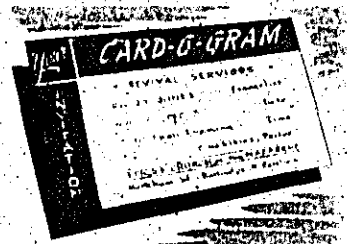


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Preacher's MAGAZINE



"He Is Risen"

MARCH • APRIL
1951

The Preacher's Magazine

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L. A. REED, D.D., Editor

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EDITORIAL

A Fiftieth Anniversary

IN 1901 the Christian Church in America gave birth to a lusty infant destined for tremendous growth. The child was named the "Vacation Bible School." It grew to Gargantuan proportions. It started with 500 boys and girls in 1901; 20,000 by 1910; and today their number has reached the unprecedented mark of 6,000,000. This is not only encouraging, but in a world confused with anxiety and fear it makes us feel that we are not on a "dead-end" street.

This year marks the fiftieth anniversary of this great summer movement. Expansion is the order of the day. It offers "golden returns." Some of the benefits may be listed, e.g., it extends the church's teaching time for boys and girls; it widens experiences in Christian fellowship; it quite frequently is the only means whereby the church may secure a regular attendance to teach the things of Christ; it gives an opportunity for creative work; and finally it becomes a great training ground for future teachers and church members. Every pastor can secure the Vacation Church School 50th Birthday Anniversary Booklet or Program Guide, by addressing the International Council, 206 S. Michigan Ave., Chicago 4, Illinois, at 35c per copy or three for a dollar, or address the Nazarene Publishing House, Kansas City, Mo.

But What Is the Pastor's Part?

He must be one of the first to sense the importance of this successful venture. A pastor must raise the temperature in his church to the point

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at which the people are willing to act in behalf of their own children during three months of idle time, and in behalf of the 26,000,000 children in our nation with no religious teaching. One person states that the religious illiteracy of America is her greatest danger—a danger greater than that of the atom bomb. We list three major emphases suggested to us.

I. IT IS A PASTOR'S RESPONSIBILITY TO ENLIST LEADERS FOR THE VACATION BIBLE SCHOOL PROJECT. One Vacation Bible School superintendent was pleading in tears for people to assist in a Vacation Bible School. Her pastor had told her to get anybody she could to help her. This would have been a good place for a series of sermons on consecration and a little personal work by the pastor. A Vacation Bible School really is a labor of love. It is hard work but pays off well.

II. A PASTOR HAS RESPONSIBILITY IN CHOOSING CURRICULUM AND MATERIALS. One large class of boys created a disciplinary problem because they had nothing to do. The pastor had turned over to the superintendent the selection of materials. She just made up her own. Had she used those from her own publishing house, which knows the needs for such activities, these boys would have had materials to furnish plenty of work.

One pastor of a large church was very much embarrassed to find out, after the Vacation School was over,

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that the materials used had taught doctrines not endorsed by our church. The superintendent had chosen those from another publisher. *If we are to have our children grow up to be Nazarenes, they should have Nazarene curriculum now!* This is the pastor's responsibility.

III. MOST IMPORTANT OF ALL, THIS IS A PASTOR'S GLORIOUS CHANCE TO WIN THE LOVE AND CONFIDENCE OF HIS CHILDREN. Children need a pastor too. One pastor was too busy to visit the two-week Vacation Bible School even once. Quite different was the attitude of one wide-awake pastor who said that he believed the Vacation Bible School so important that he wanted to help train the teachers and conduct the school himself. This is not possible in every case; but the pastor should be vitally

A Renewed Emphasis

DURING the months of April, May, and June, all of the departments and their representative periodicals will place an added emphasis on the subject of holiness. We solicit the co-operation of all pastors as regards this effort, that they will bring to the pulpits of our denomination a consideration of the subject of holiness and sanctification, with such a renewed zeal that a holiness revival will spread throughout our church. In fact, it should be such an integral part of our ministry that there would be a constant emphasis placed upon this experience of grace. But during these three months, no doubt thousands of visitors and strangers will come to our Sabbath services who need indoctrination or who may be

interested in the Vacation Bible School.

Let every Nazarene pastor, if it is at all possible, begin to plan for a Vacation Bible School in his church. Let not another pastor take your crown. When the neighborhood children get the habit of coming to your church during these summer weeks, then they no doubt will adopt your Sunday school for their own. This is your golden opportunity. Let the Church of the Nazarene be outstanding in regard to this great and promising activity. Materials will be advertised in this issue. Our Publishing House can supply you with anything you need. If it is information, write to Miss Mary Latham, % our Publishing House, and it will be forthcoming. Do something about it and do it now, for the summer comes on apace.

strangers to this great truth. Every Sunday morning, and even Wednesday night, we should preach to our people on various phases of this great theme. To this end we are incorporating in this issue and the next sermon outlines which may be helpful. In the next issue we will suggest outlines dealing with the types and symbols of holiness, the immediacy of the experience, the secondness of this work of grace, its doctrinal implications, and a few with historical emphasis.

Pastors and evangelists, let us truly emphasize holiness during this three-month period and add much prayer to preparation, and see if God will not pour us out a blessing. Wouldn't it be wonderful for the en-

tire church to be so moved that a veritable Pentecost would be introduced at this beginning of the mid-century? Oh, I pray God that we will take this matter seriously. Let it not be said of us that we do not preach holiness. The laymen want it and need it. The experience is the

lifeblood of our church. Without it we have no reason for existence. The editor is praying that April, May, and June may be the outstanding months of our denomination thus far. Remember Doctor Bresee's slogan? "Get the Glory Down!" Lord, grant that it may be so.

Ministerial Dignity

IN AN AGE when the spectacular holds the limelight, it is going to be a growing concern on the part of spiritually minded people that our folk hold to the middle of the path. What with reactions from immoral situations which have occurred in one or two parts of the nation, and with reactions from unjust persecutions in one of our institutions (of course we cannot help this), and with unfavorable publicity caused by one of our preachers standing on his head on the church roof one Sunday when his Sunday school had a record rally day, we are beginning to wonder just what is the proper concept of ministerial propriety.

Anything that would cheapen the pulpit or the cloth should not be condoned by either laity or leader. I am aware that our concepts of emotional reactions may be different in various parts of the movement, but I am also aware that there is a dignity which every minister in the Church of the Nazarene should possess which would not bring down upon us any unnecessary criticism of either our worship or our denomination. We are a denomination of extremes in only one sense, and that is found in the experience we preach and profess, e.g., holiness of heart and life. If our profession makes people think we are

foolish, then well and good; but when we make fools out of ourselves, that is not so good.

As a preacher of the gospel, no attitude thrills me more than to have the reactions of the congregations expressed in "Amen," "Praise the Lord!" "Hallelujah!" or like phrases. Nothing is more inspiring than the movings of the Holy Spirit. But notice, they are varied and point in the direction which is evangelistic in emphasis. People become convicted for sin when the Spirit moves. But these man-made reactions, which can all be evaluated on the basis of psychology, which are so standard according to the personality involved that their emotions are routine—I say, the less we have of this latter, the better off our church will be.

Every pastor and evangelist should be very careful of his example. Sometimes, how we act speaks louder than what we say. If our actions on the platform deteriorate into antics, then it is time for us to change. The modern man does not always understand our "freedom." It might be a stumbling block, and you know how God evaluates such people. Brethren, please let us be careful that we do not bring any reproach upon the cause which we not only represent but love so dearly.

A Seasonal Editorial

EASTER will soon be here. What a glorious period of the year to bring to the attention of our congregations not only the picture of the Resurrection but also the significant implications involved. Brother pastor, do not let the day go by without giving the full Bible story of the Resurrection. People never grow tired of hearing this marvelous miracle portrayed in word picture from the pulpit or dramatized by our youth. Just like Christmas, it never grows old. The preacher is inclined to go far afield in an endeavor to create something new; but whatever you give to your people on this sacred occasion, do not forget the Resurrection story. The entire morning service should be built around the theme. Hymns should all bear on the subject; the pastoral prayer should be loaded with the glory of the occasion; the scripture reading should tell of the empty tomb, Mary's discovery of the Lord, the message to the disciples, the story of the "Road to Emmaus" experience. Even prophecy can be involved. But the entire sermon should be one where the people's interest would be renewed and the meaning of the Resurrection again brought to their attention.

If you are in the midst of a revival, then insist that your evangelist give an Easter message and that at least the entire morning service be devoted to that theme. If he doesn't want to do this, then give him a rest and you preach; but don't forsake the Resurrection message. Although the writer has been and will be involved in Easter revivals, yet I am convinced

that all revivals at this season should end on Palm Sunday, because the pastor should be involved in his local emphasis at Easter time if he is going to be a proper representative of his denomination in the community. But regardless, don't forsake the Easter emphasis: "If Christ be not risen, then is our preaching vain, and your faith is also vain."

CHIEF WORTH TEN MEN

A missionary to the Indians of Alaska found a living example of the atonement that occurred among the natives. Two Indian tribes were at war. They had been engaged in the struggle all summer. One old chief saw that, unless it stopped soon and his people had a chance to lay in their winter supply of berries and salmon and other foods, they would starve. He went out under a flag of truce to ask the chief of the other tribe to stop and go home, explaining the reason. The opposing chief replied that his tribe would not stop fighting because ten more of his men had been killed than of the enemy.

Then the chief said to him: "You know I am chief. I am worth ten of your men. Kill me in place of them and let us have peace." The sacrificial request was granted, and in front of the contending tribes the old chief was shot through with an arrow.

Jesus, Chief of Chiefs, was worth all mankind and atoned for the sins of the race.

—BUFORD BATTIN

The Preparation of the Sermon

Dr. G. B. Williamson, General Superintendent

SERMONS seldom spring full-orbed from the mind of the preacher in a flash of inspiration. As a rule, time is a factor in their development. Under emergency circumstances an appropriate and effective message may be received in a telegraphic fashion. Often such utterances are to meet a special situation and do not lend themselves to repetition. The sermon that has qualities of permanence is usually a product of hours of reading and prayer and the toil of writing.

The first step in the development of sermons is the gathering of seed thoughts. These may be garnered from many sources. The most productive of these is the Bible. To be sure, every preacher should read his Bible studiously, at times engaging in careful analysis of paragraphs, chapters, and books. But constantly and regularly he should read his Bible devotionally for the profit of his own mind and soul. As he engages in this most inspiring and stimulating occupation, he will discover texts and themes that will prove to be the germ ideas for his best sermons.

Another source from which sermon subjects may be gathered is the contact with people in pastoral visitation, official and social gatherings, business and community relations. Such sermons may have practical and occasional significance. If the people of the congregation recognize some of their thoughts and experiences in the pastor's sermons, it will surely awaken interest and encourage receptivity on their part. They will be

gratified to know that they helped the pastor do the preaching.

Travel and observation may produce some choice gems like the well-known incident which gave Dr. Chalmers his idea for his famous sermon on "The Expulsive Power of a New Affection."

Familiarity with community, national, and international affairs will also contribute some appropriate subjects for the pastor to discuss with infrequency.

Hearing and reading sermons is very stimulating. However, subjects, skeletons, illustrations should not be appropriated unscrupulously. Some men indulge in plagiarism rather freely. Others are too afraid to profit by the work of their fellow preachers. There is a middle course to pursue. Dr. J. G. Morrison used to give the sage advice, "Take the cream from other men's sermons but churn your own butter." Few men can lay claim to complete originality. As steel sharpens steel, so let one mind quicken another.

These and other sources will provide the preacher who possesses a homiletical mind with ample supply of sermon seed. As these ideas are suggested, a record of them should be made and filed for future if not immediate use. Thus one will build for himself a rich reservoir from which he can draw in a time of need. There will be times when it will be a saving factor in a busy week crowded with activity.

Many considerations may enter into the choice of a theme for a given day, such as an issue to be faced in

the church or a realization of the spiritual need of the people. But the most essential factor is the leading of the Spirit of God as the preacher seeks His guidance.

When the subject has been chosen, the next step is to relate it to a text and a scripture setting. These having been decided upon, the preacher is ready to begin a more intensive and systematic search for further light upon his subject. He will dig deeper into the exhaustless mine of truth in the Word of God. He will read commentaries, encyclopedias, word studies, scripture expositions, and seek out appropriate and telling illustrations from reliable sources. This research may require some hours of time. While it is in progress, disordered notes should be kept until one feels he has an abundance of material at hand.

The next step in the building of the sermon is to bring order out of the chaos. Thus far there may be no plan for the sermon in mind. But now at least a tentative outline must be made. Such will of course be subject to change. It is time now to determine whether the sermon will be topical, textual, or expository. It may be a combination of any two of them or all three. Then the final form of the outline should be worked out with order, progression, symmetry, and climax in mind. First will come the main points, of which there should not often be more than three and may be only two. Under these main headings the varied ideas that are to go into the entire body of the sermon are to be organized in subdivisions. Special attention should be paid to the logical coherence of these thoughts. Let the sermon builder beware of a hodgepodge of unrelated, disjointed parts through which he will be compelled to wend

his uncertain way when the hour for delivery of the sermon arrives.

Now the time is come to put the sermon in its full form, ready for delivery. In almost every instance some writing is necessary for adequate preparation. The maximum amount of writing is to produce a full verbatim manuscript; the minimum is a well-written introduction, a full outline with special attention to transitional sentences, and a carefully prepared conclusion.

The introduction should not occupy more than one-tenth of the time to be devoted to the entire sermon. It should be interesting without making the rest of the sermon seem incidental. It can be too commonplace, but it may also produce such emotional response as to make a letdown inevitable. It should be what the term introduction implies, beginning on a level of general and unmistakable interest and opening up the field of thought to be discussed in the main body of the sermon. The first sentence should be brief, composed of ten or twelve simple, suggestive words. It should be a model of unity, clarity, and simplicity.

The subject matter of the introduction should always relate to the theme and climax in a clear statement of the proposition to be presented. It may be an opening of the textual setting. It may sometimes give the historical setting. It could be an illustration to capture attention without exhausting the emotional capacity of the congregation. It might develop around a current event of community or national interest. Sometimes a poem can be used effectively if the preacher is skilled in such presentation.

The purpose of the introduction, briefly stated, is to awaken the interest of the listeners, prepare their

minds for the truth to be proclaimed, and start the preacher on his way through the sermon with ease and confidence.

The first main division of the sermon should carry the greatest weight of the message. Here the depths of the truth declared should be plumbed. If one division of the sermon is to be longer than the others, it should be the first main division. Its profound truth should be expressed in simple language of clear meaning to all who hear. The subdivisions should be coherent and not too numerous. Interest should be maintained and the subject illuminated by the use of fitting illustrations and figures of speech.

All the main divisions should be tied together by sound, logical reasoning and strong, clear transitions. Let all of them be obvious or clearly pointed out. An outline can be too painfully "bony." It is more often and more disastrously obscured. It can be smooth and yet discernible. An outline easily recognized is usually easy to remember. A sermon remembered has most likelihood of accomplishing its purpose.

It is well to arrange the divisions of the sermon in such a way that, if time limits are imposed, some portion of the prepared material may be omitted without making an obvious break or explaining that the omission is necessary. The end should not be reached abruptly. The climax of the message and the conclusion should be attained smoothly and effectively. Presumption in running on ad infinitum should be avoided.

The conclusion should be brief; the thoughts cogent, climactic, and persuasive. The preacher should be down to earth, not up in the air. The congregation should feel that they have heard a message from God

and that it was illuminating, convincing, and completed.

Sloppy sermon preparation is revealed in aimless wandering, repetitions, and long-winded preaching. It encourages people to stay at home, to go to sleep in church, or to think about everything else besides what the speaker is saying. Careful preparation will discipline and furnish the mind of the preacher, make his delivery effective, his message interesting and compelling. It will help him fill his empty pews. A well-prepared sermon will make the people listen with interest, rejoice in the truth, walk in the light and will help them keep blessed and useful in the church.

Preachers, for your own sake, for the sake of your congregation, and for God's sake prepare your sermons faithfully.

God Knows

*All of the future, uncertain, unknown,
Is safe in His hands—
He knows.
When I am tempted, afraid, and alone,
God understands.
When blows
The rough gale, and the waters are
high,
Then safe in the arms of the Father
am I.
He planned it for me,
That sheltered I'd be
In the love of my Lord;
Not tossed on the sea,
On an ocean of doubt.
All of the future, uncertain, unknown,
He knows.
And He's promised to leave me,
No, never alone!*

—KENNETH ROBINSON

Pauline Contrasts

By Lon Woodrum*

(Part I)

A PROMINENT MAN has said of Paul: "The future of Europe and America for two thousand years and perhaps for all time was determined by his journeyings and writings." Of him Moffatt says, "He was Christianity's first man of letters." One of the near incredible things about him is the contrast you can find in his life and mind.

From a literary viewpoint he could create long, dangling lines that often irk the literati; yet he could shape an exquisite poem on love to catch the admiration of the ages.

Few men have been more exalted than he, in his lifetime, or later; yet he called himself "the least of the apostles." He is classed as one of the finest intellects in history, but he termed himself a "fool." He has been called a fool; but he said of himself: "I am not less wise than your best apostles."

He is supposed to be "hard" on women; still the best demand ever given for the benefit of women was his: "Husbands, love your wives as Christ loved the Church."

He was such a mystic that he was caught up to the third heaven; but he was practical enough to take over a ship when the captain had given up hope!

He had what William James called a "tough" mind. He withstood immeasurable trials for years without cracking. But one of his chief characteristics is tenderheartedness.

He was the most-loved man, outside of Christ, in the New Testament; and the most-hated.

He insisted, almost vehemently, that the individual could not find salvation in works. His works are beyond measure.

