorely wounded that he cannot walk, but he cries in desperation for some comrade to return and carry him across that line. Brethren, I want to draw a line. I want to declare that under God I shall not surrender to the forces of

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Problems in the Growth of a Sect Into a Church

By Eric E. Jorden

(Paper presented to the ministers attending the
Los Angeles District Preachers' Retreat)

THE SPIRITUAL need and economic forces which in one generation drew the sect out of the church turn about to transform the sect into a church. The last century witnessed the completion of the process in the case of Methodism. The Church of the Nazarene is now in the period of transformation.¹

Thus says Elmer T. Clark in his book *The Small Sects of America*, in the year of our Lord 1937. What was true then is easily recognized to be all the more true now. The Church of the Nazarene has experienced a phenomenal growth in its first forty years of history. This unusual growth has been noticed by different writers in the field of American church history. A characteristic statement is taken from Greer's *Psychological Study of Sanctification as a Second Work of Grace*. Speaking of the holiness movement, he says,

One of the fastest growing religious movements in the United States and Canada is that of the Holiness people. In recent years, the growth of this movement has been little short of phenomenal. While other and larger denominations are barely holding their own or actually slipping backwards, this movement forges ahead so rapidly as to make it necessary to plan each year on large increases in every department of the work. The movement is composed of a number of units, the largest of which is the Nazarene Church, which was an offshoot of Methodism just before the dawn

of the twentieth century. In the last twenty years (1916-1936) the growth of this church has been about 150% and the movement is increasing.²

As Nazarenes we are all aware of the fact that numerically we are stronger than we have ever been. We have come from the place of being looked down upon by larger denominations to a position of respect. We are now generally accepted as a denomination at par with other denominations, although not so large. Stated in broad terms, we have come from a sect into a church.

Now in that transition there are some very definite and interesting problems involved. A sect is not a church and a church is not a sect. Each has definite characteristics. The questions which immediately confront us are these:

1. How and why was the new sect formed?

2. In the transition from a sect to a church will we (or, plainer still, do we want to) retain these characteristics which we possessed as a sect, the characteristics which without doubt have been basic to our growth?

In order to throw the whole problem open before us, I have chosen the following outline.

First, I shall attempt in as brief a manner as possible to show the cause

2. George Dixon Greer, "A Psychological Study of Sanctification as a Second Work of Grace" (Unpublished Doctor's Dissertation, Drew University, Madison, New Jersey, 1936), p. 2

1. Elmer T. Clark, *Small Sects of America*, 1937, p. 17

(or causes) for our rise as a sect. In this general area, I shall attempt first to show what a sect is: (a) by way of contrast with a church, (b) by way of contrast with a cult, and (c) by actual definition; then, second, to state the factors basic to that rising. Second, I shall outline briefly the developmental processes. I shall endeavor to present the basic factors which not only characterized us as a sect but also contributed to our phenomenal growth. I shall first of all appeal to two outside sources, then to an analysis by one of our own college presidents, who made an especial study of this problem. Lastly, I shall attempt to present some of the dangers which face us as a church, dangers which, unless we carefully take heed, may lead us into the bypaths many other denominations have fallen into, and into which paths some of our critics expect us to follow, but into which by the grace and help of God and exercise of our own free will we need not go.

I. *First, then, let us look briefly into the cause (or causes) which gave rise to us as a sect.*

1. What is a sect?

a. Richard Niebuhr, in his book, *The Social Sources of Denominationalism* (pp. 17, 18), attempts a definition by contrasting a sect with a church. The sect, he holds, is a voluntary association, while the church is "a natural social group akin to the family or nation." One joins the sect, but is born into the church. This difference is only partially accurate, however, since some joining is required by the churches as well as the sects. Churches, continues Niebuhr, emphasize the universalism of the gospel, while sects are exclusive in character, appeal to the individualistic element in Christianity, and emphasize its ethical demands. Further,

church membership rests largely on social obligation, while a sect usually demands some definite type of religious experience. The church attaches importance to the means of grace it administers, to its doctrines, sacraments, official clergy, its system of training the young, and the general social conventions. The sect rather insists on experience, the "priesthood of believers," an ordinary or lay clergy, and separateness from the world.

The sect has a strong attachment to certain definite or concrete earmarks of its own, such as peculiarities of worship, literal interpretation of Scripture, specific form of emotional reaction, rejection of "innovations" which depart from alleged ancient practices, and the disproportionate elevation of some tenet like premillenarianism or the state of the dead. A narrow dogmatism is perhaps the most nearly universal characteristic of the typical sectarian spirit.

A sect may be further distinguished from the church in that the sect is a conflict group, whereas the church is an accommodated group. A sect is a religious organization that is at war with the existing mores. It seeks to cultivate a state of mind and establish a code of morals different from that of the world about it, and for this it claims divine authority. A sect in its final form may be described as a movement of social reform and regeneration that has become institutionalized. Eventually, when it has succeeded in accommodating itself to other rival organizations, when it has become tolerant and is tolerated, it tends to assume the form of a denomination.

We may as well face facts; the Church of the Nazarene has reached such a place. In broad terms, then, we may say that a sect differs from

a church in that the former is a conflict group, in conflict with the established mores or customs of the church. If you analyze carefully the historical origin of our church, you will find this was exactly true of us.

b. A sect needs to be distinguished from a cult. A sect is not only a conflict group; it is a special type of conflict group. It is a dissenting group, and it is in this area that it may be distinguished from a cult. Two definite characteristics mark a cult. One is extreme devotion to a person or thing, and the other is that it is a minority movement subject to abusive name-calling. But a sect may be extremely devoted or zealous. Hence the clearest distinction between a sect and a cult is that the sect is a dissenting group from a mother church or mother churches. Furthermore, many cults are not necessarily religious; for example, the Browning cults, the Shakespeare cults, cults of beauty, health, atheism, communism, etc. A sect is very definitely a dissenting group, representing a conflict with a mother group.

c. Now we come to a more exact definition. Harold W. Reed, president of Olivet Nazarene College, gives us this precise definition in his doctoral dissertation, *The Growth of a Sect-Type Institution as Reflected in the Development of the Church of the Nazarene* (p. 14).

A religious sect is a dissenting group of individuals differing in birth, in education, in profession, and in social status; but united and, indeed, voluntarily cemented by an extremely strong bond, a common religious faith and ideal.

The main characteristics of a sect that remains quite permanent are, first, the heterogeneity of the component parts of the group, and second, the solidarity with which these ele-

ments are cemented together into a common unity.

2. Now we turn to the factors giving rise to a sect. Clark insists that all denominations began as sects, and the sect is born out of a combination of spiritual need and economic forces.

a. The sects themselves do not recognize the economic factor in their history, though it stands out plainly in their protest against the elements which only wealth can secure—fine churches, organs, costly raiment, indulgence in worldly amusement, etc. It is the growth in wealth and culture that brings about departures from what the sects feel as primitive Christianity. Increase in wealth eliminates the frontier simplicity and creates an atmosphere of affluence uncongenial to simple souls. Fine edifices appear in which well-dressed and bejeweled congregations worship to the accompaniment of instrumental music and salaried choirs. Class distinctions emerge, and social life within the church partakes of the spirit of "the world." The favorite taboos of the poor against the theater going and similar exercises weaken; the difference between the "saved" and "unsaved" becomes less apparent. In the minds of the conservative element the church has become apostate and worldly. Revolt ensues, and a sect is born.

The influence of economics in giving rise to a sect is very evident in these words of Wesley:

I do not see how it is possible in the nature of things for any revival of religion to continue long. For religion must necessarily produce industry and frugality, and these cannot but produce riches. But as riches increase so will pride, anger and the love of the world in all its branches.

Clark says that this process was under way in Wesley's time, and that we have witnessed the completion of the process we feared, for Methodism

has graduated from the ranks of the sects and has become a typical church of the *bourgeoisie*.

Growth in wealth undermines the democratic spirit and eliminates simplicity in ecclesiastical polity. There emerges a need for overhead boards, general officers, and money to support a benevolent program. A distinction arises between the "connectional leaders" and the plain ministry and people. Distrust and jealousies result.

b. Then as a church increases in wealth there accompanies it an advance in education. A sect starts out with a ministry by and large untrained except in the leadership of the Holy Ghost. Bible colleges develop into colleges of liberal arts. And the advance in education has an inevitable effect upon doctrinal emphases, modes of religious expression, and methods of propaganda within the church. Among students of theology there comes a divergence of opinion concerning traditional theology. This modification in belief is accompanied by the gradual elimination of emotional expression, less emphasis on radical conversion experiences, the lessening of the revival method of adding members to the church. Advance in the educational life of the church inevitably is followed by a growing emphasis on religious education; thus the frontier religion dear to thousands of souls is gradually eliminated. Dissent is inevitable.

c. The sect, of course, generally maintains that the reason for dissent is religious, and that is possibly the foremost thought in their minds. But the factor of economics is definitely in the background. We cannot fail to see its effect in the religious cause for dissent.

Gaddis, in referring to the origin of the Church of the Nazarene, im-

plied that there was a close correlation between economics and sect development. He says:

This sect [the Nazarenes] was the product of that period of sect-making which began among holiness minded people after the panic of 1893 and of the period of sect-merging which set in shortly after and is still in progress.³

Reed adds:

Facts seem to warrant the conclusion that the economically distressed ones would welcome an appeal which offered certain desired satisfactions such as security and social recognition. The transitional period of this contemporary sect, with its insecurity, has furnished a suitable environment for a religion of authority that offers security to men now and hereafter. To this extent, the Church of the Nazarene has flourished because of the insecurity of the times.⁴

The religious cause usually rises from what is felt to be the neglect or abandonment by the churches of those doctrines and practices which the "protestants" consider to be fundamental. In the case of the Church of the Nazarene, it was the neglect and abandonment of the preaching of the great scriptural doctrine of holiness. The sects look backward to the pristine purity of primitive Christianity, attempting to maintain the integrity of the Bible, true religion, and the experience thereof.

Reed summarizes the sociological factors giving rise to us as a sect as,

1. Leadership
2. Ripe social situation
3. A convenient time and opportunity

The impetus back of our sectarian origin was not as a "lunatic fringe," as suggested by F. S. Meade, nor yet in "the religion of the disinherited," as Richard Niebuhr indicates. The

3. M. E. Gaddis, "Christ in Perfectionism in America" (Unpublished Doctoral Dissertation, University of Chicago, 1929.)

4. Reed, *op. cit.*, p. 212

driving force back of our origin was primarily religious.

II. *The developmental process of a sect to a church.*

1. It will no doubt be of interest here to note Leston Pope's brilliant analysis of the dynamic nature of the developmental process of religious institutions. We shall no doubt see the transition through which we are going in this outline.

Pope lists some twenty-one aspects in the movement of a sect to a church.

(1) From membership composed chiefly of the propertyless to membership composed of property owners.

(2) From economic poverty to economic wealth, as disclosed especially in the value of church property and the salary paid to ministers.

(3) From cultural periphery toward the cultural center of the community.

(4) From renunciation of prevailing culture and social organization, or indifference to it, to affirmation to prevailing culture and social organization.

(5) From self-centered (or personal) religion to a culture-centered religion, from "experience" to a social institution.

(6) From non-co-operation or positive ridicule toward established religious institutions to co-operation with the established churches of the community.

(7) From suspicion of rival sects to disdain or pity for all sects.

(8) From a moral community excluding unworthy members to a social institution embracing all who are socially compatible in it.

(9) From an unspecialized, unprofessionalized, part-time ministry to a specialized, professional, full-time ministry.

(10) From a psychology of perse-

cution to a psychology of success and dominance.

(11) From voluntary, confessional bases of membership to ritual or social prerequisites (such as certificate of previous membership in another respected denomination, or training in an educational process established by the denomination itself).

(12) From principal concern with adult membership to equal concern for children of members.

(13) From emphasis on evangelism and conversion to emphasis on religious education.

(14) From stress on a future in the next world to a primary interest in this world—a future for the institutions, for its members, and for their children; from emphasis on death to emphasis on successful earthly life.

(15) From adherence to strictly Biblical standards, such as tithing or nonresistance, to acceptance of general cultural standards as a practical definition of religious obligation.

(16) From a high degree of congregational participation in the services and administration of the religious group to delegation of responsibility to a comparatively small percentage of membership.

(17) From fervor in worship service to restraint; from positive action to passive listening.

(18) From a comparatively large number of special religious services to a program of regular services at stated intervals.

(19) From reliance on spontaneous "leadings of the Spirit" in religious services to administration procedure.

(20) From the use of hymns resembling contemporary music to the use of slower, more stately hymns coming out of more remote liturgical tradition.

(21) From emphasis on religion in the home to delegation of responsi-

bility for religion to church officials and organizations.

Brethren, methinks I see, not as "through a glass darkly," but "face to face" the Church of the Nazarene of 1952.

2. In this gradual process from a sect to a church, Elmer Clark says it is a process which rarely begins until the second generation, and may require several generations for its completion. There is no clear-cut distinction between the two. Does it not behoove us as second and third generation Nazarenes to be on our spiritual guard?

III. Factors responsible for our growth.

We have dealt with the origin and rise of the sect, we come now to an analysis of those factors which made for our rapid growth. It might not be out of place here to say that if we can maintain those factors, surely we ought to maintain our growth. The approach is from three angles in this division.

1. First, let us note what two men outside our denomination think gave us such a phenomenal growth.

a. We have already referred to Greer.⁵ Let us return to his former statement. Speaking of our 150 per cent increase in membership from 1916 to 1936, he says the preaching is ultra-conservative and frequently accompanied with great enthusiasm and demonstration. A strictly individual gospel is proclaimed: conversion is insisted upon, and after conversion one is urged to seek "the second blessing," another instantaneous experience which cleanses the heart from sin.

b. While he does not state them explicitly as the reason for the success of the Church of the Nazarene, Clark gives eight characteristics of what he calls perfectionist sects, which in their setting account for the growth of the holiness churches. They are:

(1) Espousal of sanctification as a second blessing.

(2) Spirit guidance for daily living.

(3) A sense of divine mission to bring people back to the true faith of the Bible.

(4) Emphasis on fundamentalism as opposed to modernism.

(5) Reliance upon revival efforts to win converts.

(6) Adherence to the older theology—original sin, strict belief in heaven and hell.

(7) Emphasis by and large on premillenarianism.

(8) Insistence upon a puritan morality—the decrying of the use of tobacco and intoxicating beverages, such amusements as dancing and theatergoing, wearing of gold and costly apparel, reading of novels and "light" literature, and similar practices.

