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Preacher's **MAGAZINE**



Holiness Emphasis

**MAY—JUNE
1951**

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CONTENTS

Editorial, Our Imperative	3
Counselor's Corner, The Impact of Holiness upon the Human Personality.....	5
Our Heritage—The Preaching of Holiness, <i>Arnold E. Airhart</i>	7
The Way of Holiness, <i>Ralph Earle</i>	15
Paul's Keynote Address, <i>Mildred Bangs Wynkoop</i> (Concluded)	18
Three-Minute Sermon on Holiness, <i>F. Lincicome</i>	24
The Temptations of a Sanctified Man, <i>Col. S. L. Brengle</i> (Reprint by permission)	25
Holiness, the Glory Anthem of the Universe, <i>By a Fellow Servant of the Master</i> (Introduction by the late Dr. J. B. Chapman)	28
Parallels of Jesus and Paul, Part II, <i>Lon Woodrum</i>	39

PRACTICAL

Sermon Outlines for Holiness Emphasis

Doctrinal Emphasis	41
The Secondness of the Experience	45
The Immediacy of the Experience	49
Typological Considerations	53
Historical Significance	57
Further Thoughts on Academic Freedom, <i>Carl Bangs</i> (Ad Finis)	60
Musings of a Minister's Wife, <i>Mrs. W. M. Franklin</i>	63
Holiness Is a Life to Be Lived	66
A Prayer in Preparation, <i>Edward Dowd</i>	66

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

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Our Imperative

THERE MAY BE many things over which the brethren might have slight disagreement; but there is one thing in which every Nazarene preacher will concur, and that is that holiness is an imperative.

It goes beyond the realm of privilege, as some theologians would endeavor to make us think, for the Word says, "Without which [holiness] no man shall see the Lord." In fact, grace is an imperative whether it be for pardon or for purity; for Jesus said to Nicodemous, "Ye *must* be born again," placing the two works of grace in that category of imperatives which should cause us great concern in our preaching ministry.

When I was a young man in the holiness movement, a Sunday would not pass without at least one sermon being preached on this essential theme. In those days, immediately following the organization of our church on a national and world basis, the preaching of entire sanctification as a second definite work of grace, was the standard equipment of any Nazarene worship service—yes, and many times in the evangelistic service. Furthermore, we never preached a sermon on this all-important theme but what we went the entire route and saw to it that the "old man was crucified" before we closed our message.

Now brethren, let it not be said that we dropped the baton. Let it not be said that the break in the continuity of our message occurred in our generation. It is being whispered that many of our men preach very little on this all-important subject of holiness, but we are prone to disbelieve such a rumor and give our men credit for

honesty and sincerity in preaching the truth. We are Nazarenes. The Church of the Nazarene is identified as a holiness church. People expect that we will preach our doctrine. I am convinced that some of them are disappointed in us when they do not hear us proclaim this truth, and wonderment grips them when they sense such a failure. We must not break our covenant with God and the church by failing to keep the standard raised high, so that everyone can identify our forces.

When we were first called to preach, it seemed to us that the Bible woes were upon us. We felt sincerely the "woe is unto me, if I preach not the gospel!" This same feeling of compulsion should be sensed relative to our preaching of the second blessing. Woe is me if I preach not this truth! should be the feeling of every one of our four thousand and more preachers throughout the continent of America. Are we ashamed of it? If so, then we do not possess it. This experience as an imperative has thrust us out into this century with just the message that this mid-century needs. Strange as it may seem, it peculiarly fits the needs of every age because the Spirit was given to them who are "afar off" both in time and position.

It appears as though not only our church but the holiness movement has come into existence for just such a time as this. Since holiness of heart and life is no doubt "life's" greatest good," the good for which philosophers have been seeking since Thales, then it is especially built for this age of frustration, anxiety, and fear. Sanctification takes care of these unnatural

and dangerous attitudes and gives confidence and quietness in their place. It is the only experience which promises continuity to poise and balance in the human personality. Many who profess this experience do not exhibit the fruits in their lives, but there are a great crowd both in time and eternity who have exemplified the Holy Spirit in their lives to such a degree that everyone acknowledges that they have possessed and do possess this victory-giving dynamic in their hearts.

Why would a preacher in the Church of the Nazarene fail in his ministry to the extent of neglecting this truth? An examination of reasons might be rather startling. First, it must be evident that he is delinquent in reading the Word of God devotionally. Here is where one obtains the texts which meet the needs of the people. Could it be possible that one of our preachers was delinquent in his consideration of the "Book of Books"? Yet, he could not read the Word without constantly coming across texts actually related to or directly suggesting themes on sanctification and the baptism with the Holy Spirit. The Pauline epistles are full of textual material, and no man need be "short" at this point. Yes, the devotional reading of the Word of God will give to the holiness preacher sufficient leads to keep him in all of the textual material he will need.

Second, his thought life may not be properly patterned or sincerely conditioned in the doctrines of the church. This major emphasis of holiness should become ingrained into the very basic thinking of the pastor. Rather than the exception, it should be with frequency that he considers preaching holiness sermons. This is our task, and we should learn to do our task well. Repetition in this field will es-

tablish us with a reputation as efficient doctrinal preachers. Others become very thorough in their major emphasis, and we should be most thorough in our cardinal doctrine. We should not only be able to give a reason for the faith that is in us, but we should be so full of Biblical and historical reference that we will be pronounced fundamental by our brethren in this second definite work of grace.

Third, possibly the pastor is not sensitive to the needs of the people. After every revival is a good time for holiness emphasis. When the altar gets barren, then is the time to begin to preach on sanctification, for "when he is come, he will convict." I have always followed the rule, "When in doubt, preach holiness." In a growing church there are always those who need the light and who need to begin seeking the blessing. When the world creeps in, then preach holiness. When people become careless, preach holiness. When the going gets hard and the prayer seasons seem dry, preach holiness.

Finally, in examining the reasons why any pastor might not preach on holiness or kindred themes, there is a possibility that he might be somewhat questioning in his own soul about his own experience. Every Nazarene pastor must positively settle this and keep it settled. He must keep the glory down upon his own soul and sense the presence of the Holy Spirit guiding his life. Otherwise it will be the "blind leading the blind." Of course, our *Manual* provides that the pastor shall be in the experience of entire sanctification; but even the man with the shepherd heart needs to examine himself periodically and keep his experience polished with the glow of the heavenly Presence.

(Continued on page 17)

The Impact of Holiness Upon the Human Personality

By L. A. Reed

THERE IS a positive relationship between human personality and the Holy Spirit, wherein the purgings of the Holy Spirit will mean more than just an emotional reaction. Experience therapy in the realm of sanctification possesses a practical significance which few realize. Yet St. Paul endeavored in both Colossians and Galatians to paint such a picture of the elements embraced in the carnal nature that the churches would have no doubt as to his full meaning of the benefits of the atonement. To be specific, in Colossians 3:5-11 we get the dark picture, while in verses 12 through 17 we have the bright picture. The dark picture in Galatians is found in the listing of the works of the flesh found in the fifth chapter, verses 19, 20, and 21, while the bright picture is found in the listing of the fruits of the Spirit in verses 22, 23, and 24.

We also know that at no time is there a full manifestation of the works of the flesh in personality reactions. But the potential is there, and from this broken cistern of foul waters have emanated all the moral diseases of the

universe, while from the purged area, wherein the Holy Spirit has crucified this nature with its carnal elements, there emerges the fruits from a happy, holy life.

Whether you believe man's personality is a dichotomy or a trichotomy makes little difference, but we will treat it according to the old-fashioned psychology and reveal it in three parts, so that we may better discern the elements involved. We wish to divide these elements so that they will run a parallel of sin and holiness in the human personality, and show on one side what is resident in the carnal nature and then show on the opposite side what happens to these carnal elements when purged by the sanctifying power of the Holy Spirit. It makes a spiritual personality study which should be an encouragement to the saint and a condemnation to the sinner. When one observes these elements in the nature and realizes that the end is death, then one may well see how a person could not possibly be a "sinning saint."

Sin and Holiness in the Human Personality

SIN IN THE THOUGHT LIFE

1. *Evil Thoughts*

- a. Evil conscience
- b. Evil imagination, inventions, surmises
- c. Churlishness

HOLINESS IN THE THOUGHT LIFE

1. *Thinking no evil*

- a. Good conscience
- b. Love of truth
- c. Cheerfulness

2. *Unbelief*
 - a. Fear, dread, fainthearted
 - b. Care (worldly), fret
 - c. Careless
 - d. Doubt, heresies
3. *Pride*
 - a. Conceit, highminded, lofty
 - b. Haughtiness, forwardness, arrogance
 - c. Vanity, vainglory
 - d. Envy, jealousy
4. *Insincerity*
 - a. Deceit, dissimulation, craftiness, falsehood, flattery, guile
 - b. Treachery, subversiveness
 - c. Hypocrisy

SIN IN THE AFFECTIONS AND SENSIBILITIES

1. *Idolatry* (covetousness)
2. *Sensuousness*
 - a. Worldliness
 - b. Lust of the eyes, lasciviousness
 - c. Revelings
 - d. Vile affections
 - e. Drunkenness, gluttony
3. *Malevolence*
 - a. Malice, hatred
 - b. Unmerciful
 - c. Anger, wrath, uncontrolled and unsanctified temper

SIN IN THE WILL

1. *Disobedience*
 - a. Rebellious, stubborn, obstinate, unruly, disorderly, implacable, scorner
2. *Unrighteousness*
 - a. Division, contention, rioting, variance
 - b. Injustice, partiality
 - c. Impatience, hasty
3. *Wrong speech*
 - a. Railing, backbiting, slander, whispering, talebearing, vain talking, idle words, mummurings, complainings, impudent
4. *Neglect*

2. *Faith*
 - a. Confidence, assurance
 - b. Quietness, confidence
 - c. Careful in right sense
 - d. Sound doctrine
3. *Humility*
 - a. Lowliness
 - b. Meekness
 - c. Modesty
 - d. More humility and meekness
4. *Sincerity*
 - a. Honesty, truthfulness
 - b. Constancy
 - c. Simplicity

HOLINESS IN THE AFFECTIONS AND SENSIBILITIES

1. *Supreme love to God*
2. *Spirituality*
 - a. Not of this world
 - b. Single eye
 - c. Joy in the Holy Ghost
 - d. Chastity
 - e. Temperance, filled with the Holy Ghost
3. *Benevolence*
 - a. Love, brotherly kindness
 - b. Merciful
 - c. Long-suffering, meekness, and purified temper

HOLINESS IN THE WILL

1. *Obedience*
 - a. Submissive, willing, yielded
2. *Righteousness*
 - a. Accord, unity, gentleness
 - b. Equity, justice
 - c. Patience, deliberate
3. *Proper speech*
 - a. Discreet, grave, sober, meditative, courteous
4. *Diligence*

(Continued on page 17)

Our Heritage—The Preaching of Holiness

A paper given at the Preachers' Meeting,
Canada West District

*By Arnold E. Airhart**

LIKE THE PROPHET OF OLD, the modern preacher should be a man with a message from God. No Isaiah, nor Jeremiah, nor Amos, nor Hosea ever faced more challenging days, calling for clearer-ringing messages from God, than does the man of God in our day. We live in a very practical day—in some ways too practical—but the most practical problem of all goes unsolved. The house is burning down, and no one seems to know how to put out the fire. We can think very well, well enough to solve the riddle of the atom; but in facing our greatest problem we are very stupid. Sincere admissions of this moral stupidity are now coming from the deepest thinkers. While the great minds are baffled, is it not a humbling, yet exalting, and well-nigh terrifying thought that the answer that all seek is the message which is our heritage? "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." We have the answer. It is our heritage; it is the message of holiness of heart and holiness of life through Christ Jesus the Lord. If we really comprehended our privilege and responsibility, we would tremble! There is no arrogance in this simple statement that we have the answer.

In the providence of God it is our heritage—that is all that we can claim.

Furthermore, it is part of our heritage to occupy a singular position with regard to the universal Church. When I say "our heritage" I refer to no one denomination but to the people with whom has been lodged this depositum of truth known as the doctrine of holiness. Any student of the history of doctrine knows that the story of orthodoxy is traced by a wavering line between the extremes of a barren rationalism on one hand and an equally sterile Biblical authoritarianism on the other. Either extreme defeats the Church, and it seems that the holiness people of our day are peculiarly fitted by their heritage for the task of the conservation of true orthodoxy. This is no boast. Careful consideration of the principle of balance in matters of the faith leads to the firm conviction that this too is part of our heritage.

If we are to be true to the tremendous tasks to which our heritage commits us, if we are to apply these principles to our personal spheres (having holiness revivals and preparing a holy people for a holy heaven), then we must have a clear grasp of the nature of this heritage.

To sum up our theological heritage in a word, it is Wesleyan Arminianism which has been conveyed to us through the American holiness revival. But it is a heritage which may be traced in a clear and unbroken line back to St. John, St. Peter, St. James,

*Professor, Canadian Nazarene College

and St. Paul. That which came later to be known as Arminianism existed in the clearest form in the teachings of the Church fathers. Until A.D. 600 there is not the breath of that doctrine which later is known as Calvinism. Arminianism is known as such, not because in 1589 a Dutch theologian named Arminius invented it, but because in that year the inevitable protest came against the dogmatic, rigid, and absolute system of Calvinism. Arminianism is not the invention of Arminius, but has received its name because Arminius collected and embodied in a system more fully than any previous writer the observations of the Christian fathers and the early Protestants.

The key which unlocks Arminian theology (our heritage) to the understanding is the principle that it is a mediating or middle-of-the-road theology. The idea that the truth lies, not in either of the extremes of thought, but in between the extremes is one that no preacher can afford to neglect. This very principle has been used with great force by our own Nazarene writers of late in dealing with the problems which we now face.

Aristotle is credited with the invention of the doctrine of the Golden Mean. Courage, he said, lies between cowardice and foolhardiness. Liberality lies between avarice and prodigality, modesty between impudence and bashfulness, sincerity between self-disparagement and boastfulness, and pleasure between licentiousness and asceticism. And without a doubt, all that is good and true and beautiful lies between the extremes of thought.

Our heritage is the heritage of the middle-of-the-road. Doctrinally Arminianism mediates between Calvinism on the one hand and modernism on the other. In the matter of salvation, the tendency is either to place too great an emphasis on the God-

factor or too great an emphasis on the man-factor. The first trend leads to unconditional salvation or fatalism, while the second leads to humanism. It is the grand genius of our theological heritage that it blends the two extremes in a harmony which does no violence either to God or man, but maintains the sovereign glory and grace of God along with the freedom and personal responsibility of man. Salvation is conditional. God is just and man is free. Now this is a glorious preaching heritage, for it glorifies the holiness of God, dignifies the estate of man, deepens the emphasis on grace, and appeals to every man's conscience.

But our heritage is not only that of Arminianism; it is the heritage of Wesleyan Arminianism. Wesleyan Arminianism has been aptly described as "Arminianism on fire." Arminian doctrine rose to its full power in the Wesleyan revival. An unprejudiced author declares that it became perhaps the greatest force for good which the world has ever seen embodied in a creed. Its social and political by-products are only second in importance to its primary product—the building of holy character. Wesleyan Arminianism was not only pure in doctrine, but it was lit with the flame of passion and personal experience. The fact that Arminianism must keep "on fire" is amply demonstrated by the observation that, while the Wesleyan brand has swept with revival power around the world, the Dutch fire is embodied in the writings of John Wesley, John Fletcher, Richard Watson, and William Burt Pope. Thus we have seen that our middle-of-the-road heritage includes also the position which lies in the blending of pure creed with flaming experience.

Perhaps I may be pardoned for carrying this line of thought one step further. To Wesleyan Arminianism

we must add, in order to complete our heritage, something that is difficult to describe because it is so intangible. Perhaps it is best known as "the Nazarene emphasis" or even as the "Nazarene swing." It seems to be a blend of organization, sane creed, and evangelistic fervor. This too is part of our heritage.

This total heritage is, I believe, absolutely unique. We are neither fundamentalists (in the now accepted sense of the term) nor modernists, neither legalists nor antinomians. Fundamentalism, which today has definitely come to mean some form or other of Calvinism, we repudiate. Modernism, in any of its subtle forms, we abhor. As holiness people we are as much, in our spirit, against sterile legalism as we are for a full ethical content to holiness, the antithesis of antinomianism.