He never wrote theology; he wrote letters. More theology has been produced from his writings than is possible to report.

He is "unknown" by many who quote him; he is the most unaccepted but "used" man in history, perhaps.

It was rightly said of him: "He was not the first missionary, but it was he who inspired freedom from a reactionary conservatism." Yet, oddly enough, he is more accepted by the conservatives than by the liberals!

He did not offer anything original in the world of spiritual reality, but his spiritual genius is alone, unique.

He was the thirteenth apostle, a "black sheep" apostle, who never saw Christ in His life on earth, nor did he belong to the original apostleship; yet he became the greatest of the apostles.

He never heard Christ preach or teach; yet he understood Him better than the others who were with Christ for years. (He proved this at Antioch when he withstood Peter on a point that Christendom has voted in his favor.)

He was dubbed a "poor speaker" by some of his hearers. His speaking changed the world.

He rejected the religion of "authority," and he has been used as an "authority" by millions.

He boasted of his great freedom and called himself "a slave of Christ."

He wrote perhaps thirteen letters, and some of them are concerned with items of local interest; and libraries have been written on those letters.

He refused to accept a salary for his ministry. He demanded that the congregations pay their preachers!

He called himself the "chief of sinners"; but no saint in history ever surpassed him in moral ethics.

He was pessimistic enough to say: "There is none righteous, no, not one, . . . all have sinned, and come short of the glory of God." He was optimistic enough to say: "In Christ shall all be made righteous." He envisioned a world of darkness—and a world full of light.

He said, "Follow me, as I follow Christ"; but he denounced all who called themselves "Paulists."

He fought legalisms with undying force of mind and spirit. The legalists conscript him for their causes!

He was utterly nonviolent in his philosophy: "Resist not evil." Yet he was the world's great troublemaker. He was the chief figure in many a mob riot.

He preached civil obedience with great emphasis. He was jailed by the civil authorities.

He denounced religious "sects" in thundering tones; they called him a ringleader of the "sect of the Nazarenes."

He shook off the dust of his feet against the Jews. He said, "I wish I might be accursed for the Jews!" He was proud of being a Jew; he gave his life for the Gentiles.

He healed many by his faith. He was sick most of his days!

He was not without emotion; he tells of his tears and weeping. Yet on several occasions when others were agitated beyond control he kept his poise.

He bowed to the Christian Jews' demand that one of his Greek disciples, Timothy, be circumcised. He flatly rejected the Christian Jews' demand that another Greek disciple, Titus, be circumcised.

He was a fierce satirist, but he could be extremely gentle. To Festus, he could say, after being insulted, "I am not mad, O noble Festus." To the high priest, the most honored personage in Jewry, he could shout, "God smite you, you whited wall!"

He was so passionately loved that some folk wanted to give him their eyes. He was so passionately hated that forty Jews took an oath never to eat or drink till they had murdered him.

He admitted fear several times. His courage is like a star in the sky of time.

Perhaps he sums it all up in his own words. "I am made all things to all men, that I might by all means save some. . . . I laboured more abundantly than they all; yet not I, but the grace of God that was with me."

NOTICE

Material for our regular feature, "Pastor-Evangelist Relations," by Our Roving Reporter, was not available in time for this issue. Look for it in the next and succeeding issues.

*Nazarene Evangelist

The Holiness Preacher and His Code of Ethics

By E. E. Grosse*

TITUS EXHORTS, "Above all make your own life a pattern of right conduct; having in your teaching no taint of insincerity, but a serious tone, and healthy language which no one can censure, so that our opponents may feel ashamed at having nothing evil to say against us". (Titus 2:7-8, *The Twentieth Century New Testament*).

"Above all"! The apostle places the matter in the category of the primary. The matter of the minister's ethics is not incidental; it is fundamental; not marginal but central; not irrelevant but basic; not trivial, it is vital; not optional but imperative! An orthodox message in a setting of questionable ethical principles will render one's ministry impotent, if not grotesque.

One may possess all of the qualifications of a top-ranking minister. He may profess and possess the blessing of entire sanctification. He may have a trained mind. He may be generously endowed by nature, having personality, poise, appearance, voice, and perfect mannerisms. He may exhibit a perfect pulpit decorum. In his preaching, he may be eloquent, forceful, homiletical, expressive, logical, persuasive, and convincing. He may be a master of applied psychology and be thoroughly versed in practices. He may be a genius in the field of ecclesiastical administration and a master of assemblies. He may have an ideal home, a lovely and accomplished wife, and perfectly be-

haved children. He may be a model of ministerial integration; but if he is deficient in the matter of ministerial ethics, he is become "as sounding brass, or a tinkling cymbal." To him the Master's forceful words would apply, "One thing thou lackest." Alas, this one lack is of sufficiently serious consequence to cancel out all of the other enviable qualifications and negate his influence as a holy man of God and an ambassador of Jesus Christ. It is perhaps not presumptuous to say that Nazarene ministers have suffered a serious eclipse of their usefulness because of this one failing.

It is like halitosis in that even one's closest friends will hesitate to tell a brother preacher of this offensive defect. A layman may be more apt to do so, but it is never quite so effective because, unfortunately, most ministers put themselves on the defensive in the face of lay rebuke, taking shelter in the belief that the laity are not sufficiently qualified to judge. It is doubtful, however, that this position is justified. Lay appraisal and lay criticism may be objective, but the point of vantage should certainly not be overlooked. The constant proximity of the laity to the minister (particularly that laywoman who bears his name, unless love hath blinded her) should supply some basis for accurate judgment on her part.

I believe it is safe to say that the preaching of holiness without a corresponding ethical consistency will do more damage to the kingdom of

God than the preaching of a somewhat lower level of doctrine, backed by a life of outward purity and sincerity. A holy life, like the food on the platter, is more to be desired by the hungry than the platter itself, howsoever sparkingly beautiful it may be. The cry of the hungry heart is now, as it always has been, "Sirs, we would see Jesus"; and where can that heart see Jesus more clearly than in the radiant life of a holy man of God? "... they took knowledge of them, that they had been with Jesus."

We ministers must avoid taking ourselves to be automatically what our office demands we should be. It is folly to presume to be more holy than one is. Most ministers are ridiculously poor actors. They lack the ability to inject sufficient realism into their "show" to make it convincing. It requires no genius to be real. It requires only that one be genuinely sincere.

The minor inconsistencies which we, for the sake of expedience, choose to ignore become glaringly prominent in the eyes of the people among whom we live and to whom we minister. A few ethical flaws may be sufficient totally to eclipse the glory of the Christ, whose ambassadors we are. Better for us never to have posed as ministers of Jesus Christ if our ethics repel more people than we attract to Him. Only the holy are capable of reproducing Christ. All others caricature Him. The ethics of the preacher constitute the show window of the holiness ministry. Personal holiness is not appraised without taking personal ethics into consideration. Every jeweler knows that the value of a watch is enhanced by the case in which it is displayed. Coarseness of demeanor, carelessness of speech, uncleanness or shabbiness

of person or dress, indiscreet relationships—these and numerous faults which fall within the scope of the minister's ethical life tend to repel rather than to attract the people to the high standard which he emphasizes in his preaching. It is always tragic to see a good man's ministry jeopardized by his own ethical delinquencies.

Nazarene ministers preach a high standard of living and an equally lofty gospel of grace. Holiness is indeed our watchword—our norm of discipleship and our doctrinal keystone. We do not seek to conceal the fact. Conversely, we eagerly publicize it. We freely, frankly, and unqualifiedly admit it. And the world knows it. This voluntary position upon the lofty heights of grace and ethics is not without peril. It will either inspire confidence in us or shamefully embarrass us. We will either lift others up to the heights which we have attained or they will pull us down, being victims of the weakness occasioned by our own inconsistency. We had better behave ourselves wisely, in sheer self-defense, or abandon our high position. A profession of grace so rare and a standard of preaching so high should produce a quality of sainthood commensurate with it, lest we expose ourselves to shame, humiliation, and ridicule. The world knows what we believe and preach. The religious world is observing us more closely than we may realize.

Does it know—is it ready to concede that we are a genuinely holy people? Do they of the world credit us with approximating in ethics what we proclaim in our preaching and profess in personal experience? Do we say that it makes little difference what the world thinks of us? It makes all of the difference! If public

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confidence in the business practices of a merchant is essential to his success, how much more in those who represent the greatest business in the world—that of soul winning and the edifying of the Church of Jesus Christ! Do those who observe Nazarene ministers critically find themselves compelled to relate holiness, kindness, love, and sacrificial service to the Nazarene ministry? Do they recognize total unselfishness? total honesty? total consecration? total purity? We preach an unpopular gospel—unpopular because of its emphasis upon New Testament imperatives. Is this wide margin of difference observable by others in the realm of our general demeanor? Or, (God forbid) do they regard our claim to superior grace a superficial claim, without ample support in conduct? Can the conglomerate assortment of comment be boiled down to this: "They preach a high state of grace and an equally high standard of ethics, but we are forced to admit that both find mutual support. Right or wrong doctrinally, they are at least consistent"? But tragic indeed would be the comment: "They preach a high state of grace; but in the realm of ethics there is little, if any, noticeable difference in matters of fundamental behavior between them and those of Christendom in general. They are enthusiastic, but glaringly and tragically inconsistent!"

We cannot indifferently wave aside the judgment of our critics. We are being noticed, impartially observed and studied. The resulting conclusions are inevitably important, whether coming from within or from without our ranks.

We ministers naturally desire the respect of the people, and of our colleagues. There is a certain prestige which we deem essential to successful

leadership in the church. But we should realize now that such prestige comes about, not by accident nor by any certain "know how." It cannot be demanded or inveigled. It must be earned. We must merit it if we would be considered strong and capable holiness ministers. Ministerial authority comes, not by apostolic succession, but by Holy Ghost possession. We cannot presume to gain this confidence by the expedience of imputation. Our people cannot be hoodwinked. They are too keen, too smart, too observing. They can detect and quickly evaluate the camouflaged insincerity that marks the hireling. Even perfect love and charitable judgment cannot pronounce w-r-o-n-g RIGHT. The effectiveness of our ministry is not determined by the accuracy of our doctrine or diction, but by the demonstration of holiness in personal conduct. We must not only be doctrinally correct; we must be practically righteous. Many of our most effective sermons are preached outside the pulpit.

Holiness of heart must of necessity take expressive form in habits of living. When our faults and shortcomings are mentioned, we cannot take refuge in a pious "Well, God knows my heart." This is doubtless true, but people do not know our hearts. We build confidence out of the material discovered in our conduct. Character is most essential and paramount, but it must also be admitted that reputation is indispensable. If we would do good, we must be good. If we would effectively preach holiness, we must consistently live holiness. That may not be the way we see it, but that is the way it is.

So much for the broader aspects of our subject. Let us now narrow

it down to the range of interministerial conduct. It does seem, in the light of what we have suffered, that a code of ethics for Nazarene ministers would be a boon to better understanding and closer fellowship. That there have been and that there are, betimes, clashes of varying seriousness between Nazarene brethren in the ministry is, alas, all too obvious. It is not without sadness that we must admit it. But we must be realistic in our observations withal. To aver that it is not so is to plunge one's head, ostrich-like, into the sand. We have heard brother accuse brother of everything from minor faults to gross misdemeanors. Is it not possible that we may find grounds for such tragic cleavage of fellowship in the realm of faulty ethics? We mention a few of the more observable.

1. Lack of depth of spirituality resulting from sloven and slipshod devotional habits.

2. A distorted or warped appraisal of one's own ability or caliber.

3. Impatience and peevishness because of one's failure to realize his personal ambitions to "climb."

4. Natural gruffness; unrefined manners; unrestrained and impulsive reactions.

5. A desire to become a recognized leader, but an unwillingness to be led or to co-operate with others who have been placed in positions of leadership.

6. Failure to understand the true spirit and purpose of the Christian ministry. Passion to excel taking precedence over a passion to serve. "The Son of man came not to be ministered unto, but to minister."

7. Nurturing a suspicious nature, thus subjecting a brother minister to the embarrassment of being held

under suspicion without adequate grounds for such attitude.

It is extremely unethical to undermine the confidence in which one minister holds another, by making accusations against or suggesting suspicions or casting aspersions upon an absent brother, without having first brought the matter to the attention of the accused, thus giving him opportunity for explanation or defense. It is unethical thus to attack or damage the integrity of a brother minister. He shall not be charged with dishonesty, impurity, immorality, hypocrisy, double-dealing, or infidelity. These are serious charges, and the accuser exposes himself to the possibility of serious repercussions should he be unable to sustain such charges.

It is unethical for one Nazarene minister to speak disparagingly of another minister to the laity of his or any other church, thus undermining confidence in the Nazarene ministry as a whole. If we ministers are worthy of defense, we had better defend ourselves by refraining from deliberately turning the guns of the laity upon us. Such practices are most reprehensible and worthy of the severest rebuke in view of the disastrous consequences issuing therefrom. The Nazarene minister who must resort to such odious tactics in the defense of his position is obviously making a last-ditch stand before the imminent collapse.

It is unethical for a Nazarene minister to display an attitude of indifference or inaccuracy in the matter of financial obligations. Unpaid bills should and must, in the interest of common honesty and decency, receive constant and unceasing attention. Grounds for the charge of carelessness in the matter of meeting financial obligations should not be

tolerated. Creditors dealing with Nazarene ministers should be confident, on the basis of their reputation, that all bills incurred will be paid in full. One's intentions in relation to unpaid accounts should be free from suspicion or misconstruction on the part of his creditors. Debts, other than those in the category of emergencies, should in no wise be contracted unless there is reasonable assurance that, in the light of current income, such debts will be promptly met. Total honesty in matters of finance is the minimum requirement. "Owe no man any thing, but to love one another" is the counsel of the apostle. No Nazarene minister has the right to undermine the confidence of the business world in the Nazarene ministry. Honesty to the last penny is honesty's minimum.

It is unethical for a Nazarene to ignore or by-pass the authority of a district superintendent or general superintendent, or any other minister or committee having properly constituted authority. It is the duty of every minister, young or old, to show due respect for those holding office within the governmental structure of the church. To show an attitude of indifference, to speak disparagingly of, or to encourage defiance of such authority is ecclesiastical bolshevism. Such outbreaks of disloyalty are a distinct menace to the smooth operation of church administration, and to the harmony between brethren which Christian love supplies. Personal dislikes may on some basis be justified, but such personal dislikes must not erupt in aggressive opposition to or defiance of the authority which such a person legitimately exercises. The grace of patience can minister to the maintaining of an ethical level commensurate with our standards, in matters of this kind.

Time and space would forbid further development of our subject, but let us sum up in the words of the Apostle Paul to Titus, where he says that the minister should "be a man of irreproachable character; not self-willed or quick-tempered, not addicted to brawling or to questionable money-making. On the contrary, he should be hospitable, eager for the right, discreet, upright, a man of holy life and capable of self-restraint." "Above all, set an example of doing good. Show sincerity in your teaching, and a serious spirit; let the instruction that you give be sound and above reproach, so that the enemy may be ashamed if he fails to find anything bad to say about us." ". . . obey the Powers that be; be ready for every kind of good work; speak ill of no one; avoid quarreling; be forbearing and under all circumstances show a gentle spirit in dealing with others, whoever they may be." "If a man is causing divisions among you, after warning him once or twice, have nothing more to say to him. You may be sure that such a man has forsaken the Truth and is in the wrong; he stands self-condemned." (From *The Twentieth Century New Testament* translation from Westcott and Hort's text.)

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Beginning with the May-June Issue of "The Preacher's Magazine," the price will be advanced to \$1.25 per year. The unprecedented advance in labor and material costs demands this advance in subscription price. Any renewals or new subscriptions before the date of May first will be accepted on the dollar-per-year basis. After May first the price will be \$1.25 per year.

L. A. Reed—Editor

The Preacher's Magazine

On Preaching the Word

By W. T. Purkiser, Ph.D.*

RECENTLY after a series of revival sermons, the following unsolicited comment was handed in by an anonymous layman: "I am praying for our preachers for more scriptural preaching. This was an excellent illustrative ministry, but where was the Word of God?"

My mind ran back over the series of messages we had heard. In each case a text had been read, usually a single verse. The messages were scriptural, but there was little or no reference to the Word of God throughout the body of the address.

Occasionally the words of the Bible were woven in, but without citation of the location and without "quotation marks," that is, without making mention that "thus saith the Lord." The illustrations, always interesting and appropriate, were drawn in the main from a rich background of personal experience in the ministry of the gospel.

I

Now I think perhaps the friend who made the comment suffers from some misconception as to what constitutes scriptural preaching. Preaching may be scriptural in that its content and message are in harmony with the drift or tenor of the Scriptures, without being replete with specific references or definite quotations.

Thus, it may assume general agreement as to the Biblical basis of what is preached, and be slanted con-

sciously toward the immediate assent of the will to a course of action which the preacher is confident his hearers believe and understand with their minds.

On the other hand, there are many today who are preaching scripture whose preaching is not scriptural. The Bible is constantly quoted, but the quotations are isolated from their context and made to support a thesis which is in some cases even contrary to the whole message of the Bible itself.

There is such a thing as "Bibliolatry," a worship of the letter of the Bible in such a way that the spirit of the Word is lost or ignored. Such we cannot allow among us.

There are those who fight tooth and toenail for the literal inspiration of the Bible, as well they might, but who blithely ignore its deepest message. There are those whose Bibles are worn at certain spots, who have no conception of the consistent call to holy living that underlies the whole of the Word of God. There are those who carry the Bible in their hands, who reverence it with their heads, but who fail to live it from their hearts.