2. Second, let us approach the reason for our growth from an analysis of this question by our general superintendents. Their Quadrennial Address in 1940 gave six reasons for the normal yet rapid growth of our church. They are:

a. God and His blessings have been upon the church. The co-operation of the church with the will and purposes of God at all times has been the goal of the Church of the Nazarene. Thus God has blessed the church because she loved God and labored for souls.

b. The church has stressed fundamentals rather than incidentals. This statement implies a justification in defense of the accusation that the Church of the Nazarene does not op-

5. Greer, George Dixon, "A Psychological Study of Sanctification as a Second Work of Grace." (Unpublished Doctor's Dissertation, Drew University, Madison, New Jersey, 1936.)

pose worldliness sufficiently. The generals also had in mind such incidentals as mode of baptism.

c. An intensely evangelistic program, the evangelical viewpoint permeating every part of the church.

d. Co-operation and respect for leadership.

e. Loyalty on the part of the membership to the ethical and spiritual standards of the New Testament as interpreted by the church.

f. The majority of the Nazarene membership has exhibited unselfishness and a spirit of magnanimity.

3. A third interpretation comes from one of our own college presidents, Dr. Harold W. Reed, who in making a study of our phenomenal growth, analyzed it from the sociological point of view. He stresses such factors as:

a. Certain capable leaders.

b. Efficient organization. Our eclectic form of church government, known as representative government, was responsible for bringing widely different semi-sects of extreme governmental positions into the organization.

c. Ability to conserve gains. He refers to our emphasis on holding our Sunday-school membership to the church, and to our revival methods to keep our own people spiritually alert.

d. Religious enthusiasm in doctrinal presentation. The evangelical viewpoint has always characterized us, and with that viewpoint there has been present a desire to share with others religiously. The dominant doctrinal position of our evangelism has been upon the "secondness of sanctification."

e. Social fellowship. Ours is a predominantly urban membership (28.9 per cent rural and 71.1 per cent ur-

ban). There are a few wealthy members in our ranks. Our membership is largely made up of working people and those engaged in small business enterprises. Within the congregations there are closely knit social groups which give the member the feeling of "belonging to." The relatively small churches which largely compose our denomination make it possible for pastor and people to be intimately acquainted. And our generally free type of service gives rise to a feeling of social fellowship.

IV. It probably would be of interest to note here Reed's *analysis of the reasons for our retardation*.

These he lists as three:

1. The ministry has appealed largely to one class of people, "the poor and disinherited of society." This, of course, is quite in harmony with the perfectionist sect type. The emotional intensity, spontaneity, and conflict ideas would not naturally draw upon the well-to-do of society with their temporal needs well supplied.

We began, as do all religious sect-type groups, in a revolt against "the world" and "worldliness within the churches." That fact of itself limited the new organization in that its appeal was of necessity to the frustrated classes of society. The appeal is of necessity limited to the proletariat, and the rural areas have been largely neglected.

2. Another factor in our retardation has been a lack of elasticity in meeting certain problems. Reed lists three:

a. There is now no place in the denomination for divorced persons, unless they have received divorce on the grounds of infidelity. Technically, they are ineligible for membership, although in practice many of the churches have taken these people into

membership. With the divorce rate at its present high level, this affords a problem that has not been dealt with because of the inelasticity of church machinery at this point.

b. There is little preparation for ministers' retirement. The inference is that because of this the ministry has been forced to seek part-time secular employment, hence retarding the growth of the local church. Since Reed wrote this dissertation, plans have been formulated and we know that the whole problem is under study at our Headquarters.

c. There is no adequate social program for Nazarene youth. Reed makes the statement that from time to time social programs have been suggested, and they have received a good hearing; but again, because of inelasticity a needed program has been postponed. While not criticizing Reed, I wish he might have enlarged on his point here. For instance, what type of social program? The average church has a measure of social program for its youth. Methinks the problem is not one of legislation but of inspiration (and perspiration) on the part of local leadership!

3. A third reason for retardation is given as inferior leadership in many places. Inadequate training gives rise to some of this. Still others are just not the "organizational" type. And many "good" ministers do not know how to deal with the public. There isn't any doubt but what Reed has a point here. "Like shepherd, like sheep." An inferior shepherd can't lead the sheep he has, much less get others into the fold.

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The Corporate Worship of the Church

(Continued from page 13)

for the soul which loves God, is this, that we shall be His abode; He shall somehow find His home, His shrine, His throne in our happy congregated being.

"It doth not yet appear,—no, not yet. It is coming. Every evangelization, every conversion, every spiritual union and combination now, is a contribution to that result. It is coming. But what will it be when it is come? Then at length the desire of God will be fulfilled, and His eternal joy will be felt through all the once groaning and travailing creation. Then and therefore, will be at length fulfilled the innermost desire of every one of His true children; they shall all consciously contribute to the existence of what He has planned, and in the mystery of His ways, has waited for,—a perfect sanctuary, a perfect habitation, for Him the blessed King. Built on the Son, in the Spirit, for the Father, and finished to the last stone with the skill of infinite love, that will indeed be a sanctuary, for the manifestation, for oracles, for worship, to the endless ages" (Moule, *Ephesian Studies*, pp. 94-97).

Corporate worship, then, is an act of the worshipping congregation as a whole, each individual making a separate and distinct contribution to the total worship. It is something far more than merely a group of individuals worshipping as individuals. It may further be compared to a great symphony of praise in which every voice blends with every other in a wealth of harmony and beauty. Public worship in this sense becomes a unified and coherent expression of penitence and praise, confession and adoration, and all the elements that enter into and make up true worship.

The Master Evangelist's Objective—Part 3

By Peter Wiseman

OBJECTIVE in evangelism is sometimes called aim or purpose. But whatever word may be used, the aspect is vital. We use the word objective.

Objective is absolutely necessary, but it usually varies according to the viewpoint of the worker. One worker's objective may be to pour information into the person; another may aim to entertain him; another may teach him, in order to help him grasp truth through experience; another may aim to do something to him. The objective among great leaders may be clearly seen: Buddha's objective, a complete suppression of self; Plato's objective, a vision of the eternal ideals; Aristotle's objective, the exercise of man's highest faculty, reason; Zeno's (Stoic), a life controlled by nature, a cool indifference to everything; Epicurean's objective, enjoyment of calm, abiding pleasure; Dante's objective, a vision and enjoyment of God; Goethe's objective, devotion and well-being of humanity; Kant's objective, good will; Hegel's objective, conscious freedom; Wesley's and Moody's objective, and that of a host of others, to lead men to Christ Jesus and thus prepare them for life's service, service to God and humanity. *"Christianity," says Dr. C. D. MacIntosh, "is the Christocentric religion, a Christlike attitude toward a Christlike God, for the sake of realizing Christlike purposes in the individual life and in the world."*

The worthy objective, then, is a Christian character, qualified to serve a worthy cause.

There are ultimate objectives and immediate objectives. The former largely determines the latter: the

good to the individual himself, others, and his eternal good.

THE MASTER EVANGELIST CALLED MEN UNTO HIMSELF.

"Come unto me . . . and I will give you rest," said the Master. Again, "Follow me, and I will make you." He directed men to himself, to His own person as the source of rest and forgiveness. Witness His contact with others in the New Testament record.

This should be realized by the worker. Christ is the One. There is nothing, nor is there any person, that can take the place of Him; nor should we stop with a historic knowledge of Him.

THE MASTER EVANGELIST HAD IN HIS OBJECTIVE THE SANCTIFICATION OF HIS FOLLOWERS.

In St. John's record, the seventeenth chapter, is the Master's prayer for His followers: "Father . . . sanctify them through thy truth." It is interesting here to note the immediate objective, "that they may be one, as we are"; and then note the ultimate objective, "that the world might believe." Their sanctification would result in divine oneness and would convince the world. "And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Ezek. 36:23).

In like manner, the Christian worker must realize the necessity of the work of sanctification among the people of God and teach it according to the New Testament record.

THE MASTER EVANGELIST TAUGHT THE ORDER OF DEVELOPMENT BY GROWTH.

The great ultimate objective was to be reached through growth and de-

velopment. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." "He calleth unto him whom he would . . . that they should be with him, and that he might send them forth to preach." What an association this was: "with him," the greatest of all workers: to see, to hear, to learn, by association! Then to send them forth to speak His message, to preach by what they were as well as by what they said! Thus impartation by association, then expression!

Let the evangelist follow the Master in this respect.

THE MASTER EVANGELIST HAD IN HIS OBJECTIVE THE NECESSITY OF FULFILLING OBLIGATIONS TO HIS CHURCH, TO SOCIETY, AND TO THE INDIVIDUAL.

He talked about building His Church, our relationship one to another, society as the Kingdom, and the place of the individual in that society.

With the Christian worker this is a big task, but it is important. It requires "line upon line, precept upon precept." The Church, God's institution in the world; its effect upon society; the responsibility of the individual—all such subjects are important in Christian evangelism.

CONVERSION

It is possible that the work of adult religious reconstruction be highly successful. We must forget the theory that human nature becomes fixed at any stage of life, and remember that a very definite possibility for personality enrichment exists throughout all of the years of life. The Bible deals to some extent with this truth that men can if they will, that under God they can transcend their limitations, and their whole life can be changed, even in late adult years. True, the diffi-

culties are many more, but IT CAN BE DONE! Much is said in the New Testament about adult rehabilitation, and all of the leaders of the early church grappled with this problem. The individual can be transformed! Most of the disciples were led to Christ in their adult years! Paul is a notable example of how Christ can change the heart and life of men! Let us believe that we can have a revival that will change men.

—C. E. SHUMAKE

THE HELP OF THE HOLY SPIRIT

The Comforter not only occupies and invests our finite being, he also assists our frail faculties and powers. He is sometimes referred to as "One called to the side of another for help." This help is particularly in the direction of spiritual apprehension and endeavor. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us."

All of those acts (repentance, faith, consecration, and the life) which we are accustomed and, perhaps properly, to speak of "as our own part," nevertheless require and receive the helping offices of the Holy Spirit or we could not successfully execute them or sustain them.

A life of momentary faith cannot be maintained by mere will-power; but the strongest will have need to rely upon the help of the Spirit for preservation and perseverance.

This helpfulness of the Spirit, like all his work, is administered both directly and through various agencies. It may be summed up as help in apprehension, help in appropriation, help in supplication, and help in the propagation of like benefits amongst others.

—JOSEPH H. SMITH

What the Bible Says About Eternal Security (Part I)

By W. W. Clay

WE HAVE just read together Hebrews 10:26-39. I shall ask you to keep this place in your Bibles, so we may refer to it again. As a text, perhaps verse 35 best summarizes the thought I want to stress most: "Cast not away therefore your confidence, which hath great recompence of reward."

Often in the Bible God has expressed His astonishment at the fact that men refuse His offer of eternal life. But how much greater must be heaven's amazement when one who has been born again, really saved, every sin forgiven, and into whose heart the Saviour has come with peace, joy, and the assurance of heaven after death, turns away from Christ and goes back to the old life of sin. Yet this sin of what we call backsliding was common even in the days of the apostles. Through the centuries it has been everywhere found, and today is especially prevalent. Jesus predicted this and told the cause: "And because iniquity shall abound, the love of many shall wax cold" (Matthew 24:12). Today not only is iniquity abounding, but the busy spirit of the times causes men to neglect spiritual interests such as prayer, reading the Bible, and faithful attendance at the house of God. Then too, many who yield to sudden temptation, instead of immediately confessing their sin and then trusting Christ for forgiveness, remain in their rebellion to God and no longer live as believers. They have "cast away their confidence," and no longer are among them "that believe to the saving of the soul."

Among the things that definitely en-

courage believers to backslide and make it less likely that such believers will hasten to get back to God is a teaching commonly called eternal security, or "once in grace, always in grace." The gist of this teaching is that if you have once believed in Christ, and have really been born again, you cannot be lost. It matters not how deliberate the sin, nor how black, nor how often repeated, nor even if you were in the act of committing it at the very instant of your death, nor if you die in willful rejection of your Saviour, still you are God's child and cannot be lost, because at some moment in the past you believed in Christ as your Saviour.

This teaching is especially dangerous because of the fact that many who teach it are real Christians, and are winning others to Christ. These teachers do not realize that by teaching eternal security they are undoing much of the good they have done, and endangering the souls of those to whom they preach. We must remember that one of Satan's favorite methods of scattering false doctrine is to have it promulgated by good people. Seventh Day Adventists often help people to be saved, but this does not prove that their teaching as to the Sabbath or the annihilation of the wicked dead is right. There is only one test as to the truth of a doctrine and that is the Word of God. It is to this divine authority that I ask you to look and determine for yourselves whether this theory of eternal security is true or not. And I want you to come with open minds, willing to accept the plain statements of the

Bible, no matter what you may have previously thought about it.

But some may say: "Why quibble over a mere doctrine? What if it is not taught by our church, so long as other sincere, saved preachers teach it?" My answer is that I do not oppose this doctrine because my church does not accept it, but because it is dangerous. And as one who is responsible for the souls of men (Ezekiel 33: 8), I must oppose it. A true servant of Christ cannot but be appalled at the harm this false teaching is doing in the lives and eternal destinies of thousands who have accepted it as true. Often is this false teaching given by backsliders as the reason why they did not hurry back to Christ. Why should they give up their sin? They could not be lost anyway. Because the eternal destinies of those souls are at stake, I cannot be silent.

I once knew a brilliant young preacher, married to a lovely young woman, to whom had been given a little son, and who was in charge of the music of a well-known gospel broadcast. This young man strongly preached eternal security. He became intimate with a young girl in his radio choir, a girl who up to this time had borne an unblemished reputation. When he was found out through the girl's approaching motherhood, he left for parts unknown. But to a close friend of his, who was also a friend of your pastor, he wrote expressing regret for his conduct, then added in substance this: "Yet what a comfort it has been to know that all the time I was a child of God, and could not be lost!" A young woman in this county said that she was so glad her boy friend had been born again and was a Christian. Said she: "I know he drinks a lot and swears some, but he cannot be lost because he has been born again." A young man whom I knew well, and who was studying to

be a minister, stated to a group of men who were discussing this doctrine, that he could go out and rob an innocent girl of her virtue and if he were shot in the act would go straight to heaven! And if this theory were true, he was right! Dr. John R. Rice in a recent sermon made the statement that a man can be a Christian and saved, and yet be a murderer—and this in spite of the declaration of the Bible that "no murderer hath eternal life abiding in him." (I John 3:15).

Even if true, this theory cannot be fundamental. Suppose I tell backsliders they are lost, and by this get them to repent; I have done no harm. Instead I have done more good than if I had preached eternal security. But if it is not true, and I preach it, I have helped send them to hell!

The theory of eternal security does not encourage believers to be careful not to sin. True, these teachers say we ought not sin, and if we do we will lose fellowship with Christ and also lose some of our reward; yet in spite of this, in heaven we will have eternal joy! Such a belief can breed only carelessness.