It is a unique road we travel and *it is a dangerous one*. It is always harder to maintain a position in the middle of the road than to follow either edge of the road. Hardship, heart searching, and danger, seem to be the price of truth. Someone has said that the only time that most of us are in the middle of the road is the time that we are crossing from one side to the other. It is a shorter journey from where we are into rationalistic modernism than it is from where the ultra-fundamentalists are. That is, however, no reason why we should get over into the left-hand ditch with them. And the same is true of the reverse of this proposition. If our heritage is dangerous, it is also glorious. It is in the middle of the road, out where the traffic is, out where the most speed can be made, that we desire to travel. Some poor and inadequate drivers may be wrecked and land in either one or the other of the ditches described, but still we must

travel on. Our preachers must have good vision (and this applies to a rear-view as well as a front view), good courage, and good strength. At this hour we have arrived at a place in the history of our church where we can look back far enough to be able to distinguish where the middle-of-the-road lies for us. The extremes among us may be observed and the tendencies marked. This should enable us to chart a safe course for the future.

But this was to be a discussion not only of our heritage as preachers, but as preachers of the doctrine of holiness. With these foregoing principles in mind, we proceed to a discussion of the preaching of holiness. We feel that we can do no better than to embody these principles in a series of propositions about the preaching of holiness which, to be true to our heritage, we must maintain.

I. *We must preach holiness as the distinctive emphasis of our church without, at the same time, so isolating it from our systematic theology as to make it a doctrinal freak.* Holiness is the distinctive doctrine of the Church of the Nazarene. Yet it is not isolated nor tacked on like an afterthought to an older system. It is the very heart and soul of the system. It is the central idea of Christianity. The idea that one can preach holiness distinctively without first relating it systematically to every other part of his system of thought is the source of much error. No man can preach holiness *well* as a distinct emphasis unless he is first of all at home in, and can breathe the spirit of, Arminian theology. In that case it will be true that in one sense every sermon of his will be a sermon on holiness. Holiness will not be isolated in this thinking from any other doctrine whatsoever. Like Bishop Foster, when he reads his Bible he will feel that holiness "breathes

in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from alpha to omega, from its beginning to its end. Holiness! holiness needed! holiness required! holiness offered! holiness attainable! holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme! It is the truth which sparkles and whispers, and sings and shouts in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth of the system."

This is not a plea for more theology in the pulpit. Enough doctrinal preaching that is already too dry! It is a plea for a better understanding of the whole foundational structure on which holiness preaching must be built. Such an understanding would be the remedy for superficial, so-called holiness preaching which is identified as such only by the fact that the familiar phraseology of the holiness people is woven into the discourse. In this type it seems to be felt that so long as a number of holiness "shibboleths" are repeated several times, the result will be a holiness sermon.

II. The second proposition is this: *The preaching of holiness must be soundly scriptural without at the same time falling into a false Biblicism.* If we are to spread scriptural holiness over these lands we must be scriptural preachers. Sound scriptural preaching is based on sound analysis, sound exegesis, and sound interpretation of scripture. It does not come without exacting its price. It is

easier to preach topically on holiness themes with a minimum of scripture than to preach textually or expositionally. But such easygoing preaching is untrue to the tradition of holiness preachers from Wesley on down through the holiness revivalists, who by hard work and scholarship worked the rich mines of scripture truth and brought forth treasures new and old. But far more serious than mere topical holiness preaching is that which carelessly applies scripture and tortures and racks and wrests texts and passages out of their setting in its ardor, not to draw holiness truth out of scripture, but to read it into it. It is thought to be an evidence of cleverness or special prophetic insight to see second blessing holiness where no one else has ever seen it, to discover a new type, or to ingeniously wring this truth out of a strange text. There are so many texts where the truth is gloriously and transparently obvious to fair interpretation that no holiness preacher will ever get enough time to exhaust their riches. The great, familiar texts are the best ones. More harm is done to the cause of holiness by its ill-advised proponents than by its opposition.

Sound scriptural preaching means likewise that there must be maintained an essential balance between scripture and experience. This is not the place to enter into a discussion of the relation of the testimony of the Holy Spirit through the Scriptures to the testimony of the same Spirit in the Christian consciousness or experience. Suffice it to say that they two must go hand in hand. The truth of holiness must be preached not only with clear heads which witness to Biblical truth but also with hot hearts which witness to experiential truth. Where the testimony of the Spirit in men's hearts is neglected, the trend is always to a barren kind of preach-

ing. We might thus preach holiness ever so soundly with an undying loyalty to the "grand old doctrine" of the church while we became cold as logic. The result is always a conflict with human reason, with the inevitable swing into rationalism and modernism. On the other hand, where the testimony of the Scriptures is too much neglected, the trend is to make the appeal more and more to tradition, to an institution, and to the authority of man. In either case the end result is the same. True holiness preaching must keep experientially on fire and scripturally sound, or succumb either to barren reason or an equally barren dogmatism.

III. The third proposition is that *holiness must be preached as an ethical doctrine without at the same time falling into legalism*. Holiness is both subjective and objective. That is, it is not only an inner experience to be enjoyed, but it is also an outward life to be lived. Not only is it a doctrine which is experienced by faith, but it is also one which is demonstrated by its works.

Incredible as it may seem, there are a few cases where holiness has been preached so long as an objective standard that the blessed truth that the experience can be entered now by an act of faith is almost unknown. There are some good people who have been kept out of the blessing because the preaching which they heard led them to believe that it was their seeking, their consecrating, their struggling, and their attempt to reach a standard, that would obtain for them the experience. They had never heard (or at least had never spiritually apprehended the truth) that holiness is a gift to be received by faith alone.

While this is one extreme, it is the other extreme in preaching which is far more common. This extreme is

variously expressed. It says, "I don't believe in telling my people how they should live." It says, "If you get a man well saved and sanctified, you won't need to instruct him in ethical matters of living. He will naturally come to know these things without being told." In the opinion of many, there are two alarming trends in the Church of the Nazarene. The one is the trend to legalistic preaching, and the other is the opposite trend, less easily observed but equally dangerous and prevalent, to neglect preaching on ethical matters entirely. Surely sane people can strike a balance under the Spirit's leadership. It is a childish attitude that says that, because some have gone to extremes on preaching on dress and other ethical matters, we will therefore refuse to preach on such matters at all. If it is true that we do not need to preach on such matters to people who are really sanctified, then a good deal of the New Testament is wasted and unnecessary. Certainly Paul did not think it was unnecessary; for after his great doctrinal passages in the epistles, where believers are led into the experience of entire sanctification by faith, he goes right on with clear, ethical teaching in the practical sections of his writings. The same is true of the other apostolic writers. We are not wiser than the inspired New Testament authors.

Perhaps it has been the heritage of the holiness movements to restore the lost emphasis on holiness as an inward experience of grace, and this we can never neglect. But let us remember that it was the reading of such books as William Law's *Serious Call to a Holy and Devoted Life*, Jeremy Taylor's *Holy Living and Dying*, and Thomas a Kempis' *Imitation of Christ* that awakened John Wesley and others to their need of an inward

work of grace subsequent to regeneration. This heritage of Protestant emphasis on holy living is also ours. Holiness must be preached as a high ethical standard. If we fail today in getting the message across, it is not so much that we lack able exponents of the way into the experience as that we lack able examples of the fruits of the experience in holy living.

I would carry this discussion another step forward. At the risk of being misunderstood, I believe it is true that there is a holiness counterpart to the so-called social gospel. Are we to ignore and neglect altogether the great ethical social teachings of the Old Testament prophets, of Jesus in the gospels, and of the apostles? Should not the holiness pulpits declare a holy social standard as well as a holy personal standard? Why must we leave such declarations to people with a less worthy gospel? This we can do, while every arrow is aimed straight at the conscience of the individual.

Antinomianism is a word that has a Calvinistic flavor. Dr. Denney described it as a double-entry system of divine bookkeeping. Those who hold this doctrine say in effect: "I know that I am very unholy and that I commit sin in thought, word, and deed every day; but because of my position in Christ, whereby His righteousness is imputed to me, God doesn't even see my sin, and accounts me holy." Repulsive as it sounds, I believe that there is in some minds a sort of holiness antinomianism. It is the result of leaning too far backward to get away from legalism. It goes something like this: "Since I know that I have been saved and sanctified, it is really unnecessary for me to check very closely on what I say and do and think. For, since I am a sanctified man, I therefore do not commit sin,

and the things that fall below the standard of holy living are therefore to be explained away on some other basis." The argument goes this way: Major premise: A sanctified person does not commit sin. Minor premise: I am a sanctified man. Conclusion: Therefore I do not commit sin. That is a very crass way to put it and perhaps it is not that explicit in thought; but there is a dangerous and subtle tendency involved. We tend to be too easy on ourselves.

Of course, legalistic preaching that criticizes and blisters and personalizes without a spirit of love is unchristlike. The thing that makes legalism particularly odious is that it is usually associated with pharisaism or spiritual pride. Ethical standards can be falsely preached as the be-all and end-all of religion. Sometimes the impression is given that we believe in a Protestant species of the Roman Catholic doctrine of works of supererogation. It is as though we believed we could earn merit by living ascetic, strict lives. The preacher who declares a rugged ethical standard should ever remember that for him and for all his people there is only one proper approach to God, and it is expressed in the words of an old invitation hymn:

*Just as I am, without one plea,
But that Thy blood was shed for me
And that Thou bid'st me come to Thee,
O Lamb of God, I come.*

IV. The fourth and last proposition is: *Holiness must be preached as an instantaneous deliverance from all sin without at the same time neglecting to preach it as a lifelong discipline.* Under this proposition I subdivide several others. Holiness experienced as a second definite work of grace is instantaneous and yet progressive. It is a crisis and yet a dynamic relationship. It is a negative cleansing and yet a positive enduement. It is con-

ditionally received and retained and yet it is a stabilizing force.

The experience of holiness is conditional both as a crisis and as a process. The condition of entire consecration must be both met and maintained. Not only must this condition be preached as prerequisite to the crisis, but also as prerequisite to a holy life. In other words, holiness is always conditional. Fanaticism in holiness preaching may take the form of implying that a person once sanctified needs no further growth in grace, or will not be tempted, or cannot backslide. It is a kind of unnamed eternal security. On the other hand, holiness must be preached as a settling, stabilizing experience. A certain popular type of reconsecration meeting is really foreign to sound holiness doctrine. There is a finality about consecration and sanctification which, while it is still conditional and does not amount to absolute irreversibility, is still not subject to every wind that blows. It is something like getting married. It is not that the vows cannot be broken, but that they are meant to be final and forever settled. Reconsecration is too much like going through the wedding ceremony again every little while.

Holiness should be preached as a deliverance and yet a discipline. There must be an unmistakably clear ring about the nature of the deliverance from all sin. The preacher who cannot believe that all sin is eradicated in sanctification is not a holiness preacher. He is at perfect liberty to preach his convictions, but he should take off the mask and quit pretending that he is a holiness preacher. I can still hear Dr. S. S. White as he used to say in his theology classes: "Brethren, it is your privilege to preach whatever you believe; but if you do not believe in holiness as traditionally

taught by the Church of the Nazarene, it is not your privilege to preach in this church. Our church is committed to certain beliefs regarding holiness; and if you cannot honestly preach them, go and preach somewhere else." Nothing could be fairer than that. We don't have to preach in this church. But if we do preach in this church we are traitors to it if we undermine what it traditionally stands for.

There has been a good deal of discussion about the merits of the term eradication. It has been criticized on the grounds that it has a materialistic connotation and is therefore misleading. Various substitutes have been proposed. In every case they are either equally materialistic in connotation or etymology or really misleading. Any term is subject to the limitations of words in expressing ideas. The trouble is not with any word but with an inadequate exposition of this perfect cleansing, due to the preacher's failure to think clearly about it himself. Any careful study of the seven or eight Greek synonyms used in describing cleansing from all sin will convince an honest person that our terminology is not too radical.

On the other hand, no virtue attaches to the mere intoning of a word—eradication or any of its synonyms. A good eradication sermon can be preached without using the word. Perhaps the real fault which the critics find is with those who suppose that, since they have used the terminology, they have preached a holiness sermon. Any preacher who is not mentally lazy will find himself driven to study in an effort adequately to expound for modern listeners this negative cleansing. He will have to resort to many different fields in search of analogies and illustrations. Psychology is not an unfruitful field, and it has a familiar ring to many

people today. It should, however, be remembered that psychological terms are not synonyms for Scripture terms and are at best merely illustrative. There are no substitutes for the terms of Scripture, but these must be illuminated and illustrated and defined.

It is, however, well to observe that in the zeal to do justice to the theme of eradication it is easy to be carried to unwarranted extremes. An examination of the writings of a number of the modern exponents of holiness reveals that in the detailed analysis of what this cleansing means they contradict one another more than once. It is this contradiction that is confusing, not the fact of cleansing. Absurd statements have been made by those who failed to consider their claims in all the light of Scripture. This in no way condemns negative preaching. It merely points out that preaching is serious, challenging business, and requires painstaking thought and careful speech.

But now it must be pointed out that negative preaching on the crisis of cleansing must be balanced with preaching on the progressive and disciplinary phases of holiness. There is a process as well as a crisis. Our youth especially need to be taught that when the crisis is past they are not fixed up to run automatically like a wound-up alarm clock. Sermons on the principles and disciplines of the holy living are needed. Holiness people learn to live by certain basic principles which they rigorously apply as a discipline to life whether they feel like it or not. After the crisis comes the lifelong process of solving human social relationships, the problem of the sublimation and the gradual elevation of the legitimate appetites and desires. Here is a whole field where a great deal of holiness preaching is needed. In this area where progress

is so vitally needed, it is lamentably slow among too many holiness people. E. Stanley Jones received a letter from a woman relating her experience. She told how she had had arthritis and other ailments. The Lord had instantly healed her. Then she prayed, "Lord, You took care of my arthritis. How about my overweight?" She said the answer came scripturally: "This kind cometh not out except by fasting." The story speaks eloquently of holiness as a life of discipline versus holiness as instantaneous deliverance.

In this same regard, holiness must be preached both as a crisis and as a dynamic relationship. We have nothing to fear in insisting that the entrance to this life must be by way of an instantaneous crisis. The answer is that, granted our theological premises that all have sinned and have sin remaining after regeneration, that all need to be made painfully conscious of this sin and challenged to an unusually high goal of the holy life—granted this, then there is no unbiased psychologist who will not agree that tension and struggle will result, building to a crisis in which instantaneous release will be found. The doctrine is sound, scientifically, scripturally, and experientially.

But holiness is more than a crisis. It is a dynamic relationship between a man and God. There is a mystical union between Christ through the Spirit and the soul. This union with Christ is a faith union and an ethical union. Spirit permeates Spirit. In the deepest sense holiness as a life cannot be explained. It is a blessed, mystic comradeship of the soul with its Lord. Paul's terms: "crucified with him," "risen with Him," "Christ liveth in me,"—these indicate communion with Christ. Holiness must therefore be

(Continued on page 24)

The Way of Holiness

By Ralph Earle*

And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it (Isaiah 35:8).

IT IS GOD'S DESIGN that all His children should walk in the way of holiness. Those who fail to do so are an occasion of grief and sorrow to their Father's heart. The path of obedience to His will always leads into this way of holiness.

The way of holiness is the sanctified life. And the sanctified life is a life lived in the Sermon on the Mount, in the last discourse of Jesus, in the twelfth of Romans, in the thirteenth of First Corinthians, in the books of Ephesians, Philippians, Colossians, in the twelfth of Hebrews, in the first of First Peter, and in the fourth of First John. In other words, the sanctified life is a life lived according to the standards of the New Testament.

The command, "Be ye holy," is both a call and a challenge. It is a call to full consecration of ourselves to God, that our hearts might be cleansed from all sin and filled with the Holy Spirit. As Christians we are "called unto holiness." That involves, first of all, the crisis of entire sanctification. Until we are sanctified wholly, or through and through, we cannot hope to live a holy life.

But the command, "Be ye holy," also involves a further challenge—the challenge to conform our lives to the teaching of the New Testament. This is not the matter of a moment; it

is a lifelong task. It calls for daily consecration, concentration, and application. Unless we undertake seriously to pattern our lives each day according to the instructions laid down in the New Testament, we shall not go far on the way of holiness.

Too often it has been the habit of holiness people to neglect the simple teachings of Jesus in the Synoptic Gospels. Almost unconsciously we take the attitude that because we live this side of Pentecost we should give our attention to Acts and the Epistles. We tend to ignore the forthright utterances of the Master. But the teachings of Jesus are timeless. They will never be superseded, because they will never be surpassed.

We have even heard it suggested that one who professes Christian perfection should not pray the words of the so-called Lord's Prayer: "Forgive us our debts, as we also forgive our debtors."

When the time comes that we think ourselves too good to pray that prayer, we had better ask the Lord to translate us immediately to heaven—for the good of all concerned. But I am not sure that with that attitude I would want to face God right away.