However, by and large, the truth remains that we are subject to some rightful criticism at this point of Bible preaching. Our preachers are not characteristically given to the expository preaching of the Word, or to careful documentation of critical points in the message with definite quotation of the Scriptures. Our people are not conspicuously Bible-

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carrying people, and all too many of them are woefully ignorant of the Bible in spite of years of Sunday school and preaching services.

The result is that they find themselves no match for those of other persuasion when discussion arises. They know what they believe, and can usually make a positive statement of it. But when it comes to clear and definite substantiation from the Bible, "with chapter and verse," the case is very different.

All this in spite of the fact that God has given us the most scriptural theology or body of doctrine since St. Paul. All this in spite of the fact that officially we are committed forever to that standpoint that the Bible is "our only rule of faith and practice," that it constitutes the Word of God, "given by plenary inspiration, and inerrantly revealing unto us the will of God in all things pertaining to our salvation."

Others mask their mistaken emphases and erroneous doctrines through copious citation of certain passages of scripture. Our challenge is to display the glorious truth of God which has been given unto us, by the consistent, unflagging, explicit preaching of the Word itself.

II

We preach that God can save from all sin in this life, and give victorious experiences of divine grace. We thank God that we have gone beyond the feeble gospel of sinning "every day in word, thought, and deed." We point out that the devil himself couldn't do any worse than to sin every day in word, thought, and deed—because there are no more ways to sin than in word, thought, and deed; and it is impossible to sin more often than every day.

But we must not fail to give ex-

PLICIT foundation to this truth from the Bible. Let us turn to I John 3:6, 8, and 9, and read: "Whosoever abideth in him sinneth, not: whosoever sinneth hath not seen him, neither known him." He that committeth sin is of the devil; for the devil sinneth from the beginning . . . Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God"—just as an honest man cannot steal, and a truthful man cannot lie. *But let us give it chapter and verse.*

Let us quote I John 5:18: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not," and *let us give it chapter and verse.* Isn't it interesting that John, whose writings are most often quoted by the advocates of a "sinning sainthood," is the writer who gives one of the clearest and most pungent refutations of that theory?

Or let us turn to the sixth chapter of Romans: "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? For sin shall not have dominion over you: for ye are not under the law, but under grace" . . . (verses 1-2, 14-15). Again, *let us give it chapter and verse.*

We preach that God can purify the hearts of His people, sanctifying them wholly, purging them of every evil disposition and carnal temper, filling them with the Holy Spirit. We thank God again that we have gone beyond the sickly suppressionism, or imputationism, which would lead to no higher hope than a life-long battle with the carnal mind, or the almost blasphemous notion that the righteousness of Christ can mask

the filthiness of the heart so that God sees the righteousness of His Son and ignores the iniquity of the believer's true nature.

But we must not fail to give explicit foundation to this truth from the Bible. From the Bible itself we must warn against deception: "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he [that is, Christ] is righteous." But again, let us give it chapter and verse—I John 3:7. If the righteousness of Christ was real and not just apparent or imaginary, then the righteousness of His people is also real and not just apparent or "imputed."

Let us show—over and over again, until our people know it and can find it and can quote it—that the result of the baptism with the Holy Ghost, "whom the world cannot receive" (John 14:17), is a pure heart—"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." *But let us give it chapter and verse, Acts 15:8, 9.*

Let us cite Colossians 2:11: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ"; or Romans 6:6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Some of our friends do not like the term "eradication." Well then, we can use the very words of the Bible—"circumcision" or cutting away, "putting off," "crucifixion," "destruction"—it all comes out at the same thing, anyway. The sin nature is gone—it is no longer a factor in the inner life

of the believer. *But let us give it chapter and verse.*

We all know these references, brethren; but we take too much for granted if we suppose that our people, generally, are as familiar with them as we are. We must not be overtaken with the urge to novelty and freshness of expression to the point that we fail by "line upon line, and precept upon precept" to indoctrinate in the Word of God.

A knowledge of and love for the Bible is the necessary condition of a strong and mature Christian experience; just as gasoline in the tank is the necessary condition for the operation of an automobile.

A necessary condition is one in the absence of which the anticipated result does not occur. Thus, there are some whose creeds are better than their lives. There may be gas in the tank and still the car may not go because it lacks fire in the spark plugs.

However, it is certain that the car will not run without gasoline. Nor can Christian experience deepen and grow without much of the Bible. Our people cannot be soul winners unless they are skilled with the Word of God, which is "the sword of the Spirit" (Ephesians 6:17). The top measure of spirituality is the degree to which the Word of God becomes the ruling principle of life in the individual Christian.

III

There are some rather obvious implications which follow from this thesis. First, we must give more attention to expository preaching. The preparation of an expository message is obviously more difficult than the preparation of either textual or topical messages. But the difficulty only

adds to the challenge and contributes to the fruitfulness of the message.

Instead of a single verse of scripture, why not read at least a paragraph—ten verses or so? Instead of building a sermon upon an outline of points drawn from the text only, why not build the outline of points drawn from the context as well?

This is not the place for a lesson in homiletics. Suffice it here to point out that the expository preaching of this type encourages the bringing and the use of the Bible by the people during the hour of worship. I personally feel cheated in listening to a sermon unless I can make frequent reference to the Bible as the theme develops, and as the truth is driven home.

There is real gain to a congregation if they can leave a service with a better understanding of some portion of God's Word. They may forget much that the preacher has said. Even the illustrations may be forgotten. But whenever that passage of scripture is read, if *understanding* has been developed, it will stimulate and bless for the rest of that person's life.

IV

However, this end may be gained even apart from expository preaching as such. One should not become bound to a particular *method*; it is the *message* that counts. Even in the textual or topical message—that is, one where the principal points are drawn either from the single verse of the text or from implications latent in the text—each major point should be reinforced with a definite "chapter and verse" citation of "Thus saith the Lord."

To accomplish this, the preacher must "search the scriptures." His heart and mind must be bathed in

the Word of God. The greater his familiarity with the Bible, the more readily will appropriate passages suggest themselves to him in meditation and prayer. The Holy Ghost is pledged to bring all things to remembrance (John 14:26), but He cannot bring to remembrance what has never been learned.

Each "firstly," "secondly," and "thirdly"—and I am a firm believer in an outline definite enough to give the hearers a sense of movement and progress—should be justified *first* by the quotation of at least one passage of scripture. Lay the foundation of the thesis firmly on the Rock of His Word (Matthew 7:24), and then illustrate it concretely: from the Bible itself when possible, from personal experience, or from features common to the daily life of the people.

V

This, I firmly believe, is the secret of building an enduring and spiritually mature congregation. Of Jesus' preaching, it is said: "Again he entered into Capernaum, after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them" (Mark 2:1-2). Such preaching would more often produce "standing room only."

The *Christian Century* has been running a series of articles on "The Great Churches of America." I have not read them all, but those I have seen have had almost as a refrain the statement that the preaching was "a simple exposition of a Biblical passage," or "There was a good deal of scriptural reference in it, and much direct application to the problems which beset the ordinary American."

Why should we think that our people like our speculations more than they like the declarations of God's truth? Why should we think that to attract a hearing we must substitute popularized psychology, philosophy, or politics for the solid meat of the Word?

One of the most treasured books in our library collection, and now on display in our rare bookcase, is Dr. P. F. Bresee's Bible containing some of his sermon mounts. I was never favored to hear Dr. Bresee preach, but his sermon notes show him to have been a consistent preacher of the Bible. They are in large part summations of relevant scripture passages, skillfully drawn together, and forcefully illustrated.

Our preaching has been Biblical—now let us make its Bible foundation unmistakably clear. Our message is and always will be scriptural—now let us strive to make its scriptural basis apparent. We need not apologize for our *message*; but we can, and should, improve our *method*.

The Acts of the Apostles is the preacher's handbook. It is a divinely inspired textbook on homiletics and church administration. "Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4); "when they had testified and preached the word of the Lord" (Acts 8:25); "preaching the word" (Acts 11:19); "they preached the word of God in the synagogues" (Acts 13:5); "when they had preached the word in Perga, they went down to Attalia" (Acts 14:25); "teaching and preaching the word of the Lord . . . Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do" (Acts 15:35-36); "were forbidden of the Holy Ghost to preach the word in Asia" (Acts 16:6—He

had another place for them to preach the Word); and "the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea" (Acts 17:13).

The source of Christian faith, says Paul, is found here: "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:18). The chief task of the minister, the great apostle avers, is to publicize the promise of God concerning which He "hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour" (Titus 1:3). It is both our privilege and responsibility to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Timothy 4:2).

CHANGING PRICE TAGS

The story is told about some boys who wanted to play a Halloween prank. They contrived to get into a department store at night and had a wonderful time changing the price tags on the articles. A five-hundred-dollar tag from a fur coat was put on a child's rubber ball, the ten-cent tag from the ball on the fur coat, and so on through the store. The next morning consternation reigned. The management had to close the store until they could get the price tags straightened out. They couldn't do profitable business with the tags as the boys had left them.

Many people have a five-hundred-dollar tag on their own hectic activity and a ten-cent tag on God. The lives of thousands of people are all out of balance. They will have to get their values straight if life is to have real meaning for them.

—BUFORD BATTIN

The Preaching of Holiness

By W. N. King*

INTRODUCTION

1. God has never had a lower state of grace for man than freedom from all sin. The Physician and the remedy, from Eden down to the present, have always been able to meet the deepest needs of the human heart. In fact, there is little or nothing in the writings of Paul that is not found, in fact or symbol, in the writings of Moses. Paul merely fitted the historic and redemptive Christ into the symbolic picture that Moses had drawn of Him.

2. Hence, the altars, sacrifices, temples, symbols, types, and priesthood find their completion and fulfillment in Christ. If the means of redemption provided in the Old Testament could not cleanse the heart, neither could they regenerate the soul. They, however, could and did do both through Christ. Thus the means of dealing with sin were provided before sin, as a fact, was allowed to enter the cosmos; for Christ was slain, in the will of God, for sin, "from the foundation of the world" (Rev. 13:8; I Peter 1:20); and then projected into time, at a given point, as a physical fact. Types and symbols carried the Old Testament believers forward in thought to that prophesied physical fact, and history carries the New Testament believers back in thought to that physical fact. The people of the Old Testament had a slightly different form of witness than have the New Testament

believers in this Holy Spirit dispensation. The leaders of the Old Testament, however, were not only regenerated, and cleansed, but Spirit-empowered, as was Isaiah. As such, their experiences were types of the New Testament Pentecostal experiences.

I

Terms Must Be Clearly Stated

1. The Bible is a redemptive Book and contains a great galaxy of historic and redemptive words. Those shibboleths must be guarded with care, as they safeguard the doctrine of heart holiness. When they are discarded or unclear, and milder terms substituted for them, it is not long until the doctrine itself is tampered with or discarded. It was not until Zachariah called for his quill and wax-table and wrote, "His name is John," that his mouth was opened, his tongue loosed, and he could, and did, praise God. When the trumpet gives an uncertain sound in battle, there are consternation and confusion all along the line.

2. Regeneration is a perfect and complete work of grace in its own sphere. In the experience of regeneration one is resurrected from the dead spiritually, and made a new creature in Christ Jesus. Every transgression that he has ever committed is forgiven, and he is saved back to the moral innocency of childhood. This limit was set by Jesus Christ himself when He said, "Except ye be converted, and become as little

children." In the very instant of his regeneration all the graces of the Spirit necessary to his new life in God are implanted in him, at once. Whoever receives one such grace, relative to regeneration, receives them all, for they are all linked together.

3. Thus in entire sanctification those graces of the Spirit received in regeneration are perfected in quality by their opposites being removed. Heart holiness and heart love, and all the other graces relative to his new life in God, are thus begun in regeneration and perfected in the second work. This is what Paul meant when he said, "Perfecting holiness in the fear of God" (II Cor. 7:1b), and what John meant when he said, "Herein is our love made perfect" (I John 4:17a). It is also what Peter meant when he said, "Purifying their hearts by faith" (Acts 15:9b), and what Paul meant when he prayed: "And the very God of peace sanctify you wholly" (I Thess. 5:23a). Jesus referred to this initial cleansing relative to regeneration when He said to His disciples before Pentecost: "Now ye are clean through the word which I have spoken unto you" (John 15:3). David referred to the second cleansing when he prayed: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalms 51:7). Two perfect halves make one perfect whole.

4. In the orbit of the immediate earthly ministry of Jesus, heart purity appears to have been deferred for doctrinal and dispensational reasons. During that period, however, Jesus preached to them the ethical requirements of heart holiness. Thus they had to walk in the ethical light of holiness in order to be His disciples. Jesus said, "No man, having put his

hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62). Again he said, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt 19:21). Jesus further said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37, 38). After Jesus had delivered a discourse in which he demanded first place for himself in the lives and hearts of men and women, many then went away and walked no more with Him. Jesus then turned to the little group and said, "Will ye also go away?" Peter replied: "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6:68). Thus "All the duties of the Christian, as they are written in the Bible, are just as binding on the justified as they are on the entirely sanctified" (Wood). God has only one ethical standard and that is the ethics of holiness. Hence a successful walk in regeneration leads one directly to Pentecost.

5. An indispensable prerequisite to entire sanctification is a complete abandonment of one's self to God. We must make a positive consecration of body, soul, and spirit; of the past, present, and future. The future includes the unfolding unknown bundle. There must be an eternal yes in the soul to the voice and leadings of the Spirit. Every room of the soul, and every key to every room, must be turned over. There is not an unconsecrated area, gift, or desire. The spirit witnesses step by step along the pathway to the crisis experience of heart purity. Those witnessings are not the witness to heart purity. The Spirit then witnesses to

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the heart that the consecration is complete. Upon this witness sanctifying faith may be exercised without doubt. Without it the attempt to exercise sanctifying faith becomes presumption. It is the Spirit's go-ahead signal to the soul. We then stay in the experience the same way that we got in. When we lose the witness of complete consecration to God, we automatically lose the witness of entire sanctification. Thus there is no such thing as a rededication or a reconsecration to a sanctifying God in the experience of heart holiness. When there is need for such, our consecration is not complete; and when our consecration is not complete, we do not have the witness of the Spirit to that fact. With the loss of the witness of the Spirit on that foundational level goes the witness of the Spirit on the level of entire sanctification. We cannot have the second without the first.

II

The Evidence Must Be Based More Particularly on Purity, Rather Than Power, or Apparent Power

1. God has been known to come, in a remarkable way, upon an unsaved person while preaching, singing, or teaching. Then there is the illumination of genius, the impelling power of great ideas, or the intoxication generated by the exuberance of one's own verbosity. This is true of both preachers and singers alike. Further, God has blessed in a remarkable way many a regenerated preacher, and has given him apparent success in the ministry. Sanctified preachers should be blessed and reanointed over and over again. When the Early Church was in great difficulty, it met for special prayer. The record says, "And, when they had prayed, the place was shaken where they were

assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). Here was a special tarrying for a special anointing during a special situation. It was not preceded by a rededication, or by a reconsecration. Such were not called for, as these people were already all God's.

2. It is difficult for man, who looks at the outward appearances, to differentiate in the case of personal gifts, personal characteristics, and the fires of genius, from real heart anointings with the Spirit. Samuel was about to anoint the wrong son of Jesse when God said to him, "Man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). When Peter wished to prove to the Jewish church at Jerusalem that salvation had been extended to the Gentiles, he did so on the ground of heart purity: "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). The need was the same; the Gift was the same; the result was the same, namely, *heart purity*. They glorified God and said, "Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). That is, the baptism with the Spirit proved that previous to that time they had been granted repentance unto life. Thus *heart purity* is an evidence of the baptism with the Spirit, and the baptism with the Spirit is an evidence that they were saved before that occurred. This quality of purity is clearly taught in the symbolic use of the term sanctification in the Old Testament. With regard to the sanctification of the

Temple we read: "And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron. Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days" (II Chron. 29:16, 17). Thus the house was sanctified by removing the uncleanness from the very inner part of the house and destroying it without.

3. *Within that pure heart is pure love.* The heart may be small but it is pure. The supply of love may be meager, but it is pure. It is neither the size of the heart nor the quantity of the love that determines the issue, but the quality of both. Quantity has more to do with growth in grace than with the initial experience of holiness itself. Peter knew Christ personally before and after His death and resurrection. He was at Pentecost, and spoke in languages, and opened the door of gospel privileges to both Jews and gentiles. He healed the sick, raised the dead, and preached in power; yet Peter pointed to none of those things as evidence, but he did say that heart purity was (Acts 15:8, 9). John saw the empty tomb, and was at Pentecost, and spoke in languages, and healed the sick, preached in power, and wrote under the inspiration of the Spirit. John, however, pointed to none of those things as evidences, but he did state that perfect love was (I John 4:16-18). Paul saw the resurrected Christ, was caught up into heaven, saw and wrote revela-

tions from God, healed the sick, and raised the dead; yet Paul pointed to none of those things as evidence, but he did say that the personal witness of the Holy Spirit witnessing with his spirit was (Rom. 8:16). Thus *heart purity, perfected love, and the personal indwelling Holy Spirit* are Bible evidences of the baptism with the Spirit.

4. Self-inflicted austerities are a poor substitutes for a real heart possession of sanctifying grace. The Hindu mother tosses her infant to the Ganges; the heathen worshiper crawls for miles on hands and knees to reach the temple and worship a god made by the hands of man. Others whip themselves up all the time over a something in their hearts. At the first sight of Rome Martin Luther fell upon his knees and, with outstretched hands, cried: "Hail, holy Rome." Then on his hands and knees he started to climb up "Pilate's stairway," and heard a voice as though uttered in thunder: "The just shall live by faith." His crawl was over and he stood upright on his feet (Jacobs). Such bear down heavily on things, or on the spokes of the wheel, but say little about the hub. To the uninitiated all such appear very religious, even spiritual; but to the initiated they are merely confessing a vital heart need. When Luther really found God, his self-inflicted austerities came to an end.