May I give you an instance. A group of young people, all of whom I knew, were eating at a restaurant away from their home town. They were members and active workers in a church whose pastor was a strict fundamentalist, and who emphatically preached eternal security. One of their number proposed that they have some beer. Some objected, saying that it would be wrong. But the leader replied, "What of it? You know we cannot be lost, so we run no risk." And they had their beer. And most of the group from then on went into a life of sin, some of them living today in deep sin with no apparent intention of ever coming back, yet comforting

themselves with the thought that they are safe and cannot be lost!

Let me first briefly present the arguments most commonly presented as seeming to support this theory, and then we will look carefully at each in the light of the Holy Scriptures.

1. They say that the word eternal means having no end; and so if we have eternal life it cannot be lost, for that would be an end to it.

2. They quote John 10:27, 28 as teaching that if you have been one of Christ's sheep you cannot get out of His hand and so can never perish.

3. One of their most emphasized arguments is that, since in human relationships no matter how disobedient a son may be or how far he may wander from home still he is always a son, so is it in our relationship to God. If I am once a son of God, I am always a son and can never lose that relationship.

4. Then they make the assertion that when you are saved Christ throws over you His robe of righteousness, so that when you sin after that God does not see your sin but sees instead that robe of His righteousness—a theory that, as we shall see later, does not have a single scripture upon which to rest.

Let us look first at the argument that the word eternal implies that the life God gives when we are saved can have no ending. May I remind you that the full significance of the word eternal means having neither beginning nor ending. But as far as my eternal life is concerned, it did have a beginning—when Christ saved me. And if it did have a beginning and still is eternal, then for me it may have an ending and still have a right to the name eternal.

The expression "eternal life" has in the Bible two meanings. Sometimes

it refers to existence in that realm that is ageless. Christ says: "And these shall go away into everlasting punishment," that is, the death that pertains to the ages of the ages, distinguishing it from the death we know here; and then "but the righteous into life eternal"—something we enter into then, a life with the Eternal One in heaven. But when God speaks of the eternal life He gives when we are born again, He is speaking of something more than endless existence. Sinners have endless existence, but do not have eternal life. The expression "eternal life" as applied to the life God gives us when we are saved denotes the kind of life God gives us. That life is God's own life; and because He is the Eternal One, that life is properly called eternal life. That distinguishes it from natural life, or physical life as we sometimes call it. Sometimes we speak of this supernatural life as spiritual, or divine, life. But God in His Word does not speak of spiritual or divine life, but everywhere calls it eternal life. God, the Eternal, Ageless One, has given to us His own life. That is why we are truly His children.

That was the life God gave Adam when He made Him "a living soul" (Genesis 3:7). When God told Adam not to eat of a certain fruit, He said, "In the day that thou eatest thereof thou shalt surely die" (Genesis 2:17).

But when Adam disobeyed God he did not in that day die physically—that came later. Nor did he in that day die mentally, for speech and reason went on as before. The only death that came to the guilty pair the day they sinned was the death referred to in Ephesians 2:1. "Dead in trespasses and sins." And the only explanation of such a death is that they through disobedience had lost the eternal life God gave them when He created them.

In passing I want you to note the words Satan spoke to Eve in the Garden of Eden: "Thou shalt not surely die." This was not only the first lie that was ever told, but the greatest lie ever told. It was the greatest in its consequences, for it ruined a sinless world and is the source of all sin, sorrow, sickness, death, and wars ever since. It is the reason why millions are in hell today. It was also the greatest lie in that it is the opposite of the truth on which the harmony and happiness of the universe depend—obedience to the will of God: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21) God put this into a positive form when He said in the Old Testament, "The soul that sinneth, it shall die" (Ezekiel 18:20); and in the New Testament, "For the wages of sin is death" (Romans 6:23). This always has been and always will be the law of God's realm, whether in the time when angels sinned (II Peter 2:4), or when Adam sinned (Romans 5:19), or in the ages to come in that Kingdom where nothing unrighteous ever comes (II Peter 3:13). Satan told Adam and Eve, "You can sin and not lose your eternal life." And this lie exceeds all others in that it has endured the longest, and is being more widely told than any other. It is still being repeated everywhere. Today agnostics, evolutionists, and modernists are repeating it, saying, "You can sin and not die eternally." And eternal security teachers are joining in the chorus when they say, "You can deliberately reject Christ after He has once saved you, you can rebel against His will as did the angels that sinned, and still not lose your eternal life," when God said, "The soul that sinneth, it shall die."

Eternal security teachers have tried to evade this conclusion by coining a new definition of death. "Death," they say, "means only separation—separation from God's fellowship and nothing more, just a figure of speech." This is unwarranted either by reason or the Bible. Death and separation are not synonymous. Death is the cause of separation, separation the effect of death; and a cause and its effect cannot be the same. Death is the opposite of life. As a crisis, death is the giving up of life. As a state, it is the absence of life. Webster defines spiritual death as "the cessation of spiritual life." And God in His Word makes no distinction between the death that is upon all sinners and the death that comes to the saved man when he sins. A glance at the context of that familiar verse, "For the wages of sin is death," will show that it was spoken in warning to those who had been "made free from sin" and actually possessed eternal life (Romans 6:22, 23).

Then look at Romans 8:13, "For if ye live after the flesh, ye shall die." The very next verse shows that this was spoken of those who were "led by the Spirit of God" and who were the "sons of God"—a relationship that was witnessed to by the Spirit (v. 16) and which demonstrated that they possessed eternal life. This cannot refer to physical death, for that does not follow as a punishment of the sins of believers. Reason will tell us that only those who had eternal life could thus die, for sinners are already dead. To die spiritually can only mean to lose the only spiritual life there is, that life God gave them when they were born again—eternal life.

Then consider the argument, "Once a son, always a son." I agree heartily with those fundamentalist teachers who insist that the expressions, "born

again" and "children of God," are not figures of speech but realities. Just as our physical life is an impartation from an earthly father, so when we are born from above there is an impartation of life from the Heavenly Father which makes us His children. So the question is, if we are thus God's real children, can we ever cease from being His children?

Yet we must acknowledge that there is one thing that can destroy earthly sonship, and that is death. When an earthly son dies, he not only goes out from the fellowship of the home and participation in its activities but he is no longer a son. He never can have inheritance in his father's property. As far as this life is concerned there never can be any communication with him. The life he received from his father is gone. So in recognition of this destroyed sonship the body is hurried to the cemetery, where the corporeal entity of that son is put under the sod to be destroyed. As far as this life is concerned all that remains of sonship is a bit of dust and a memory. The same is true of our relationship as children of God. Just as physical death destroys earthly sonship, so spiritual death will destroy spiritual sonship. "For if ye [Christians] live after the flesh, ye shall die" (Romans 8:13).

But the question will come, if a child of God dies spiritually and loses his eternal life, can he ever get back into the family of God? Look again at physical death. You may think it impossible for one who has died ever again to be a son, but you are wrong. For there are records of some who died and afterward came back to their family relationship again—the son of the widow of Nain was one, Lazarus another. True, it took a miracle-working Christ to do it. These were born the second time just as truly,

though not by the same process, as when they were born the first time—God had to impart to them physical life and recall their departed spirits. Thus they became again the children of their earthly parents. In the same way only can a backslider become again a child of God. He must again go through the gate of repentance, and then believe on Christ as his Sin-Bearer. Then Christ will again impart to him the gift of eternal life.

Now let us notice that scripture that is first and oftenest quoted as teaching eternal security: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27, 28). And yet if you will look carefully at this scripture you will see that, instead of upholding the eternal security, it teaches the very opposite. Note the first expression, "My sheep hear my voice." This can only mean an obedient listening. It implies that just as sheep listen to their shepherd's voice, and, ignoring all other voices, obey, so do Christ's sheep. This too agrees with those words of Jesus: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). Then too, note that this expression is in the present tense. It does not say, "My sheep have heard My voice," nor, "Sometimes My sheep hear My voice, and sometimes they don't," nor, "Some of My sheep hear My voice and some don't." The language asserts that this is a characteristic of all who are Christ's sheep, and that it is a continuous attitude. Besides, the Greek tense is stronger than our English present and literally means, "My sheep are listening to My voice." In fact, an eternal security

teacher in interpreting I John 1:7, which uses the same tense, used the word "keeps," making it read, "The blood of Jesus Christ his Son keeps cleansing us from all sin." Evidently this teacher did not think how it would apply in John 10:27, 28: "My sheep keep listening and keep following and I keep giving unto them eternal life." Yet that is exactly what the original language means. The Greek tense here used denotes, not something intermittent, not something done once and then ceasing, but present, continuous action.

And the next phrase, "And I know them," does not mean merely that He knows about them. That would be meaningless, for Christ has a perfect knowledge of everybody, of the worst sinner as well as of His own sheep. He knows our thoughts, our motives, our inner personalities, regardless of whether we are His children or not. This expression, "I know my sheep," can refer only to a different and closer relation than can exist between Christ and those who are not His sheep. In fact, Christ tells us that this relationship is like that which exists between the Father and himself: "I . . . know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father" (John 10:14, 15). Again, Jesus couples this kind of knowledge with the possession of eternal life: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3). Hence the word "know" does not refer anywhere in the Bible to our knowing about God or God's knowing about us, but to an intimate and constant fellowship and companionship, something that only born-again Christians have. Note too that both this statement and the one in verse 14, "I . . . know my sheep, and am known of mine," are both in the

present tense to denote a present, continuous experience. He does not teach what eternal security teachers sometimes imply, "Sometimes I am in communion with My sheep and sometimes I am not," nor, "Some of My sheep have fellowship with Me and some do not," but, "I am knowing My sheep,"—all of them, all of the time. So if through willful sin your fellowship with Christ is broken, that is an evidence that you no longer are one of His sheep.

The statement immediately following, "I give unto them eternal life," is also in the present tense, denoting present, continuous action. Christ does not say, "I gave them eternal life," but, "I am (now and continually) giving them eternal life." This includes not only those who first began to receive this life a moment ago, but those who first received it forty years ago. When Christ first gave eternal life to you, that was the beginning of a continuous flow of that life to you. The same fact is demonstrated by the parable of the vine and the branches. The only way the vine can give life to the branches is by a continuous, constant flow. Jesus said if any branch cut off this flow of life, it would be dead and the branch doomed to destruction—worthless because lifeless.

So to make this scripture (John 10:27, 28) teach eternal security you will have to change it to read as follows: "Some of My sheep hear My voice, and some of them don't; some of them follow Me, and some of them don't; I have fellowship with some of them and with some of them I don't. But whether they are listening to My voice or whether they don't, whether they follow me or whether they don't, whether I know them as I know the Father or whether I don't, still they are all My sheep because once in the

(Continued on page 44)

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The Israelites' task increased

CHAPTER 5

AND afterward Moses and Aaron went in, and told Pharaoh. Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the



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Salutations

that it is the firstfruits of a-ch'i'l, and that they have addicted themselves to the ministry of the saints.)

II CORINTHIANS 1

the church that is in their house.
20 All the brethren greet you. Greet ye one another with an holy

NAZARENE PUBLISHING HOUSE

Washington at Bresee
Pasadena 7, California

2923 Troost Ave., Box 527
Kansas City 10, Missouri

1592 Bloor St., W.
Toronto 9, Ontario

May-June, 1952

(171) 35

The Necessity of Holiness

By Hall Swain

TO INTRODUCE the subject of the necessity of holiness it might be of help to us to find out what holiness is. When we turn to the dictionaries we find that Webster defines holiness as the state of being holy. He defines holy as spiritually perfect, whole, or sound; pure in heart. If some of our Calvinistic friends would study the dictionary more and get their definitions from it, and not turn to some hostile philosophy which denies this state of grace, their minds might not be so blinded as they are to the possibilities there are in Christ Jesus in this life.

Now some would have us think holiness is a desirable state but assume a rather passive attitude toward it. If you can get it, all right. If it does not require too much seeking, it is all right. They regard it as a spiritual luxury and not a bread-and-butter necessity in our spiritual life. The same attitude toward regeneration would forever bar them from that state of grace. No, holiness is no extra dish added to the diet of grace, but is absolutely necessary.

For added clarity we might say that, technically speaking, there is a difference between holiness and sanctification. Holiness is the state. Sanctification is the path to reach that state. Holiness is the goal. Sanctification is the short cut to the goal. It is similar to the man who said he liked holiness but wanted nothing to do with sanctification. It is like saying we like mutton but want nothing to do with sheep meat. Sanctification then is the work of God performed in our hearts to bring us to the state of holiness.

Wherein then is holiness necessary?

I

Holiness is necessary for us to enjoy freedom from sin. There will not be freedom from sin without it. While not wishing to minimize the great work of regeneration, when it comes to being free from sin in the absolute sense, regeneration will not do the entire work. Now it is true that regeneration will save us from sins committed, so that whoso is born of God doth not commit sin. Let me not be misunderstood. Regeneration will save us from sinning. But regeneration deals only with the sins for which I am responsible. Regeneration deals with sins committed; my lying, stealing, blasphemy—in other words, what Brother Sweeten called the shoots of sin. But there is a realm of character not known as what we do, but as what we are. This he calls the roots of sin. Now to be rid of both shoots and roots of sin, it is necessary not only to be regenerated and live above committed sin, but it is necessary to submit ourselves to the sanctifying grace of God, which destroys sin clear to its source, the roots.

I might further add that a lot of people are doing things that are wrong, and on being reprimanded they apologize for their conduct by saying they do not profess holiness. But regeneration saves us from committed sin, and it is impossible to retain the practice of committing sin and retain favor with God.

That holiness is necessary to freedom from sin might be proved by the fact that most of the people who deny this state of grace apologize for sin in the life of the Christian. They are forced to generate some sort of theory which harmonizes with their experi-

ence rather than accept the theory that God can deliver the believer from all sin in this life by a second work of divine grace. Most of these, or at least many of them, stick to a theory of constant sinning and constant repenting, that we are covered over with some sort of imaginary covering and that God sees us as He knows we are not. He sees us clean and pure when He knows we are sinful and impure, but He must fool himself into believing we are pure anyway.

I had a cousin who was one of this, as Sweeten calls them, "sin or bust" crowd. He tried to convince me I should join the church, when I knew I was no candidate for church membership. I was just a godless, unsaved boy at the time. The discussion finally came around to a relative who professed holiness. He proceeded to score her up one side and down the other for believing that anybody lived without sin. I was shocked. Though there were very few things I knew about the Bible, I always thought that one of the things salvation did for a person was to save him from sin. But here was a man who professed to be a Christian telling me that all sinned, and I was some disappointed. If such were the issue, why get saved at all? Why bother about religion? If such theories do not make Christ the minister of sin and do not compromise the character of God, then I fail to see the difference between black and white. But when we turn to the pages of Holy Writ we see a different picture and, when they are fairly interpreted, leave the valley of discouragement to ascend the mount of spiritual privilege. In Romans we find Paul telling the saints to yield themselves to God, and then he significantly adds, "Now being made free from sin, and become servants to God, ye have your

fruit unto holiness." Arguing from the law of opposites that when we were the servants of sin we were free from righteousness, he carries us over to the very opposite—that as the sons of God it is our privilege to be free from sin.