To put it bluntly, that is just another form of antinomianism. When I get to the place where I maintain that everything I do and say is holy because my heart is holy, I am guilty of one of the worst types of fanaticism. There is not one of us but that occasionally hurts someone by what we do or say. What are we going to do about it? Are we going to pass it

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off lightly by saying, "God knows that my heart is right and I didn't intend to hurt anyone"? Or are we going to humble ourselves and say to the person offended: "I'm sorry I said what I did. Please forgive me"?

We sometimes forget that humility is one of the best evidences of holiness. The holy people are a humble people.

One of the best exercises for us as sanctified Christians is to read over carefully and prayerfully the Sermon on the Mount, and the other portions of the New Testament noted above, and apply each passage to ourselves. We are too apt to go to the Scriptures for comfort and strength, and forget that they are also "profitable for doctrine, for reproof, for correction, for instruction" (margin, *discipline*). And so our life habits too often remain uncorrected.

We are not speaking now of sinful habits or manifestations of the carnal nature. We are talking about personality traits that, unless corrected by careful attention, continue with us long after we are sanctified. These little things about our lives that are not Christlike hinder us in our spiritual growth and handicap us seriously in our Christian service.

Sometimes our emphasis on the crisis of entire sanctification actually proves to be a hindrance to growth in grace. If the impression is given by our preaching that the experience of being sanctified wholly is the goal rather than a means toward the end of living a holy life, then we may be partly responsible for the lack of higher living among our people.

Turning to the last discourse of Jesus (John 14—16), we find that one of the great concerns of His heart was that His followers should love one another. When we think of all the troubles and tragedies that have be-

fallen the Church through a lack of love, we can understand the reason for this burden on His heart.

Paul echoes this sentiment many times in his epistles. Love, unity, and humility are the main emphases of the great twelfth chapter of Romans. Love is presented as a many-sided, glittering diamond in the thirteenth chapter of First Corinthians. The one who reads this love lyric frequently and thoughtfully will be better fitted to "adorn the doctrine of God our Saviour in all things."

We are reminded of the story of a certain Korean Christian who had memorized the Sermon on the Mount. When asked how he did it, he replied that he put into practice each verse that he was seeking to memorize. In that way he really learned it.

The humble Korean had demonstrated a great truth. They are not Bible Christians who quote whole passages of scripture. The Bible Christian is one who puts into daily practice the precepts of the New Testament. Anything less than this is not worthy of the name holiness.

Sanctification means more than a crisis experience at the altar. It means a life lived constantly in complete submission to the will of God. It means a life patterned after that of Jesus. It means a Spirit-filled, Spirit-led life. It means a life not only empowered by the Holy Spirit but directed by Him. It means not only a life of power but a life of love. It is the life of the Lord Jesus relived in us today.

Perhaps some reader is still saying: "But if I consecrate myself fully to God and am filled with His Spirit, will that not take care of everything? All I need to do is let the Holy Spirit control my life."

Right there is where the danger lies. God does not deprive us of free choice when He sanctifies us wholly.

We still must make decisions. But we have the guidance of the Holy Spirit to help us in making those decisions and the power of the Spirit to help us in carrying them out.

An illustration might make this clearer. Some readers will remember when the first car came out equipped with four-wheel brakes, in about 1924. On the spare tire cover on the rear of the car were printed these words: "Power to Start—Power to Stop."

But here was one of those cars on the edge of a railroad track with its front end smashed in. The brightly painted words on the back still proclaimed their proud message. And it was not false advertising, for the car really had the best brakes and one of the best motors of any car on the road that year.

What was the matter, then? Simply this, that the driver paid no attention to the posted sign: "Stop, Look, Listen." The car had power to start and power to stop; but it did not stop, because the driver was careless.

The Spirit-filled Christian has the necessary power to obey the promptings and checks of the Spirit. But he still has to step on the accelerator and step on the brakes, so to speak. In other words, the Holy Spirit does not automatically start us and stop us. He commands and empowers, but we have to make the decision and take the action. A failure to realize this has sometimes led to defeat and disaster.

The sanctifying presence and power of the Holy Spirit are something that all of us need in order to live the Christian life successfully. The New Testament points the way. It is a way of self-crucifixion and self-dedication. We die that we may live. We let go and let God. Then, and only then, come complete satisfaction and constant victory.

Our Imperative

(Continued from page 4)

There must have been something tremendously significant about the message of the Master, when a persecutor would put up his sword and return to his superior and say, "Never man spake like this man." His association with the Father gave to Him, as the Son of God, an authority which even the craven could easily recognize. When Christ is in us and we are prompted by the Holy Spirit indwelling us, then the people will exclaim, "Our pastor has been with God." Then you can say, "Thus saith the Lord," and that same authority will be recognized in you as Christ's ambassador.

Brethren, let us make this period of emphasis mean much for the kingdom of God. Let us be faithful in our ministry not only during this special period, but let us be faithful in the months and years to come in passing on to our generation this great Biblical truth, which is the only total panacea for the ills of this age.

The Impact of Holiness

(Continued from page 6)

Several years ago my spiritual father, Dr. E. E. Angel, formerly of New England, Eastern Nazarene College, and Northwest Nazarene College, gave to the editor the thought for the above classification. Scriptural references may be found in each case, which we leave to the reader to supply, but there is a fund of information in the above to pass on as a therapy to your congregations. It is very revealing to observe how limited is the concept of our laymen as to what the Holy Spirit actually does for one through the experience of sanctification. It is for the pastor to inform

(Continued on page 65)

Paul's Keynote Address—(Part II)

*By Mildred Bangs Wynkoop**

B. Paul's Negative Testimony

Paul's testimony included a negative and positive declaration in keeping with the negative and positive aspects of the doctrine of holiness.

Listen to the negative word. "Our exhortation was not of error, nor of uncleanness, nor in guile."¹ He spoke of personal integrity when he maintained that his exhortation was not of deception or in a false profession of grace or of lies, and that his life was not unclean, and that his motive was open to closest scrutiny. He used no religious bait to trap them to his own personal advantage. This cleared his motives.

Now he testified concerning his methods. "For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others."² The first grouping could not be documented except by a man's own honor. This group is subject to verification by men and God, and Paul fearlessly calls both to witness. "Ye know." "God knows." "I have never attempted to gain any man's allegiance by insincere or lying praise" says he; "and the fact that I have worked with my own hands for my support, though I was entitled to a salary from you, proves I did not serve you for gain. And I have never sought for the sweet wine of men's approval." The testimony is almost shocking in the face of impure motive and two-faced deal-

ing with men for the sake of personal advantage.

Notice that there is nothing in this testimony that an advantage of birth or education or superior intelligence could make impossible to ignorant, underprivileged, "run of the mill" men. At no point is there any issue that common decency and the grace of God cannot meet. And yet just here, among the sins of the spirit, lies the battleground of orthodoxy.

The positive testimony is just as striking. "Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe."³ "Holily" comes from *hosios*, a word indicating that something has been sanctioned by God. "Righteously" includes all the positive virtues of conformity to God's law and men's sense of justice and clean-dealing and acceptability. The claim of unblamableness is a daring climax to this testimony regarding his own behavior. He declared that they were witnesses to the fact that he was deserving of no censure concerning his life among them. We might be inclined to question such a statement, sitting as we do upon a judgment seat so far in time removed from the scenes of that day; but Paul anticipated our suspicions or at least the suspicions of his critics, then. "You are my witnesses, and God also." Theology cannot escape this attested fact. To attempt an evasion treads too near the borders of dishonesty.

¹1 Thess. 2:3, A.S.V.

²1 Thess. 2:5, 6

*Portland, Oregon

³1 Thess. 2:10, A.S.V.

One more grouping remains to complete the beautiful picture. It is the positive aspect of his *method* with them. "Ye know how we dealt with each one of you, as a father with his own children, exhorting you, encouraging you, and testifying, to the end that ye should walk worthily of God."⁴ His exhortation was to holiness.⁵ His encouragement is found in the first chapter, gentle, loving, firm,

never angry or vindictive or bitter. And his testimony was true. Testimony comes from *marturia*, from which our word martyr comes, and means telling what is known regardless of the consequences. In all this he was gentle as a nurse (v. 7) and firm as a father (v. 11).

I chanced to lay these negative and positive testimonies side by side and discovered an interesting harmony.

HOLINESS

Personal Integrity

Motive

NEGATIVE

What is said—exhortation

- 1. Not of error
untruths
self-appointed message
- 2. Not of uncleanness
questionable life
- 3. Not in guile
baiting them to his
personal interests

POSITIVE

What is done—behavior

- 1. Holily
sanctioned by God
- 2. Righteously
approved by God and man
- 3. Unblamable
deserving no censure

Integrity to the message

Manner

METHOD

- 1. No flattery
dishonest praise
- 2. Not covetous
desire for personal gain
- 3. Not seeking glory of men

MEANS

- 1. Exhortation
to please God, not men
- 2. Encouraging them
their interests came first
- 3. Testifying
telling truth regardless of
consequences

Summary

GENTLE AS A NURSE

C. Paul's Joy

Though this testimony is glorious, Paul could not rest merely knowing that he had a satisfactory religious experience. After giving it, he breaks

⁴I Thess. 2:11, 12, A.S.V.
⁵I Thess., 4th and 5th chapters
⁶I Thess. 2:19, A.S.V.

FIRM AS A FATHER

out with a question that reveals the real heart of him. "What is our hope, or joy, or crown of glorying?"⁶ This question is the concern of every thinking person. Is a testimony to Christian perfection the end? Should our

interest end in ourselves? What is the goal of holiness? The answer is found again in the fact of the advent of our Lord. With that in view, as a discriminator of values, Paul answers his own question, "For *ye* are our glory and joy" at the coming of the Lord.⁷ Religion that ends with and calls attention to self can be regarded with suspicion. Real holiness is characterized by an outreach of vision and passion for the salvation of others. It cannot terminate subjectively and survive. Paul's glory and joy were not that he could give a testimony like he did but that, under God, it had resulted in their salvation. In view of the appearing of the Lord from heaven, all his grace and victory and moral triumph would be empty without "fruit." The *parousia* will have little joy to a barren Christian. Any religion that leaves men more interested in themselves and less interested in the salvation of others is to be feared.

CHAPTER III. THE NEED FOR HOLINESS

We become aware, immediately upon reading the third chapter, of a strange concern, a lingering fear, in Paul's mind, lest this church should fail. This concern prompts an urgency that we cannot understand until we know more of Paul's message. "When we could no longer forbear, we . . . sent Timothy . . . to comfort you concerning your faith."¹ "For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labor should be in vain."² "Night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith."³

In order to catch the significance of the concern evident in these passages, it will be necessary to travel, briefly, afield and come to an understanding of Paul's place in the scheme of grace. Paul regarded himself as the administrator of the new covenant which Christ signed and sealed by His death and resurrection, and so put himself on a par with Moses, the mediator of the old covenant.⁴ This understanding of Paul's ministry is essential to an understanding of his whole message. A word regarding the similarities between Moses and Paul will strengthen the one point of difference which made the new covenant necessary and caused Paul such exultation in his mission.

1. They were both leaders of men. Moses took the *natural* line begun by Abraham and began a *national* life, a corporate history. Paul took a *spiritual* line, begun by Christ, and began a *church* life, a corporate history.

2. Both were magnificent characters.

3. Both had to face the perfidy of men, misunderstanding, false accusation, charges of incompetency, rebellion, and backsliding.

4. Both had to pray in utter desperation for their wayward charges. Moses cried, "I am not able to bear all this people alone." "Pardon, I pray thee, the iniquity of this people according unto the greatness of thy lovingkindness."⁵ Paul prayed, "I travail in birth again until Christ be formed in you."⁶

In these respects and many others the two superior men of all history stood together. In one significant detail they differed. Moses failed in the supreme test.⁷ Paul did not, but was

⁷1 Thess. 2:20

²1 Thess. 3:1, 2, A.S.V.

³1 Thess. 3:5, A.S.V.

⁴1 Thess. 3:10, A.S.V.

⁵11 Cor. 3:2-18

⁶Num. 11:11-15; 14:11-19, A.S.V.

⁷Gal. 4:19

⁸Num. 20:10-12

able to cry at death's door, "I have kept the faith."⁸ I have called Moses' failure "the comfort of the Calvinists," and Paul's victory "the authority of the Arminians." This point of moral difference marks the contrast between the old and the new covenants. Moses failed because the law was of works, written on stone, whose ministration condemned the sinner, was veiled, and resulted in death. But Paul administered a covenant of the spirit, written in the heart, whose ministration brought righteousness to the sinner, had no veil, and which resulted in life and a going from glory to glory, in the image of Christ. In a word, Paul preached a new gospel which could give permanent victory over sin, which heretofore had brought condemnation and spiritual death. If the new covenant could not do that which the old could not, namely, give actual righteousness, of what value is it over the old?

A. *An Analysis of Paul's Concern*

That they would be moved by affliction. The Greek word for "move" here means to wag, like a dog's tail. It is the picture of carnal instability, which is a major characteristic of unsanctified men.

That they would fail under temptation, and that because of it his work would be in vain.

That their imperfect faith would fail.

That a heart unsecured by the perfect love of God would wander away from Him.

B. *Timothy's Report*

Because Paul so perfectly knew the dangers, he sent Timothy to them to get and bring back a report. And the report was, "All is well . . . yet."

It is worthy of note that the report

was a good one. They were not backslidden. The report was so good that Paul sat down immediately,⁹ and he said, in effect, "Now I can take a deep breath again. I can live, since I know you are all right."¹⁰ If Timothy's report had not been good, the force of the argument for holiness in the Book of First Thessalonians would have been weakened. It could then have been said that the rest of the epistle was an attempt to "renew" them, to restore to them the joys of salvation. But the Thessalonians were in a good state of grace, and what Paul had to offer them now was something in addition to what they enjoyed. And we may logically conclude that what he wanted to impart was something that would correct the conditions which gave rise to his fears. As we have also seen, it was the heart condition that had caused Moses' failure. It is the condition that threatens the eternal salvation of all men. When we realize this, we begin to understand Paul's deep concern and the eagerness of his desire to impart to them that grace of the new covenant that was its distinguishing feature, and for which he was its minister. "May our God . . . direct our way unto you . . . to the end he may establish your hearts unblamable in holiness."¹¹

C. *An Analysis of the Exhortation*

1. "To establish" your hearts in holiness. The "wag" was to be taken out, so that henceforth there would be a dependability, a spiritual poise, and an abiding assurance in the Holy Spirit. It is worthy of note also that the verb "establish" is in the aorist tense, signifying that it was to be a definite act of grace, instantaneously performed, and not merely an ideal toward which to strive.

⁹I Thess. 3:6 (American Revised)

¹⁰I Thess. 3:8

¹¹I Thess. 3:11-13, A.S.V.

2. To establish "*your hearts*" in holiness. Moses and the law failed here. Law can regulate the outward life, but only grace can regulate the heart. When there is a conflict between the heart and the head, the "want to" and the "ought to," the heart usually wins out. When the heart is fixed, the whole man is fixed.

3. To establish your hearts "unblamable in holiness." Holiness can be adequately understood only against the backdrop of the law. That the righteousness of the law might be fulfilled in you¹² indicates the meaning. The law was not to be superseded nor negated, but fulfilled. It is the same law, no longer written merely on the books and cutting across every natural desire, but written on the heart, where it regulates the motives and conduct so silently and efficiently that the very lack of conflict makes us unconscious of it. "Thy word have I hid in mine heart, that I might not sin against thee."¹³ The "want to" and the "ought to" coincide. Sanctification is not freedom from law but perfect inner conformity to it.

CHAPTER IV. PAUL'S EXHORTATION TO HOLINESS

Many have considered the Thessalonian letter of lesser theological importance than any of Paul's other epistles. But I am inclined to the view that it may be as important as the others, if not in detailed argument, certainly in the clear implications for the doctrine of holiness. Hence the title of this paper, "Paul's Keynote."

The prayer which closes the third chapter could be called the text of the exhortation. It announces the purpose of his message and it has ample scriptural implications to qualify it as a text. It contains the very heart of all

we know about God's purpose for men. It expresses the depths of Paul's concern in the light of his peculiar and unique call.

A. *The Will of God*

Paul's first point in his exhortation sermon is, "This is the will of God, even your sanctification, that ye should abstain from fornication."¹ We pray for this very experience when in the Lord's Prayer we say, "Thy will be done."² We are exhorted to become "living sacrifices" to prove what is the "good, and acceptable, and perfect will of God."³ "I come to do thy will . . . by the which will we are sanctified."⁴ We find ourselves overwhelmed by the knowledge of the will of God. It shouts from the Word of God until we cannot escape it. It meets us in every turn in life until we are inexcusable if we do not conform to it. All of life and the revelation of God in every age and in every area is a vast commentary on the will of God for us.