5. When heart purity, by the cleansing baptism with the Spirit, is emphasized, it closes two avenues of possible error. The first is that of seeking a definite second blessing short of heart purity. The second error is that of seeking heart purity divorced from the baptism with the Spirit, and then a third on top of heart purity.

III

Entire Sanctification Must Be Preached from Many Different Viewpoints

1. There are two effective ways of misrepresenting any given truth. The first is that of reading too much into the belief, and the second is that of reading too little into it. Hence, what entire sanctification is not must be declared as well as what it is. In fact, what it is not makes a better approach than what it is. Thus, it is not the perfection of God, nor the perfection of angels, nor the perfection of glorified persons, nor the perfection of Adam and Eve in their pre-fall state. It is not an experience that keeps one in a nervous tension all of the time. It is, in fact, more easily lived than is merely a regenerated life. This is a Biblically sustained fact: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God" (Heb. 6:1). That is, one is to go on to heart perfection, and thus seal regeneration, so that one does not constantly have to relay the foundation of repentance. It is thus not a dehumanizing but a humanizing experience for common folk. The group in the Upper Room at Pentecost was composed of preachers and laymen, men and women; some became famous as a result of Pentecost, and some were never heard of thereafter, but all alike were sanctified wholly.

2. Terms must be explained, as many use Biblical terms bereft of Biblical content. Sanctification means "to cleanse, to purify, to make holy," referring to the "center and

seat of the affectional nature of man." It is not merely a cleansing of the attributes of man, or of his will, or of his intentions; but it is a cleansing of the very self: the actor back of the activities of self—the persona. It is not the mutilation of the person in the sense that the amputation of an arm or of a leg would be. Total depravity is not the destruction of all of the faculties, or of any one; but it does refer to the perversion and contamination of them all. This is what we mean by total depravity. Freedom and responsibility thus remain a possession of the soul. In fact, sin entered as an abuse of freedom, and transgression is still an abuse of freedom. Sanctification is thus the eradication of a death-dealing disease that has smitten every personal faculty, including the very self. In this sense it is an amputation, an eradication, a fiery purging that removes from the very self and every attribute of the self that deadly fungus called the body of death (Rom. 7:24). Milder terms than those do not express the nature of the disease, and a milder remedy than the soul-purging, fiery baptism with the Holy Ghost does not effect a remedy. Thus we, the Church of the Nazarene, demand clear preaching, clear altar calls on definite propositions. A call to the church to gather around the altar for prayer for a special situation is made so that people understand what is being done. The great mountain peaks, or line fences, must not be fogged over or snowed under. Hazy altar calls did not originate within the holiness group, have never been approved by the holiness group, and are ultimately relegated to the scrap heap along with those who insist on using them.

IV

The Minister as a Preacher of Entire Sanctification

1. One is not necessarily a preacher of entire sanctification just because he belongs to a holiness denomination. Neither is he a holiness preacher just because he occasionally uses holiness terms, or mentions holiness, or preaches an entire sermon on holiness when the occasion is such it would be expected of him, or if he is asked to do so. Holiness must be one of his major issues, else he is not a holiness preacher at all.

2. Some preachers declare that they find it difficult to preach much on holiness. One issue should first be determined: Can he preach on any subject? The answer is probably yes. Then this much is established. He can preach. But, on what? Why, on the subject he reads most about and knows best; for, "out of the abundance of the heart the mouth speaketh." Hence there is no excuse in saying that you find it hard to preach on holiness. It should be a holiness preacher's easiest subject to preach upon. It is, when our hearts are in possession of it and our minds are filled with it.

3. There are specialists who travel around and preach on holiness every time they preach. This is their God-given message, and they are delivering it. But the settled pastor preaching to a regular church group that represents a cross section of humanity should preach it in the same ratio as the Bible itself presents it. That measuring-reed should settle the ratio-presentation of any truth of revelation.

4. Thus the preacher himself must be in clear possession of this experience. He should tarry a sufficient length of time each day wrestling at

the horns of the altar, within the holy of holies, to keep his own soul warm and glowing. Affected passion, and sainted pose, will then be unnecessary. The people, saints and sinners alike, will know that he is preaching, not only from the Bible, but also a transcript of his own heart experience.

WAR OF JENKINS' EAR

Robert Jenkins was an English mariner, and while in charge of a ship that was sailing to England from the West Indies he was stopped and arrested by a commander of a Spanish vessel. Jenkins was taken from his ship and had his ear cut off. After other insults the Spanish restored Jenkins and his men to their ship. Jenkins requested that he be given his ear that had been amputated. The old Spanish captain took it as a little humor and restored the ear to the owner, who carefully preserved it.

When Jenkins returned to England he related the incident to everyone who would listen. Finally the complaint was brought before a committee of Parliament, and he very pathetically told of how the Spanish had cut off his ear. To arouse a little more excitement he reached into his pocket and brought out the ear to bear out his story. Sentiment was aroused to such an extent that finally grievances led England to declare war on Spain. The war in history is known as the War of Jenkins' Ear. Nations fought, spent money, and shed blood nine years over a quarrel arising from the loss of a man's ear. It seems foolish. Yet we have seen a little grievance arise in the church and "behold, how great a matter a little fire kindleth!"

—BUFORD BATTIN

Surveying Our Progress and Prospects

By F. Lincicome*

TEXT: *There remaineth yet very much land to be possessed* (Joshua 13:1).

It is always in order for the saints of God to survey their progress, and also their prospects, to see how much of Canaan is in their possession and how much of it is yet to be taken. Christians are so prone to half-do, to tolerate half measures, to get stuck on the middle mile, to settle for a part of Canaan instead of the whole.

There is much land to be possessed in four realms.

First, there is much land to be possessed in the Word of God, both in the knowledge and the understanding of the Bible. The Bible is a lost book for the most part to the two billion people that now inhabit the earth. It is lost to four classes.

a) It is lost to the man who does not read it.

b) It is lost to the one who reads it and does not practice it.

c) It is lost to the man who reads it but does not study it.

d) It is lost to the man who studies it but does not read it.

Ignorance of the Bible is lamentable. Out of 18,000 high school students, 16,000 could not name three prophets in the Old Testament; 12,000 could not name the four Gospels; and 10,000 could not name three apostles. On a certain radio quiz some time ago, the moderator of the program asked a high school teacher to name God's greatest gift to the world. Her answer was Clark Gable.

To get the most out of the Bible it should be read deliberately. There

is too much skimming of the surface, reading it on the run. The Bible will not yield its riches and valuables to the skimmer; its blessings do not come to us without meditation and concentration. The Bible is like a gold mine; it must be worked if we are to have its hidden treasures. Reading without thinking is like eating without digesting. It is not so much what you eat that builds muscle and energy; it is what you assimilate. So, to get the most out of the Bible you must read it, not only deliberately but sectionally; read it by books. In reading it by chapters, we often lose sight of the Spirit's design, for there is a symmetry in the scope of the entire Bible.

We claim no inspiration for the chapter divisions; they are purely man-made and are often more mechanical than they are logical.

Second, there is much land ahead of you to be possessed in the field of Christian service. What about the quality of the service we are rendering? Is it done thoroughly or superficially, wholeheartedly or halfheartedly, in the flesh or in the Spirit? Is it done systematically or spasmodically? Is it done sacrificially or to be seen of men? Yes, there is much land ahead of you in the realm of Christian service—in the quality of that service, and in the quantity of that service, but also in the effectiveness of that service.

Some of us may be doing all our capacity and opportunity will permit, but what about the effectiveness of what we are doing? The disciples lacked the effectiveness. They tried to heal the father's son, but failed, and

the reason for their failure was because of a lack of prayer. "This kind goeth not out but by prayer." Could it be that is the reason our preaching and praying and special singing so often fail to produce as they should, not enough prayer back of them? Isn't it true that we preach, pray, and sing, and so many times nothing happens?

Could it be that we have lost our ax-head? The old prophet lost his, but he stopped working until the ax-head was recovered and restored to its proper place on the handle again. He did not pick up a substitute, or try to beat the air with just a handle of an empty profession. He waited till the ax-head was restored. It would seem the Church has lost its ax-head and has picked up a lot of substitutes; substituting human weakness for spiritual dynamics, organizing for agonizing, programs for prayer. One minister said, just before he died, that he had one regret—that he had tried all of forty years of preaching to do the maximum of work on the minimum of prayer. Consequently, much of the service rendered was not effective. It takes prayer to put Omnipotence into our service. I doubt if Peter's sermon at Pentecost would have been so effective if it had not been preceded by ten days of praying and waiting on God. Peter did not preach much of a sermon but little with God on it is much. A handful of meal with God on it fed the prophet and widow a whole year. Five small pebbles in the hand of a shepherd boy brought deliverance to a nation. Five loaves and two fishes fed a multitude of people. A small pot of oil saved two boys from slavery and a family from bankruptcy. Yes, little with God on it makes it effective.

Third, there is much land to be

possessed in the realm of Christian ethics. Holiness is ethical as well as doctrinal. The church is strong enough on doctrine to save the world, but weak enough on practice to become its laughingstock. There is too wide a chasm between our saying and our doing, so much that is inconsistent with our holiness. Our holiness needs a better appearance. Christ said He wanted a Church without "spot, or wrinkle." Some have been washed but have not been ironed, still badly wrinkled. They seem to be in the rough-dry stage.

A garment may have all the spots out of it and yet be wrinkled. Here are some wrinkles and inconsistencies that give our holiness a bad appearance: a failure to return borrowed articles, slackness in keeping the Sabbath day, slovenly personal appearance, a failure to keep our promises, living beyond our means, going in debt, speaking evil of others, failure to discipline the children, unwillingness to carry our share of the financial load of the church. These things do not necessarily impeach our holiness, but do militate against it. You can't hurt the character of holiness, but you can hurt its influence. If holiness had not had the elements of immortality in it, it would have been killed a long time ago by its professed friends.

Fourth, there is much land to be possessed in the realm of Christian experience. God did not exhaust himself when He sanctified you. Sanctification does not graduate the believer in perfect love. It only conditions him to advance in that love. We do get into the land when we are sanctified; but we do not possess the land. Many have crossed the Jordan, shouted down the Jericho walls, and sat down on the coast. They never

(Continued on page 33)

*Evangelist, Free Methodist Church.

The Need of the Prophet

By E. E. Martin*

*Come, Holy Ghost, our hearts inspire.
Let us Thine influence prove—
Source of the old prophetic fire,
Fountain of faith and love.*

With the words of this old Wesleyan hymn we approach the consideration of the prophet of God. In a series of articles I propose to deal with some phases of the life and work of the prophet. His place and relationship to the need of his times, what determined this relationship, his particular and peculiar task, his place and his work in the Church today are important to those who would be effective ministers. Without the prophetic element in the ministry we will be largely powerless to do much good. In my article today I begin with the need of the prophet of God. And first let us consider what it was that determined his need.

Someone has said that men are the product of their times. No truer word could be written with regard to the need of the prophet. The needs of the times determined the need of the prophet. He arose in a particular day with a specific message and task for his day. No two prophets repeated themselves in their messages or their tasks. They came from all walks of life, from the sheepcote to the courts of the princes. They looked with solemn concern on the conditions of their day and they spoke and labored with rugged, individual consecration to change the character of their times. The needs of their day burdened them. They were keen and intelligent observers of the needs of their times; they were men of broad

vision, who judged with accuracy the political, social, economic, and religious needs of their people. They cried out against the evils; they condemned the low moral and spiritual state of their cities and the nations; and they threw themselves utterly without regard to the cost into the task of saving their people.

The urgency of the need of their day influenced the methods they used and the vigor and character of their work. They were men geared to the needs of their day with a vision and a conviction of truth and God that made them not only outstanding but indispensable in the progress of the world and in the progress of divine religion, a religion that's real, potent, and spiritual. It is a mistake to think that the prophets were men chiefly concerned with the future. It is true that they did foretell; but they were men of intellectual and spiritual discernment who saw clearly the needs of their own day and sought to meet these needs. The truth and the permanency of their messages and their work were based upon how truly they sensed and sought to meet the needs of their own times. This is true of any man's work or the work of any church. How truly we prepare the future depends upon how truly we sense the needs of today. The need of the times determines the need of the prophet of God.

The prophet's relation to the need was both detached and yet bound unshakably to it. He rose above the need of his day to a higher ethical and spiritual life, and yet he flung himself with abandonment into the breach to save his people. He heard

the word of the Lord in his soul. He must deliver that message. He was overwhelmed with the sense of the reality of God, and he trembled at the voice of God within him.

He stands as the connecting link between the present and the future. He is an unshakable part of the present, but he carries the spirit and the truth of the future. Without the prophet there can be no vital, controlling link between the present and the future. So many times ministers, and people too, spend their time trying to find out what is to come in the future. It is so much truer to the task of the prophet of God to sense the needs of the present and solve them, and thus prepare and shape the future. We must never forget that the relationship of the prophet to the present needs of his times was his essential calling and task. His relation to the future grew out of his discernment, his message, and his labors to meet the needs of the present.

When we think of this relationship between the prophet of God and the needs of his times, we can understand that the office of the prophet is a permanent one. There is always the need of the prophet of God because there is always moral and spiritual need in the world and in the Church. From the days of Enoch, who was a prophet of God; of Noah, who built an ark "to the saving of his house," who preached righteousness to the people, "condemning the world"; through the days of Moses, Samuel, Elijah, Isaiah, Jeremiah, Amos, Ezekiel, and a number of others, we see the prophet of God in one period after another. In the New Testament, John the Baptist preceded Jesus, the Christ; he was a prophet. Jesus himself proclaimed himself a Prophet in His home syna-

gogue. When reading the prophetic call of Isaiah He closed the book and said, "To day is this scripture fulfilled in your ears." We know that Jesus was more than a prophet, but He was a Prophet according to His own words. In the days of Paul there were prophets, and one prophesied of his arrest and judgment at Jerusalem. And it is significant to read in Paul's letter to the Ephesians that the office of the prophet is mentioned as permanent in the Church; and, more significant still, prophets are placed next to the apostles and before evangelists and pastors.

There seems to be no indication in the New Testament that the prophetic office or calling shall terminate. As long as there are human needs, suffering, injustice, immorality, sin, and ignorance so long shall the Church and the world need the prophet of God.

The Church and the world need the prophet of God today. The Church needs men whose ethical and spiritual realization of God lifts them to the place of the prophet. They must save the Church from formality, self-satisfaction, and complacency. The danger of every church is to become so regulated, formal, and routinized that habit takes the place of vigorous, abounding life. The danger of every church is to find a level and stay there. Growth means changing the form and shape by the push of healthy life. We must have in our ministry the push and the power of the prophet of God. If we do not have it in our ministry, our church will not grow. Prophets are the pioneers of the new, expanding order. We must have them.

The fathers of our church combined the form of sound words, sound doctrine, with the vigor of a challenging task to preach and organize holiness churches. A new church committed

*President, Canadian Nazarene College

to holiness was the outcome. Our fathers were rugged, individual, and consecrated to the task of making holiness vital and real within the church. The prophetic fire burned within their hearts and leaped with flaming tongue in their messages.

A few of us can yet remember Dr. Bresee preaching under the inspiration of the Holy Ghost; his black eyes ablaze with fire, his whole being tense with the power of God upon him, his words flowing like a springing fountain. Something about his whole bearing made you to know you were hearing a prophet of God. We need that mighty and holy anointing upon our ministry today. Our preaching is too tame, too ordinary, too weak to arouse the church or the world greatly. There is one thing about the prophet of God, "he will stir something." You can't be neutral with him. He demands an answer. You will change your ways or fight when you meet the prophet of God. The need for change in you is the need for the prophet of God, and he will come. God will send him. The need for a change in the world is the need of the prophet of God. And to the world God will send him.

As we come to the closing part of this article, we must point out some important elements in the prophetic office needed today.

First, if we would be prophets of God we must be keenly aware of the needs of our times. In these intricate times no simple, unstudied ideas will meet the need of our day. The best we can learn from sociology, psychology, economics, history, literature, philosophy, science, theology, and a careful and broad study of the Word of God, with intense and honest prayer, will be necessary to prepare us to look with understanding on our day.

When we rightly see the needs of our times, we will seek for a solution and an answer that will strike at the heart of our present world and church needs. Little plasters and panaceas applied on the outside of society will never effect a cure. We must be aware and keenly aware of the heart need of our day.

A ministry that is not geared to the heart need of today will do little either to help or to change the world. It is hard to be patient with the so-called prophets of today who spend their time trying to explain the future and doing but little to change the world today. The true prophet of God is needed today, but not the time setters and the stargazers. They prophesy for money and approval, not to change the world or die, as is the call of the true prophet of God:

Secondly, we need prophets who will have a solution for the needs of our times. Just as surely as God has had a way for His people in every other age, so surely does He have a way for His people today. The prophet of God must know that way. In the confusion of these times we must have men who know the voice of God and who know the way up and onward. The world looks to the Church for some answer for our times. The Church must have the answer. The prophet of God in the Church must be able to point with unerring direction the way to a better, future day. Just a lot of preachers today do not know what to do or the way to go. They are hamstrung and frustrated. They reflect the pathetic need for the prophet of God who can discern with clear eye the way to go. Don't for one moment get the idea that God is not real and present in the world today and that He has no clear way into the future. The trouble is we have so few who deeply and

truly know His presence, who know His voice, and who in the very center of their being see the way clear and forward for the Church and the world. How truly we need the prophet of God! And God can make a prophet out of any one of us if we will let Him.