There are a number of other scriptures equally strong, showing us our privilege to be free from sin. Peter speaking at the Jerusalem conference emphasized purity of heart received at Pentecost. Now if a heart is pure it is free from sin. It is jumbling words and definitions to believe otherwise. Then John emphasized the possibility of being cleansed from sin. Then the adjectives of the Bible teach this possibility, such words as spotless, blameless, without spot, without wrinkle or any such thing, occurring over and over in the Word of God—as Dr. Hills used to say, like a flock of birds.

I was happily surprised in looking through Young's concordance recently to find listed under the word blemish the exact, precise word in the original, and to find that he listed that particular word blemish as occurring only twice in the original. It occurs in Ephesians 5:27 and I Peter 1:19. The first reference has to do with the state of grace wrought in the hearts and characters of the church. The other has reference to Christ. Now if I understand anything about the words in the original and their carry-over, the word has exactly the same content in both passages. In other words, if Christ is without blemish, so may we be; but if our blemishes are only unseen, but still in existence, do you want to accept that horn of the dilemma? We are forced to the position that Christ's blemishes were only covered. Let us be honest and face the possibilities that, as a result of holiness as a second work of

divine grace, we can be made free from sin in this life.

II

Holiness is necessary to free the Church from carnality. As we have already tried to show, there is a difference between sins committed and the roots of sin. There is a difference between acts of sin and carnality. Paul, addressing the Corinthians, called them babes in Christ, brethren, and milk-fed, but still called them carnal. James addresses two classes in chapter 4:8. One class is sinners, and the other double-minded. Jesus, in praying for the disciples, said they were not of the world and yet prayed for their sanctification. In fact, so universal is the sentiment and has been the sentiment that carnality is not destroyed at conversion that there are very few recognized authorities on religious matters that teach that carnality is destroyed at conversion.

Now this carnal condition in the Church is what Joseph H. Smith used to call the believer's sin problem. Notice he did not say the believer's sinning problem, but the believer's sin problem. This carnal condition on the part of individuals in the church has been the source of grief and trouble and has delayed the progress of the church in countless numbers of cases.

But, thank God, this condition is not inevitable; it can be remedied. God has a remedy for the carnal mind, which is enmity against God, in the second-blessing holiness message which John Wesley and the Methodist church so faithfully taught and which became the message of the modern holiness movement.

Let us remember that the church will be no more spiritual than the sum total of its members, and that the only way to have a church that is

free from carnality is to make certain as individuals in our own hearts that God has freed us from carnality.

III

Holiness is necessary to fit individuals for service here. There are many Christians who have never had the sanctifying flame in their own lives, hence they will never render the effective service they should. How many Christians are still going around with carnality in their hearts, which results in an up-and-down and in-and-out experience! They have little urge to speak to the unsaved about their souls because they do not have enough victory in their own lives because they have never received an experience from God that delivers them from a defeated atmosphere. They are like the ten spies who refused to go up and possess the land of Canaan; they are defeated before they start. They are like the disciples before Pentecost; much of their service is halting or never performed at all. Oh, how many Christians need to get a victorious experience themselves, in order that they may be able to render more effective service for their Lord! I heard a story once of a man who had a mule that was very kicky. Someone told him that if he, being a large man of perhaps 250 pounds, would run in and put all his weight on the mule's tail the mule could not and would not kick. One day when everyone was afraid of the mule as a result of an overflow of the mule's ability to kick, this man slipped in and grabbed the mule by the tail and put his whole 250 pounds of weight on the mule's tail. So far so good. But in about three minutes the man was tired of putting all his weight on the mule by means of the animal's tail. Now he was in a strange dilemma. He was getting tired of holding on and

he was afraid to let loose. There are many Christians who are in the same predicament. They are tired of duty and their experience is unsatisfactory, but they are afraid to let loose. O my friend, if you have never had the experience of a holy heart, and are thus defeated and unable to render effective service, why not let God give you the experience of a holy heart and thus fit you for effective service?

There are a multitude of folk who are suffering from lack of power. This lack disqualifies them to render effective service. The experience of holiness is not only one of deliverance from sin, but also one of being filled and anointed with the Spirit, giving us power to witness, to live, to sacrifice, to pray, to deal with souls.

The apostles were given holy hearts and, true to the promise, went out and became witnesses to Jerusalem, Judea, Samaria; and finally the uttermost part of the then known world felt the impact of their testimony. As a result of this power and the witnessing it produced, the Day of Pentecost saw 3,000 souls saved. As a result of this power and the anointing it gave, there were later 5,000 converted in one day.

Peter received power that changed him from a vacillating, wavering disciple who cringed in front of the reproaching finger of a little maid to a lionhearted disciple who dared to stand up in the midst of the Jewish Sanhedrin, who were trying to get rid of this new sect, and, in spite of the fact that it meant imprisonment and possible death, dared to say he would obey God rather than man. At one time he said, "We cannot but speak the things which we have seen and heard." This impetuous man was changed by the power of the experience of holiness to one of the rich spiritual leaders of the Early Church who was looked to for guidance and

who finally wrote two epistles, the fragrance of which is rich as we study their contents to this day.

This experience changed the vindictive son of thunder, John, into a man who was the sweet-spirited apostle of love, and he exercised a very wide influence in the Early Church. They tried to kill him, tradition tells us, by putting him in a vat of hot oil. Finally, he was exiled to the Isle of Patmos, where God gave him a glimpse inside the city of God. His writings abound with mention of the message of holiness from the lips of the Master. By almost universal consent his Gospel is the most spiritual of the four accounts of the life of Christ. His First Epistle puts holy zeal and passion into the lives of people living yet today, as he tells of the secret of his own holy victory by calling it perfect love. Remember that every effect must have an adequate cause and there is no way of explaining the life of such a man as John except as we understand that he himself was endued with the power of the Holy Ghost in connection with Pentecost that gave him adequate resources to carry on as a fire-filled messenger for Christ.

As we think of these things and view the weakness of the professing Church, we cannot help but wonder what is the matter with us now! There are a great number of Christians who lack power which only the experience of holiness in their lives will furnish to be the effective witnesses they should be for Christ. Paul makes the statement that if a man purge himself from these he shall be a vessel unto honor, sanctified and meet or fitted for the Master's use.

Holiness is necessary in order to fit us for the constant consecration demanded of the Christian to fit him for service in this world. Our Calvinistic brethren emphasize the set-apart or

consecration side of sanctification. And the cleansing of the heart can be maintained only in connection with a complete consecration. But as long as there is inner friction in the soul, which there is sure to be as long as carnality is allowed to remain unchallenged, just that long there will be no undisturbed, complete consecration. For as long as self and carnality hold the stage part of the time, Christ cannot have all there is of us, and thus we are intermittent in our consecration. There are many people holding offices in our churches who think they are consecrated who nevertheless have only a faltering experience because of carnality. Again I repeat it, it is impossible to exercise a constant consecration to Christ and still hold on to carnality. All these are necessary to fit us for service.

IV

Holiness is necessary to the highest and best in Christian experience. Not only deliverance from sin in the lowest sense, but the attainment of the riches and the ascension of the heights in the sense of communion with God and the fragrance that results from a spirit in touch with the mountain peaks there are possible in Christian experience—holiness is necessary to this. Why is this so? Because the most eminent saints that have adorned the pages of church history and have left behind them the odor of a piety such that they being dead yet speak, have reached their sainthood as a result of second-blessing holiness and the resulting indwelling of the Holy Spirit.

Let us review briefly the list of some of the great divines who have been clear in their understanding of the provisions of second-blessing holiness. There is great variety here. Some were preachers of renown, some

were humble laymen, some were class leaders, some were high ecclesiastical officials, some were coal miners. But the common denominator which binds them together for our present purpose is that they all professed holiness as a second definite work of grace and advocated this as the secret of their own piety.

In the seventeenth century there flourished spiritually a lady of the Catholic church the influence of whose piety was very rich both in personal influence and writing. She tells how she entered a higher experience and describes it as having a sense of inward purity. She led many, according to the records, into the experience of sanctification through faith. Her name was Madam Guyon.

We might mention John Wesley as one of the great saints and one of the greatest ecclesiastical leaders of his day and since the days of the apostles. He over and over advocated the second blessing, as he chose to call it. The writings of John Wesley are still used to this day. In fact, John Wesley might well be called the pioneer of the modern holiness movement. John Wesley's five sermons on Christian perfection are still favorites on the subject of holiness as well as his *Plain Account of Christian Perfection*.

Let us think of a man closely associated with Wesley, the richness of whose piety was so great that John Wesley said of him he was the holiest man he had ever met, namely, John Fletcher. He was a wonderful saint and a beautiful character. He lost the experience of holiness several times by failing to confess it. He testified to being dead to sin. He was very exemplary in all tempers and behavior.

Billy Bray tells how, after being converted four months, he was at Hicks Mill Chapel one Sunday morn-

ing at class meeting when a stranger led the class. The leader asked one of our members whether he could say that the Lord had cleansed him from all sin, and he could not. Billy decided, "That is sanctification, and I will have the blessing by the help of the Lord." "I went on my knees at once, and cried to the Lord to sanctify me wholly, body, spirit, soul. And the Lord said to me, 'Thou art clean through the word I have spoken unto thee.'" And Billy said, "Lord, I believe it." Billy Bray was a miner, but became a real witness for the Lord and was very sacrificial.

One of the great religious leaders and reformers of all time was General William Booth, of the Salvation Army. He was early in his Christian experience led into the experience of holiness as a second work of grace. His life and testimony have been a spiritual blessing to thousands.

Dr. Adam Clarke, the great commentator and preacher among early Methodists, is still ranked as one of the great Bible scholars of all time. He definitely advocated and insisted on preachers urging people to seek and receive the second work of grace.

Among early Methodists the name of Carosso was almost as a household word. He was a great class leader and soul winner in the church, though he never aspired to be a preacher. After conversion he yearned after what he called inward holiness. After seeking the Lord earnestly and searching the Scriptures with a determination not to stop short, he saw it was the Lord's will that he be sanctified. Here are his own words: "One evening while engaged in prayer-meeting the great deliverance came. I began to exercise faith, by believing 'I shall have the blessing now.' Just at that moment a heavenly influence filled the room and no sooner had I uttered

or spoken the words from my heart than refining fire went through my heart, — illuminated my soul — scattered its life through every part, and sanctified the whole. I then received the full witness of the Spirit that the blood of Jesus Christ had cleansed me from all sin."

Now these that we have given are a sample of the power of God manifest in human life and are not a group of individuals with doubtful reputations but are recognized leaders of good reputation and character. And yet every one of these received the experience as a result of a second work of divine grace subsequent to regeneration, and this was their secret of eminence in the things of God. Yes, holiness is necessary to the highest and best in Christian experience.

And what shall I more say? For the time would fail me to tell of Dr. Goodwin and Dr. Reynolds and Bud Robinson and C. W. Ruth and Dr. Godbey and Joseph H. Smith and John Inskip and C. J. Fowler, who through holiness subdued kingdoms, wrought righteousness, obtained promises, stirred the devil, prayed down revivals, and wrought wondrously for the kingdom of our God.

But I am glad that, while I have dealt mostly with men of other days, it is not necessary to go into the dusty pages of the past for examples of deep piety among people who testify to holiness of heart. Thank God for the great luminaries of other days, but I am glad to say that there are still some lights burning.

I have mentioned these men and women of deep piety and could mention many more. Let people who deny this gracious experience trot out more people of eminent piety who have denied this glorious truth if they will.

Yes, holiness is necessary to fit us for the highest and best in Christian experience, as proved by the great host of eminent saints who had the experience.

V

Holiness is fitness for heaven. This is definitely and distinctly taught in the Bible and admitted by almost all people. Without holiness no man can see the Lord. There shall not enter into heaven anything that defileth.

Now it is true that no justified person will go to hell, but it is equally true that no unsanctified soul will ever see inside the city of gold. But let us remember that continued walking in the light is necessary to continued justification. When the light on holiness really is shed on our path, we will either get the experience or backslide. If we are walking in the light at the time of death and are in a justified state, we will go to heaven. This is the teaching of C. W. Ruth and others, and I am sure it is sound. But let us not comfort ourselves too easily. If we do not have the experience when we know such an experience is possible, we are on dangerous ground.

Brother Crawford used to say that justification gives you a right for heaven while it takes sanctification to give you fitness. There is a difference. Many men might have a right to the presidency of the United States, i.e., a native of the United States, thirty-five years old, and all such other native traits; but that does not say they have the fitness for the office. I believe there comes a time in the experience of every justified person when God puts His finger on carnality and tells the believer in no uncertain terms to get rid of it. Then it is either to get rid of this child of hell or

be on shaky grounds as far as his hope of heaven is concerned. We take carnality too lightly. This is the offspring of Satan, and God has condemned it and wants to rid the believer of it, and we are getting outside the will of God for us when we harbor this bitter root in defiance of God and His plan for our Christian lives.

Christian, hear me, you will never get to heaven with carnality in your heart. It may cost you your place in heaven if you do not get rid of it. Give yourself no rest till Christ, who died to sanctify the people with His own blood, gives you holiness as a fitness for heaven.

Our Responsibility to the Mid-Century Crusade for Souls

(Continued from page 17)

sin, indifference, Satanic power, and spiritual lethargy. I want to go "all out for souls" in this great Mid-Century Crusade. Not only that, but my confidence is that every pastor in the church shall dedicate himself to this same cause. Under God we can do no less.

Yea, Lord, for this cause were we raised up. To this end we pledge the devotion of our hearts. For the souls of men we will stubbornly contest the enemy. To prevent humanity from stumbling over the precipice of hell, we shall throw ourselves in utter abandonment in the breach. We will man the ranks and prematurely die, rather than let Satan have full sway. Holy Spirit, equip us for this task. Make us winners of souls.

NOTE: This paper presented at the Mid-year Preachers' Convention of the North Carolina District, held at Charlotte, N.C.

Aprons or Coats?

By Eliot Clayton

ONE OF the proofs that the Bible is the inspiration of an Infinite Mind can be seen by the fact that a reader continually finds new light in passages that are as familiar to him as his own name. This is suggested in the words of our Lord,

"Every scribe which is instructed in the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (Matt. 13:52).