The reason given for being sanctified is an interesting one, "That ye abstain from fornication."⁵ This term as used in the Bible is broader than that given as a definition in the dictionary. It includes all types of moral uncleanness. The Thessalonians were Gentiles, heathen, idol worshipers. From the beginning of history idol worship became associated with unspeakably vile immoral practices. Historians tell us that perversions were actually glorified in the temple worship. The carefully worded accounts of heathen life in the Old Testament give us an inkling of the perversions that were practiced openly. The result was that nearly everyone but

¹1 Thess. 4:3

²Matt. 6:10

³Rom. 12:1, 2

⁴Heb. 10:10

⁵1 Thess. 4:3, A.S.V.

¹²Rom. 8:4

¹³Ps. 119:11

very small children was contaminated morally and physically. It is no wonder that God demanded "utter destruction" of these people, even to the burning of their homes and clothing. There is reason to believe that the prevailing idol worship in Thessalonica was little better than that of Old Testament times. A careful reading of the fourth and sixth verses of this chapter will give an idea of the personal and social sins involved. In the face of this, we may well be thrilled with the solution presented by Paul. Moses would have had to say, "Destroy them." Paul said, "Sanctify them." They had left their idols to serve the living and true God; now they needed to be purged from the old moral taint and stain of sin.

But is this a universal truth? We believe that in its essence it is. In all the Scriptures backsliding has been likened to adultery committed against God. In this instance Paul has merely mentioned the taint of sin most common to all of them. If he were writing to the proud, self-righteous Jew whose sin would not be a low, fleshly one as that of the heathen, but one of the spirit, spiritual fornication, he would have said to them as he did, in effect, to the Jews in Rome, "Your hearts need to be circumcised."⁶ To us he would no doubt say, "Follow . . . holiness . . . lest any root of bitterness springing up trouble you, and thereby many be defiled."⁷ It is the will of God that we should be purged from the moral taint that is at the source of all our breakdown.

B. The Call of God

Paul's second point under his text is, "God called us not for uncleanness, but in sanctification."⁸ The will of

God is passive, underlying fact, a divine intention; but the call of God is tremendously active and imperious. The call rings out from every quarter, from society, from the laws of nature, from the laws of our own bodies and minds, from conscience, and from the Word of God.

There may be significance in the use of prepositions in this passage. At least they are interesting. God hath not called us *epi* (over) uncleanness. There is to be no peace made with it. Inward corruption is not to be tolerated! it is not to be put up with. It is not to remain as a source of sinning, so that grace may have something to work on. It is not to be covered by the righteousness of Christ, nor harbored, to keep the Christian humble. Carnality cannot be glossed *epi*. "But *en* sanctification." The issue is to be squarely met, the condition and the victory complete.

C. The Extent of Holiness

Paul's glorious climax is found in 5:23. "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."

Paul is clear concerning the Author of holiness, God himself. But his strongest emphasis is the thorough nature of the work. It not only touches the outward life, the body, but also the soul and the spirit, so that there remains no place for sins either of the flesh or of the spirit. The wonderful completeness of the work is expressed in Paul's strong word, *holoteleis*, "every part of all of you" or "through and through." This cannot justify the interpretation that religion can only be a sort of plaster over a sore. It is penicillin to purge the blood stream. It isn't fighting "the Christian's war-

⁶Rom. 2:28, 29

⁷Heb. 12:14, 15

⁸1 Thess. 4:7, A.S.V.

(Continued on page 40)

Three-Minute Sermon

By F. Lincicome*

For God hath not called us unto uncleanness, but unto holiness (I Thess. 4:7).

HOLINESS is a trinity. It consist of theory, experience, and practice. Theory is to be believed by the intellect; experience is to be enjoyed by the sensibilities; and practice is to be lived by the will. Theoretical holiness has to do with a man's head; experiential holiness has to do with a man's heart; practical holiness has to do with a man's hand. Hence we have the head sound in doctrine, the heart pure in love, and the hand clean in the life. Let us look at this trinity a bit more closely.

I. Theory. Theory has to do with doctrine. Doctrine is the mainspring of our spiritual activities, the foundation of our spiritual building. Doctrine has to do with what we believe. Some would tell us it does not matter what we believe, just so we are sincere in it. That may sound well, but it has more sound than sense. Salvation does not depend on sincere thinking; it depends on right thinking. Theory is important, for you can't get an experience without it. Everybody goes in to religion head first. The intellect must first be convinced before the heart can be converted. You must know about God before you can know God.

II. Experience. Creed is important, but experience is imperative. It is not enough to know about God; we must know God. The experience is an epochal experience, a conscious experience, a perfective experience, an emancipative experience, and it is an emotional experience. The modern trend is for an experience without any emotion. A religion without emo-

tion is a religion without God; for God is love, and how could you have love and not have emotion? A religion without emotion is too dry to kindle a fire, say nothing of saving a sin-captured, devil-enslaved world.

III. Practice. Holiness is ethical as well as doctrinal. You could be doctrinally straight and at the same time ethically crooked. The Church is strong enough in doctrine to save the world, but weak enough in practice to become its laughingstock. Peter had the ethics of holiness in mind when he said, "Be ye holy in all manner of life"—holy in your business life, public life, domestic life, private life, and secret life. To be holy in all manner of life is more than a mere dress holiness. If we give this trinity of holiness a proper emphasis, we will produce Christians that will be an asset to the church. If we unduly stress theory, just preach doctrine, we will produce formalists. If we unduly stress experience and say but little about doctrine, we will produce fanatics. If we unduly stress practice, we will turn out Pharisees.

Our Heritage

(Continued from page 14)

preached as life lifted to its highest earthly pinnacle. The richest, noblest, and most sublime human possibilities are wrapped up in this life. It should be preached as "the imitation of Christ" and the "cultivation of the presence of God."

Finally, holiness must be preached positively as the baptism with pure love. Pure love in the heart means

(Continued on page 56)

*Free Methodist Evangelist

The Temptations of a Sanctified Man

By Colonel S. L. Brengle

(Reprinted from *Helps to Holiness*, by permission of the Salvation Army Publishing House)

HOW CAN A MAN that is 'dead to sin' be tempted?" asked an earnest but unsanctified Christian of me yesterday. "If the very tendencies and inclinations to sin be destroyed, what is there in the man to respond to a solicitation to evil?"

This is a question that every man will ask sooner or later, and when God showed me the answer it threw light on my pathway, and helped me to defeat Satan in many a pitched battle.

The fact is that the truly sanctified man, who is "dead in sin," doesn't have any inclinations in him that respond to the ordinary temptations of men. As Paul declares, "He wrestles not against flesh and blood"—against the sensual, fleshly and worldly temptations which used to have such power over him—but "against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places" (Eph. 6:12, marginal reading), as in his closet of secret prayer and communion.

If he were once a drinking man, he is no longer tempted in the least to get drunk, for he is "dead," and his life "is hid with Christ in God."

If he were ever proud and vain, delighting in dress and jewels, he is no longer allured by the cheap glitter and the vain pomp and glory of this world, for he has set his "affections on things above, not on things of this earth." Such things now have no more attraction for him than the brass trinkets, eagle feathers, and mud-paint of an Indian.

If he once coveted the honor and praise of men, he now counts such as dung and dross that he may win Christ, and have the honor that comes from God only.

If he once desired riches and ease, he now gladly gives up all earthly possessions and comforts that he may have treasure in Heaven, and not be "entangled with the affairs of this life; that he may please Him who has chosen him to be a soldier."

I do not mean to say that Satan will never hold up any of these worldly and fleshly pleasures and honors to induce the soul to leave Christ, for he will. But what I do mean to say is, that the soul now being "dead to sin," having the very roots of sin destroyed, does not respond to the suggestion of Satan, but instantly rejects it. Satan may send along a beautiful adulteress, as he did to Joseph in Egypt; but this sanctified man will flee away, and cry out as Joseph did, "How can I do this great wickedness and sin against God?"

Or Satan may offer him great power, and honor, and riches, as he did to Moses in Egypt; but comparing these with the infinite fullness of glory and power he has found in Christ, the sanctified man will instantly reject the devil's offer, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."

Or, again, Satan may tempt his palate with the dainty wines and rich viands of a king's palace, as he did

Daniel in Babylon; but, like Daniel, this sanctified man will have it once "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

All these worldly baits were held out to Jesus (Matt. 4:1-11; and Luke 4:2-13); but we see in the account of the apostles how gloriously He triumphed over every suggestion of the tempter. And just as He rejected Satan's temptations and gained the victory, so will the sanctified man, for he has Christ himself come to dwell in his heart and to fight his battles, and can now say with the Master: "The prince of this world cometh and hath nothing in me."

In fact, he has found such satisfaction, such peace and joy, such comfort, such purity and power in Christ, that the power of temptation along any of the old lines is completely broken, and he now enjoys the liberty of the sons of God; he is free as an archangel, for "whom the Son maketh free is free indeed," even with the "liberty wherewith Christ hath made us free."

But while Christ has set this sanctified man at liberty, and he no longer has to fight against his old worldly passions and fleshly appetites, yet he has a continual warfare with Satan to keep this liberty. This warfare is what Paul calls "the good fight of faith."

He must fight to hold his faith in the Father's love. (John 16:27; 17:26.)

He must fight to hold fast his faith in the Saviour's cleansing Blood. (Heb. 9:13, 14; I John 1:7.)

He must fight to hold fast his faith in the Holy Spirit's sanctifying and keeping power. (II Thess. 11:13; John 14:26; John 15:26; John 18:13.)

Although not seen by the world, this fight is as real as that of Waterloo

or Gettysburg, and its far-reaching consequences for good or evil are infinitely greater.

By faith the sanctified man is made an heir of God, and "joint heir with Jesus Christ" of all things, and this faith makes his Heavenly Father and his heavenly inheritance so real to him that the influence of these unseen things far surpasses the influence of the things he sees with his eyes, hears with his ears, and handles with his hands.

He says with Paul, and fully realizes it in his heart as he says it, that "the things that are seen are temporal," and will soon perish, "but the things that are not seen" with our natural eyes, but are seen by the eye of faith, "are eternal," and will remain when "the elements are melting with fervent heat," and the "heavens are rolled together as a scroll."

Now, in the very nature of the case, these things can only be held by faith, but so long as he thus holds them Satan's power over him is utterly broken. This the devil knows quite well, so he begins systematic warfare against the faith of a newly-sanctified man.

He will accuse him of sin when the man's conscience is as clear of willfully breaking God's law as is the conscience of an angel. But Satan knows if he can get him to listen to this accusation, and lose faith in the cleansing Blood of Jesus, he has him at his mercy. Satan will so accuse a sanctified man, and then turn right about and declare that it is the Holy Spirit, instead of himself, condemning the man! He is the accuser of the brethren. (Rev. 12:10.) Here is the difference we want to notice:

The devil accuses us of sin.

The Holy Spirit condemns us for sin.

If I tell a lie, get proud, or break

any of God's commandments, the Holy Spirit will condemn me at once. Satan will accuse me of having sinned when I have not, and he can't prove it.

For instance, a sanctified man talks to a sinner about his soul, urges him to flee from the wrath to come, and give his heart to God, but the sinner will not. Then Satan begins to accuse the Christian: "You did not say the right things to that sinner; if you had, he would have given in to God."

It is of no use arguing with the devil. The only thing the man can do is to look away from the accuser to the Saviour, and say:

"Dear Lord, Thou knowest that I did the best I could at the time, and if I did anything wrong, or left anything unsaid, I trust Thy Blood this moment to cleanse me."

If Satan is met this way at the beginning of his accusation, the man's faith will gain a victory and he will rejoice in the Saviour's cleansing Blood and the Spirit's keeping power; but if he listens to the devil until his conscience and faith are both wounded, it may take a long time for his faith to regain the strength which will enable him to shout and triumph over all the power of the enemy.

When Satan has injured the faith of the sanctified man he will begin to blacken the character of God. He will suggest to the man that the Father no longer loves him with that mighty love He had for His Son Jesus; yet Jesus declares that He does. (John 17:26.) Then he will suggest that maybe the Blood doesn't cleanse him from sin, and that the Holy Spirit can't, or at least, doesn't keep anybody spotless and blameless, and that, after all, there is no such thing as a holy life down here in this world.

As a further result of this wounded faith, the man's secret prayer loses

much of its blessedness, his intense desire to deal with souls will grow dull, the joy of testifying for Christ will grow less, and dry talk will take the place of burning testimony, and the Bible will cease to be a constant source of blessing and strength. Then the devil will tempt him to actual sin through the neglect of some of these duties.

Now, if the man listens to Satan, and begins to doubt, woe be to his faith, if he doesn't cry mightily to God, if he doesn't search the Bible to know God's will, and find His promises, and plead them day and night as Jesus did, "who in the days of His flesh offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death." (Heb. 5:7.) If he doesn't hurl these promises at Satan, and resolutely shut his ears to every suggestion to doubt God, it is only a question of time when he will be numbered among those who "have a name to live and are dead," "having a form of godliness, but denying the power thereof," whose prayers and testimonies are dead, whose Bible study and exhortations and works are dead, because there is no living faith in them; or he will become an out-and-out backslider.

What shall the sanctified man do to overcome the devil?

Listen to what Peter says: "Be sober, be vigilant" (that means keep your eyes open), "because your adversary, the devil, walketh about like a roaring lion, seeking whom he may devour; whom resist steadfast in the faith."

Hear James: "Resist the devil, and he will flee from you."

Listen to Paul: "Fight the good fight of faith." "Now the just shall live by faith." "Above all, taking the

(Continued on page 65)

HOLINESS

The Glory Anthem of the Universe

By a Fellow Servant of the Master

(In Four Parts)

INTRODUCTION

By Dr. J. B. Chapman

(Late General Superintendent, Church of the Nazarene)

As soon as the children of Israel crossed the Jordan they were in the land of their inheritance, but they *just* were in it. Out before them and beyond them were the wheat fields of Ephraim, the rose gardens of Sharon, the springing wells of Beer-sheba, the sweet waters of Merom, and the lofty hills of Benjamin and Judah. It was their task to go on and "possess the land." It was already theirs legally, but to make it their actual possession they must place the soles of their feet upon it. Even the plains of Jordan were Canaan, but the "heights" of Canaan were still beyond.

And in the grace of perfect love, of which the earthly Canaan was a type, there are "heights beyond." It is conceivable that the ancient Israelites might have stopped at Ai or Gilgal, but it was intended of God that they should not do so. The state of entire sanctification is reached by appropriating faith, after a full consecration. But there is a wonderful scope in the inheritance to which this crisis bringing faith gives title, and the duty and privilege of the sanctified Christian is to "grow in grace," and come on into the richer, deeper benefits of the experience and life of holiness.

Sometimes when the full satisfaction of the sanctified life is being described, some who have professed this blessing have been known to say, "That is exaggeration; I have not found it like that." Of such, some would instantly say, "Well, that is because you have never had the blessing." But this may be a little too strong: It may be that such persons have had the blessing, but have lived simply on the plains of Jordan, so that the wonders of Eschol's valley and the sweetness of the pomegranates of the "inner section" are not familiar to them.

And preachers and writers may preach but the minimums of holiness, or they may preach the "heights of holiness." We are glad if they preach holiness at all. Still

we would not overlook the fact that the "heights" are there, and we would like for someone to describe them to us now and then. We would like to be consoled and condoned, but sometimes we need to be stirred and led on. We like sympathy, but sometimes we need to be shocked.

In these articles the author has taken pains to bring to us the comparative and the superlative, instead of dwelling always upon the positive degree of the promises and blessings which are the patrimony of sanctified Christians. Let no one say at once that he has made a mistake. Let no one say at once, "He has made it too strong." Let us read what he has written in prayer and faith and hope. If we are not yet "in the land," let us quickly "cross over this Jordan," into the land that "flows with milk and honey." If we have crossed over, let us go on to explore and possess "the heights of holiness," and may we linger until the sweet strains of the "hallelujah chorus of holiness" strike our soul.

Part I

The Glory Anthem

"Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." "In his temple every whit shouteth glory." "The heavens declare the glory of God, and the firmament sheweth his handywork." "Holy, holy, holy—"

The indelible imprint of holiness is found throughout the universe. The marks of God's eternal glory, the divine impress of His depthless love and boundless beauty, the unchanging masterpieces of His power are discoverable in the glories of His handiwork. They are majestically written in the volume of nature. The footsteps and wondrous paths of God's movings in dealing with man and nature voice with eternal endurance His provisions for humanity. They cry out that man shall be purified and holy.