Thirdly, we need the message and the methods that will gear us to the needs of our times. Most of the time our message and our methods are not pertinent enough. The message we preach and the methods we use must throw us into the very center of the life of our times. The day in which we live must meet us, if we are true prophets of God, right where the ways of men meet and flow. Jesus was no recluse. He was in the Temple, the market place, on the highways, in the fields and homes, wherever people were. The political world felt His influence; the religious world was disturbed by Him; the common people loved Him and heard Him gladly. He got hold of the heart of the world. Prophets are not superficial, surface, or marginal men; they are men who probe to the heart of the social order and either change it or die themselves. Sometimes only in dying do they change it. Some were "sawn asunder" reads the Word of God.

But through their messages, their lives, and their labors they become the fulcrum upon which the world is lifted to higher levels of right and righteousness. If we have men like this, our church can rise and fulfill its God-given mission. Without men like this we must be content to fumble along without clear leadings in our calling, our place, and our destiny. Prophets have always been needed; they are needed today. Let me close this article with two more stanzas of the old Wesleyan hymn.

*Come, Holy Ghost, for moved by Thee
The prophets wrote and spoke.
Unlock the truth, thyself the Key;
Unseal the sacred Book.*

*God through himself we then shall
know
If Thou within us shine,
And sound with all the saints below
The depths of love divine.*

Surveying Our Progress

(Continued from page 29)

have gone inland. They haven't done any exploring at all. Thousands of acres have never been brought into cultivation by them. We are resting in the beginnings of our sanctification too much, just as if sanctification were graduation. Sanctification is not graduation; it is only a full matriculation. To suppose that sanctification is graduation is to confuse the foundation of character with the formation of character. It is to confuse the perfection of character with the development of character. It is to confuse moral purity with Christian maturity. We must not fail to distinguish between purity and maturity. Purity is attainment. Maturity is acquisition. Purity is an accumulation. Purity is moral cleanness. Maturity is moral stature. Purity is the work of destruction. Maturity is the work of construction. Purity is a crisis while maturity is a process.

Moral purity is not the Christian's goal; it is the Christian's gate. It is not a finality. There is no such thing as a finality in the realm of attainment. This is why you need not preface your prayers as some do, "If there be any more for me, I want it"; for no one possesses all the Lord has for him. There is no *ne plus ultra* in Christian experience. There is always more beyond.



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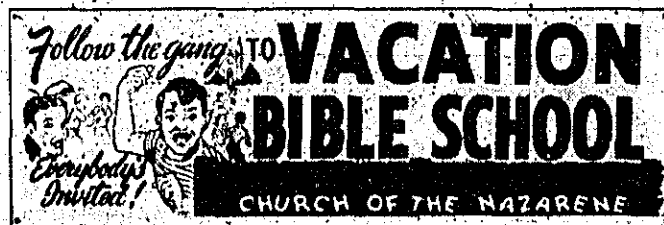
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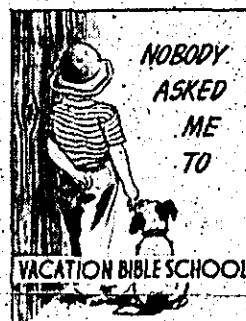
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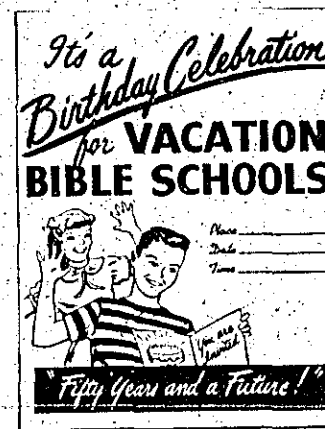
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Paul's Keynote Address - Part I

By Mildred Bangs Wynkoop*

INTRODUCTION—Paul's Style

Holiness was Paul's message. It rings a clear, true note throughout all his letters; unmistakable, inexorable, dynamic. First Thessalonians is generally conceded to be Paul's first extant letter and perhaps the first New Testament writing to be circulated among the churches. And even in this early work we find a clear portrayal of the doctrine, becoming almost a keynote to all of his subsequent correspondence and preaching as revealed by his epistles.

Never again will we find fiery Paul so at ease as in this letter. In general, his later letters will be occasioned by some error or misconduct, and the result will be an impassioned appeal. Paul was a man of tremendous emotion and virility, passionate affection, and soul-shaking convictions. He possessed a sense of personal responsibility to a divine call that kept him at white heat. He was a God-anointed man and separated to the gospel of Christ. No one ignored Paul. He was loved or he was hated; he was trusted or he was reviled. He moved the immovable by his enormous personality; and after two thousand years of "cooling off," that personality still flames and throbs in his writings and gets a "rise" out of men today. His was the mastery of clear logic, compelling argument, and forceful thrusts against sin and wrong. Often Paul's mighty intellect and flaming heart break through the bonds of language and crash in upon us, sometimes in rugged, truncated sentences or bril-

liant parenthesis, or through dramatic coined words, always with heartbroken tenderness and Christ-like humility matched graciously with a majestic confidence in his own divinely inspired mission and ministry. When in II Corinthians 13:10 we read, "I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction," we become aware of the lion of vitality and passion crouched beneath the crude and weak bodily appearance,¹ but a lion sanctified and harnessed to the Master's will.

Each of Paul's letters was written to meet an individual need; hence we may expect to see a new facet of personality and truth in each. Judaizers called forth the majestic Book of Romans with its profound arguments for justification by faith.

Legalists inspired the broken-hearted Galatian letter and we hear, anxiously, the cry, "O foolish Galatians, who hath bewitched you?"² and feel his torn heart as he pleads, "My little children, of whom I travail again until Christ be formed in you."³

Carnal divisions and moral uncleanness demanded First and Second Corinthians with their terrible rebuke and clarion call to holiness. "Ye are yet carnal . . . and walk as men."⁴ "It is actually reported that there is fornication among you . . . as is not even among the Gentiles . . . And ye are puffed up, and did not rather

1. II Cor. 10:10
2. Gal. 3:1
3. Gal. 4:19
4. I Cor. 3:3

mourn."⁵ If I speak with the tongues of men and of angels, but have not love . . ." "But now abideth faith, hope, love . . . and the greatest of these is love."⁶

Doctrinal errors and church problems called out the clear, firm, ringing pastoral epistles. "The love of money is the root of all evil."⁷ "O Timothy, keep that which is committed to thy trust."⁸ "Take heed unto thyself, and unto the doctrine."⁹ "A bishop must be . . . the husband of one wife."¹⁰

But in First Thessalonians we find Paul relatively relaxed and at ease. Here for the last time there are no major problems or errors to combat. He is gently leading a healthy church into the blessing. There are no hurdles to overcome—just an open path into the experience of holiness. We will find, then, in this book, a clear statement and a wise psychological approach and a pressing persuasion to the doctrine and experience of entire sanctification.

CHAPTER I—A PATTERN CHURCH

Introduction: The Ensample

A careful reading of the first chapter will, I believe, point to a significant key word, "ensample."¹ From Acts 17:1-15 we are able to determine that the Thessalonian church, at the time of the writing of this first epistle, was six to eight months old. Yet so thoroughly had they put into practice the teachings of Paul that, even in the bitter persecution that had driven Paul from them, they were regarded as "ensamples" to the older Macedonian church, to the Corinthian church then in the process of forma-

5. I Cor. 5:1, 2 (A.S.V.)
6. I Cor. 13:1 (A.S.V.)
7. I Cor. 13:13 (A.S.V.)
8. I Tim. 6:10
9. I Tim. 6:20
10. I Tim. 4:16
11. I Tim. 3:2
1. I Thess. 1:7

tion, and to every other place that had heard of them. In fact, their influence was so great that they had become a sermon, so that Paul had no need "to speak anything."² In Paul's estimation, this church was a pattern church for its light.

The word "ensample" (*typos*) indicates more than mere example. According to Thayer, the picture is the mark of a stroke, or a figure formed by a blow or heavy impression. This die pattern was to characterize every Christian and every congregation. Paul seemed to consider the spirit and activity of the Thessalonian church, even in its deepest persecution and trial, the norm for every other group in any condition and, by inference, the norm for personal experience. We may, and must, lay our own hearts against this pattern, and our own churches also, to test the degree of conformity to God's requirement for a satisfactory Christian life.

It is interesting to note that this "ensample" was not labeled either sanctified or unsanctified. Apparently there is no legitimate double standard for Christian living. In our analysis of the characteristics of the Thessalonian church, in the first chapter we will find no justification for low living or careless attitude even in the unsanctified. It seems clear that no Christian may hope to excuse himself for questionable behavior, spiritual laziness, or lack of concern for the salvation of others. It is evident that holiness is not needed to perfect the outward life but to purify the motives, as we shall see later. We may even conclude that conformity to this pattern is a requirement of any candidate for holiness.

The Thessalonian church, according to the first chapter, were ensamples

2. I Thess. 1:8

*Elder, Portland, Oregon

in their "work of faith, and labour of love, and patience of hope."³

A. Work of Faith, the Manner of Their Acceptance

The common interpretation—"a working faith," "faith that works," or "works that reveal faith"—seems to me to fall short of the full significance of this term as it is used in this place. Work (*ergon*) would indicate a business, a calling, a profession, a type of employment. The singular number of the noun strengthens this view. To come to the force of the word faith let me quote a passage or two. "He which persecuted us in times past now preacheth the faith which once he destroyed."⁴ "Contend for the faith which was once delivered unto the saints."⁵ "Watch ye, stand fast in the faith."⁶ "I have kept the faith."⁷ "Examine yourselves, whether ye be in the faith."⁸ This faith is more than a believing faculty. It is a way of life, a sacred trust, a creed. By this we can see that the change that had taken place in their lives was not a temporary or lightly esteemed one. The keeping of the faith had become for them a business of life, a sacred responsibility, a permanent choice. They had accepted the gospel "not . . . in word only, but also in power, and in the Holy Ghost, and in much assurance."⁹ Every expression, here, points to strength of purpose, full acceptance, and "foreverness." There is less emphasis on emotional consideration than determination. They had made a sacred commitment for life. To fail was not even a remote concept. Paul said this quality was an ensample for

all. In fact, it is the foundation stone of character upon which all other stones are laid. Without this wholehearted, everlasting commitment no real Christian experience is possible. Until men turn "from [their] idols to serve the living and true God" for "better or for worse, for richer or poorer," for time and for eternity, no real Christian experience has even begun.

Their work of faith, moreover, was their main business in life. Every other consideration was secondary. Trading in the mercantile world or serving in the homes of the rich was just to pay expenses. Well may we ponder on the far-reaching considerations of this first quality that Paul commended and declared an ensample for us all.

B. Labor of Love, the Manifestation of Their Love

Labor (*kopos*) means a beating, trouble, toil, fatigue, utter weariness, travail,¹⁰ and love (*agape*) is the word God chose to describe His own divine affection for lost and sinful men. *Agape* is a wonderful word. It does not mean returned love or mutual friendship, but unselfish, disinterested love, needing no response for its continuance, asking no return for its lavish expenditures. The Thessalonians were ensamples of such a love that was so intense that it poured itself out with such utter disregard for its own personal interests that, though it might exhaust its bearers, yet it continued to flow in a glad stream.

It is said that they accepted the Word with joy;¹¹ yet they did not allow themselves to become a stagnant pool of selfish enjoyment, but began to "sound out" the Word to all the countryside. A characteristic of

agape love is its inherent joy, which takes the martyr spirit out of service. It wears its cross in its heart, not on its face. The Word received with joy was sounded out, as against a sounding board or through a megaphone from hill to hill. Thessalonica was an important trading center. Undoubtedly, some of the church members were merchants who used every opportunity to testify to visiting traders, who upon returning to their own countries spread the fame and maybe the flame of that testimony to all the world. These reports even reached the ear of Paul.¹² Everyone knew how a group of Thessalonian people had turned from their idols to serve the living God. Their labor of love was the glad task of giving Christian testimony to everyone who could be induced to listen, even at heavy cost to personal comfort and safety.

If we should lay our own profession of religion against that pattern, what degree of conformity would we discover? And yet this is the pattern for all Christians and Christian communities. We have scarcely dared to make such a test for ourselves or for others; but Paul dared, and because he did there results a plumb line none can ignore.

C. Patience of Hope

The Thessalonian Christians were also ensamples in the steadfastness of their hope in Jesus Christ. They not only trusted in Him, but they looked diligently for his *parousia*. This attitude of looking up—waiting for the return of Jesus from heaven—is the proper Christian attitude. And not only is it the proper one but the distinguishing attitude that draws a clear line between a nominal Christian and a real one. It is the attitude that gives a proper balance and meaning to life.

Men were created to have dominion over the material world¹³ and, in turn, to be subject to God alone. In this relationship men find their proper sphere, and all of life has enormous meaning and satisfaction. But when man surrenders his sovereignty to things and permits himself to be mastered by that which he should control, he becomes the one ignoble spectacle of the universe, for angels and devils to pity and scorn. He cannot respect himself, and to find any sort of comfort he must rationalize his condition, by concluding that nature is essentially cruel and God, if there be one, is a tyrant and that pessimism is the only logical "religion" and death the only solution.

But all Christians, everywhere, restored to the proper relationship to God, discover that the upward look is the balance wheel of life. It keeps the material world in right relationship to the spiritual. We are earthly creatures and we need the material world for our existence. We cannot despise it and live. It was given to us to mold and fashion and conquer and make subservient to our wills. The command not to love the world means that we are not to take the place that only God should have. Only God must master us. When we are in that relationship with God, we are in position to fulfill the original intention, that of mastering things. This is the spiritual outlook, and such an outlook characterizes the spiritual man. And the uplook and outlook (away from self to Christ) resulting from the expectancy of Christ's imminent return preserve that spirituality.

CHAPTER II—A PATTERN CHRISTIAN Introduction

The approach to the Thessalonian church was typically Pauline—a com-

3. I Thess. 1:3
4. Gal. 1:23
5. Jude, 3
6. I Cor. 16:13
7. II Tim. 4:7
8. II Cor. 13:5
9. I Thess. 1:5

10. Thayer's Greek Lexicon
11. I Thess. 1:6

12. I Thess. 1:9

13. Gen. 1:26

commendation. But it was such a high commendation that to lead them on into holiness from there would take strategy. Like all thoroughly converted folk, before carnality revealed itself they were essentially satisfied with the wonderful change they had already experienced in Christ. Paul's next step was wondrously wise. He testified. There can be no valid argument against a certified testimony. It arouses interest and invites personal comparison without unfavorable antagonism. It searches the heart more effectively than argument and convicts as it convinces.

Paul has been called the pattern Christian. If this statement can be established, this second chapter testimony becomes, at once, far more important than a mere account of personal religious experience; it becomes an eternal charge against all sin in every believer. It may be conceivably argued that Christ, the God-Man, could not be a true ensample to flesh-bound souls. His advantage in nature would make a true imitation of Him impossible. If Paul or any man, then, can become the interpretation of Christ and live the doctrine Christ taught and verify the life before sufficient witnesses, then the last excuse is torn away from us for living a sinning religion, and for any theology that countenances any standard less than Christian perfection. If Paul lived the life of holiness, then anyone can do so, for Paul had no advantage of grace or supernatural birth unavailable to everyone.

Was Paul the pattern? Let us call the Word to the witness stand. "It pleased God . . . to reveal his Son in me."¹ "Be ye followers of me, even as I also am of Christ."² (Fol-

low, here, means an imitation.) "Those things which ye have . . . seen in me, do; and the God of peace shall be with you."³ "Brethren, be followers together of me, . . . as ye have us for an ensample."⁴ "This is a faithful saying, and worthy of all acceptance; that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe."⁵

John Fletcher, over a hundred years ago, regarded Paul as a pattern for all Christians.

As an example is more powerful than precept, it was necessary that some person should be singled out, who was both an excellent Christian and an eminent minister of Jesus Christ. The person we fix upon is Paul, in whom these two characters were remarkably united. His patience in trial, his courage in danger, his perseverance in well doing, his faith, his humility, his charity, all sweetly blended together, constitute him an admirable model for every Christian . . . It is granted that all the faithful are not called to be ministers, and that all ministers are not appointed, like St. Paul, to establish new churches; but it is maintained that all Christians in their different states, are to be filled with the same piety of that apostle. [The church's] . . . youngest communicant is not permitted to say, "My youth, or the weakness of my sex, excuses me from exercising the charity, the humility, the diligence and the zeal which the Scriptures prescribe . . . It should be laid down as an uncontrovertible truth, that the same zeal which was manifested by St. Paul, for the glory of God, and the same charity that he displayed, as an apostle, in the very extensive scene of his labors, a minister is called to exercise; as a pastor in his parish and a private person as a father of a family in his own house. Nay, even every woman should feel the same ardour to promote the salvation of her

3. Phil. 4:9
4. Phil. 3:17
5. 1 Tim. 1:15, 16

family . . . as Paul once discovered to promote that of the ancient Jews and Gentiles.⁶

In contemporary times the sainted Joseph H. Smith wrote, "We are reminded that Paul is by divine appointment a pattern for believers in Christ. God has given the Church both a model Christ and a pattern Christian to guide our steps: the one showing us God in man; the other showing us a man in Christ."⁷

In the face of the nature of God and His commands to holiness, the only legitimate defense for sin and sinning would be the inability of men in the flesh perfectly to keep that divine expectancy. But, in Paul, the last defense is removed. If Paul was holy, so can any man be holy.