One of the leaders of the Pilgrims, about the time these devotees of the Word of God were leaving England for a land where they could serve and worship Him as conscience commanded, felt the force of this fact. He declared to his fellow believers that he had the strong impression that the time was at hand when new truth was to shine forth out of the Sacred Writings.

Such an experience was mine with the Book of Salvation. Dozens, if not scores of times, I had read Genesis 3:7 and 3:21. But on a recent evening a more royal splendor beamed from these two verses as I compared them.

The former passage reads thus, "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

The second verse is, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."

What an antithesis! "They . . . made themselves aprons"; "The Lord God . . . [made] coats of skins, and clothed them." Here, in a figure, we

see beside each other man-made religion and salvation from God.

As I meditated on these contrasting scriptures it came forcibly to me that the fig leaves represent a bloodless religion such as the liberals in theology are offering today. They even go so far as to seek to omit hymns that refer to the "crimson stream" that flowed from the Redeemer's side on Calvary. Cowper's majestic stanzas beginning, "There is a fountain filled with blood," are particularly obnoxious to these modernists.

"Nothing but leaves," as far as the fruits of salvation are concerned, comes from such a doctrine. And the curse of Christ is upon it just as it was upon the barren fig tree He saw that morning on His way to Jerusalem. The apostles of man's ability to save himself belong to the Ancient and God-dishonoring Order of the Fig Leafers.

The "coats" with which the Lord God clothed the fallen pair were made from "skins." *Blood had been shed* before such apparel could be fashioned. Here in mysterious majesty is typified for us the atonement. "Without shedding of blood is no remission."

It is the tremendous warning that comes from Cain's sacrifice, "the fruit of the ground," so unacceptable to God. But Abel "brought of the firstlings of his flock." And this was pleasing to the Most High. Cain might be called the founder of a bloodless religion.

How inadequate are "aprons" as apparel! The margin in my Bible has for this word as an equivalent reading, "things to gird about." They seem to have been belts or girdles, somewhat

like what explorers find savage, primitive people substituting for real clothing.

But a "coat" suggests sufficient attire. In my copy of the Septuagint (the Greek Old Testament), I find that the word for "coat" is *chiton*, which was a garment reaching to the feet. Rather different from the aprons of Adam!

Unregenerate man, from the beginning of time, has worked in an "apron factory" in his efforts to cover his moral and spiritual nakedness. (How often in the Bible is nudity a metaphor for pauperism of soul! Just one example is seen in Revelation 3: 17, final word.) How futile, how pitifully unsuccessful, have his endeavors been!

But thank God! The truly saved soul knows the beatitude of him "whose sin is covered" (Psalms 32: 1). In his rich rapture he sings, "They're covered by the Blood; my sins are all covered by the Blood."

The boy had the correct way of looking at the matter when he was asked if there was anything God could not do. "Yes," he replied, "there is one thing God cannot do. He cannot see my sins through the blood of Christ."

It reminds me of a strange experience. Two men had been watching a procession of British soldiers marching through the streets of London. Suddenly one of those spectators heard his companion gasp with astonishment. He had happened to look at those "Tommies" in their red coats through a piece of red glass. *And those crimson uniforms gleamed pure white.*

Was it not a perfect parable, illustrating Isaiah 1:18?

Kipling in one of his stories pictures a spiritually pauperized soul at the Judgment Day (if I remember correctly) standing naked with the winds

of the universe howling around him. What a stupendous horror! But just a little suggestion of the unspeakable anguish of one who at that ultimate hour finds he is not clothed with Christ's "righteousness divine."

The German lassie remembered the need for this supernatural appareling. Her father was the gardener on the estate of one of the nobility. The wife of this duke (we shall call him) one day invited the young girl into the superb palace of herself and her husband, and showed her the splendors of that household: the gold the silver plate, the gleaming floors, the magnificent pictures, and other glittering appurtenances of rank and wealth.

The duchess-hostess had her juvenile visitor meet splendidly dressed ladies of her court, supposing that Gretchen would be almost overwhelmed by their magnificent costumes. But she, for some reason, did not seem to be impressed by all that affluence of dress. Suddenly she put her hands together and began to sing in her sweet treble:

*"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Mid shining worlds, in these arrayed,
With joy shall I lift up my head."*

What the Bible Says About Eternal Security

(Continued from page 33)

past I *gave* unto them eternal life, and all of them shall never perish." Absurd, do you say? Yet this is the way every eternal security teacher is making it read when he tries to make it prove eternal security. Do you not see that unless you keep listening to His voice, keep following Him, and keep in fellowship with Him, you cannot be His sheep, you are not receiving from Him eternal life, you are not in His hand, and you have no right to the promise that "they shall never perish"?

Sermon Outlines for Pentecost Sunday and Holiness Emphasis

Peter plus Pentecost

SCRIPTURE LESSON: Matthew 26:30-58, 69-75; Acts 4:13-22

TEXT: *Simon Peter, a servant and an apostle of Jesus Christ* (II Peter 1:1).

INTRODUCTION:

A. Simon Peter is outstanding among the disciples of Jesus. No doubt the oldest of the twelve.

B. He is an example of the defeats and triumphs of a believer. He was troubled with Satan's confederate—carnality. Though the other disciples were just as carnal as he, yet because of his dynamic personality more is recorded of him in the Gospels.

C. The sin principle is treacherous. It well-nigh ruined this greatest disciple.

BODY:

I. *Peter a Christian*

A. He had left all to follow Jesus.

1. Called to be a "fisher of men" (Luke 5:10-11).

2. "Lo, we have left all, and have followed thee" (Mark 10:28). Sinners cannot say this.

B. He had confessed Jesus Christ.

1. This had been by divine revelation.

2. Sinners do not make such confession.

Cf. the statement of the scribes and Pharisees to Jesus, "Thou hast a devil."

C. He was one of the inner circle of Jesus' followers.

1. Witnessing Christ's resurrection power. Jairus' daughter.

2. Witnessing Christ's transfiguration.

3. With Jesus in Gethsemane. (Note Jesus desired an interest in his prayers.)

4. Sent out to preach the Kingdom.

5. He loved Jesus supremely. Cf. John 21:15-19.

D. Satan was after him.

1. "Simon, Simon, behold, Satan hath desired to have you," etc. (Luke 22:31).

2. The devil is not after someone he already has.

II. *Peter Yet Carnal*

A. Carnality was his downfall. Notice the steps to his defeat.

1. He was overconfident and "cocksure."

a. Note his boastfulness (Matt. 26:33-35).

b. Boastfulness often covers carnal fear.

c. Carnality depends upon self rather than on Christ.

2. He neglected prayer.

a. Where Jesus weeps and prays, Peter sleeps.

b. This despite Jesus' repeated warnings.

c. Carnality is not keen for prayer meetings and the prayer life.

3. He became carnally zealous.

a. Would fight physically but was nonplused in a spiritual battle.

b. Christ must perform a miracle to overrule his blunder (Matthew 26:51).

4. He had a meager conception of forgiveness.

a. "Until seven times?"

b. Here carnality sets a limit—divine love, never!

5. He vacillated in indecision.

a. He followed Jesus afar off (Matt. 26:58). He could walk on the water to Jesus, but was afraid to follow Him on the land in time of danger.

b. He jumped from snap decisions to indecision and vacillating impetuosity.

c. A decisive stand for Christ is half the victory. Let friends and foes alike know where you stand and whom you serve! Cf. Martin Luther, burning the Papal Bull. "Here I stand; I cannot do otherwise!"

6. He got into evil companionship.

a. Sitting with the servants of Christ's enemies (Matt. 26:58). Warming himself by the devil's fire.

b. Carnality has a peculiar weakness for the people of the world.

c. Youth, especially, needs cleansing from carnality here.

7. He showed a man-fearing spirit.

a. Thus he denied his Lord (Matt. 26:69-74).

b. This sort of spirit will always multiply evil. Hence he began to curse and swear.

c. Many, today, are afraid of the people and thus offend the Lord.

8. He was unduly concerned about the other fellow's experience.

a. When Christ challenged his love, he seemed a bit overconcerned about John. "What is that to thee? follow thou me."

b. Believers must learn to follow only Christ regardless of others.

B. Peter backslid because of carnality.

1. It brought him into condemnation.

2. It made repentance a necessity.

3. The sin principle leads to this if not cleansed away.

C. Peter was restored by a personal interview with Jesus. Cf. Mark 16:17 and Luke 24:34.

III. *Peter Cleansed.* It happened at Pentecost.

A. He spake with a new tongue.

1. Not in an unknown tongue, but another tongue. It was no longer the old, troublemaking tongue.

2. Note the results of his speaking.

a. He spake with unction, in a new tongue of fire.

b. His speech was fruitful and convincing.

It brought conviction. His auditors cried out, "What shall we do?" (Acts 2:37.)

3. You, too, may speak with a new tongue.

B. Peter was fearless for Christ.

1. He pointed out the specific sins of the people.

a. National sins: the crucifixion of Jesus by Jews and Romans.

b. Personal sins: The falsehood of Ananias and Sapphira.

2. He put Christ first at all costs.

3. He no longer feared persecution.

C. Peter was perfect in his loyalty.

1. Now he was truly ready to die for Jesus.

2. He could go cheerfully to prison for Jesus' sake.

3. Here is where the carnal soul so often fails. Do you disregard all else in consideration for Christ's wishes?

D. Peter was now established.

1. No vacillation now.

2. Sanctification is an "establishing grace," "wherein we stand" (Rom. 5:2).

E. He was a power for God and right.

1. His sermons.

2. His miracles.

3. His spiritual leadership.

F. He had the mind of Christ.

1. No longer did he reject the idea of suffering for righteousness' sake. Cf. his rebuke to Christ with the attitude toward suffering in his First

Epistle (Mark 8:32-33; I Pet. 4:16; 4:19).

2. Carnality will not bear suffering patiently. But if tradition is right, Peter was crucified head downward.

3. He had an insight into divine plans and purposes.

CONCLUSION:

A. Is the Peter of the judgment hall the Peter of Pentecost? If so, then what a difference is made in one man by one experience—being filled with the Holy Spirit!

B. To which type does your character conform, my friend?

C. Is it any wonder Jesus commanded Peter to “tarry until”?

D. If, like Peter, you have given way to carnality and denied your Lord, there is an Easter morning for you with a personal restoration from our Lord. Moreover, Christ has a glorious Pentecost for you! Come now to Christ for cleansing!

—ROSS E. PRICE

The Present Imperative

SCRIPTURE READING: Titus 2:1-12

TEXT: Titus 2:11, 12

A. *Paul's experience and testimony*

B. *What are we to expect?*

PROPOSITION: God does not wait.

I. Pentecost, what was it?

A. A promise fulfilled

B. Not a mere blessing but a work of grace

II. Could God give it now?

A. Are we to expect less in this dispensation?

B. Once for all—benefits to start when Christ ascended

III. Does He want us to have it?

A. Its necessity

B. Provided in the fullness of time

CONCLUSION:

A. Do we have it now?

B. Recapitulation

C. Light not walked in becomes darkness

—D. T. STAYTON

Sanctification Here and Now

Context: Acts 10:11-18, 15:1-11

To be read in pulpit: Acts 10:1-5, 44-47; 11:15-18; 15:7-11

TEXT: *And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith (Acts 15:8, 9).*

INTRODUCTION: Contextual

I. *Purifying*. This word may refer to either work of salvation.

A. Justification—“Repentance unto life” (Acts 11:18). This is weakened by the fact that the Jews hadn’t previously realized that a gentile could even be saved.

B. Sanctification. Cornelius received the Holy Ghost as a saved man would. As the disciples did at Pentecost. “Giving them the Holy Ghost even as he did unto us.”

II. *Their hearts*

A. Cornelius had a heart problem.

1. Not a problem of acts (justification).

2. The need is referred to the heart by divine inspiration. “God, which knoweth the hearts.”

B. *Purification* of the heart is an act of sanctification.

III. *By faith*

A. The immediate nature of faith.

1. An immediate act of God is instantaneous.

2. “Purifying their hearts by faith” is speaking of something that has already occurred in this life.

B. They received the witness to the work.

1. The reward of faith.

2. The outward manifestation.

CONCLUSION: Applicatory

You can receive what Cornelius did.

You can have it now, immediately.
Your own heart will receive the witness of it.

—A. E. ROSS

And When

THEME: Holiness

SCRIPTURE: Acts 2:1-4

TEXT: "And when"

Introduction: Illustrate Luke 24:49-53 so as to prepare the way for the text.

I. "And when the day of Pentecost was fully come"

A. Description of Pentecost

B. Purpose of Pentecost

II. And when "they were all with one accord"

A. They obeyed the counsel of the Master.

B. They had all agreed that Matthias was to be one of the twelve.

III. When all at once "there came a sound . . . rushing mighty wind."

A. It came from above.

B. It was symbolic of the entrance of the divine Spirit.

IV. "And they were all filled with the Holy Ghost"

A. They spoke with other tongues.

B. As the Spirit gave them utterance.

CONCLUSION: Applicatory

—H. H. COATS

Pentecost, a Sudden Reality

TEXT: Acts 2:1-4

INTRODUCTION: Contextual

I. Looking Towards Pentecost—
Process of Preparation

A. A spirit of expectancy—the Comforter had been promised (John 14:16).

B. A spirit of obedience—they obeyed Jesus' command to tarry (Acts 1:4).

C. A spirit of consecration—prayer and unity (Acts 2:1).

II. Looking at Pentecost—an Instant Experience

A. Suddenly aware that the Spirit had come (v. 2).

B. Suddenly aware of the purifying power (v. 3).

C. Suddenly aware of the infilling of the Spirit (v. 4).

III. Looking Ahead from Pentecost—the Immediate Transformation

A. Spiritual freedom (Romans 6:6).

B. Service endued with power, Peter's transformation.

C. Security for eternity (II Tim. 1:12).

CONCLUSION: Applicatory

—D. K. EHRLIN

Trade in Values—"The New for the Old"

TEXT: Ephesians 4:22-24

INTRODUCTION: Contextual

I. "That ye put off . . . the old man"—a once-and-for-all, decisive act (aorist tense)

A. Putting off the old conversation

B. Putting off the old attitudes

C. Putting off the old desires

II. "And be renewed in the spirit of your mind"—a present, progressive condition

A. Newness of conversation

B. Newness of attitudes

C. Newness of desires

III. "And that ye put on the new man"—created instantaneously

A. In righteousness

B. In true holiness

CONCLUSION: Hortatory

—BROOKS

The Second Experience

SCRIPTURE: Acts 8:15-17

TEXT: *Who, when they were come down, prayed for them, that they might receive the Holy Ghost:*

(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Then laid they their hands on them, and they received the Holy Ghost (Acts 8:15-17).