All nature sings of the enchanting glories of God and extols His omnipotent power. It points as a blazing light to the law of heaven, that man's life shall be holy. In this temple of God every whit shouteth glory. All nature sings, "*Glory, glory, glory.*" To the enchantment of the music of the heavenly land her harps are attuned, and they vibrate with the "*glory anthem of the universe,*" "*Holy, holy, holy.*"

All voices become animate with this melody of glory, praising God and proclaiming that He is holy. They chant the old, old story that man was created in holiness, and that God has provided for him "holiness forevermore." Not a voice sounds but sings, "*Holy, holy, holy.*" The

music of the racing planets, the swirling stars, and the rampant constellations is "*Holy, holy, holy.*"

The hallelujah carol of summer, when all life is stirring with harmonies, is "*Holy, holy, holy.*" The anthem of birds, rejoicing in the hope of another springtime resurrection, exulting in the grandeurs of heaven, is "*Holy, holy, holy.*"

The Creator, when the morning stars sang together, embedded in the bosom of life a golden harp, strung by angel fingers, whose melody is sweet as heaven's pure delights. He fashioned a full-orbed orchestra, rushing with the roar of the seas, thunderous with the din of the storm. Therein He established the organ, full-toned as the leaping cataract, the fall of rippling rills, and as delicate-voiced as the harmonies of nightingales. In grand unison these peal out in the celestial melody of "*Holy, holy, holy.*" With the chanting choir of the City Beautiful they break forth with "joy unspeakable and full of glory."

God's Bird Orchestra Exults

Life is a voice of heavenly music singing this glory anthem. There are the sweet strains of the bird orchestra. The noble anthem of the mockingbirds and the chorus of the nightingales sing, "*Holy, holy, holy.*" Birds of paradise, plumaged gorgeously with the mystic wonder of master hues, sunsets painted in silver and gold upon their royal robes, take up the strain of "*Holy, holy, holy.*" The chirp of each bird is a note in the harmony of this glory anthem.

Notes sung in silver liquidness, velvet touches, fiery strains of war, glorious warbles of infinite peace, soft-toned courtship anthems, the silken cooings of mothers to little ones swell the thunderous din. The glad strains of noble exultings, rejoicing in sunshine and blue sky, join in this chorus of the ages, "*All the earth is full of thy glory.*" This caroling incarnation of holiness proclaims the glory of God.

The Glories of the Universe Peal Forth

All the glories of the universe chime in this choral anthem of holiness. The swell of the ocean's tide, its stunning crash and whispering rumble, when deep answers unto deep; the iridescent rainbow colors sprinkling themselves across the foam and spray; the health-inspiring zephyrs rejoice in this oratorio of heaven. Attuned to the Shekinah of the Almighty, they sing, "*Holy, holy, holy,*" and call men to holiness.

Mountains piled majestically high, awaiting the coming of the King; craggy peaks, God's out-of-door spires in His cathedral of worship, guide man to the voice of

Jehovah, which calls to holiness. In inanimate music they sing, "*Holy, holy, holy.*" The tender graces of dying days, the cycles of the ages—rippling rills, sweeping cascades, streams of crystalline pureness—bewildering and elusive beauty—vast wildernesses, where nature is untouched and unmarred by man—swell the inconceivable chorus of "*Holy, holy, holy.*"

The sky heavily drowned in diamond-like planets; the song of laughing streams and hurrying rivers; wide horizons forever flaming with summer; and wooded vales silent with adoration take up the melody of "*Holy, holy, holy.*" The swordlike flash of lightning and the deafening roar of thunder, the somber colors of the storm cloud and the brilliant rays of the sun, the scintillant light of a thousand beacon stars and the ineffable reflections of the moon, are joyous in this hosanna of heaven, trilling "*Holy, holy, holy.*"

The expanseless plains, whipped by many a tempest, and the startling roar of the cyclone, the staggering destruction of the typhoon and the blighting winds of the simoon, the stinging fire of the sirocco and the confounding wreck of the earthquake—when God chides an erring universe—lift their voices and, with the astounding gush of the geyser, symbolical of God's eternal fires, and the flame of the volcanoes, help raise the tidal roar in this fascinating chorus of the ages. In one baffling, grand acclaim they herald, "*Holy, holy, holy; all the earth is full of God's glory.*"

Royal Hues Take Up the Major Strain

The celestial fires of the sunset, begging description—purple, throne-encircling, tinted by the Master painter, now burning in gold, now flaming in silver, now regal in crimson, now somber as shading sorrowful hearts, now playful and rejoicing, a light for tired hearts, the glory of God's grandeur—vibrate (if color could rejoice) tunes which harmonize with the anthem of all nature.

Every fire that burns, every vast sweep of mellow distance, every flower that maidenly blushes in purity, every sparkling star, every shaded sylvan palace, and abode of delight—colored with royal purple and scarlet-tinted gold—takes up the major strain of "*Holy, holy, holy.*"

The Basso and Contralto of the Spheres

The music of the spheres sings this anthem. There is the deep-voiced basso of the raging storm and sonorous ocean waves and dashing cataract and rumbling earthquake and rattling hail. The crack of the volcanic crash and the rush of waves showing their teeth in the flying

breezes and the moaning of the trees as swayed by the icy breath of the north wind join in with these open-throated, heavy tones.

The weird contralto of groaning creation takes up the tune. With the howling swish and rush of winds, distant sea rumblings, far-off bells rung at night by hands of silver nymphs, the moan of breaking mountains and falling avalanches of snow and the tearing from their safe moorings of gigantic icebergs, this contralto raises its pean.

The melody of the spheres becomes glamorous with silvertoned soprano cadences of the moon as majestically she rides triumphant in the skies, of sweet voices caroling like goldcaged nightingales, and delightful mocking-birds. Like the full-orbed music of bird orchestras rolling in lofty trills, it yodels sweet and artistic strains to the harmony of the night. At noontide this soprano sings in a wild, gleesome riot of music, which soothes fears and lifts burdened hearts to the zephyr-fanned peaks of *the heights of holiness*.

The delicate, radiant tenor of racing planets, shining stars, circling worlds, gamboling universes, and burning suns strikes up the refrain. The shrill voices of bonny daisies, and amber-tinted pansies, softly falling snowflakes, the bursting beauty of midnight suns, the silver-footed sunbeam, the aurora borealis, become singing messengers of heaven.

The basso and contralto, the soprano and tenor of the music of the spheres, the choruses of the flowers, the anthems of the sunbeams, and the hosannas of the flute-voiced birds, unite to form the "*glory anthem of the universe*." Extollingly, exultantly they swell the chorus of "*Holy, holy, holy*."

All the earth is a voice with the strain of this mighty anthem of holiness. Not a voice but sings of holiness. Not a color but chimes the refrain of holiness. Not a creature of nature, nor a rock of the hills, nor a sparkling gem, nor a spotless twinkle of stardust, nor a rose-tinted cheek of a flower but extols holiness. Not a sound but heralds holiness. Not a well-varied tune but carols holiness.

The Orchestration of the Universe Resounds

The orchestra of the universe resounds holiness. There is the lyre of the Milky Way which plays the tune of holiness. The flute, sweet-voiced and delicate-toned, of the paradise of flowers, softly re-echoes holiness. The bassoon of nature's lower voices, rumblings and rattles, when God calls through the storm, reverberates holiness.

The oboe of moans and sorrowful strains, when God speaks through disasters, heralds holiness. The full-stringed chorus, vibrant chords of heavenly delight, of the violin of gorgeous warblers and bright-eyed rollers, extols holiness.

The sharp bugle tones of the silver-throated trumpet and cornet of night calls, when all earth is a riot of siren paeans, carol of holiness. The growls of the saxophones of the unearthly voices from mysterious and mystic places of the universe, and groaning tones and the weird sliding notes of the trombones of murky hours and gloomy days, though in a minor strain, rejoice in holiness.

The universe is an orchestra playing but one strain in all its majesty and power, holiness. Earth, glamorous and grand, wondrous and resplendent, is a mighty organ, whose pipes and strings, animate voices and reeds, in all the pomp of mass and the volume of tremendous swells, strike forth on one tune, one harmony, with varying degrees of music. It is holiness, here and forevermore!

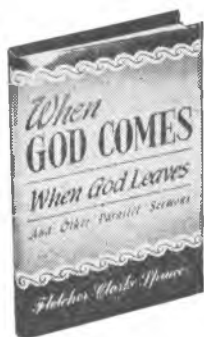
All clouds that gather their robes like drifted snow, all gorgeous scenes of beauty, picturesque snow-crowned heights, milky ways strewn with diamond dust, earth's hidden places covered with the sparkle of myriads of opals, beryls, pearls, emeralds, diamonds, rubies, make up the strings of the delicate harps of God's universe. Tapestries of violets, golden-colored sunsets, with seas and mountains and oceans and plains as the framings, form the thunderous harp through whose heavy strings the zephyrs of glory set in motion chords of celestial harmony. With one hosanna of praise they resound, "*Holy, holy, holy; all the earth is full of His glory.*"

All life is attune with holiness. All nature is a choral anthem of holiness. All facts of life reflect holiness. All forces created by God, motivated for His glory, are a concert of harmonious melody singing of holiness. All times and actions and influences of inanimate existence find their culmination in holiness. All life is a grand oratorio with its theme, holiness. The universe is a symphony of holiness.

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(Continued on page 36)



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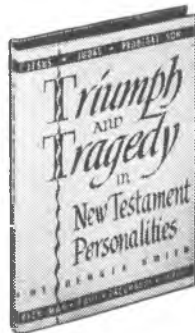
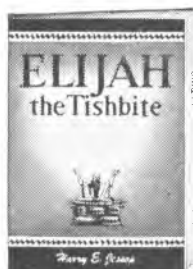
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This book is a witness to, and an exposition of, full salvation. Mr. Brackett emphasizes that full salvation does not rest upon one or two overworked texts rigidly enforced. It is, rather, the full and final expression of the work of God in the soul of man, as set forth in the Scriptures and verified in the humble testimony of a multitude of believers.

The message is given as a personal testimony of the author's search for the truth concerning holiness of heart and the steps by which he was led into this experience.

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heart, the dynamics of the emotions, magnify the glory of God and acclaim His desire that man be holy.

All of man's capacities are symphonious voices of the soul which proclaim the grand fact of holiness. The emotions of reverence chant holiness. The will bespeaks holiness. The intellect swells the melody of holiness. All nature is alert in this "*glory anthem of the universe.*"

Each elevating book conceived in man's mind; each passionate poem inspired by his emotions; every hidden secret of nature revealed by the keenness of his intellect; all the accumulative glories of civilizations—libraries on which to feed the mind, cathedrals with spires piercing the blue dome of the heavens—voice the sentiments of the Almighty in creating such inventive genius in man's soul. All the power of science, the learning of philosophy, the glories of literature, the codes of legality, the governments of the nations, herald the glory anthem of the universe, "*Holy, holy, holy.*"

Holiness is written large over the world of accomplishment. Holiness is the golden thread binding together the centuries into an integral whole. It is the culmination of the thought of God for the ages. Into the universe God has inculcated holiness. It is the fire of His spirit, the glory of His personality. Holiness is the infinite grandeur of His soul, the essence of His being.

Has man written lofty sentiments of infinite glory, noble ideals of beauty, touching stories of grandeur, thrilling poems of lyric inspiration, grand lines of melodious harmonies? Then that writing has been inspired by holiness, the essence of God.

Has man placed on the canvas, through the brush of the artist, the fire of his own soul, pictures that speak of home, of God, the beautiful, the wondrous—hues of nobility, tints of glory to bless the heart? Then that painting is the child of holiness, the beautiful.

Has man created musical harmonies for the orchestra, the organ, the violin, the voice, in which the din of the storm can be heard? Harmonies which patter with the frolicking feet of children, that run on silvery strands with sandals of love, that lead to the mountains, through the vales, by cool streams? Music which inspires to noble thoughts; fires the heart to battle for right and home, firesides and loved ones; lifts to heights of divinity and holiness? Then that music has been born of holiness. For holiness is the soul of music, and the soul of holiness is music.

On wings of glory has man been raised to those altitudes of inspiration where his poetic genius has been inflamed with the fire of heaven, and thus has he written

poems which bless the heart and stir the soul. Such melodies as "Rock of Ages, Cleft for Me"—"Nearer, My God, to Thee"—"My Heavenly Home is Bright and Fair"—"Oh, for a Thousand Tongues to Sing My Great Redeemer's Praise"—"There Is a Fountain Filled with Blood"—"Whiter than Snow"—"Abide with Me"—"From Every Stormy Wind That Blows"—"When I Survey the Wondrous Cross." Such glorious refrains as "Golden Harps Are Sounding"—"Onward, Christian Soldiers"—"Jesus Shall Reign Where'er the Sun"—"Jesus, Saviour, Pilot Me"—"Take My Life and Let It Be"—"A Mighty Fortress Is Our God"—"Come, Thou Fount of Every Blessing."

When man thus has been inspired by holy unction he has penned a song of holiness. Every one is the offspring, the child of holiness, a type of holiness. They all praise the God of holiness, and take their place in forming the grand chorus of time and eternity, "*Holy, holy, holy; all the earth is full of God's glory.*"

A Universe Avoice with Holiness

The universe, the glories of the heavens, the fire of the stars, the untold beauties of the skies, in their nightly splendor, the sweep of their orbs, are voices singing so softly that we are unable to catch the strains of their anthem, "*Holy, holy, holy.*" This is the royal home of our God, which speaks of holiness. It is the majesty of His creative handiwork chanting the anthem of holiness. It burns with the light of holiness. All earth takes its place in the oratorio of the ages, singing, "*Holy, holy, holy; every whit shouteth glory.*" And the heavens sound out a loud *Amen!*

Herein God, the Master of all good workmen, sets the mighty quartet of the centuries, the blazing sun, the glowing moon, the resplendent earth, and the sparkling diamond-faced stars, to sing the glory of holiness. This throne-stool of Deity is the orchestra of all nature sending up the tremendous music of "*Holy, holy, holy.*" It is the organ of animate life pealing forth in clarion tones, "*Holy, holy, holy.*"

This universe, God's anteroom to eternity, is a concert heralding, "*Holy, holy, holy.*" It is a chorus singing the anthem of "*Glory to God in the highest.*" It chants the hymn, the paeon of praise and thanksgiving, of "*Holy, holy, holy.*" The earth is a magnificent oratorio of sacred music, with the mountains and streams and oceans singing, "*Holy, holy, holy; early in the morning of the ages our songs shall rise to Thee.*" The grand march of the centuries is struck up on the reed instruments, pealing forth, "*Holy, holy, holy.*"

Birds in their beauty and glamour sing a serenade unto the assembled universe, whose refrain is "*Holy, holy, holy.*" Animate nature sweeps across its strings a pastoral lay of "*Holy, holy, holy.*" The gentle breezes, perfumed and fragrant with the breath of heaven, sweetly hum a divine psalm of "*Holy, holy, holy.*"

All planets, all life, all turbulent storms, all thunderous dins, and wars of the elements, play the grand symphony of full orchestration—lutes and flutes, lyres and harps, bugles, trumpets, cornets, violins, oboes and piccolos and clarions and clarinets and bagpipes, drums, tambourines and xylophones, triangles and tom-toms, cymbals and harmoniums, trombones and grand organs—of "*Holy, holy, holy.*"

The Hallelujah Chorus' Antiphon

In the antiphon of the universe—when parts of this grand choir chant back to others—the splendors of the heavens reverberate, "*Holy, holy, holy.*" The mountains take up the strain and re-echo, "*Holy, holy, holy.*" Then the hills and sylvan paradises resound, "*Holy, holy, holy.*" From star to star, from ocean to ocean, from plain to mountain, from the Arctic to the Antarctic, from the sun-scorched regions of the equator to the frozen north, from the moon to the North Star, there sounds back again the response of each to the other, "*Holy, holy, holy.*"

In the antiphony of the universe—when alternately the grand choir sings—the birds chant, "*Holy, holy, holy.*" Then the flowers arrayed in glory take up the strain of "*Holy, holy, holy.*" The tides sonorously hum, "*Holy, holy, holy,*" and the thunders swell the chorus and roar, "*Holy, holy, holy.*" The sun blazes, "*Holy, holy, holy,*" and the moon in stately reflection resounds, "*Holy, holy, holy.*" Lofty pines softly whisper, "*Holy, holy, holy,*" and in the loud bellow of the earthquake and the fiery volcano comes forth the sound of "*Holy, holy, holy.*"

It is the swelling harmonies of the glory anthem of the universe.