Though Paul had never seen Jesus in His flesh, from all evidence he had so well received instruction from men and from the Holy Spirit that he was able to take the teachings of the Lord into his massive, God-anointed intellect, interpret them in the light of all the rich Old Testament writings with their hopes and pageantry, and then test them in the furnace of his own varied experience and pronounce them good and workable.

Men may say that the Sermon on the Mount is for Utopia, impossible for this day and these conditions; but when Paul lived that sermon, witnessed by God and man, his argument for the Christ-centered life is irrefutable.

Men may say that Jesus was an idealistic dreamer, whose philosophy of life was good as a goal toward which to strive, but sterile of moral urgency. But when a man shows us how to make them daily practice, the case is closed.

Paul became a field laboratory in which the divine formula was compounded under the most rugged, uncontrolled conditions. It was "Operation Christianity" on public maneuvers. And the resulting data were everlastingly recorded and approved. Holiness was not tested in a "bed of roses" but in the furnace of daily living, and was found "highly acceptable."

This chapter, then, is a testimony, adequately certified, to a personal experience of holiness. There is a sense in which the preaching of holiness, anyway, is essentially sterile and unconvincing without anointed, humble, attested testimony. Without it the theory is beautiful but forbidding and unapproachable. With it and a consistent life to back it up, even halting, broken preaching becomes effective.

A. The Key Verse

"As we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts."⁸ Paul was first approved by God, fashioned in His own workshop, assayed as ore is assayed, tested, passed, sealed with God's special seal of approval, and sent out with a divine "mark" upon him. Then he was commissioned, entrusted with the gospel. He was morally and spiritually worthy, and God dared to put His own message in his heart and His own word in his mouth and His own authority in his hand. And in the strength of this solemn and sacred fact, Paul makes the simple statement that explains his entire life and ministry, "So I speak." He lived constantly in the awful presence of this tremendous responsibility. It gave him the uncompromising bold-

(Continued on page 66)

1. Gal. 1:15, 16
2. 1 Cor. 11:1

6. Preface to "The Portrait of St. Paul, or The True Model for Christians and Pastors," by Rev. John William de la Flechere, vicar of Modelay
7. Joseph Smith, "Pauline Perfection," p. 171

8. 1 Thess. 2:4 (A.S.V.)

ILLUSTRATIONS

Supplied by Buford Battin

THE POWER OF TESTIMONY

THE STORY is told of a revealing interchange between Charles Bradlaugh, the English atheist, and Hugh Price Hughes, the famous evangelist of London's mission halls. Partly for the sake of publicity, and partly for the sake of bringing forth a discussion of the issue between belief and unbelief, the atheist issued a challenge to the evangelist to meet him in debate. The proposal was published in one of London's newspapers, and included an offer on the part of Bradlaugh to hire the hall, pay the expenses, and make the necessary arrangements.

The Christian preacher hastened to accept. Using the columns of the same newspaper in which the challenge was published, the evangelist expressed his willingness to appear and then added: "Inasmuch as I am the one challenged, I have the right to indicate at least some of the conditions under which the discussion is to be held. I am, therefore, stipulating that I shall appear at the appointed hour with one hundred men whose lives have been redeemed by believing on the Lord Jesus Christ. I will have these men who have been drunkards and are now sober, libertines whose lives have been cleansed, gamblers who have been made into honest men, wife-beaters who have become kindly homemakers. I will expect Mr. Bradlaugh to be present with another hundred men whose lives have been redeemed from evil and made righteous by the teachings to which he has dedicated his life,

We will allow these men to offer their testimonies, and then we will ask the audience to judge the debate on the basis of the reports these men give of their redemptions."

At the appointed hour Hughes appeared at the hall with his hundred trophies of grace. They took their place upon the platform in full view of the vast audience that had assembled. Bradlaugh never put in an appearance. When fifteen minutes had elapsed, the evangelist and his company of redeemed men were in possession of the occasion. The preacher arose and said: "Since there seems to be no probability of a debate, I see no reason why we should not hold a meeting; and in the absence of Mr. Bradlaugh and his friends I am going to ask some of these who have accompanied me to tell you their story." With that he turned the meeting into a religious service and preached the word of salvation, supported by ringing and enthusiastic testimonies of men who could say out of experience, "I know whom I have believed!"

A NEW HITCHING POST

There was a certain truck farmer who was unstable in the early part of his religious life, but became stable in the latter part. It began with his alleged conversion at a revival meeting in the village church. He maintained his interest and lived a good life, seemingly, for a few months. He then fell away, and the church saw him no more for a long period. In a meeting of another season he was re-

stored and renewed his vow to the church.

"He will stand now," said an old church official who was experienced in reading the signs.

"Why do you think he will stand now, where he failed before?" asked one of the brethren.

"He has changed his hitching post," the old man said. "Previously, he would hitch his horse drawing his produce at a store where he used to drink. The first time he did not change. On the second profession he has changed to a new hitching post."

GOD LOVES THE SINNER

There is a story of a king, an absolute monarch, who passed a certain law; the penalty for breaking was the putting out of the eyes of the offender. The first one to break the law was the prince, the king's own son. The king and father was heartbroken. His position was tragic. He was a ruler and a lawmaker; at the same time he was a father and loved his son more than he loved his own life. As a ruler it was necessary to uphold the dignity of his law and thus to preserve his sovereignty over his people. His own love for his son demanded mercy. How could he protect the dignity of his government and at the same time extend mercy to his own son, the one who had broken his law? To put out the eyes of the prince would be almost too much for the father's heart to endure. He sought for a solution and found one. He conceived the idea of putting out one of the eyes of his son and one of his own eyes. In doing this he would give evidence to his subjects that he respected the dignity of his sovereignty, and at the same time would open the way to extend mercy to his own son, whom he dearly loved. In this solu-

tion he would suffer and his son would suffer; but the dignity of the government would be preserved, mercy would be extended, and fellowship restored between himself and his own son. The plan worked.

God loves sinful humanity. Man becomes a lawbreaker, and the punishment for breaking the laws of God is death. God gave His Son to die, the righteous for the unrighteous, and in doing this He has saved the glory of His government and has extended mercy to every sinner of Adam's race. Christ shared with us the penalty of sin.

THE WIND AND THE SUN

There is an old fable that tells of a dispute that once arose between the wind and the sun as to which was the stronger. To decide the matter they agreed to try their power on a traveler. The contest was to see which one could strip the man of his coat, and the one who influenced the man to remove his coat was to win the day.

The wind began. He blew a cutting blast which tore up the trees by their roots and made the forest look like a wreck. The traveler could scarcely keep his coat on his back and he ran under a hill for shelter, pulling his coat more closely about him. The wind had tried his utmost power and failed.

The sun began. By bursting through a thick cloud, the sun darted his beams so forcibly yet silently upon the traveler's head that the poor fellow was almost melted. The man quickly threw off his coat and went into the shade of a tree. This fable sets out to teach that gentle means will often succeed where forcible ones will fail.

Pastoral Leadership in the Building Program

By Otto Stucki*

THE NEED for pastoral leadership in the building of church structures is tremendous. There is a church in a community with many successful farmers, plus a good number of families who earn their living in public work, but live in this wonderful open country. They have resources sufficient; a good location; the people outside the church are even eager to assist; the members are ready to proceed; but somehow we cannot get the program under way. Why? Just one weak spot. The lack of pastoral leadership.

In another rural section we have a building program well under way on a new, much better location; yet their resources are less favorable than the above. The reason? An alert, aggressive pastor on the grounds leading his people while they build.

Why is it that in one church with little or no reserve funds and limited resources a building program can be launched and completed, while elsewhere with sizable amounts in reserve and more adequate resources the building program stalls? The answer is in the ability of the pastor to lead and in his willingness to assume the responsibility of leadership in the building project.

Qualities of leadership in this phase of the Kingdom are about the same as elsewhere: sincerity, vision, enthusiasm, determination, and faith. These are not extraordinary gifts. All pastors of average ability certainly possess these in a measure. Moreover, we should be willing to

assume any task that would tend to develop these. Leading a building program is an opportunity to exercise and develop these leadership qualities. Let us welcome such an opportunity. Let us accept this responsibility wherever there is a need.

What are the steps? How shall one proceed in leading the congregation through a successful building program?

The Leader Makes Decisions

In the building program as elsewhere the leader must make decisions. There are three basic decisions that must be preliminary to any safe, successful enterprise in this field.

The first is concerning the need. In most cases where there is a genuine need for buildings the need is obvious. Simply there is a consciousness due to circumstances that we need more or better or bigger buildings if the church is to grow. In other places it may not be so clear; yet the pastor and the laymen with vision and faith are convinced there is a definite need for a program of development. But who shall decide that we shall proceed? In the heart and mind of the pastor there must emerge a conviction: "In the providence of God we need and must have adequate buildings for an aggressive spiritual program for this congregation and community." You are the leader. It's up to you to decide.

The second preliminary but basic decision concerns the location if you do not have one, or in case it is advisable to relocate. Remember, the wrong location is so much dead weight

that will have to be dragged through the years. The right location will assist in making the battle more successful and easier. Haste here might easily make for a waste of energy in the years ahead. The price and the availability of lots are, of course, fixed. Usually cheap lots are expensive in the long run, while costly locations are really economical. Beware of saving on the land deal! What about transportation? How far are you from bus or streetcar lines? How do the near-by lines connect with other main lines? Then as to building trends. Which way is the community building? What type of neighborhood is developing? Are the people all rich? Are most of them professional? Are the workers all of a given industry? Are there too many existing on below-normal living standards? Better know the answer to these questions. The more accurate your observations concerning these facts the more likely you can come to a sound, advantageous decision concerning the location. Again, in arriving at this choice the pastor must lead and direct the decision. His own decision should grow out of the local situation; there must be sound reasons for your choice, but it's up to you to make it.

The third decision of a very basic nature, yet preliminary, has to do with the time to build. Shall we build now, or next year, or five years from now? There are no rules here. Various elements would point to a different selection of time to begin in each case. The point is, Who shall decide that time? Again, the pastor must lead in making this decision. Needless to say that this decision may need to be flexible. You may have to change it several times, but even then the pastor must lead in such changing.

The earlier these decisions are made by the leader the better the opportunity to prepare your people for co-operation. Many building programs fail to get started for want of a decision on one or more of these items on the part of the leader. By all means consult your people. Get their ideas on all these points. Ascertain their attitudes toward each one. Know what your people are thinking. Discuss these matters carefully and fully with your lay leaders. But in formulating the decisions you must lead. Your ability and willingness to assume this responsibility will largely determine accomplishments by your congregation. What an opportunity for much needed service! What a responsibility! Let us arise to its challenge.

Leading Your Church to a Decision

As stated, in the mind and heart of the pastor these preliminary, basic decisions should be clear and definite. Yet, he must be open-minded and prepared to change details as the program is worked out. His purpose must be clear and strong; but beware of unflexible ideas and plans that cannot be adjusted to the will of the group and the hard facts of circumstances as the program proceeds. Leading your church to a decision is not so simple. One usually cannot announce: This is what we need; This is my decision; Here is the program; This is what we will do. In most places it will take prayer, faith, diplomacy, and long patience to lead the congregation to a clear, firm decision to proceed with the needed program. It is not sufficient to obtain a favorable vote by the board and the church. It must be a decision backed by faith, enthusiasm, and a will to build on the part of the largest possible number of the group. Technical

*District Superintendent, Alabama District

approval or decision of the congregation is by vote of the church board and of the church. This is often more easily obtained than leading the group to a decision accompanied by vision, enthusiasm, and determination to pay the price in work and money to provide adequate church housing. Beware of obtaining technical approval without the will to build among the people. But also beware of launching a program without proper authority by voting. We must have both technical approval and a will to build. The pastor must lead his people to these ends.

Personal work in preparation for voting in most cases is necessary. Do not present a new idea either to your board or to the church without advance notice and preparation. In every group there are wise lay leaders with whom you should talk concerning the details of the proposed plans. Careful preliminary discussions with key people will usually indicate in advance just what hope there is for securing approval of plans.

Further preparation of the people can be made by preaching. This program must arise out of the need of reaching more people. The Bible is full of preaching material on this truth. Exodus, chapter twenty-five, is rich. In it God commands to build, gives blueprints, indicates the furnishings. He even suggests the method for raising money. David's ambitions to build the Temple are excellent. Also there are Nehemiah building the walls, Ezra rebuilding the Temple, and the prophets stirring up the people to build in the Book of Haggai. Such and other like truths in the heart of a preacher with a vision to build will certainly prepare the people for a favorable vote and condition them with a will to build.

The *Manual* way is for the church

board to vote first. This should be in the form of a resolution of recommendation to the church that the congregation proceed with a building program. Take care not to divide the membership of your board or church over plans. Usually there are some opposed to any plans; at least to begin with. If there is too much opposition, better delay the vote. Be careful lest you strive to silence the objectors. Our purpose must not be to silence them; rather, we must convert them in their attitudes toward the proposition. Often we are tempted to silence them. Better not yield to that temptation. I always encourage them to state their objections clearly and fully. Answer them if you can; but if you cannot, do not worry. Their statement of objections has undoubtedly already lessened their opposition. Perhaps your work of preparation has not been adequate. How about preaching another sermon, or several; and more prayer, and some more personal work among the objectors. You may never get a unanimous vote, but it is risky to plan such a program on a weak or bare majority vote. However, after our best I am not one to hold up a much-needed project on account of a few people without faith and vision. Be careful not to antagonize them. Make sure your attitude toward them and their opinions is charitable. Then move on firmly.

Here is an interesting field in which to exercise and develop your leadership abilities. Time and effort spent in guiding your people to this decision are well invested. To fail at this point delays progress. On the other hand, in a few rare cases I have observed congregations ready, willing, and waiting to build; their decision has been made; but they lacked leadership in details to proceed.

Leadership in Planning

The trustees, the church board, or a special building committee will work out details concerning size and type of building needed. Also such a committee will work out financial plans. Well, you have heard of things dying in committee. And so they often do, but always for the same reason—lack of leadership. Whether or not the pastor is a member of these committees, he must furnish the information and inspiration that will result in proper, prompt action. You, the pastor, must be the dynamo for action. As much as possible be unseen and unheard, but nevertheless pushing full steam ahead. You should have, not one, but several ideas and plans for each committee. Then guide them in selecting, revamping, and using the best. Yes, let's remember, the pastor is not to be a dictator in these things but a leader.

Good plans save time, money, headaches, and misunderstanding. Be definite. Know what you plan to build. The best and most economical way is to have plans and specifications prepared by an architect. Also there are many ready-made plans to be had from various church architectural departments, including our own, at very reasonable cost. At any rate, how shall we build if we do not know what we want? The absence of blueprints usually denotes just that, though there are a few exceptions.

Having said that, let me warn against the premature signing of a contract with an architect. Once you have entered contract in this phase, it is difficult to back out. So better know your man. Is he dogmatic in his ideas? Will he plan what you want? Is he perhaps accustomed to working for government or highly

financed corporations? Does he understand the financial ability of your church? Often it is difficult for architects to change their planning habits to fit our purses. If you are in a hurry, better have a time limit clause in the contract. You had better have most major details clearly understood before signing on the line. There are competent, dependable architects in most communities who understand our problems. But it is not likely that you will discover them by random selection. This item may tax your leadership ability to the limit. Proceed, but do so carefully.

The finance committee must not only plan but actually work in advance. Needless to say, raise all the money you can before construction begins. Above all, do not neglect the golden days during construction—the best time of all to raise money. Use them to the full. Then make arrangements for any necessary loans in advance if you can. At this point, in our church, the pastor will not only be the leader; as a rule he will have to be almost the sole promoter. However, I think a little better leadership will tend to reduce the need for actually doing this phase of the work. But in either method the pastor is responsible; he must lead, he must push, he must see that it gets accomplished.

Leadership During Construction

Getting it done is the test of leadership. The decisions are made; the plans are ready; let's pour the footing. In other words, let's get going on the building. After all, what use are reserve funds, blueprints, and vacant lots? They are all well and good in their place and time, but we need the building. The sooner, the better. Yet the truth is, in some places we have everything but the product.

How to Usher

By Leslie Parrott*

(Part II)

Under such conditions the work is hindered—I mean the spiritual work; the people become discouraged, and often the pastor loses his grip on the situation to the point of ineffective service. Once decisions and plans are made, there is danger in delay. How shall one proceed? There are several tried and successful methods from which to choose. But the pastor must lead in choosing.

The ideal method is to let construction to a contractor. But even in this there are many important choices to be made. In these the pastor's wisdom and diplomacy will constantly be needed. Yes, a committee should be used; but again it is necessary to have someone, an executive, to counsel, direct, and push the work. Without this it will bog down.

There are congregations fortunate enough to have among the membership a competent builder or contractor. Often this is the answer to that problem. But I warn you, brother pastor, this does not eliminate the need for your leadership. If anything, it will increase its need. It might also make the exercise of your leadership more difficult. It's useless to plan to get out of this responsibility.

Hundreds of our churches have been built by the pastor acting as superintendent of construction, purchasing agent, and every other duty connected with a building program. Where this is the method adopted, be sure to arrange with one master mechanic from each building trade to be your personal counselor. Have a good carpenter, plumber, mason, electrician on whom you can depend for assistance. With the assistance of these one can often use large numbers of amateurs and common labor and do a neat job. Without a leader in each craft there is danger of sorry work. We might as well face the

situation, many churches will never be built except by some such means. It can be done, I know, for I have tried it. It does a fellow good. He'll really appreciate that building.