INTRODUCTION: Historical
Contextual

- I. Pardon—" . . . only they were baptized in the name of the Lord Jesus" (v. 16)
 - A. Previous experience
 - B. Present condition
- II. Prayer—" . . . prayed for them, that they might receive the Holy Ghost" (v. 15)
 - A. Prayer of apostles for Samaritans
 - B. Prayer of Samaritans for their need
- III. Power—" . . . and they received the Holy Ghost" (v. 17)
 - A. Personal
 - B. Pentecostal

CONCLUSION: Application
—G. O. CARGILL

From Sinner to Saint in Two Definite Experiences

SCRIPTURE: Acts 8:1-17

TEXT: Acts 8:15-17

INTRODUCTION: Contextual, leading up to verse 12, their believing and baptism.

- I. Their Salvation
 - A. Believed
 - B. Baptized—explain thoroughly
- II. Their Need
 - A. The Holy Spirit had not fallen on them.
 - B. The nature of their need, carnal nature, as exemplified in Simon, who was saved but backslid.
- III. Their Method
 - A. Prayer
 - B. Laying on of hands
- IV. Their Reward
 - A. God hears this kind of prayer.
 - B. They received the Holy Spirit.

CONCLUSION:
Proof from God's Word
Proof from present-day experience

The believer's responsibility when he sees the light

C. WHEELER

The Salvation of the Lord

TEXT: I John 1:9

INTRODUCTION: Salvation comes by seeking God for forgiveness of sins, and by offering ourselves completely to Him for cleansing. He is not unfaithful or unjust to reject our sincere desires for forgiveness. The salvation of God depends on at least three things: (1) the confession of sins; (2) the forgiveness of sins; and (3) the cleansing from all unrighteousness—sanctification. God works two works of grace in the heart. In completion He gives perfect love and peace and joy.

- I. *Confession of Sins.* Man must come to God, acknowledging himself a sinner and unworthy of eternal life except by God's mercy.
 - A. He must repent.
 - B. Restitution.
- II. *Forgiveness of Sins.* God forgives.
 - A. God casts our sins away.
 - B. God gives us a heritage.
- III. *Cleansing from all Sin.* Sins are forgiven; but *sin* must be cleansed.
 - A. The Spirit of God cleanses.
 - B. Results of the cleansing.

CONCLUSION: God does the work. He operates within the heart to bestow His wonderful salvation; but it is man's part to come, to seek, to knock, to yield, and to give his heart in a contrite spirit to God's will. Our Heavenly Father is more willing to give His Spirit to man than an earthly father is to satisfy the needs of a hungry child. He offers His salvation to you. Accept the blessing today.

—W. W. BRAZELTON

Sanctification for Whom?

SCRIPTURE: John 17:4-21

TEXT: *Sanctify them through thy*

truth: thy word is truth (John 17: 17).

INTRODUCTION: In the high priestly prayer of Jesus the request is made, "Sanctify them through thy truth." Was this petition made as a blanket desire for all mankind, regardless of relationship with God? Was this experience to be comprehended in the experience of regeneration and commensurate with it? In reading the context of this request it will be found, on the contrary, that Jesus had certain people in mind and that sanctification is subsequent to regeneration.

I. The exclusion of the world in Christ's prayer—"I pray for them: I pray not for the world" (John 17:9).

A. The world is not included in Christ's prayer.

B. Regeneration is sanctification begun.

II. The exclusion of the apostles from the world in Christ's prayer—"They are not of the world, even as I am not of the world" (John 17:16).

A. Disciples are not of the world.

B. The world hated the disciples.

III. The exclusion of all believers from the world in Christ's prayer.

A. Believers of all ages since Christ are to be sanctified.

B. The request for sanctification is for believers today as well.

CONCLUSION: Jesus made the petition for sanctification, not for the world, but for the apostles and disciples who were His and for all believers from that time forth, even until now.

—H. R. MORGAN

Perfection in Christianity

SCRIPTURE: Hebrews 13:10-12

TEXT: Hebrews 13:12

INTRODUCTION: (Contextual)

A. Animal bodies burned outside of the camp in the Jewish tradition.

B. The Jewish system not perfect.
C. Our offering for sin was made "outside the camp."

I. A perfect Sacrifice was offered. "Wherefore Jesus."

A. Jesus is the sinless Son of God.

B. History shows He died outside the city, indicating He was a perfect Sacrifice which only could be offered for sin.

II. A perfect work was wrought. "That he might sanctify."

A. Christian perfection is relative. (Explain.)

B. The work of Christ was perfect in every detail and expectation of the Father.

C. If His work is perfect, it is available now. Note aorist tense of original for "sanctify."

III. A perfect price is paid. "The people with his own blood."

A. He loved the unlovely.

B. He gave of both the human and divine.

C. Fulfilled the Jewish tradition.

IV. A perfect devotion displayed. "Suffered without the gate."

A. Suffered without the gate of His friends.

B. Suffered without the gate of His Father's fellowship.

1. Jews wanted nothing pertaining to sin in the Tabernacle.

2. God could not allow for sin in His presence.

CONCLUSION:

A. Jesus voluntarily gave himself to make sanctification available now.

B. We can appropriate sanctification only by giving ourselves now.

—J. R. LENKER

"When He Is Come"

TEXT: John 16:8

INTRODUCTION—Contextual

A. Jesus promised Another when He departed.

B. Certain duties and works of this One were designated.

C. We see certain specific works after His coming.

I. *Born of the Spirit*

A. Jesus promised a birth of the Spirit to Nicodemus.

B. Peter's message at Pentecost was identical.

C. Thousands were born again at and following Pentecost.

D. The new birth is still a reality today.

II. *Baptized of the Spirit*

A. We have John's promise of the baptism of the Holy Ghost with Jesus' promise of His indwelling.

B. Both Peter and Paul preached and taught this same experience.

C. The Holy Spirit fell at Pentecost, and there are examples in Acts of its immediate repetition.

D. A baptism of the Spirit is still experienced in our day.

III. *Led of the Spirit*

A. Jesus' promise was that "he will guide you . . ."

B. The writer of Acts and the Apostle Paul teach the guidance and leadership of the Spirit.

C. Early Christians such as Philip and Paul were led of the Spirit.

D. The guiding influence of the Holy Spirit is still available today.

CONCLUSION—Recapitulation

—L. HILLERY

A Twofold Need—a Double Cure

TEXT: *Cleanse your hands, ye sinners; and purify your hearts, ye double minded* (James 4:8).

INTRODUCTION:

I. Man, a dichotomy

Proof: Only two realms of existence

A. Sin affected both parts.

B. Two kinds of sin: actual, principle.

II. Origin of sin in man

A. Both came by choice.

1. Actual, by individual action.

2. Principle by representative action.

B. Principle of sin enthralled whole race.

PROPOSITION: Is the blood of Jesus sufficient to free men from it all?

I. The search for freedom

A. Scriptural orientation. First statement addressed to "sinners." Define sinner. "Cleanse" implies contaminated state of sinner. "Hands"—doings. Ties the sin responsibility to the sinner. Actual sin is the immediate problem.

B. What do we mean by "cleanse"?

1. Human part

a. It involves repentance.

b. It involves faith. (Jesus placed this responsibility on us.)

2. God's part

a. It brings forgiveness.

b. It brings regeneration.

c. It brings adoption.

d. It brings assurance and joy.

e. It begins growth.

C. The command implies the possibility of choice and accomplishment.

II. Transition

A. The blood of Jesus is seen to be sufficient for cleansing of actual sin.

1. By experience, by Scriptures.

B. But many feel that further cleansing is necessary, while others feel it is impossible and fanatical. ("Fundamentalists'" perfect salvation refuted.) Let us see if the blood of Jesus is sufficient for even this.

III. The search for heart purity

A. Scriptural orientation.

1. The second statement is directed toward the "double minded"—Christ-minded and carnal-minded.

2. "Purify" implies pollution.

3. "Heart," the hidden, inner, spiritual nature.

B. What do we mean by "purify" in this sense? Means cleanse but

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We Have a *Manual*

By Milton Harrington

AS A CHURCH we are often criticized for having a little black book. This criticism comes from our eccentric neighbors in every community who declare, "The Bible is good enough for me." When they are answered with the statement that our *Manual* is taken from the Bible, they counter with, "Then why not just take the Bible and discard the *Manual*?" Many of our people have been stopped cold and confusion has begun its distorted work in their minds relative to our *Manual*. One former Nazarene preacher, in pouring out his distaste for the Church of the Nazarene, tells others this unscriptural book which he had to commit to memory before he could be ordained cost him a dollar, dictates who should be taken into the church and who should be left out, and tells how much money should be raised to help pay bishops, general superintendents, and other officials. Then he declares it is not a safe guide to the work and worship of God. Brethren, let us get our feet on something solid relative to the *Manual*, and then feed this to our people, so they will be like a tree that is planted by the waters and shall not be moved.

DOCTRINALLY: The church has not sifted from the Bible that which could be used to build a cult or false teaching. Certain portions have not been lifted out and the rest rejected as unimportant. The fundamental truths upon which the Bible is centered have been compiled, so each individual joining the Church of the Nazarene may know what they are. The modernistic concept of the Bible is defeated when a prospective member is questioned concerning the foundation stones of Christianity. This is our

bulwark against our church's falling into the hands of unscrupulous individuals who are on the devil's payroll. If an individual will not accept the doctrinal portion of our *Manual*, he will not accept the Bible. When the local church calls a pastor, it knows he will be doctrinally sound—because of the *Manual*. The pastor knows that his next church will stand by him doctrinally—because of the *Manual*. Men's ideas in their belief of the Bible vary, but when the fundamentals are laid before them they will either accept or reject them. A church might call a man who sincerely declares he is a fundamental Bible believer and preacher and he may be anything from A to Z in the religious field. He believes the Bible in his way. But if a minister will not preach the entire Bible in our churches he will not be tolerated, for he must make his open choice between the Bible and the fleshpots of Egypt. We have a *Manual* to protect us doctrinally.

ETHICALLY: A church is no better than its membership. So many claim to live by the Bible—and you wonder to which Bible they are referring. Some say they live by the Bible as they understand it. The truth is they don't read it enough to understand the plan of it. The *Manual* was designed *not* to put power into the hands of the select few, as the power of a pope, but to prevent those who want to live for Christ from falling into the pitfalls along the way. The *Manual* declares its purpose to make it easy for the Christian to do right and hard to do wrong. When one has subscribed to Bible doctrine, he must then subscribe to Bible ethics. The church has listed conveniently the standards of Chris-

UNION WITH CHRIST

The fruit-bearing branch is united to the vine by fibers that are twisted, intertwined, interlocked in such a manner that it cannot be twisted off; it can be separated only through severance. This insures the branch the strength that it will need to produce its fruit. As we abide in Christ, He gives us strength, the resources, the life which we need to render fruitful Christian service. The heart of Paul's religion is a faith attitude that is ethical and spiritual. He presents to us his faith in the Son of God who loves us and gave Himself for us; the mystical union whereby we feel ourselves sharers in the experiences of Christ in His attitude to God and to sin; and the defeat of the evil within us which creates in us a new personality. Thus through the vital moral link of faith Christ lives in us.

—*Heart and Life*

STAND UNAFRAID

There is no state of purity or life of righteousness possible in this world that will save one from false accusation and sometimes persecution. John the Baptist was beheaded, Jesus was crucified, Stephen was stoned to death, Paul was beheaded, and thousands of saints have been hunted and butchered. Do not suppose you can be wholly sanctified, live a holy life in this world, and not meet with strong opposition! But you can love your enemies. You can be faithful and a glad witness for the Lord Jesus in His regenerating, sanctifying and keeping power. You can have a great patience and an undaunted courage. You can stand unafraid among men or devils and contend for the faith that saves, and in the midst of it all you can be kept from any sort of unholy anger, courteous and obliging to those who are opposing and using you wickedly.

—H. C. MORRISON

tian living from the Bible, so that those who become Nazarenes will be Bible Christians. Just flinging the church doors wide open and calling, "Come and join," is not the admonition of the Bible. John the Baptist declared to those who wanted to be baptized, "Bring forth fruits meet for repentance." Jude tells us, "There are certain men crept in unawares," and the Church was to expose them. A minister friend of mine told me that he had members in his church that danced and he knew it, *but* there was nothing he could do about it. The King James Version of I Corinthians 5:1-2 is: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." J. B. Phillips, in his *Letters to Young Churches*, interprets it in this light: "It is actually reported that there is sexual immorality among you, and immorality of a kind that even pagans condemn—a man has apparently taken his father's wife! Are you still proud of your Church? Shouldn't you be overwhelmed with sorrow and shame? The man who has done such a thing should certainly be *expelled from your fellowship!*"

We would not be the spiritual church we are today if it were not for the *Manual*, and anything that tends toward spirituality has never been frowned upon by the Bible. I have heard ministers who fight against a *Manual* for the church and yet preach messages of admonition and instruction to their people. If it were put down in print, it would be their *Manual*. Whether it is given orally or in print, it is the same. We choose to put ours in print.

Church Membership Not Lifting Us Out

By A. S. London

IN TALKING to a leading churchman of the South, I said, "We have never had a better educated ministry, nor better church buildings, nor more money in the church world, than we have today." His reply somewhat caught me by surprise, coming from one of another denomination, when he said, "No, nor fewer people attending church, according to the increase in our population, nor less religion."

The press just comes out with a statement today saying that "the churches must find a better 'measuring rod' for their success or failure than the counting of heads, and the number of church buildings."

The above statement was made by Dr. William G. Mather, professor of rural sociology at Pennsylvania State College. He was speaking in a conference of the National Council of Churches of Christ. He went on to say that the "measure of religion" can no more be gauged by church membership "than the counting of the number of people in an area is a measure of health."

The question is asked, "Is church membership making for better citizenship?" There probably has never before been so much scandal and corruption exposed in official places as there has been in the past few months and years. It seems that dishonesty, thievery in high as well as low places, is being brought to the attention of the public as never before in the history of our nation.

We face the greatest crime wave ever known in any civilized nation, according to the statement of John R. Mott, the noted world traveler and church leader.

Our crime bill now taxes us to the amount of \$16,000,000,000.00 annually. Six millions of our citizens are listed as criminals, while we keep up this vast army at \$2,000,000.00 per hour.

There are 480,000 legalized places where liquor is sold, while 50,000,000 of our people above the age of fifteen are indulging in alcoholic beverages.

Our news racks are handling 15,000,000 dirty sex magazines every month, with 85 per cent of them so filthy that the United States government will not permit them to go through the mails.

Dr. Mather says that we have a tendency to regard our methods as sacred, and make no difference between the sacredness of the method and that of the message. He also states that "religion cannot be allowed to become a luxury."