In the slowly moving manner, *adagio*, of winter; in the tender and soft spirit when springtime awakes nature from its sleep, *affectuoso*; then in the *allegro and andante* of chanting birds, alternating with the slowness of dainty flowers; arising in the *crescendo* of the thunder of the storm, all earth sings, "*Holy, holy, holy.*" In majestic style, *maestoso*, the oratorio swings out, rising in time and loudness, *rallentando*, until in the climax of the voices of the universe it dies out into a soft *diminuendo*.

Then all nature is vocal with hosannas of praise in the grand chorus of "*Holy, holy, holy.*"

Parallels of Jesus and Paul

Part II

*By Lon Woodrum**

WHEN a critic told me that Jesus and Paul taught "different kinds of religion," I did a bit of research, with the following parallels as a result.

JESUS: "The Son of man is come to seek and to save that which was lost."

PAUL: "Christ Jesus came into the world to save sinners."

JESUS: "I am come that they might have life."

PAUL: "The life I now live . . . I live by the faith of the Son of God."

JESUS: "Whosoever . . . believeth in me shall never die."

PAUL: "The gift of God is eternal life through Jesus Christ."

JESUS: "They that worship him [God] must worship him in spirit."

PAULS: "We . . . worship God in the spirit."

JESUS: "Men ought always to pray."

PAUL: "I pray always."

JESUS: "Love your enemies."

PAUL: "If thine enemy hunger, feed him."

JESUS: "Love one another."

PAUL: "Love one another with brotherly affection" (R.S.V.).

JESUS: "Forgive them for they know what they do."

PAUL: "Forgiving one another, as God in Christ forgave you" (R.S.V.).

JESUS: "Judge not."

PAUL: "Let us not judge."

JESUS: "Go, and sin no more."

PAUL: "Awake to righteousness, and sin not."

JESUS: "I came forth from the Father."

PAUL: "God sent his Son."

JESUS: "I am come to fulfill the law."

PAUL: "Christ is the end of the law."

JESUS: "Lay not up for yourselves treasures upon earth."

PAUL: "Having nothing, yet possessing all things."

JESUS: "Take no thought for your life, what ye shall eat."

PAUL: "God shall supply all your needs."

JESUS: Satan "cometh, and hath nothing in me."

PAUL: "He . . . who knew no sin."

JESUS: "I send the promise of my Father upon you."

PAUL: "Sealed with that holy Spirit of promise."

JESUS: "Ye shall receive power, that the Holy Ghost is come upon you."

PAUL: "Strengthened with might by his Spirit in the inner man."

JESUS: "When he, the Spirit of truth, is come, he will guide you into all truth."

PAUL: "Wisdom . . . which the Holy Ghost teacheth."

JESUS: "He [the Spirit] shall glorify me."

PAULS: "We . . . worship God in the spirit, and rejoice [exult] in Christ Jesus."

JESUS: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

PAUL: "Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God."

JESUS: "Ye are the light of the world."

*Evangelist, Church of the Nazarene

PAUL: "Ye were sometimes darkness, but now are ye light in the Lord."

JESUS: "Take therefore no [anxious] thought for the morrow."

PAUL: "Be careful for nothing."

JESUS: "O fools, and slow of heart!"

PAUL: "O foolish Galatians!"

JESUS: "The kingdom of God is within you."

PAUL: "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost."

JESUS: "I thirst."

PAUL: "In hunger and thirst."

JESUS: "Upon this rock I will build my church."

PAUL: "The church of the living God, the pillar and bulwark of the truth" (R.S.V.).

JESUS: "I am the life."

PAUL: "For to me to live is Christ."

JESUS: "If the Son therefore shall make you free, ye shall be free indeed."

PAUL: "Stand fast . . . in the liberty wherewith Christ hath made us free."

JESUS: "I and my Father are one." "All power is given unto me in heaven and in earth." "All things that the Father hath are mine." "I come forth from the Father, and am come into the world; again I leave the world, and go to the Father." "I have overcome the world."

PAUL: "He is before all things, and by him all things consist . . . it pleased the Father that in him should all fulness dwell . . . in him dwelleth all the fulness of the Godhead bodily."

JESUS: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

PAUL: "Christ Jesus came into the world to save sinners; of whom I am chief . . . I obtained mercy,

that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

Paul's Keynote Address

(Continued from page 23)

fare," as some express it, and "doing the best we can" to approximate the impossible. Such theology smacks of the very self-righteousness of which holiness people are so falsely accused. But it is a complete conformity to the whole will of God, reaching down through every area of the life even into the secret chambers of the motives.

Lest yet some may question, the use of the Greek verbs will help to wipe away the last trace of doubt. Rarely is the optative mood used in the New Testament, but we find several of these few cases in the Book of First Thessalonians. We will mention two of them. The optative mood expresses a strong wish or desire. "Establish you," in 3:13, is an aorist optative. There is no growth into grace taught here, but that the desire of God for us is possible of instantaneous accomplishment. "Sanctify you," in 5:23, is in the same form. With half an eye, a Greek grammar, and an honest mind, can we not see that God is waiting with all His divine passion and compassion, with a strong and compelling desire, calling through every agency available, ready to sanctify in a moment of time anyone who will accept His conditions.

Paul's conclusion completes the thought, "Faithful is he that calleth you, who also will do it." What can the human mind want more to convince it of the will of God for men?

Doctrinal Emphasis of Holiness

DOCTRINAL HOLINESS

SCRIPTURE: I Thess. 3:1-13

TEXT: To the end he may stablish your hearts unblameable in holiness before God.

INTRODUCTION: Biblical

I. What Is the Meaning of Holiness?

- A. In the Old Testament
- B. In the New Testament

II. What Does Christian Perfection Imply?

- A. Finality or Fitness
- B. What Man Lost in Adam
- C. The Extent of Recovery in Christ
- D. Made Perfect

III. Is Christian Perfection Attainable?

- A. Scriptural Evidences
- B. Arguments from Reason
- C. Arguments from Experience

IV. How Is Entire Sanctification Received?

- A. Presentation of the Body
- B. Complete Consecration of One's Life
- C. Appropriation of Faith

CONCLUSION:

—W. R. Y.

THREE CHARACTERISTICS OF A HOLY LIFE

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Romans 12:1.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matthew 5:48.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

INTRODUCTION:

- A. Study of contexts
- B. Life which Holy Spirit brought has several characteristics

I. Purity in Living—Romans 12:1

- A. Accomplished through the baptism of Holy Spirit
- B. No impure person shall enter heaven

II. Perfection in Love—Matthew 5:48

- A. No accomplishment of man
- B. Jesus requires this type of perfection

III. Power in Testimony—Acts 1:8

- A. Jesus knew what release of power would do.

CONCLUSION:

—J. W. S.

CHRISTIAN, JESUS PRAYED FOR YOU!

SCRIPTURE: John 17

TEXT: vv. 9 and 17a—I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Sanctify them . . .

INTRODUCTION:

- 1. Background, chapters 14-16.
- 2. Now, final moments—Jesus petitioned the Father.
- 3. Prayed for that which was most needful in their lives.

I. Jesus' Prayer Excluded the Worldling

- A. The worldling not in sympathy with this cause—v. 14a.
- B. The worldling not in line for this prayer—v. 9.

II. Jesus' Prayer Encompassed the Disciple—vv. 9, 20

- A. The disciples had already been saved—vv. 10, 14b; Luke 10:20.
- B. The disciples had another great need. (Need for inner unity, 11b; James 4:8; keeping power, v. 15; abiding joy v. 13.)

III. Jesus Prayer Embraced Their Sanctification—vv. 17, 19; Heb. 13:12.

- A. Sanctification would perfect their unity v. 23b.
- B. Sanctification would perfect their testimony—v. 23c.
- C. Sanctification would perfect their love—v. 26.
- D. Sanctification would perfect their salvation—vv. 23a, 26b; "I in them"—John 14:17; Eph. 3:16-19.

CONCLUSION:

- 1. Jesus prayed for their sanctification—God where it counted—God in them.
- 2. Hortatory.

—C. W. F.

TEXT: *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*—Hebrews 12:1.

I. The Command: to lay aside every weight and the sin which doth so easily beset us.

- 1. For the greatest of all life's endeavors (the living of Christ-centered life) the greatest of preparations must be made.
- 2. None of the external weights of worldly cares may be carried if we would most effectively run life's race. Things le-

gitimate in themselves, but deterrent when carried in the Christian race, must be relegated to their proper place.

3. The internal fifth column of "upsetting sin" must also be eliminated if we would win the race. For while the weights of worldly cares might only slow us in the race, the viciousness of internal sin can beset (upset) us and completely disqualify us in the race toward heaven.

II. *The Purpose*: to run with patience (endurance, fortitude, determination) the race that is set before us.

1. To run, not spasmodically, as one continually harassed by inner warfare; but perseveringly, as one whose inner defenses are secure, whose outer fortifications are alert, and whose impelling motive is found in "looking unto Jesus the author and finisher of our faith."

III. *The Incentive*: We are compassed about by so great a cloud of witnesses.

1. The example of those who have successfully run before us. Paul, who found the "old man" crucified. The 120 in the Upper Room on the Day of Pentecost.
2. The watchful eye of those who follow our example.
3. The command of the Master that we be perfect, holy, without sin.

—K. H. S.

SCRIPTURE: *The very God of peace sanctify you wholly* (I Thess. 5:23).

INTRODUCTION:

I. *We are told who the Sanctifier is*—"the very God of peace."

- A. Why no one else can be the sanctifier
- B. Why God must be the Sanctifier

II. *We are told who the sanctified is*—"you"—the believer.

- A. Who the sanctified is not!
- B. Who the sanctified is!

III. *We are told the extent of the work*—"sanctify you wholly."

- A. Body
- B. Soul
- C. Spirit

CONCLUSION:

—R. M. W.

HOLINESS—A DOCTRINAL EMPHASIS

TEXT: *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works* (Titus 2:14).

INTRODUCTION: Context of Titus 2:14.

A. "Speak the things which become sound doctrine."

B. Paul exhorts Titus to urge all to be in "behaviour as becometh sound doctrine."

I. *The Provision of Holiness*—Jesus Christ, who gave himself for us.

A. Jesus provides for us sanctification. Hebrews 13:12

B. The atonement is the basis for all salvation.

II. *The Purpose of Holiness*—"That he might redeem us from all iniquity, and purify unto himself a peculiar people."

A. "That he might redeem us"—Jesus bought us from the bondage of sin by His own blood, and adopts us. John 1:12.

B. "Purify unto himself a peculiar people." We are fitted for His service by heart cleansing. Romans 12:1

III. *The Practicalness of Holiness*—"zealous of good works."

A. Good works—the natural outgrowth of holiness. John 15:8.

CONCLUSION: Recapitulation.

—J. L. D.

HOLINESS—THE DOCTRINAL SUMMIT

TEXT: *If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work* (II Timothy 2:21).

INTRODUCTION: Contextual

I. *The Possibility of Holiness*—"If any man therefore purge himself."

A. The scope—"If any man"

B. The condition—"Purge himself"

II. *The Preparation for Holiness*—"Purge himself from these"

A. Personal purging—"purge himself"

B. Doctrinal purging—"From these" (doctrines in verse 18)

III. *The Product of Holiness*—"He shall be a vessel unto honour, sanctified."

A. Justified—"a vessel unto honour"

B. Sanctified—"a vessel . . . sanctified"

IV. *The Program of Holiness*—"and meet for the master's use, and prepared unto every good work."

A. Serving God—"and meet for the master's use."

B. Serving man—"and prepared unto every good work"

CONCLUSION: Recapitulation.

—K. S. A.

THE TRIUMPH OF HOLINESS

TEXT: *He that committeth sin is of the devil; for the devil sinneth from the beginning.*

For this purpose the Son of God was manifested, that he might destroy the works of the devil. 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. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother (I John 3:8-10)

INTRODUCTION: Contextual

I. *The Degradation of Sin*

- A. Sin belongs to Satan
- B. Sin began with Adam
- C. Sin dwells in man

II. *The Propitiation of Christ*

- A. Christ came to destroy sin
- B. Christ lived above sin
- C. Christ triumphed over sin

III. *The Restoration of Man*

- A. Man need not sin
- B. Man may be born of God
- C. Man may live in righteousness

CONCLUSION:

—K. R. S.

LAWS IN COLLISION

TEXT: *For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Romans 8:2).*

INTRODUCTION: Contextual background in chapter 7.

I. *God's Law of Sin and Death*

- A. Reveals the strength of the flesh
- B. Reveals the sinfulness of sin
- C. Reveals the holiness of God

II. *God's Law of the Spirit of Life*

- A. Fulfills the Mosaic law
- B. Destroys the nature of sin
- C. Completes the life of the Spirit-filled

CONCLUSION:

—D. S.

THE PROVISION, THE PLAN, THE PROMISE

TEXT: *And the very God of peace sanctify you wholly and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it. (I Thess. 5:23).*

INTRODUCTION: Contextual, with the emphasis on the Second Coming.

I. *The Provision of God for Man*

- A. "And the very God of peace"
- B. "Sanctify you wholly"

II. *The Plan of God for Man*

- A. "Your whole spirit and soul and body be preserved blameless."

- B. "Unto the coming of our Lord Jesus Christ."

III. *The Promise of God for Man*

- A. "Faithful is he"
- B. "That calleth you"
- C. "Who also will do it"

CONCLUSION: Invitation

—P. K. M.

GOD'S PERFECT PLAN

SCRIPTURE: Ephesians 1:1-13

TEXT: *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love (Eph. 1:4).*

INTRODUCTION: Background of Text

I. *Separation (agious)*

- A. Separation from the world
- B. Separation from sin
- C. Separation to God and holy living

II. *Spotlessness (amomous)*

- A. An immaculate sacrifice
- B. An inward cleansing
- C. An outward purity

III. *Supreme Love (en agape)*

- A. Love, the fulfillment of God's plan
- B. Love, the fountain of our salvation
- C. Love, the fruit of our lives

CONCLUSION: Summary and exhortation to live by God's perfect plan.

—D. F.

THE BASIS OF HOLY LIVING

TEXT: *But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy (I Peter 1:15-16).*

INTRODUCTION: Contextual background.

I. *The Historical Reference of Holiness.* "It is written."

- A. Has the authority of revelation. Lev. 11:45
- B. Is the aim of the Old Testament. v. 10
- C. Is the subject of prophecy. v. 11

II. *The Divine Standard of Holiness.* "He . . . is holy."

- A. The nature of God—"is holy"
- B. The choice of man—"not fashioning yourselves"
- C. The extension of grace—"hath called you"

III. *The Present Imperative of Holiness.* "Be ye holy."

- A. A living experience—"be"
- B. Involves all of life—"all manner of conversation"
- C. Our obedience required. v. 14

CONCLUSION: Recapitulation

—R. R. G.

KEPT WITHOUT BLAME!

TEXT: *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it* (I Thess. 5:23, 24).

INTRODUCTION: Contextual

- I. *The Scope of Holiness*—"And the very God of peace sanctify you wholly . . ."
 - A. Mystical. "And I pray God your whole spirit . . . be preserved blameless."
 - B. Moral. "Your whole . . . soul . . . be preserved blameless."
 - C. Material. "Your whole . . . body be preserved blameless."
- II. *The Security of Holiness*—"Be preserved blameless unto the coming of our Lord Jesus Christ."
 - A. Keeping power for living. "Kept sound and blameless" (R.S.V.).
 - B. Keeping power until Jesus comes. "Preserved blameless unto the coming of our Lord Jesus Christ."
- III. *The Source of Holiness*. "Faithful is he that calleth you, who also will do it."
 - A. The call of God for holiness—"Faithful is he that calleth you."
 - B. The assurance of God that we may attain—"Who also will do it."

CONCLUSION:

—H. M. D.

TEXT: *I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God* (Rom. 12:1, 2).

INTRODUCTION:—Meaning of:

- A. "Therefore"
- B. "Beseech"
- I. *The Recipients of This Exhortation*
 - A. It is personal.
 - B. It is to the "brethren."
 - C. It is to those who have experienced God's mercies
- II. *The Requirements of This Exhortation*
 - A. Present a living sacrifice
 - B. Present a holy sacrifice
 - C. Present an acceptable sacrifice
- III. *The Results of This Exhortation*
 - A. Be not conformed to this world
 - B. Be ye transformed
 - C. In the will of God

CONCLUSION:

—G. W. A.

THE WILL TO HOLINESS

TEXT: *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God* (II Cor. 7:1).

INTRODUCTION—This verse links chapters six and seven.