For the smaller new churches there is still another method. Some call it "by the sweat of your brow method." This is good also. That's when the pastor gets beside his men with shovel and pick, hammer and saw, and sweats it out with them. By this method he at once becomes an experienced mortar mixer and hod carrier. And this won't hurt a man. I know too, for I have tried this method twice. It gets the job done when other methods fail. This of course calls for the acme of leadership ingenuity, as well as an aching back. But it does a fellow good. Certainly this is not beneath the dignity of a minister who represents the Carpenter of Nazareth.

Which method shall we use? The local situation will indicate that. Actually three of these steps must be worked out before it is necessary to decide on the last step, which is the method. By doing what needs to be done the leader will know what method suits the situation when the time comes. This is a decision for the pastor. God will give him wisdom.

The Lord Commands, the Minister Determines

And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering . . . And let them make me a sanctuary; that I may dwell among them (Exodus 25:1, 2, 8).

Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob (Psalms 132:3-5).

I COULD BE a pretty good usher if I only knew how to seat people. Sometimes they walk right by me. Other times they gallop off down the aisle ahead of me; and sometimes when I lead the way, I arrive at the place I've picked out for them and turn around only to find to my humiliation that the people have taken a seat several rows behind me. It's times like that when I wish I could turn in my usher's badge and come to church like an ordinary person." If this is your problem, here are some suggestions.

SEATING THE WORSHIPER

Stand at the head of the aisle to which you have been assigned. An usher is not supposed to pace back and forth across the end of the church like a guard. When the first worshipers arrive and space is plentiful, it is nice to suggest seats near the front. As people come to your aisle, recognize them with a gracious smile. Take a step or two backwards down the aisle, motioning for them to follow. They should give you full cooperation, but unfortunately not everyone does. If the people seem to hesitate, consult with them about where they would like to sit. Above all, do not give them a bulletin at the head of the aisle and then "point" to a seat. Even if your guests wander off down the aisle by themselves, wait until they find a landing spot. Then go to them (still smiling) and offer the church bulletin. These people

who, it seems, do not want to be seated by an usher are seldom new people; but rather regular attendants. Strange enough, regular churchgoers usually gravitate to one certain pew. It is easy to learn these patterns and, once they are learned, it is always the courteous thing for the usher to take members without hesitancy to the seat they've filled for the last many years.

Let us imagine this typical situation: It is Sunday morning five minutes before time to begin the service. The church is nearly filled when a new family arrives at the head of your aisle. Smile a good morning to them and take a couple of small steps backward down the aisle. If they seem willing to trust themselves to your care, then turn, walking forward just a few steps ahead, but still within a whispering distance. If you stride off down the aisle ten feet ahead and your guests pass an inviting pew, you are too far ahead to be reached with a whispered halt. And nine times out of ten, they'll take the pew which looks inviting and leave you to proceed alone. Everyone who happens to notice this is a little embarrassed when you turn around to seat your guests and they have disappeared.

Keeping just a few steps ahead of the people, walk moderately. When you find a vacant spot large enough along the pew to seat the group, turn to them and say, "Will this be satisfactory?" No doubt it will be; and, when they have all shifted sideways into the pew and are seated, hand them their church bulletins.

*Dean of Student Relations, Northwest Nazarene College

March-April, 1951

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(Part II)

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*Dean of Student Relations, Northwest Nazarene College

As you return to the head of your aisle, locate unfilled pews. Sad is that usher who walks to and fro looking for the seats he thought were empty while his nervous guests stand fidgeting in the aisle.

If time permits, it is good to return to new people before the service starts and tactfully ask them to fill in a guest card.

THE GENERAL FITNESS OF THINGS

One of the best characteristics an usher can have is a "sense of the general fitness of things." No set of rules can be given out to cover all the activities of an usher. In many instances he must rely strictly on his own judgment. This judgment must fit in with the spirit of things. I once had a professor who lectured on this question, "Are you a part of the problem or a part of the solution?" The efficient usher is a part of the solution in helping the service to function more smoothly. The usher should not have to be told his every move by the pastor or head usher. And on the other hand, he should not be meddling in things which are none of his affairs. This is a hard line to walk, but here are some suggestions:

1. The proper temperature for a filled or semi-filled church is sixty-eight degrees. The usher who continually marches up and down the aisles opening and closing windows makes a pest of himself. Never should the windows be adjusted after the sermon has begun or during the invitation. If it is too warm during the sermon, it is better to "sit it out" than to disturb the service by banging windows. Strange as it seems, an usher opening windows can always hold the attention of the congregation better than the preacher.

2. Several wiggling youngsters sitting in a row can create only one

thing—disturbance. We should be most thankful that the youngsters are in the service, and it doesn't pay to criticize. They often come from non-church homes. However, an alert usher may use an ounce of prevention by asking a couple of the ladies to sit either among or directly behind the children.

3. Use discretion in seating late-comers. Under no condition should anyone old or young be allowed to walk to a seat down in front after the message has begun. An usher can show no more disrespect for the service than to seat someone near the front while the preacher is speaking. Only one thing is worse, and that is to seat people during the reading of the Holy Scriptures. It is also very distracting to a singer for people to be seated while he is pouring his best into a sacred solo. When are late-comers to be seated? The least disturbance is made during congregational singing or right after prayer. Contact your pastor on this point. He probably has his own idea on handling this problem.

4. The usher's job is not finished when the offering is taken. In one place where I ministered, in their attempt to be inconspicuous, the ushers had a habit of tiptoeing silently but grotesquely to their seats down front beside their wives. They conscientiously made this final move during the introduction to every sermon I preached. The usher should stay on duty at the rear of the church until after the benediction.

5. I once visited a church whose ushers had the habit of continually going in and out of the back door. When they were in the church they sat in the vestibule, out of sight of the pulpit. For the sake of their own spiritual lives, ushers should be a part of the congregation.

6. Try to eliminate unnecessary disturbances which often occur. Watch door slamming; get to the jingling telephone quickly; and stop loud talking. It's all right to remind giggling, whispering young people that they are in the house of God. Keep an eye out for the queer characters or drunks who occasionally find their way into a Sunday night service.

7. Be alert for signals from the pastor.

8. Make yourself personally as inconspicuous as possible. Don't make big jobs out of little ones or important issues out of minor ones. It is not the usher's job to march up the aisle and onto the platform with an open songbook for the pastor or visiting clergyman. Look after that detail before the service begins. It's nice to have a little end-table beside the pastor's chair and there place his songbook and bulletin.

ORGANIZATION OF USHERS

Often the board of ushers more or less evolves. By the "survival of the fittest" a corps of men finally unofficially accepts the responsibility. Then one man, either by the strength of his personality, length of service, or eagerness, fills the place of head usher.

This system might work, and if it does in your church leave it alone. Never tinker with the motor that runs well. However, here is a plan that is more businesslike. The church board can either elect or vote the pastor the right to appoint the head usher. The head usher in turn should be allowed to appoint (subject to the approval of the pastor) the men whom he wants to serve with him. It's a fact that some men work together better than others. You'll have more harmony and better usher-

ing if the head man is allowed to appoint his helpers. In a church seating three hundred, two ushers should be appointed for each aisle. The number cannot be arbitrarily set, but a little experimenting will soon help the head usher to determine the right number of men. An extra usher or two should be appointed to render general service and to substitute when a regular must be absent.

Some churches use two sets of ushers, a group of older men in the morning and a group of younger men at night. This is good if you have enough man power.

It is a good thing if this board of ushers, when finally chosen, is formally introduced to the congregation. Also, it is nice to have an ushers' dinner semiannually in which their work is discussed.

In organizing the work, the back corner seats in each section should be reserved for the ushers of that particular aisle. Neat little "usher" signs may be printed on each reserved seat.

Some large churches have a special set of ushers whose sole duty is the reception of the offering. These men sit together on the very front seat directly in front of the preacher. In any church, it is the essence of disorganization if, when the preacher announces the morning offering, the ushers straggle up one at a time from their accustomed seats in the congregation.

There are two further items which an organized board of ushers should care for. First is an actual count of the congregation. This actual count need not be announced publicly, for the average person will estimate an attendance larger than reality. But for a pastor's record, an attendance check is good. Many methods may be used, but the most inconspicuous one is the best. Second, the ushers

should have some mental preparation fire drills in church as they do in the public school. A little mental preparation concerning the "how" on summoning help, opening doors, and handling the crowd may be an unmeasurable blessing someday.

SPECIAL SERVICES

The mettle of an usher's dependability is tested at special services. In a revival, it is disheartening to the pastor if the ushers come only every third night. We'd all be up in arms if the pianist followed such a pattern. Ushers, like everyone else, cannot attend every service, but they can notify the head usher if they must miss.

Also, there is the problem of special services involving a number of churches. The host church is to provide for ushers. On this night ushers should be especially alert, for a greater per cent of the congregation is new.

Many times these special rallies involve capacity crowds. Try to anticipate this and have extra seats at hand. If the extra seats are pews, do not jeopardize the lives of guests by swinging the benches recklessly around over their heads. Either bring in the extra benches before the service or plan to use the less hazardous and more convenient folding chairs.

SEATING A SMALL CROWD

I once asked a preacher, "How big is your congregation?"

"Well," he replied, "it varies some, but generally the church is not quite full in the morning and not quite empty at night."

It's the "not quite empty church" that we're interested in now. Ushers are needed for small crowds as well as large ones. The job is the same, just done on a smaller scale.

I once visited a church which used its auditorium with a seating capacity of one thousand for its prayer meeting attended by only three hundred. To solve the problem of a scattered congregation, the ushers roped off the outer sections of the church. Leaving open only the center, a heavy satin rope closed off all the pews except a few near the front. When these front pews were filled, the rope was lifted off the next two pews. Successive pews were opened until all the crowd was compactly accommodated. Some people may feel this is too much regimentation. However, these people showed signs of liking the system. Seated compactly in the front center section, they sang better, were in easy range of the speaker, and they got away from that spread-out, lost feeling.

This same plan has been followed with success in week-night revival services. Of course, the crowd is expected to grow from night to night, and it's a great moment when the last of the cord has been removed and the building is filled. This plan makes the congregation keenly aware of the increase in crowd from time to time.

In a small church, the usher has more time for personal service. He can assist people with the removal of wraps. And he has time to present latecomers with a hymnbook open to the right page. Don't fail in your job, usher, just because the crowd is small.

When the second man appeared on earth, the rights of the first man were cut in half. Now divide yours by the total population and that explains everything.—*Aftenposten* (Oslo).

Musings of a Minister's Wife

Mrs. W. M. Franklin

A FEW DAYS AGO a lovely and interesting letter came from Alaska, to let us know about the work there for our Lord. We found out that someone was reading these "Musings," for Mrs. Korody had read of Milton's sickness and of his desire to go to Alaska as a missionary when he is grown. It was such a cheerful letter and so informative that it proved to be a bright spot in the long days of this boy's life. We were glad to receive that letter, Mrs. Korody, and want to say "Thank you." We all enjoyed it and especially Milton.

He has now spent half of the year 1950 in bed, and for his sake we are leaving this lake area and taking a little pastorate farther south, where there is not so much humidity. We hope and pray that it will bring about improvement in his physical condition. But if it does not help, we will be sending out some letters to district superintendents in the West in 1951.

As I sit at the typewriter I'm surrounded with packed boxes, for the move will be made soon. I've not packed away my interest in the people of this pastorate. I've not put away the memory of pleasant friendships. I've not packed away my interest in this Sunday school. For always, wherever we go, we will think of these people with love and pray God's best and richest of blessings upon them.

But another minister will be coming here, and his wife will take my place in the work of this place. No matter how interested in the welfare of my friends and the church members here, I must let her take her responsibility and I will pick up mine in the new pastorate. I know it just isn't

ethical to hold earthly ties with these we leave. I may have experiences I'd like to share with some, but I'll find friends in our new place, and let the new minister's wife here enjoy her life without feeling that I'm still hanging on. Trials may come that I might feel were easier if I knew some of these folks were praying; but I shall not burden them with my trials, for I am no longer their pastor's wife.

I think it is time to quit musing now, for I have some more boxes to pack.

Since packing for our next move (and I suppose people will think we never stay any place very long), I've been wondering why parsonages did not have built-in bookcases, built-in desks, built-in dressers, and built-in buffets, as well as built-in cupboards. When new parsonages are made or when old ones are remodeled, why don't we plan for saving the money that is spent so often for moving these items of furniture that are so necessary? Perhaps that's a daydream of mine, but it seems to me it would be nice not to have to move a buffet, three dressers, a bookcase, and a desk. What do you think about it?

I mentioned it to a contractor the other day in connection with this parsonage. He's a member of this church and seemed to think it was a pretty good idea. So I'm just passing along the idea to anyone who may care to do something about it.

I've just been sending out a lot of "change-of-address" cards. And even so, there will be mail received here that will need to be forwarded to us. I suppose it would be easy to

(Continued on page 55)

Poetry of Interest

THE LORD WILL MAKE A WAY

BY LISA HOLSO

What's the use of worrying?
Worry never won a fight.
What if things are in a tangle,
And there's no help in sight?
God still sits upon His throne,
And He'll hear you if you pray.
What do you care how bad things
look?
The Lord will make a way.

What's the use of giving up?
Why, I tell you, Christian saint,
Men had always ought to pray,
And never should they faint.
Though all may be against you,
And the skies above be gray,
Don't you be a coward.
The Lord will make a way.

What's the use of feeling blue?
Why, just buckle on your sword,
And remember, all things work for
good
To those who love the Lord.
Look up, and rest upon the Word.
Let those darts fall where they
may;
For, if you step out on His promise,
The Lord will make a way.

DR. WILLIAM HESLOP'S PEN

BY RAYMOND BROWNING

"You were my husband's friend," his
widow said,
"And here is something I would have
you keep
In memory. This was his fountain
pen."
Her eyes were full of tears. My
thankful heart
Was humbled by this gift. Full well
she knew

How much she gave, but not what I
received.

I looked and, lo, 'twas more than just
a pen.

It was transformed into a golden key
To that rich storehouse of a good
man's heart

From which he used to bring things
new and old—

Bright jewels from the Scriptures
stored and thoughts

That wise old saints had gathered
through the years,

And others he had found and polished
well

In that fine workshop of his cultured
mind.

I looked again and now the pen
became

A lamp once glowing with celestial
flame,

A flame that warmed and lighted
other lives.

Until like gleaming candles in the
dark.

The long procession winds and testi-
fies,

"Our Lord's away, but in His stead
we shine

Like morning stars in this dark world
of sin."

It changed again. The pen became
a pipe;

A golden pipe like to Zerubbabel's,
And through it flowed the holy heal-
ing oil—

Sweet Balm of Gilead for the broken
hearts.

It ran through all his letters and his
books

And made his sermons tender min-
isters,

Samaritans of gentleness and love
That brought the wounded to the Inn
of Hope.

The fountain pen a trumpet now
became

Of silver tone like Israel's watchmen
blew

Homiletical

Sermon Outlines for Easter

Have You Met the Resurrected Christ?

SCRIPTURE: Luke 24:13-44

TEXT: *And their eyes were opened,
and they knew him* (Luke 24:31).

INTRODUCTION: Our commission is to
preach the gospel of a risen Christ,
who sits at the right hand of the
Father interceding for a dying
world. Some may ask, "How do
you know that He is alive today?"

I. Proof of His Resurrection

- A. The napkin laid aside
- B. The linen cloth rolled up and
put neatly away
- C. Too many soldiers watching
over it
- D. The empty tomb

II. People Who Saw Him

- A. Mary Magdalene and Mary the
mother of James.
- B. The disciples
- C. Thomas, who felt of the five
bleeding wounds

III. People Who Denied It

- A. The soldiers under threat of
their lives
- B. The Jews who rejected him as
the Messiah
- C. The Sanhedrin, who con-
demned him

IV. People Who Have Met Christ in Saving and Sanctifying Power

- A. Two men on the Emmaus Road
- B. Peter on the Day of Pentecost
- C. Paul on the Damascus Road

CONCLUSION: People of all races and
nations have met the resurrected
Christ. He has brought healing for
the sins of the nations. Thank

God, He lives today, this Easter
morning, and will meet the need
of your individual heart.

Three Views of the Cross

SCRIPTURE: I Cor. 1:17-31; 2:1-5

TEXT: I Cor. 1:23-24

INTRODUCTION: Our lesson suggests
three views of the Cross: (A)
Jewish, (B) Grecian, (C) Chris-
tian. In a sense these views are
provincial; in a larger sense they
are universal.

I. The Jewish View—A stumbling block because: (v. 23)

- A. It suggested disgrace (Gal. 3:
13). Crucifixion was reserved for
capital crimes.
- B. The Cross suggested weakness
(Matt. 27:42).
- C. The Cross suggested failure
(Matt. 27:43; Luke 24:21; John 21:
3).
- D. The Cross supplanted the
moral law and ceremonial observances
as means of salvation.

II. The Grecian View—Foolishness because:

- A. Grecian philosophy and learn-
ing had failed to save men—how
could the death of a man on a cross
save them?
- B. Pride of learning and culture
led them to scorn the sacrificial
death of Christ.
- C. The appeal of the Cross is to
faith and loyalty rather than to rea-
son or judgment.

III. The Christian View—

- A. The preaching of the Cross re-
veals God.

1. The power, wisdom, and majesty of God revealed in the physical world (Psalms 19:1-6a).

2. The righteousness of God revealed in the ceremonial and moral law of Old Testament.

3. The love of God revealed through the Cross (I John 4:9-10).

4. The justice of God revealed through the Cross (Romans 3:26).

5. The wrath of God revealed through the Cross (Romans 1:18; Matthew 27:46).

6. The power of God to salvation revealed through the Cross (Romans 1:16).

B. The preaching of the Cross reveals man.

1. His lostness
2. His worth
3. His savability

CONCLUSION: Let us preach the Cross, its message, its power, its worth to a lost world. We have no greater message for a lost world.