We are face to face with the facts that 60,000 churches in our country did not have a convert or an addition in twelve months. And it is a fact that thousands of churches where a spiritual religion is taught are not reaching the people right at their door.

Is church membership saving our youth? In a recent survey over a period of two years, I have seen more than one thousand parents bow at an altar of prayer, praying for their unsaved children. And even the parsonages of our nation are not able to cope with present-day conditions. We have heard more than one hundred ministers, in the past few months, crying to God at a public altar for God to look in mercy and help them save their own offspring.

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Present Problems Versus the Spiritual Life

A Paper on Television

By Rev. Bennie T. Morgan

WHATEVER characteristic name present or future historians may give to this age, the Word of God designates it as the age of peril. "This know also, that in the last days perilous times shall come" (II Tim. 3:1). Stone Age, Bronze Age, Scientific Age, Atomic Age—indeed, this is the "Age of Peril." The peril of disease—new and unheard-of diseases. The peril of security—increasing concern over jobs, old age, food, shelter, and clothing. The peril of war—frightening thought of atom and hydrogen bombs, and "Buck Rogers" type of fantastic means of destruction.

It is an age of peril that threatens not only the physical man but, to a greater degree than ever before, the spiritual man. I am sure that every minister is increasingly aware of the pressure of problems that in one way or another affect the spiritual life of our people. The problems are really multitudinous. The real ones are the disturbances of uncertainty, the pressures of a hurrying age, the mental tortures, the nervous strain, the ceaseless worry, the anxieties, frustrations, and, too often, the lack of a deep Christian experience that stabilizes the soul.

I have made the statement, and I believe it is no exaggeration, that in the past year or so I have dealt with more disturbed people, bewildered, confused with broken and breaking home life, with youth problems, with questions and doubts of life, faith, the Bible, the Church standards, and ethics, than in all the previous years of my ministry.

This is not to say that our people are less spiritual; indeed, many of the questions may mean more serious thinking on the part of many, with a desire to deepen and strengthen their faith. It does mean that our people are under pressure more than ever before; and pressures and problems are bound to affect spiritual life, both in the individual and in the Church.

I come to discuss for just a few moments a problem that is certainly a surface one, not nearly so important perhaps as some of the deeper, underlying problems of men's souls; and yet something that, misused or carelessly used, could have a very definite effect upon our church program and our people, spiritually. This paper was to be prepared, primarily, to deal with the problem of television and its probable repercussions in the life of the Church. It is an easy subject for me to preach against, since I do not own one. (Isn't that always true?) I shall not preach at the preachers; for if we preachers are really as busy as we say we are, certainly we don't have time to sit in front of a television screen. I shall not use any scripture. Not that I do not believe that the Bible throws light upon all of our problems, but just to say—as once did the Apostle Paul—that I do not have this, by revelation, but purely a few thoughts of my own.

Is it trite to say first of all that television is here to stay? Preaching against it probably won't keep many of your members from purchasing a set. Fifty years ago preachers declared the radio an invention of the devil. None of us would deny that

much of it has been used of Satan; yet it has been the means of spreading knowledge, culture, and the gospel to an extent never dreamed of by our fathers. Television has potentials both for good and evil to a much greater degree.

First, there is the ever present danger of its becoming a "legitimate" way for Nazarenes to attend the movies and not break the letter of the *Manual*. It is rather surprising the type of programs that some of our people allow in their homes. Hollywood, to my mind, is not sanctified merely by its coming into our homes rather than our going to the theaters to view it! A good percentage of the programs are old movies with all their attendant evils brought into the home.

Second, there is the danger of its influencing our people, almost unconsciously, to stay at home from prayer meeting, Sunday evening service, or any of the lesser, but none the less important, meetings of the church. Favorite programs are beamed for Sunday evening audiences. Some of the older denominations, already fighting a losing battle for the Sunday night service, have completely surrendered. My Juniorette supervisor only this week mentioned that some of the children from non-Nazarene homes were missing meeting because they could not tear themselves away from "Roy Rogers."

Third, there is the danger of the advertising features upon the lives of both parents and children. Certainly the blare of the radio to put a cigarette in the mouth of every American and a glass of beer in everyone's hand is pressure enough; but when one sees the subtle advertising of TV, radio pressure seems insignificant. It says to your children that every popular hero and heroine smokes and drinks, and practically implies that these practices are an essential part

of success. It is very difficult, every five or ten minutes, to shut the set off while the tobacco and liquor commercials are on. The fact is, people don't shut them off.

Again, while on radio one *hears* commercials, on TV one *sees* commercials; and it seems that it takes a line of chorus girls even to advertise dog food. I am afraid the children carry with them much more than we realize. If children face the attractive and enticing ads of those things which are below Christian standards, one is inclined to ask, "How much will it influence their thought and choice in the tomorrows?"

I think it is not presumption to suggest that much of TV is not fit for adult consumption, let alone for children. Murders, robberies, drinking, lawbreaking, divorce, low moral standards, nudity, and suggestive jokes are scarcely a good diet for anyone, much less for children.

The following paragraph, entitled "TV Horrorland," is from the *Reader's Digest* of December, 1951: "During the first week in May, according to a survey conducted by the trade publication TV MAGAZINE and reported by the AP, 692 crimes were committed on television programs broadcast by seven Los Angeles stations. The casualty list as reported is almost more than a body can stand: 127 murders, 101 'justifiable killings,' 357 attempted murders, 93 kidnappings, 11 jail breaks, and three hot-iron brandings of men. Programs built especially for children presented 82 per cent of the violence. At 9:00 p.m., however, most guns are holstered, knives cleaned and sheathed; only 5.5 per cent of all crime programs are released by studio masterminds after Junior's bedtime hour. By that time he is doing the programs over again in nightmares."

But to my mind there is another danger, and that is, TV will tend to develop a generation who will sit like puppets watching a performance and being manipulated by it. It will take away our appreciation for good literature, and we shall substitute watching for reading. Certainly TV will be substituted in some lives for reading and study. You can't grow mentally on that, any more than a congregation can grow spiritually who attend a service where the choir and minister put on a performance without audience participation. Already our people know more about Ma Perkins than Mary, and more about Jersey Joe than Jesus. They can name all the Michigan State football squad, but are embarrassingly stumped by the twelve apostles. Even the quiz programs have to have their staff in various stages of undress to hand out the prizes. Beloved, just remember this, the vast majority of all the programs were not designed to appeal to the Christian taste or appetite, but to an unbelieving, godless world that will be consumed by its own carnal lusts.

Television, more than any other form of home entertainment in the past, will steal already precious time from prayer, meditation, and Bible study. Perhaps one factor to its credit will be the keeping of the family more together than it has been in the past several years—if this is not offset by what is seen in the home when they are together.

What then might we suggest to preserve our homes for Christ, and conserve the energies and time of our children and parents for the church? Urge your people to be "selective." The TV set ought not to be turned on, and left on, for everything to come into the home. Indeed, whether programs are good or bad, the whole evening of any family ought not to be spent be-

fore the TV set. Enlist the energies of your young people in attractive and interesting programs, and in work that will take some of that time for the church.

Of course, the secret of it all is to keep our people with an experience of grace that will help them to make their choices in the light of that experience. This is the only final solution. Our people must live in this world and yet not succumb to its influences.

Let's not make any more rules. I believe we can trust the vast majority of our people. They desire to do the right thing. They desire their children to be brought up under Christian influence and atmosphere. It is not berating, but suggestion, counsel, guidance, and, above all, an example from their minister that will do the most good. If we can get our people established in the love of God until it is an all-consuming passion, then nothing can separate them from the love of Christ.

WHAT OTHERS ARE SAYING!

DEAR SIR,

I have been a subscriber to the **PREACHER'S MAGAZINE** for a couple of years, and I wish to express my appreciation to you for all the help it has afforded. It is a tool for a busy preacher, and it should be in the study of every true minister.

The articles, comments, and outlines are excellent and I am not sorry to be called a **PREACHER'S MAGAZINE** subscriber.

Trusting these few lines will convey my thought in mind,

Your Ordination—Announce It

By Paul Hoornstra

SOME TIME AGO a young man confided in me that he thought it was to his own discredit to be ordained after having served his pastorate for several years. His feelings were that to announce his ordination was equal to a confession that he had been acting as if he were a bona fide preacher when in fact he was not. It also appeared to him that he would be advertising that he was but a novice, and subsequently not very worthy of being listened to in the pulpit.

This may sound strange to many readers, but it is surprising to learn of the number of ministers who actually interpret ordination as belated credentials, and feel that to announce their ordination is but a confession of previous pretense.

Let it be clearly understood that ordination to the Christian ministry is a distinct honor, no matter what time in the life of one's ministry it may come. To announce it, therefore, brings to the ordinee certain honors that are both worthy and sound.

Ordination means (1) that you have proved yourself worthy of the Christian ministry in the eyes of your own group. One of the clearest indications of a man's personal character and reputation is to be found in what his own group thinks of him. Ordination means that your own group considers you honorable and worthy of this highest of all callings. It means also (2) that you have prepared for this work in a professional way, i.e., by academic studies either at home or in schools or both. There are those people who think that just anybody

can preach; but in the eyes of those who know, ordination certifies the completion of several academic qualifications. These will be appreciated, especially by those who are aware of the academic requirements usually incumbent upon the candidates for the ministry.

Those two meanings attached to ordination are represented by two important boards in our church. The Board on Orders and Relations is responsible for the examination of one's general fitness and personal integrity as these may relate to the Christian ministry. The Board of Ministerial Studies examines the candidate in regard to this academic fitness for the ministry.

To be ordained means that you have been carefully examined by those capable of passing judgment, and have been found fit. These two areas of examination are so thorough and reach so deeply into one's life that real value can be attached to a certificate of ordination. This value impregnates ordination with a tremendous importance, and it is worthy of being announced. By being announced I refer to newspaper announcement.

The announcement itself should be modest. It should include only the pertinent data and should be stripped of everything that might sound self-advertising. The following sample might serve as a pattern you could follow:

Mr. Paul Edison Johns, of the local Church of the Nazarene, was ordained to the ministry last week at the district assembly of his denomination. The ceremonies were conducted in the First Church

of the Nazarene of Detroit, on Friday evening, June 30, 1950. Dr. Hardy C. Powers, general superintendent, was the presiding elder for the occasion, and he was assisted by the ordained ministers of this district.

Mr. Johns has served as pastor of the local Church of the Nazarene for the past three years. A graduate of Olivet Nazarene College, of Kankakee, Illinois, he completed his ministerial course under the direction of the Board of Ministerial Studies of his denomination.

Mr. and Mrs. Johns have two children: Timothy Lee, who is six years old; and Ruth Elisabeth, who is four. The Johns family reside in the parsonage, located at 123 Acorn Street, of this city.

This sample would be found quite acceptable among most newspapers. Some might edit those paragraphs somewhat, but it is to be noticed that any editor can secure accurate and sufficient data for a good, brief announcement from the above.

A clear 3 x 5-inch print of yourself—head and shoulders only—should accompany the announcement. By all means type your story, double space your lines, and have your local church secretary sign the announcement. Your secretary will indicate his or her own local address and telephone number under the signature, of course. This is important, for it indicates that the news story can be verified by some local person other than the minister himself, and it gives the editor an easy reference for telephoning someone to request further information should he so desire.

The general effect of such a newspaper story of your ordination will be to strengthen your position in the eyes of your community and of your own congregation; this should make your service more effective to the upbuilding of Christ's kingdom. So remember, when it comes to your ordination—ANNOUNCE IT.

Church Membership Not Lifting Us Out

(Continued from page 54)

Church membership is not saving us. As Senator Charles Tobey, a member of the Senate Crime Investigating Committee, says: "Tragic shadows have fallen across this land that we all love. Dishonesty and intrigue are rife in our national capital. Political leaders have subordinated principle to expediency. In our great cities criminals and officials have made a mockery of government. Millions of dollars are spent annually to corrupt the elected representatives of the people.

"Truly, Benedict Arnold rides again across our land!"

We have nearly 250,000 ministers in the United States. Are they preaching the Word of God? Paul once said, "But the word of God is not bound." This is what the Bible calls itself: a Fire that burns, a Sword that pierces the conscience, a Hammer that breaks the chains of sin.

We are not to meet the rottenness of this age by broadcasting the "Voice of America," or by an alliance of the Western nations, or by victory in battle. Wrong ideas are not met that way. The only thing that can stop us on our mad rage is the Word of God. The only weapon that can destroy this menace to the Church and civilization is the two-edged Sword of God's truth.

Preaching the "word of God, which liveth and abideth forever" is our hope for a degraded and corrupt age.

"Thy word is a lamp unto my feet, and a light unto my path." A lamp and a light are for use only in the night. God knows it is awfully dark at the present time! Sin is the great blackout.

Honor to Whom Honor

By Bill Welch

BOARD MEETING was over and the men were standing around, talking over events of the day and plans for tomorrow, when I overheard John tell Ted, "Four o'clock comes early and I'd better get right home." Ted knew John was retired and couldn't help asking, "Why get up at four, John?" Five minutes later Ted was sorry he'd asked, for his question had set off a flow of homespun philosophy on the theme of early rising. I couldn't resist listening in. The exaggerated seriousness of this portrayal of the benefits of rising at four in the morning amused me. Hardly had the last word been uttered when someone spoke up quietly, "Say, John, what time do you usually go to bed?" "Oh, about eight o'clock. Why?" A chuckle went around the group and they all went home.

Like an old song which plays itself over a hundred times in a day, this incident kept hammering away at my consciousness until I faced it squarely and asked myself, "What could be significant about that?" Then I knew it was the misplaced honor, the immature sense of duty which jangled me. It was at heart a matter of confused values. To John it was honorable to get up at four in the morning. It was unmanly to get up at seven. It was decent to go to bed at eight o'clock, and it was shameful to get to bed at eleven o'clock. There was some inherent virtue in the fact of his hearing the clock on the mantel strike four.

A truer evaluation of life would be: It is honorable to redeem the wasted hours and make them productive,

whenever those hours may come, early or late. It is unwise to make an hour more significant than the human relationships to that hour justify. John's error was not malicious, and it was only harmful in that it blinded him. He gave honor to that which did not deserve honor, tribute to whom tribute was not due.

And so I asked myself, "How many supposed virtues control my activity? Where are my props to self-gratification and pride?"

—It's Saturday morning. I haven't prepared for Sunday's messages as I should. I have been away all week. The yard around the parsonage is unkempt. Where do I put my time—the yard, or the study? Do I spend the proportionate time in relation to true values? Does an exaggerated sense of the importance of keeping the yard neat overbalance the need for spiritual preparation?

—The art-work on the church bulletin takes as much time as all the rest of the job put together. Is it worth the time it takes?