- A. A standard and a condemnation (c. 6)
- B. A narrative and a change of mind (c. 7)
- C. A promise and a condition (7:1)
- I. *The Incentive to Our Will*—"Having therefore these promises."
 - A. The promise of divine security—"a Father unto you" (6:18)
 - B. The promise of membership in the divine nobility—"my sons and daughters" (v. 18)
- II. *The Action of Our Will*—"Let us cleanse ourselves from all filthiness of the flesh and spirit."
 - A. We must make the decision—"Let us . . . ourselves"
 - B. A separation from worldly habits of living—"of the flesh"
 - C. A separation from love of the spirit of the world—"and spirit"
- III. *Holiness—the Direction of the Consecrated Will*—"Perfecting holiness in the fear of God."
 - A. Following holiness the natural result of separation from the world
 - B. Man's inability to produce his own holiness—"perfecting holiness"
 - C. The consecrated will keeps seeking—"in the fear of God"

CONCLUSION: The earnest seeker finds.

—W. S.

PAUL'S PRAYER FOR PERFECTION

TEXT: *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it* (I Thess. 5:23-24).

INTRODUCTION:

- I. *Holiness: a peculiar privilege of God*.
"And the very God of peace sanctify you wholly."
 - A. The blessing prayed for is that the Thessalonian believers may be sanctified wholly.
 - B. The predominant privilege of God is to give men peace and purity
- II. *Holiness: a Personal Pledge of God*.
"Faithful is he that calleth you, who also will do it."
 - A. "Call" and "do it" set in bold relief the

doing with which God accompanies His calling.

B. With all of this assurance we have expressed the faithfulness of God.

III. *Holiness: a Perennial Preservation of God.* "And I pray God your whole soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

A. The whole man is to become God's, each part preserved entire and without blame

B. Paul aims here to make his prayer and wish exhaustive in its completeness.

CONCLUSION:

—R. G.

The Secondness of The Experience of Sanctification

HOLINESS—THE CHURCH'S NEED

TEXT: I Thessalonians

INTRODUCTION: Reason for writing—something is lacking (3:10)

I. *The Church's Present Condition* (cc. 1—3)

A. A Christian church (1:4-6; 2:13-14; 3:4-6).

B. An exemplary church (1:7)

C. A working church (1:8)

II. *The Church's Future Hope* (cc. 4—5)

A. Jesus is coming back (4:16).

B. We know not the time (5:2).

C. Prepare to meet thy God (5:6).

III. *The Church's Present Need* (cc. 3—5)

A. Your hearts need to be established in holiness (3:12-13).

B. Your sanctification is God's will (4:3, 4, 7).

C. Your sanctification includes all (5:23).

CONCLUSION: He will do it (5:24)

—R. W.

THE EARNEST OF OUR INHERITANCE

TEXT: *Christ, in whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory* (Eph. 1:12-14).

INTRODUCTION:

1. Glorious testimony of Paul (v. 7).

2. Through Christ we have obtained an inheritance to heaven (v. 10).

I. *We are Saved by Jesus*—"Christ, in whom ye also trusted."

A. Trust in Christ brings forgiveness of sins (Rom. 5:6).

B. Belief in Christ brings new life (John 14:6).

II. *We are sealed by the Holy Spirit*—"After

that ye believed, ye were sealed with that holy Spirit of promise" (v. 13).

A. The seal can only be applied to the perfect offering.

B. "Sealed unto the redemption of the purchased possession" (Heb. 13:12; Rom. 8:23).

III. *We are given the earnest of our inheritance*—"that holy Spirit of promise, which is the earnest of our inheritance" (v. 14).

A. God dwelling with us here (John 14:16, 17).

B. Dwelling with God there (John 14:3).

CONCLUSION:

—J. L. D.

THE TWO BAPTISMS

TEXT: *I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire* (Matt. 3:11).

INTRODUCTION:

I. *The Baptism of John*

A. It was a baptism of water—denoting outward cleansing.

B. It was a baptism unto repentance.

C. It was a baptism preceding the baptism of Jesus.

II. *The Baptism of Jesus*

A. It was a baptism of fire—denoting inward cleansing.

B. It was a baptism with the Holy Ghost.

C. It was a baptism succeeding the baptism of John.

CONCLUSION:

—K. R. S.

A PLAN, A PRAYER, A FULFILLMENT

TEXT: *They are not of the world, even as I am not of the world. Sanctify them*

through thy truth: thy word is truth
(John 17:16-17).

INTRODUCTION: Definition of sins and sin.
Why we must deal with each one separately.

I. *Christ's Plan for the Regenerate*

A. "I will pray the Father, and he shall give you another Comforter" (John 14:16).

B. "Tarry ye in the city of Jerusalem" (Luke 24:49).

II. *Christ's Prayer for the Regenerate.*

A. "I pray for them" (John 17:9).

B. "For them also which shall believe on me" (John 17:20).

III. *Christ's Plan and Prayer Fulfilled.*

A. "They were all filled" (Acts 2:14).

B. "Giving them the Holy Ghost, even as he did unto us" (Acts 15:8).

—D. T.

THE SECOND EXPERIENCE

SCRIPTURE: Acts 19:1-6

TEXT: *He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost* (Acts 19:2).

INTRODUCTION

I. *The Importance but Insufficiency of John's Baptism*

A. First experience not questioned by Paul.

B. Question implies Paul's belief in a second work of grace.

C. Answer proves that Holy Ghost is not received at conversion.

D. Various versions of Bible substantiate secondness of sanctification.

1. "Since ye believed" (K.J.)

2. "When ye believed" (A.V.)

II. *The Experience Subsequent to John's Baptism*

A. Paul's attention to believers.

B. The Spirit's descent upon believers.

CONCLUSION: The need of the unsanctified Christian.

—R. W. L.

THE SECOND BLESSING

TEXT: Acts 8:14-17

INTRODUCTION: Contextual (v. 14)

I. *The People of Samaria Had Experienced only One Week of Grace* (v. 16).

A. They had received and believed the word of God.

B. They had been baptized in the name of the Lord Jesus.

C. They had not received the Holy Ghost.

II. *The People of Samaria Did Receive a Second Work of Grace* (v. 17).

A. Peter and John prayed that they might receive the Holy Ghost (v. 15).

B. The people received the Holy Ghost.

—C. S. S.

THE CHRISTIAN'S GREATEST NEED

TEXT: *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection* (Heb. 6:1).

INTRODUCTION: Contextual

I. *The Need of the Christian*

A. The carnal nature remains in believers (I Cor. 3:1-3). The testimony of creeds, Bible, and experience.

B. Because of this, there comes an intense desire for deliverance.

II. *The Provision of the Redeemer*

A. Sanctification was provided in the atonement (Heb. 13:12).

B. Sanctification is promised in the baptism of the Holy Spirit (Acts 2:4; Rom. 15:16).

III. *The Reception of the Believer*

A. Sanctification is a second work of grace, as opposed to a gradual growth (Acts 8:12).

B. Sanctification permits us to begin a life of holy living.

—H. D.

THE DOUBLE CURE

SCRIPTURE: Acts 8:5-17.

INTRODUCTION:

I. *Philip Preached the Saving Power of Christ*

A. "Philip . . . preached Christ unto them" (v. 5).

B. "People with one accord gave heed" (v. 6).

C. "There was great joy in the city" (v. 8).

D. "When they believed . . . they were baptized, both men and women" (v. 12).

II. *Peter Preached the Sanctifying Power of the Holy Spirit.*

A. Peter and John's burden. "Prayed for them" (v. 14).

B. The Holy Spirit had not yet fallen (v. 16).

C. The Holy Spirit was received (v. 17).

CONCLUSION:

—W. McK.

CHRIST'S GIFT TO THE CHURCH

TEXT: Ephesians 5:25-27.

INTRODUCTION: An examination of four current doctrines concerning sin and its cure.

A. That sin is of the will only—not of the heart.

B. That sin is suppressed unto eventual extinction.

C. That sin is cleansed by growth in grace.

D. That sin is purged at death.

But we believe that sin is purged by an act of God in the heart, subsequent to regeneration. Scripture abounds in instances that bear out our point. One such will suffice—Ephesians 5:25-27.

I. *Christ also loved the church, and gave himself for it.*

A. Evidences abound that Christ came to save sinners.

B. But Christ gave himself also out of love for the Church—the body of believers—the redeemed.

II. *That he might sanctify and cleanse it . . . [and] present it to himself . . . holy and without blemish.*

A. Christ gave himself to provide the means of grace by which the Church might be set apart for a distinctive service in a world of sin.

B. There is no evidence that the Church was to sanctify itself by “suppression” or “growth in grace.”

C. Christ sacrificed himself that *He* might sanctify the Church.

—K. H. S.

WHO SHALL BE SANCTIFIED?

SCRIPTURE: John 17

TEXT: John 17:6-21

INTRODUCTION:

A. Contextual

B. Christ's love and desire for His disciples.

PROPOSITION: God's plan of sanctification is for the Christians and as such is a second definite work of grace.

I. *Sanctify Them Who Now Have the Word of God.*

A. Christ gave them God's word (vv. 8, 26).

B. They understood Christ's mission (vv. 7, 25).

C. They kept God's word (v. 6).

D. Those in the future who will believe on Christ (v. 20).

II. *Sanctify Them Who Are Not of the World.*

A. They came out from the world (v. 6).

B. They were hated by the world (v. 14).

C. They belonged to God (v. 9).

III. *Sanctify Them Who Have Been Chosen for Service.*

A. Christ sent them into the world as God sent Him (v. 18).

B. They were to be witnesses through which the world would believe (v. 21).

CONCLUSION: The Christian is one who has

had the Word, been saved from the world, and commissioned to witness; and for such persons Christ prayed that they be sanctified.

—R. E. C.

TEXT: I Thessalonians 5:23

INTRODUCTION: Historical . . . Paul's writing to believers, urging them to go on unto sanctification as a second work of grace.

I. *The Nature of Sanctification*

A. The sanctified man is dedicated to God.

B. The sanctified man is pure before God.

II. *The Scope of Sanctification*

A. In reach.

1. Spirit

2. Soul

3. Body

B. In density

1. Wholly

III. *The Origin of Sanctification.* “God of peace”

A. The Author of Peace

B. The Giver of Peace

C. The One who sent the Prince of Peace

IV. *Preserving Qualities of Sanctification*

A. Preserved for the second coming of Christ

B. Preserved blameless—to face the Judgment

CONCLUSION: Our need for a second work of grace is as great today. Words of Paul applied to our need.

—S. R. B.

AFTER CONVERSION

TEXT: *Have ye received the Holy Ghost, since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost* (Acts 19:2).

INTRODUCTION: Contextual

I. *The Knowledge That Appropriates Faith*

A. Knowledge of John

B. Knowledge of Christ

C. Knowledge of sins forgiven

II. *The Faith That Brings Experience*

A. In the Word of God

B. In the messenger of God

C. In the work of God in Christ

III. *The Experience of a Second Work of Grace*

A. Knowledge and faith

B. After conversion

C. The baptism of the Holy Ghost

CONCLUSION:

—R. L. S.

THE FULFILLMENT OF REDEMPTION

TEXT: *Husbands, love your wives, even as Christ loved the church, and gave himself*

for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (Eph. 5:25-27).

INTRODUCTION:

- A. Jewish law necessitated the purification of women.
- B. The preparation of the spiritual bride for the Heavenly Bridegroom.
- I. *The Appropriation of the Church*—"that he might sanctify . . . it"
 - A. Christ's right to appropriate
 - B. Christ's love shown in appropriation
- II. *The Purification of the Church*—"that he might cleanse it"
 - A. Cleansing the believing Church
 - B. Water, symbol of cleansing
- III. *The Presentation of the Church*—"that he might present it to himself . . . holy and without blemish."
 - A. A holy Church for a holy Christ
 - B. Holy men, the glory of redemption

CONCLUSION:

—D. E. S.

SAVED—THEN SANCTIFIED

SCRIPTURE: Ephesians 1:1-13

TEXT: *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise (Ephesians 1:13).*

INTRODUCTION: Contextual beginning with verse 4.

- I. *The Saving Trust*—"In whom ye trusted"
 - A. The sinner's plea
 - B. The Saviour's plan
- II. *The Searching Truth*—"After that ye heard the word of truth"
 - A. The message of deliverance
 - B. The gospel of salvation
- III. *The Second Trust*—"Also after that ye believed"
 - A. The deeper need
 - B. The provided fulfillment
- IV. *The Sanctified Seal*—"Ye were sealed with that holy Spirit of promise"
 - A. The work of the promised Holy Spirit
 - B. The resulting condition—the sanctified heart

CONCLUSION: Summary or exhortation with illustration.

—J. R. F.

HEIRS OF HOLINESS

TEXT: *To open their eyes, and to turn them from darkness to light, and from the*

power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me (Acts 26:18).

INTRODUCTION:

- A. Christ's revelation to Paul
- B. Wesleyan concept of initial and entire sanctification
- I. *The First Work of Grace Is the Inheritance Begun*
 - A. Brings spiritual sight to blind eyes. "Open their eyes"
 - B. Life is redirected. "Turn . . . to light."
 - C. Adequate spiritual objective discovered. "Unto God."
 - D. Sinful past blotted out. "Forgiveness of sins."
- II. *The Second Work of Grace Is the Inheritance Completed*
 - A. The heirs of sanctification a definite group. "Among them."
 - B. The source is in Jesus. "In me."
 - C. We are to seek it by faith. "By faith."
 - D. We may possess the completed work. "An inheritance."

CONCLUSION: Exhortation to seek the experience.

—R. R. G.

THE PURIFYING OF CHRISTIANS

TEXT: *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure (I John 3:1-3).*

INTRODUCTION:

- I. *The Assurance of the Past*
 - A. The Christian's relationship to God.
 - B. The Christian's alienation by the world.
- II. *The Hope of the Future*
 - A. The unanswered question of our future appearance.
 - B. The unquestionable answer of His future appearing.
- III. *The Need of the Present*
 - A. The act of purification. "Purge himself from these, he shall be a vessel unto honour, sanctified."
 - B. The example of purity.

CONCLUSION: Summary

—P. K. M.

The Immediacy of The Experience of Sanctification

THE SOUL-CLEANSING CRISIS

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

INTRODUCTION: Contextual, including Acts 10.

- I. *The Author of This Crisis Experience*
 - A. God himself—a holy God.
 - B. God, the Author, demands a holy people (I Peter 1:15, 16).
 - C. God knew their hearts.
- II. *The Recipients of This Crisis Experience*
 - A. The people of Cornelius' household.
 - B. They were a justified people (Acts 10:2).
 - C. No difference was put between them and the Jews.
- III. *The Character of This Crisis Experience*
 - A. God bore them immediate witness.
 - B. God gave them the Holy Ghost simultaneously.
 - C. God purified their hearts simultaneously.

CONCLUSION: It is the present imperative need of Christians.

—J. T. B.

SOMETHING HAPPENED THAT DAY

TEXT: And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us . . . purifying their hearts by faith (Acts 15:8).

INTRODUCTION—The historical reference of this text

- I. *What Happened Was Consistent with the Laws of Human Personality*—"And God, which knoweth the hearts."
 - A. God knows that men need that which "empowers."
 - B. God knows that men need a point of experiential reference.
- II. *What Happened Brought an Experience of Inner Cleanness*—"Purifying their hearts."
 - A. The argument over ceremonial cleansing.
 - B. The inner cleansing—contrasted.
 - C. The argument from grammar.
- III. *What Happened Took Place as a Sudden Climax to a Series of Events*—"Giving them the Holy Ghost."

- A. The climax at Pentecost.
- B. The climax at Cornelius' house.
- C. The climax in every consecrated, believing heart.

—W. S.

GOD'S GRACIOUS GIFT

SCRIPTURE: 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 18:8-9).

INTRODUCTION: Contextual

- I. *The Gift—Giving them the Holy Spirit*
 - A. The promise of Christ
 - B. The comforting, abiding Guide
 - C. The gift is accepted instantaneously
- II. *The Witness—bare them witness*
 - A. Received in our hearts
 - B. Our experience made sure
 - C. Not partial—instantaneous
- III. *The Means of Obtainment—by faith*
 - A. Faith examined
 - B. Compared to saving faith
 - C. Instantaneous sanctifying faith
- IV. *The Result—purifying their hearts*
 - A. Right relationship with man
 - B. A new fellowship with God
 - C. Glorious freedom from sin.

—K. M.

THE INSTANTANEOUSNESS OF SANCTIFICATION

TEXT: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God (Romans 12:1-2).

INTRODUCTION: Growth before and after sanctification admitted, but sanctification is instantaneous.