—H. W. BLACKSHEAR

The Resurrection of the Soul

SCRIPTURE: St. John 11.

INTRODUCTION: The death, mortification, and resurrection of Lazarus is analogous to the condition and conversion of men now dead in trespasses and sin.

I. The Tragedy of Spiritual Death

A. Dead in sin (v. 14)

1. Cannot hear, see, speak, feel in spiritual realm nor enjoy things provided.

B. Empty lives (vv. 21, 32)

1. Absence of Jesus

C. Our deeds and motives offensive to God.

1. As was the decay of Lazarus (v. 39).

D. Bound by habits of sin (v. 44).

1. As Lazarus was bound by graveclothes.

2. Embalmed in morality but dead today.

II. Steps to Spiritual Life

A. Sorrow for sin (v. 33).

1. Weeping loved ones and hired mourners.

B. A call to Jesus for help (vv. 3, 20).

1. Acknowledge our need to God.

C. Vital faith.

1. In the love of Jesus (vv. 5, 35, 36).

2. In power and person of resurrection of Jesus (vv. 21, 27, 40).

D. Active obedience (vv. 30-41).

1. Roll away the stone.

E. Prevailing prayer (vv. 41, 42).

1. Of Jesus in intercession at the tomb and previous to that time.

2. Intercession of loved ones for no doubt both prayer and faith were mingled with their sorrow, and must be with ours.

3. Jesus is still interceding for us before the Father.

III. Spiritual Resurrection

A. The clarion call of God to the soul (v. 43).

B. Lazarus' response and ours (v. 44).

C. Life imparted and liberty commanded (v. 44).

D. Influence of resurrected life exerted (v. 45).

1. Seeing and believing.

—R. W. JACKSON

The Angel's Message

TEXT: Matthew 28:6, 7.

INTRODUCTION: What rare privilege the angels enjoyed! They were chosen first heralds of His birth, and now first preachers of His resurrection. Let us analyze the

message to which each succeeding age still thrills.

I. *The Declaration*: "He is not here: for he is risen, as he said."

Prophecy ("as he said") flowered into history ("he is risen"). Death did not catch Him unaware: "The Son of man must be crucified . . ." Nor did the victory over death surprise Him: "And the third day raised Him: 'And the third day raised Him: 'And so He knows when our darkest hours shall arrive, and has planned our victory! 'As he said.'" Then His claims were vindicated, and we can believe unfalteringly all He said. He said, "The Son of man hath power on earth to forgive sins." Then the ransom of my soul is assured! He said, "I will come again, and receive you . . ." Then the redemption of my body is assured.

II. *The Demonstration*: "Come, see the place where the Lord lay."

The empty tomb is glaring and sufficient evidence of His resurrection. We may ask the critic who denies it, "Where is the body?" If the dead came not to life, someone stole the body. Who? His enemies? Then they would have killed the Christian Church at its birth by simply producing the dead form. His disciples? We cannot believe they would cheerfully suffer and die for the privilege of spreading a lie about a corpse! No, every skeptic's argument is stubbornly met and silenced by the mute eloquence of the empty tomb. "He is risen!"

III. *The Deputation*: "Go quickly and tell his disciples that he is risen from the dead."

The angels first heralded the Resurrection message; that glorious privilege was quickly transferred to Jesus' followers.

Human nature and need are unchanged today. Men are dead in sin,

bereft of hope, and traveling down to darkness. Their need begets urgency! To them we must quickly go with the glad tidings of a living Christ, who has smashed the power of sin and death and hell. Let us, like the women on that ancient day, go "quickly . . . with fear and great joy . . . run to bring . . . [them] word!"

—W. E. McCUMBER

Resurrection Reactions

TEXT: John 20:1-3; Mark 16:6

INTRODUCTION: Individualities—All react in own way.

I. Marys Sought Him

A. Mary Magdalene

1. First to see—"Rabboni"

II. Peter and John Ran to Sepulchre

A. Jesus appeared

III. Walk to Emmaus

A. Opening scripture

B. Our heart did burn

IV. Thomas Doubted

A. Not in company

B. "My Lord and my God"

Christ will satisfy honest doubt.

V. World Denied Him

A. Soldiers lied for money.

B. Priests bribed.

VI. Today's Reaction

A. Doubt

B. Denial

Sin on every hand

C. Seek Him—"Rabboni!"

1. Run to Him.

2. Walk with Him.

3. Let Him satisfy doubt.

VII. Jesus Was Dead, but Now He Liveth

A. The Great Commission (Matthew 28:19)

B. Paul: "For to me to live is Christ, and to die is gain."

—F. PATZEL

The Easter Message

SCRIPTURE: Matthew 28:1-8

TEXT: "... Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you" (Matthew 28:5-7).

INTRODUCTION: The message delivered by the angel on that first Easter was a message rich with truth, hope, and cheer. At this season let us again turn to that message and gather from it a little of its wealth of encouragement and blessing to ourselves.

I. "I know that ye seek Jesus, which was crucified" (v. 5).

A. The women were coming to the tomb, the only place they knew to find Him.

1. They knew that He was laid there and, therefore, must still be there.

2. Had they been told to seek Him elsewhere, they would not have known where to search.

B. They were coming to the tomb with no hope in their hearts but to be able to do a last bit of service to One beloved.

1. They expected no response from Him.

2. They expected to do service to a body from which the Spirit had departed, but they were startled with this announcement.

II. "He is not here" (v. 6).

A. He is not here, a good man come to the end of his life.

B. He is not here, overcome of evil.

1. Overpowered by forces greater than himself.

2. Overpowered by an enemy

C. He is not here, in defeat.

1. Attempting to establish a kingdom that He was unable to establish.

2. A man with high ideals but defeated in his effort to spread those ideals.

D. He is not here, in corruption,

1. The body subject to deterioration and oblivion.

2. A beautiful body marred and committed to the dust again.

E. He is not here, a loving friend and leader forever torn from those who looked to him; for,

III. "He is risen" (v. 6).

A. He could not be held by the bonds of death.

1. He could not be held by death who said of himself: "Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58).

2. He could not be held of death who prayed: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

B. He is risen, for evil could not overcome Him.

1. He prostrated himself and let the powers of evil do their worst.

a. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isaiah 53:7).

b. He who could have commanded legions of angels, resisted not.

2. And after evil had done its best, "... he led captivity captive, and gave gifts unto men" (Ephesians 4:8).

C. He accomplished that for which He came to earth.

1. He used the very opposition of men to work out His purpose.

a. He came to lay down His life for the world; and evil men in their opposition slew Him.

b. The blood let on Calvary flowed forth to cleanse the sins of the world.

2. At the Cross He cried out, "It is finished."

D. He took again His bruised body and glorified it.

1. "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

2. "But he, whom God raised again, saw no corruption" (Acts 13:37).

IV. "He goeth before you" (v. 7).

A. He goeth before you in death.

1. The terrors of that dark region are pushed back by His dying for us.

a. It may seem dark from here, but as one nears a mountain a pass appears, so when death comes will its terrors part to allow us untroubled passage.

b. He cleared the way before us.

2. This is a confidence born of Christ's provision.

a. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

b. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalms 23:4).

B. He goeth before you in resurrection.

1. His resurrection made possible the truthful writing of I Corinthians 15:

a. "It [the body] is sown a natural body; it is raised a spiritual body" (v. 44).

b. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (v. 49).

2. Job foresaw it when he affirmed in his misery, "And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:26).

C. He goeth before you each day until that happens.

1. "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

2. Peter suggests that we follow in His steps.

V. "Fear not ye" (v. 5).

A. Seeing that He is not here, fear not.

B. Seeing that He is risen, fear not.

C. Seeing that He goes before you, fear not.

D. Seeing He is Conqueror over every foe, fear not.

CONCLUSION: Those ringing words of the angel speed over the expanse of the centuries and give us hope. We, too, must look for Him, not in a tomb, but in life day by day, in life going just before us.

—ROSCOE PERSHALL

The Importance of the Resurrection

SCRIPTURE: I Cor. 15:12-20

TEXT: I Cor. 15:14

INTRODUCTION: This scripture shows the relation of the Resurrection to the Christian religion. If Christ be not risen, all is vain. The Resurrection is to Christianity what the hub is to the wheel, the center. The Resurrection is important in that:

I. It Is a Fulfillment of Prophecy. In Psalms 16:10 we read, "For thou wilt not leave my soul in hell;

neither wilt thou suffer thine Holy One to see corruption." Therefore, it was important that Christ should be resurrected. The truth of the Word was dependent upon it.

II. It Is a Sure Answer to the Question in Job 14:14: "If a man die, shall he live again?"

A knowledge of the fact that there is life beyond the grave should encourage all mankind to prepare for eternity.

III. It Restored the Shattered Hopes of the Disciples.

When Jesus was with them, they looked to Him as their coming King. After the Crucifixion, they said, "We had hoped . . ."

IV. It Reveals the Truth of Jesus' Words:

"Destroy this temple, and in three days I will raise it up." If He had not risen, men would never believe Him to be the Christ.

V. It Puts Meaning to Our Preaching of Life After Death.

If Christ be not risen, our preaching is *vain*. If Christ be not risen, faith in Him as Saviour is *vain*. Without the Resurrection Jesus would be *dead* and could do no one any good. We would have no Saviour, no Intercessor at the right hand of God to plead our cause.

VI. It Gives Us the Hope of Seeing Our Saviour Face to Face.

Since Christ is resurrected, all those who have the spirit of Christ enthroned within shall be resurrected also. And so shall we ever be with the Lord.

CONCLUSION: "But now is Christ risen from the dead, and become the firstfruits of them that slept." Therefore, our preaching of a life beyond the grave has meaning.

Faith in Jesus as our Lord and Saviour is founded on a sure foundation. Christ, our High Priest, lives, rules, and reigns in the hearts of his people. Praise God forever!

—J. W. SNEED

The Third Day

SCRIPTURE: Luke 24:13-21

TEXT: *To day is the third day since these things were done* (Luke 24:21).

INTRODUCTION: The two on the way to Emmaus converse. Jesus draws near and goes with them. Jesus acts innocent of their conversation. These men tell Him the story of the Crucifixion. They tell of their disappointment in Him as their Redeemer. They go on to say unto Jesus, "To day is the third day since these things were done." What is the significance of "the third day"?

I. The despair of Christ's followers . . . the third day.

A. The days just past had been dark days.

1. They had seen their Master on trial.

2. They had seen Him as He went to Calvary.

3. They had seen Him as He was crucified.

4. They had seen Him placed in a tomb.

5. They had lost a Friend.

a. One who had wept with them over Lazarus.

b. One whose presence had been a comfort.

6. They had lost a Teacher.

7. They had lost their Saviour.

a. The One they had fully believed was their Messiah.

B. The future looked black.

1. They had given up all to follow Him.

a. Now He was dead.

b. What were they to do?

II. The empty tomb becomes a happy place . . . the third day.

A. One by one they believed in the empty tomb.

1. Mary Magdalene and Joanna and Mary the mother of James.

a. The angels broke to them the news.

2. Peter and John as they looked into the tomb.

3. The two on the way to Emmaus.

4. Then to all the disciples except Thomas.

5. Then to all the disciples with Thomas.

B. Then one by one today.

1. We also discover a living Saviour.

a. Oh! what a happy day!

III. Christ became our "Great High Priest" . . . the third day.

A. Before he had been the Lamb slain for sin.

B. Not until Easter morn did He become our High Priest.

1. He then became our Intercessor.

2. Had He not risen, He could not be praying for you.

a. Do the prayers of Jesus mean anything to you?

IV. The risen Christ gives some resurrection pledges . . . the third day.

A. The living Christ pledges His presence all along life's pathway for those who welcome Him.

1. Midst the dark places.

2. In the valley.

3. On the mountaintop. "Lo, I am with you always, even unto the end of the world."

B. The Resurrection pledges to the Christian disciple that he too shall rise from the dead.

1. Resurrected from sin.

2. But there is coming a resurrection morning. Paul said in I Cor. 15:13, 14, 17, 20, 22, 23, 51-57: "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. And if Christ be not raised, your faith is vain; ye are yet in your sins. But now is Christ risen from the dead, and become the firstfruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

CONCLUSION: The third day made a difference . . .

It changed despair to happiness.

It gave us a "Great High Priest."

It gives to us a hope.

Thou risen Christ, we adore Thee!

—RAY TUCKER

Sermon Outlines for Holiness Emphasis

TEXT: *And the very God of peace sanctify you wholly* (I Thessalonians 5:23a).

INTRODUCTION

I. The Source of Our Holiness—God

- A. God commands holiness.
- B. God promises holiness.
- C. It is made possible through Jesus Christ.

II. The Work of This Source—Sanctify

- A. Purify the heart.
- B. Power for service.
- C. Sanctify NOW.

III. The Recipients of This Work—You

It is for "YOU," the saved. I Thessalonians 1:3ff.

IV. The Extent of This Work—Wholly

- A. It is to the end. (Completed)
- B. To the uttermost. (Thoroughly)

CONCLUSION

—WILLIAM ABERSOLD

TEXT: *And God who knows the heart bore witness to them, giving them the Holy Spirit just as he did to us; and he made no distinction between us and them, but cleansed their hearts by faith* (Acts 15:8, 9, R.S.V.).

INTRODUCTION: Contextual

I. The Inner Nature of Man Needs to Be Cleansed

- A. Cleansing from falsehood is needed.
- B. Cleansing from corrupt desires is needed.
- C. Cleansing from selfishness and pride is needed.

II. The Inner Nature of Man Can Be Cleansed

A. Cleansing is provided by the atonement of Jesus.

B. Cleansing is bestowed by the baptism with the Holy Spirit.

III. The Inner Nature of Man Is Cleansed Instantaneously by Faith

A. Instantaneous cleansing is implied by the Greek aorist tense denoting "past action completed"; hence "cleansed"—accomplished once for all.

B. Instantaneous cleansing came in the baptism with the Holy Spirit to both Jews (Acts 2) and Gentiles (Acts 10:44).

C. Instantaneous cleansing is brought out by the fact that cleansing comes by faith.

CONCLUSION: Direct application.

—HAROLD M. DANIELS

Heart Purity Made Plain

TEXT: Acts 15:8, 9

INTRODUCTION: Contextual

I. The Omniscience of God

- A. He knows every heart.
- B. He knew the heart of Cornelius and his household—and bore them witness—put His stamp of approval upon them by giving them the Holy Spirit.

C. He looks into the hearts of everyone and knows whom to approve.

II. The Impartiality of God

A. Impartial as to Jew or Gentile, as illustrated in the case of Cornelius.

B. Social standing—not an important factor in His sight.

C. In his sight every soul is of great value.

III. The Cleansing Power of God

A. As a holy God He requires a holy Church.

B. He cleanses everyone who meets the requirements.

C. Sanctification is obtained by faith, instantaneously—illustrated from the case of Cornelius.

CONCLUSION: The experience is obtainable now.

—JOHN FERGUSON

Suddenly Sanctified

TEXT: Acts 2:1-4

INTRODUCTION: There is a process prior to and a moment of sanctification.

I. The Process of Preparation was Completed—"The day of Pentecost was fully come."

A. The disciples had tarried—showing willing obedience to Jesus' command (Luke 24:49).

B. The disciples had prayed—showing complete surrender to God's will (Acts 1:14).

C. The disciples were in accord—showing hearts receptive to the Spirit's coming (Acts 2:1).

II. The Purpose of Pentecost was Consummated—"And suddenly . . . they were all filled"

A. Suddenly the presence of God filled their consciousness (v. 2).

B. Suddenly the purity of God purged their natures (v. 3).

C. Suddenly the power of God endued their actions (v. 4).

CONCLUSION: Hortatory

—CLIFFORD S. FISHER

TEXT: *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, tha*

We should be far more afraid of upsetting the inner power and purity of the church than of upsetting our statistical vanity.

Paul's Keynote Address

(Continued from page 41)

ness which characterized him. With its awareness he would not and could not speak to please men; he must please God, who kept a meter on his motives. It set him apart from the common, as God wants to set all of us apart, with a holy detachment from the slavery of carnal greed for power and popularity and gain. No wonder his words killed and healed. So could ours, today, if we respected God's call as he did. This simple sentence, then, is so profound and so searching as to divide the joints and narrow and the thoughts and intents of our hearts. It is the key to his entire ministry, and has underlain the life of every man and woman since who has fully enjoyed the experience of holiness. "Before sanctification, preaching meant honors for Brengle," wrote Clarence Hall. "Now it was to mean glory for Christ. Hitherto preaching meant exaltation of self, now it would mean exaltation of a Saviour from self."⁹

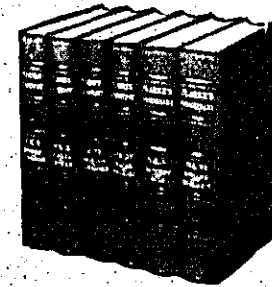
This initial statement of testimony is the heart of personal integrity. It forever lifts Christian motives and service out of the small and mean. It puts faithfulness at the lowest rung of the ladder and reaches upward from there. It demands of us an adequate message, bigger than our best. It makes that message a sacred trust to be delivered, at the cost of life's blood, with a motive as pure as heaven.

(To be continued in May-June issue)

9. Clarence Hall, "Portrait of a Prophet" (Life of Commissioner Brengle).

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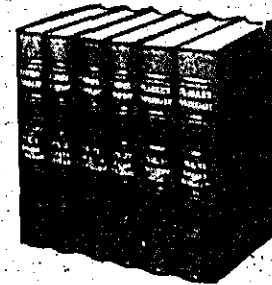
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