—Two duties conflict. Do I, by an act of consecrated self-discipline, perform the one which is most pressing, or do I escape it altogether by performing with excessive perfection the one I enjoy?

—Do I leap at the opportunity to escape local responsibilities, submerge myself in problems which have no direct bearing on the work to which I am primarily called, as though by stepping from a real duty into a false duty I have solved rather than evaded the question?

(Continued on page 65)

Usable Poems

A Minister's Prayer

"... lest that by any means, when I have preached to others, I myself should be a castaway" (I Corinthians 9:27).

"And make straight paths for your feet, lest that which is lame be turned out of the way" (Hebrews 12:13).

If I should fail to reach my goal—
The City of God, on high—
Who stand a priest 'twixt God and
men

To teach them to live and die;
If I should stumble over some rock
Or into some pitfall stray;
If while to others I point the path,
I should lose the way—
How awful, O God, 'twould be to fail
Thee, myself, and these others,
When Thou hast given Thy Spirit to
guide
Me, and these my brothers!

Oh, help me make straight the road
to God,
As I lead Thy hosts along;
With footsteps plain Thine own to
trace,
On my lips a prayer and a song.
—VIOLA E. HODGE

All Things Well

"He doeth all things well."
How oft the message comes
When memories throng,
And pain and loss return
Insistent—poignant—
From the past;
And tears unshed
Remain a heavy weight
Within my breast!

How sweet the comfort then
Of oft-repeated phrase,

"He doeth all things well!"
My grief should not have been
A sad mistake,
But part of His good plan
For me—and, yes,
My loved one too; for
Is he not with God
And free from pain? And so
I know "he doeth all things well."
—VIOLA E. HODGE

I Walk Alone

I walk alone—yet not alone,
For Memory walks with me;
She takes my hand and talks of love,
And through her eyes I see
The lovely hours of yesterday—
And dream of things to be.

I walk alone—but not alone,
For God is by my side;
His Spirit guides and comforts,
And I know, whate'er betide,
He'll never leave nor fail me;
Will all my needs supply.

Alone—yet not alone,
For Faith and Courage too
Bear company with me;
And hand in hand, as good friends
do,
We travel on together
Until the journey's through!
—VIOLA E. HODGE

That Unknown Bundle

We used to hear a lot of talk
In the days of long ago
About the "unknown bundle"—
The things we couldn't know
Till, one by one, the future
Would bring them into view.
They said we had to consecrate
All the items it contained,

*Just like the things we knew about,
Ere the "Blessing" we obtained.*

*It might mean different life-plans
From the ones we had in view,
Believing God would manage
To take us safely through;
It meant that all the years might
bring,
Committed unto Him,
With one glad "yes" to all His will,
Would make the joy-bells ring.*

*But now it must be different—
Or said another way—
For the Old term "unknown bundle"
Is seldom heard, today!*

—VIOLA E. HODGE

Prayer for a Serviceman

*God bless the one I hold so dear,
And keep him in temptation;
To him Thy tenderness reveal
In hours of desolation.
Uncover to his inner sight
The cruel tempter's snare—
Lest subtle, covered, questionable
thing
Should take him unaware.*

*Help him to place above his need,
His love for God and right;
The urge his holy vows to keep,
Above some dream—though bright;
Above the pull to satisfy
In some unworthy way
The natural craving of his heart
For love and sympathy.*

*God bless this one Thou dost hold
dear,
And make his life a blessing
In Thine own chosen way;
And keep him in each testing
Above the sin that souls corrode,
And cowards of strong men make.
God keep him—this my prayer
I ask for Jesus' sake.*

—VIOLA E. HODGE

If We But Knew

*If we but knew
What future days would bring us,
How easy it would be, we think,
To plan and work—achieve;
If we but knew.*

*But if we knew
The path that lies before us,
The pain and grief—unthought of
now—*

*The problems and the tests
That come to all,
We could not, would not,
Bear the strain;
We'd faint beside the way
If we should know all now!*

*So, lest we know,
A blessed veil of mystery
Is dropped between,
And only one by one
The days reveal the joy or pain—
And as they come we're given grace
To meet the need.
How thankful we should be
For God's good plan—
If we but knew—if we but knew!*

—VIOLA E. HODGE

Fear Not

*Fear not the unknown morrow.
God holds it in His hand;
And as today
His love hath kept thee safe,
So every day His timeless love
Will meet thy need.*

*Through consecration of thy all to
Him
Is power to overcome the fear
Of all unknown. He holds the key;
And each new day will but unfold
New ev'dence of His thought and
care—
New mercies of our loving Lord.*

—VIOLA E. HODGE

At the Portal

Standing at the portal of the opening
year,
Words of comfort meet us, hushing
every fear;
Spoken through the silence by our
Father's voice,
Tender, strong, and faithful, making
us rejoice.

For the year before us, oh, what rich
supplies!
For the poor and needy living streams
shall rise;
For the sad and sinful shall His grace
abound;
For the faint and feeble perfect
strength be found.

He will never fail us, He will not
forsake;
His eternal covenant He will never
break.
Resting on His promise, what have we
to fear?
God is all-sufficient for the coming
year.

Onward, then, and fear not, children
of the day;
For His Word shall never, never
pass away.

—FRANCES RIDLEY HAVERGAL, 1873

Thistles

I have a neighbor that I envy much.
'Tis not his wealth I want—he hasn't
any;
To tell the truth, his dollars are not
many;
He hasn't any sort of Midas touch
To turn his little hopes and plans to
gold.
He has more failures than he has
successes;
And yet there is a wealth that he
possesses
That I would give a lot to have and
hold.

The thing I envy is his cherry heart
That never seems entirely to desert
him.
No matter what may hinder, what
may hurt him,
He grins a grin and makes another
start.
I wish that I had habits such as those.
When things go wrong I wish that
I could whistle;
Could see some beauty even in a
thistle,
When what I really wanted was a
rose.

—DOUGLAS MALLOCH

One thing you can keep and Uncle
Sam will not tax—your word.

—RAY EVERSAM in *Capper's Weekly*.

Sermon Outlines

(Continued from page 51)

comes from words used in a sacred
sense meaning holy. Hence holiness
is the command.

1. Our part
 - a. It involves consecration.
 - b. It involves faith in Jesus' blood.
2. God's part
 - a. It brings baptism with the Holy Spirit. Death to carnality; fullness of spiritual life.
 - b. It brings anointing of the Spirit. Authority—fear gone; power—God can work.
 - c. It brings sealing with the Spirit. Ownership, approval, earnest.
 - d. It brings the New Intermediator between Christ and the human soul.
 - e. It brings phenomenal growth.
- C. The command implies its blessed possibility.

CONCLUSION: The double command is the total call to a total and complete salvation in this life. The blood of Jesus is seen to be all-sufficient for man's moral need.

—A. Ross

Musings of a Minister's Wife

By Mrs. W. M. Franklin

THE TRAIN just would not go fast enough; the hours were much too long; and the miles did not unwind fast enough for me as I tried to hurry my way across the state of Nebraska, to where my brother was to meet me. He would then take me to the little Iowa town that I had called home for years. The reason: the doctor had said that if I wished to see my father alive I should come. The doctor knew our family from long years of caring for us. He knew (for I had told him) that he was to let me know when I was needed. I'm glad I could be there the last days. Mother had cared for my father for fourteen months, so I was really needed; yet I had left at our home some responsibilities that seemingly only the minister's wife could take care of.

Through months of illness my father's prayer was for others, and his testimony was that he was in the hands of his precious Heavenly Father. The last whisper that we understood, at five o'clock that Sunday morning, was, "My precious Heavenly Father." Shortly after that he went into a coma, and then into the heavenly home prepared for him. The Word of God and praying were the things that quieted him the most those last days when he could not eat or even have a cooling sip of water without a struggle.

I'm glad my father was a Christian. He has left me no financial inheritance, but I had a Christian home and the understanding love of Christian parents. My mother is an example of trusting the Christ she loves and serves. His comforting promises and

presence mean much to us now, and we rejoice in the hope that one day we shall see again the loved one who has gone before.

While caring for my father the last day before his coma, the following words came to me. Perhaps they will be a blessing to some other who has lost a loved one.

MY HEART STILL SINGS

My heart still sings in the anxious hours as we wait and watch and pray,

For whether the trial be swift or long it shall surely pass away.

My heart still sings tho' the teardrops fall, tho' the call of Death's angel is near,

As I sit by the side of a loved one old who has lived for many a year.

My heart still sings in the triumph hour when time has ceased for one Who has walked with Christ and talked with Him 'til the setting of life's sun.

Does your heart still sing when the blinding tears fall from your eyes like rain,

When the choking sobs of sorrow come as a great and crushing pain?

Your heart can sing when you seem alone, when the way seems rough and steep.

You can trust the Saviour's precious blood and His power to always keep.

My father was ninety-two years and ten months old and had lived for Christ since the watch-night service of 1896; for just as the new year was being ushered in, he gave his heart

(Continued on page 66)

A Suggestion for Music Directors of Larger Churches

AT THE First Church of the Nazarene, Oklahoma City, Oklahoma, instructions are given each member of the choir as to the order of service for both morning and evening. Because of this practice, the service flows more smoothly and there are no embarrassing pauses, as if the program were not well in hand. The editor has discovered that such a practice can be well used in the larger congregations, and it keeps away any appearance of a haphazard preparation. We print below two such organized plans, used only by the choir. The pastor, Rev. R. T. Williams, is one of the finest organizers of pastoral activities in our movement, and the above idea will bear repetition in any congregation.

SUNDAY MORNING CHOIR INSTRUCTIONS

Favorites No. 1, Page 77, "Is Your All on the Altar?"

1st stanza—Ladies' Trio

2nd stanza—Unison on stanza

3rd stanza—Solo—Joe Gray

4th stanza—All parts as written

SING CHORUSES AS WRITTEN

ATTENTION CHOIR: It is very important after our vacation to have a full attendance this coming Wednesday night at 8:30 p.m.—**WE HAVE SOME IMPORTANT MATTERS TO DISCUSS**—Please be here.

*God of our fathers, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor thru the skies,
Our grateful songs before Thy throne arise.*

*Thy love divine hath led us in the past;
In this free land by Thee our lot is cast;
Be Thou our Ruler, Guardian, Guide, and
Stay;
Thy Word our law, Thy paths our chosen
way.*

*Refresh Thy people on their toilsome way;
Lead us from night to never-ending day;
Fill all our lives with love and grace divine;
And glory, laud, and praise be ever Thine.*

SUNDAY EVENING CHOIR INSTRUCTIONS

January 8, 1950

Chorus—No. 1, "Make Me a Blessing"—
(Congregation)

Solo—R. T. W.

Chorus—No. 9, "Every Moment of the Day"

Song—No. 227, "Sunlight, Sunlight" (first stanza)

Chorus—No. 10, "For God So Loved the World"

Choir

Song—No. 234, "Holiness unto the Lord"

Chorus—No. 7, "Welcome"

No. 15, "Whisper a Prayer"

Prayer

TRIO

Announcements

Offering—Harriett on Organ

Solo

Sermon

No. 306—*Songs of the Sanctuary*, "Come Just as You Are"

1st stanza—1st phrase all parts—3rd phrase parts—2nd phrase unison—etc.—4th unison

CHORUS: AS WRITTEN

2nd stanza—Same as first

3rd stanza—1st phrase—UNISON

2nd phrase—ALL SING PARTS

4th stanza—Same as 3rd stanza

THERE WILL BE NO CHOIR RE-HEARSAL this Wednesday night—I will be attending the General Sunday-School Convention in Kansas City and will be gone Tuesday and Wednesday. We will sing the specials we have been rehearsing for the last couple of weeks.

REMEMBER—Dr. Frame from Scotland will speak this coming Sunday morning. Invite your friends and let's have a great crowd to hear him.

Honor to Whom Honor

(Continued from page 60)

How easily we hide from ourselves! Craving approval, we secretly devise standards which we can achieve and then take immense satisfaction that we have met our goals. Motion is not necessarily progress, speed is not efficiency, any more than is early rising essentially virtuous.

We need to develop with patience the solid virtues of the soul and in complete self-honesty perform the duties which God's providence brings.

Seeking the Lost

RECENTLY I RECEIVED a telephone call from one of the members of our church who was very burdened over a lost and wayward son. This was not the first time that these parents had called to talk with their pastor of this son, but during this particular conversation she made a statement that caused me to stop and think; and I feel that it might help other pastors too.

This concerns a former pastor of this family; therefore, to avoid embarrassment we shall change the names of the persons, but not the facts of the case. We shall call this wayward son "Jim" and the former pastor "Rev. Brown."

The shocking statement from "Jim's" mother was this: "I surely hope that you can help 'Jim' and win him to the Lord. I don't believe that 'Rev. Brown' could have ever helped

him. They always played so much that I don't believe that he could have ever talked seriously with 'Jim' about his soul."

This mother wasn't criticizing (in the ordinary sense of being critical), for this family and "Rev. Brown" are very close friends, even though he is no longer their pastor. She only made a statement that I feel was ordained of God to help me and to help others.

The prince of this world—Satan himself—could not inaugurate a more subtle plan for damning souls than to lead the ministers of the gospel into a spirit and an attitude of play until lost men lose sight of the fact that they are in company with a man of God.

It is much easier to play and win friends for ourselves than it is to pray and win souls for the Master.

—*Anonymous*

Musings of a Minister's Wife

(Continued from page 64)

and life to Jesus. It is so good to know that he is past suffering and has reached "Home."

Another Musing

Just been listening to the lists of names coming from the Pentagon and wondering, if the Headquarters of the Skies should issue a list of the prisoners of Satan, if the world would be very interested. There are thousands of loved ones who are listening intently for the names of some they hold dear who have been missing. But, oh, how few would care if Jesus should let them know they had loved

ones in the hands of the spiritual enemy! Yet the death caused by sin is an eternal death, for that enemy harms the soul. How great is our Christian responsibility for those about us! There are some who will never have anyone pray for them unless we do it.

Can you see them? The thousands held captive by Satan, eating prisoner food (scraps from the world) and wearing prisoner clothing (things planned in the minds of evil men) and bound by the chains and habits of their captor! Oh, how may we help? Let us be diligent in fighting for Jesus, that His soldiers may invade the realms of the enemy and help to set free the spiritual prisoners of war.

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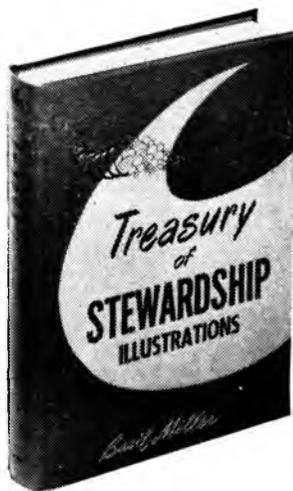
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