- I. *An Instantaneous Work Seen in the Act of Sacrifice.*
 - A. The consecration or presentation of the sacrifice must be complete.
 - B. The sacrifice must be made by faith, and the results accepted by faith.
 - C. Exemplified in Old and New Testa-

ments—the altar sanctifies the sacrifice, as the sacrifice touches the altar (Exodus 29:37; Matt. 23:19).

II. *An Instantaneous Act Seen in the Accomplished Work*

- A. A transformation of the mind.
- B. A transformation of the motives.
- C. Exemplified by the 120 at Pentecost (Acts 2).

—C. S. S.

MAN'S CONDITION FOR THE INSTANTANEOUS EXPERIENCE OF HOLINESS

SCRIPTURE: Acts 2:1-4

TEXT: Acts 2:2 and 2:4

INTRODUCTION: Contextual

I. *Eager Anticipation of the Coming of the Comforter*

- A. They were assembled together.

II. *Diligent Preparation for the Coming of the Comforter*

- A. They were praying.
- B. They were united in spirit.

III. *Instantaneous Presentation by the Comforter*

- A. They were suddenly filled with the Holy Spirit.

CONCLUSION:

—L. M. L.

HEART PURITY IN A TWINKLING

TEXT: *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin* (I John 1:7).

INTRODUCTION: Contextual

I. *The Revealing Light*

- A. Impurity
- B. Inbred sin

II. *The Cleansing Blood*

- A. Removes the cause—actual sin and its guilt.
- B. Removes the effect—inborn and acquired depravity.

III. *The Purifying Act*

- A. Entirely, “all sin.”
- B. Instantaneously, “cleansing.”

CONCLUSION:

*I wait till He shall touch me clean,
Shall life and power impart.
Give me the faith that casts out sin,
And purifies the heart.*—C. WESLEY

—C. B.

A DIVINE OBJECTIVE

TEXT: Acts 2:1-6

INTRODUCTION:

I. *The Immediacy of the Divine Objective Shown in Prayer*

- A. Jesus prays for an immediate need in His disciples (John 17:17).

- B. Jesus prays for those who shall believe on Him through their word.

II. *The Immediacy of the Divine Objective Shown by Direct Command*

- A. The disciples commanded to remain in Jerusalem.

- B. The disciples commanded to wait for the promise of the Father.

III. *The Immediacy of the Divine Objective Shown in Fulfillment*

- A. On the Day of Pentecost.

- B. The filling with the Holy Ghost.

- C. The suddenness of the experience.

CONCLUSION:

—A. S.

THE MEANS OF ATTAINING FREEDOM

TEXT: Romans 6:1-13

INTRODUCTION:

I. *The Meaning of “The Sin”*

- A. Sin with the definite article occurs 14 times in this chapter.

- B. “The sin” means “sin principle,” “hereditary corruption,” “depravity,” “sinful nature.”

- C. “The sin denotes sin as power or principle which reveals itself in hereditary corruption.”—Lange.

II. *The Meaning of “Being Dead in the Sin”* —(vv. 2, 6, 7, 11)

- A. v. 7 states: “For he that is dead is freed from ‘the sin.’”

- B. Old life has ended—a crisis.

- C. Death is an instantaneous and crisis experience.

III. *The Meaning of Being “Alive unto God”* (vv. 8, 10, 11)

- A. “To live is not merely to regain peace with God through justification; it is to dwell in the light of His holiness, and to act in permanent communion with Him. In the cure of the soul, pardon is only the crisis of convalescence; the restoration of life is sanctification. Holiness is true life.”—Godet.

- B. To live no longer in sin implies or infers an instantaneous crisis has been passed where “hereditary corruption was replaced with “purity.”

CONCLUSION:

—D. R. D.

AN ANCIENT PROMISE—A SUDDEN FULFILLMENT

TEXT: *And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto*

them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:2-4).

INTRODUCTION: Contextual

I. A Sudden Entrance

- A. It was heard—"there came a sound from heaven."
- B. It was felt—"and it filled the house where they were sitting."

II. A Sudden Endowment

- A. It was seen—"appeared unto them."
- B. It was bestowed—"and it sat upon each of them."

III. A Sudden Enrichment

- A. It was accepted—"filled with the Holy Ghost."
- B. It was expressed—"began to speak . . . as the Spirit gave them utterance."

CONCLUSION: Recapitulation

—K. S. A.

SANCTIFICATION'S CRISIS MOMENT

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

INTRODUCTION: Contextual

I. Sanctification Is Universal in Its Designment.

- A. History shows man's spiritual need filled only by God.
- B. Sanctification is designed of God for man's spiritual need.

II. Sanctification Is Miraculous in Its Appropriation.

- A. A divine bestowal of an infinite God for finite man.
- B. Faith is the prerequisite capstone for the experience.

III. Sanctification Is Verifiable in Its Reception.

- A. Shown in the lives of the recipients of the blessing.
- B. Confirmed to the individual by an inner witness and outward manifestations.

CONCLUSION: Hortatory

—B. C.

TEXT: *"Be ye holy; for I am holy."*

INTRODUCTION:

I. The Command and Promise of Scripture Indicates Instantaneous Purity.

- A. Provided in the atonement (Heb. 13:12)
- B. Promised by Christ (Acts 1:8)

* C. Self-subjected to the will of God (Gal. 5:24; Col. 3:5)

D. Sanctified by God (I Thess. 5:23; I John 1:9; John 17:17)

II. Reason Demands Instantaneous Purity.

- A. Instantaneous pardon; why not instantaneous purity?
- B. Purity, man's greatest need. Did God fail?

III. Scriptural and Present-Day Evidences Supporting Instantaneous Purity.

- A. Christ's prayer answered (Acts 2:1-4)
- B. Received by faith (Acts 15:8, 9; 26:18)
- C. Present-day supports

—D. T.

THE NEW MAN CREATED IN HOLINESS

TEXT: *That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness (Ephesians 4:22-24).*

INTRODUCTION: Contextual consideration and consideration of the aorist tense, which does not denote continual action.

I. "That Ye Put Off . . . the Old Man" (The first act.)

- A. Putting off the old life
- B. Putting off the old conversation and thoughts
- C. Putting off the old desires and deceitful lusts

II. "And Be Renewed in the Spirit of Your Mind" (Condition)

- A. Newness in attitudes
- B. Newness in desires
- C. Newness in mind and heart

III. "And That Ye Put On the New Man" (The final act)

- A. The newly created man and the restored divine image
- B. The newly created man and righteousness
- C. The newly created man and true holiness

CONCLUSION: Summary and exhorted to seek the experience at once.

—J. D. F.

DEATH TO SIN

SCRIPTURE: *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. For he that is dead is freed from sin (Romans 6:6-7).*

INTRODUCTION: Contextual concerning Christ's sacrifice.

I. Christ Crucified to Free Us from Sin

- A. Sin entered all men through one man.
Romans 5:12.
- B. Sin defeated through sacrifice of one man.
- C. Christ died that we might live, free from sin.

II. *The Old Man Crucified in Us*

- A. Complete rejection of sin necessary to sanctification.
- B. Our death to sin a likeness of Christ's death. Romans 6:5.
- C. The body of sin, carnality, destroyed to free us from sin.

III. *Death of Body of Sin an Instantaneous Event*

- A. Physical death final, complete, immediate, instantaneous.
- B. Crucifixion of Christ climaxed in instantaneous death; death of body of sin also climaxed instantaneously.
- C. Destruction of body sin: one act, final, complete.

IV. Gradual Growth Incompatible with Destruction, Crucifixion

- A. The body of sin a unit: must be destroyed as a unit.
- B. Destroy and crucify signify instantaneous and final acts.
- C. The moment of completion of process of death to sin.

V. "Henceforth We Should Not Serve Sin."

- A. Henceforth: from this time forward; sin in the past life.
- B. "No longer in bondage to sin" (R.V.)
- C. Death to the old man of sin; new life in Christ without sin.

—G. C. W.

AN INSTANT BLESSING

TEXT: *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).*

INTRODUCTION:

- A. We are sanctified when we are baptized with the Holy Spirit.

I. Preparing for the Instant Blessing

- A. They were to pray in one accord.
B. Their praying did not gradually sanctify them, but led them to a point when the blessing could come.

II. Receiving the Instant Blessing

- A. Manifestations came instantly.
B. They were filled with the Spirit instantly.

III. Changed by the Instant Blessing

- A. Instantly desired to witness for Christ.

B. Instantly given a new boldness.

CONCLUSION: Can you witness to the time when the Holy Spirit came upon your life?

—R. E. C.

PURGED IN A MOMENT

TEXT: Acts 2:1-4

INTRODUCTION:

I. The Testimony of Scripture

- A. Baptism with the Holy Spirit at Pentecost was a sudden occurrence once the conditions were met (Acts 2:1-4).
- B. Sanctification is dependent upon our faith; therefore it is as instantaneous as our will to believe (Acts 15:9; 26:18).
- C. Use of the aorist in reference to sanctification denotes an instantaneous action (John 17:17; Gal. 5:24; Col. 3:5; I Thess. 5:23; Heb. 13:12).
- D. Many types, symbols of sanctification denote instantaneous action. (Circumcision—Col. 2:11; crossing Jordan into Canaan—Joshua 3:14-17; crucifixion—Gal. 2:20.)

II. The Testimony of Reason

- A. In any process there is a moment of completion.
- B. Great changes are brought about by crises.
- C. As a psychical unit, inbred sin must be removed as a whole—not in parts.
- D. The provision must be adequate for the need. The need is immediate. The blessing must also be immediate.

III. The Testimony of Experience

- A. John Wesley
B. J. A. Wood
C. 120 at Pentecost

(Heavily indebted for above to S. S. White's
Five Cardinal Elements.)

-K. H. S.

When day is done
 and laborings are ended
As night's long shadows steal across the
 gloom;
His work well done, the toiler seeks that
 solace
Which shrines the peaceful hearthstone of
 his home.

So grant us, Master, when life's night comes
down
On harvests garnered from the seed we've
sown,
We may find rest and peace within Thine
home

. . . .When day is done.

—ERNST BALLANTYNE

The Preacher's Magazine

Typological Considerations In Holiness Sermons

ISHMAEL AND ISAAC

SCRIPTURE: Gal. 4:22, 24

INTRODUCTION:

I. *The Individual*

- A. The bondwoman's son Ishmael—the the depraved nature.
 1. Born after the flesh
 2. In control until Isaac was born
- B. The free woman's son Isaac—the new spiritual life.
 1. Born by supernatural power
 2. Born by faith

II. *The Struggle*

- A. Ishmael and Isaac constantly struggled —inborn sin always tantalizes
- B. The casting out of Ishmael—the cleansing experience casts out depravity

III. *The Victorious Life*

- A. Same Isaac as before—same individual
- B. Isaac now free to work unhindered—no longer hindered by inbred sin.
- C. He had the full power of the sole heir —we are free to love God.

CONCLUSION: Application.

—R. J. H.

(George D. Watson, 1891)

THE TRANSCENDING LOVE

SCRIPTURE: Exodus 21:2-6

INTRODUCTION:

1. Symbolisms of law point to realities of grace.
2. Between duty and love, love is the higher level of service.
3. Love does not supersede duty, but transcends it.

I. *Bondslaves*

- A. Purchased in Bondage—v. 2a, "If thou buy an . . . servant"
- B. Serving in Duty—v. 2b, "he shall serve"

II. *The Regenerated Christian*

- A. Ransomed from Sin—I. Cor. 6:20a, "ye are bought with a price."
- B. Commanded to Serve—v. 20b, "therefore, glorify God."

III. *Love Slaves*

- A. The Voluntary Gift—v. 5b, "I will not go out"
- B. The Compelling Law—v. 6b, "he shall serve him for ever"
- C. The Intimate Love. 5a, "I love my master"

IV. *The Sanctified Christian*

- A. The Complete Consecration—Rom. 12:1, "present . . . a living sacrifice"
- B. The Indwelling Spirit—Eph. 3:17, "rooted and grounded in love"
- C. The Perfect Love—Eph. 3:17, "rooted and grounded in love"

CONCLUSION:

1. The experience of perfect love transcends the experience of dutiful obedience.
2. Christian, you can have it by the route of the "door post" of self-surrender!

—C. S. F.

THE SERVANT OF LOVE

SCRIPTURE: Exodus 21:1-6

INTRODUCTION:

- A. Typologies of the Christian life in Scripture.
- B. Contextual material of verses 1-4.
- C. The character of service is determined by motive.
- D. The servant by love is a type of sanctified life.

I. *The Servant by Love Faces a Crisis.*

- A. Service by law must cease.
- B. The servant faced the challenge to go into further service by love.

II. *The Servant by Love Now Finds a Greater Blessing.*

- A. His service now is joyful—not externally forced.
- B. The servant could keep his family—life as a whole more blessed.
- C. The servant sees a happy future in serving forever.

III. *The Servant by Love Bears the Mark of His Master.*

- A. Ownership is marked upon him.
- B. All may see that the servant belongs to the Master.

CONCLUSION:

- A. What is your motive of Christian living?
- B. Have you these characteristics?

—R. E. C.

A SHELTER IN THE TIME OF STORM

SCRIPTURE: Joshua 20:1-9

TEXT: . . . Appoint out for you cities of refuge, whereof I spake unto you by the

hand of Moses. And they appointed [sanctified, marginal reading] Kedesh Shechem Hebron Bezer Ramoth Golan (Joshua 20:2, 7, 8).

INTRODUCTION: Old Testament typology is symbolical of the New Testament experience of sanctification. Has inspirational value.

- I. *The Appointment of the Cities of Refuge*
 - A. Six cities taken from the Levitical cities—the holy priesthood. Num. 35:6.
 - B. Situated on eminences—roads to them were broad and in good repair.
 - C. Purpose—for unpremeditated sins.
 - D. Institutions of God.

II. *Symbolism of Cities of Refuge.*

- A. Kedesh, “set apart”; Shechem, “diligent, ready”; Hebron, “join, fellowship”; Bezer, “fortress”; Ramoth, “exalted”; Golan, “rejoicing.”
- B. A place of resting.
- C. Guilty stood outside gate—unsanctified ones outside the inner veil.

III. *Spiritual Application.*

- A. In sanctification—Christ is our exalted (Ramoth) Fortress (Bezer)—rest of faith. Heb. 6:17-20
- B. In sanctification believers are set apart (Kedesh), ready and diligent (Shechem), joint-heirs with Christ (Hebron), and a rejoicing people (Golan).

CONCLUSION: “Have you fled to this Shelter?”

—D. C.

THE PERIL OF THE PLAIN

SCRIPTURE: Genesis 19:15-17

TEXT: *And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed (Gen. 19:16, 17).*

INTRODUCTION: Sodom as a type of the sinful life.

- I. *Escape to the Plain—Regeneration*

“And they brought them forth . . . without the city.”

 - A. Lot’s family are warned to flee the wrath of God.
 - B. They are reluctant to forsake the pleasures of the city.
 - C. The compelling mercy of God delivers

them from certain destruction.

II. *Escape to the Mountain—Sanctification* “Neither stay thou in all the plain; escape to the mountain.”

- A. They are exhorted to seek the heights.
- B. The danger of life on the plain is demonstrated—Lot’s wife.
- C. The mountain is a type of the fullness of God’s delivery.
- D. They have been delivered from the actual life of sin, but God desired to remove from their lives the sinful condition.

CONCLUSION: Recapitulation and exhortation.

—J. D. F.

IS REPLACEMENT POSSIBLE?

SCRIPTURE: Ezekiel 36:21-29.

TEXT: *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh and I will give you an heart of flesh (Ezek. 36:26).*

INTRODUCTION:

- A. This text is one of the thirty holiness texts chosen by John Wesley.
- B. A type of holiness through cleansing is here described.

I. *Replacement a Prediction*

- A. Hearts to have commandments. Deut. 5:29
- B. Hearts to seek God. II Chron. 11:16.

II. *Replacement a Promise*

- A. Separation
- B. Purification

III. *Replacement a Possibility*

- A. Old Testament basis
- B. New Testament basis

CONCLUSION: Heart cleansing is possible in the present dispensation.

—C. B.

THE PENIEL-BETHEL EXPERIENCE

SCRIPTURE: Gen. 32:24-30; 35:1-15

INTRODUCTION: Contextual

I. *Jacob Wrestles with Angel of Deliverance*

- A. Wrestled from midnight to dawn, crying, “I will not let thee go.” Symbol of earnestness and determination to seek justification by faith.
- B. Jacob wrestled with a *man*. Symbol of type of Godhead and humanity wrestling with each other: type of atonement.
- C. Wrestled at Peniel. Symbol of the reconciliation between man and God and reconciliation with the world.
- D. Jacob was *lame* from the long wrestle. Symbol of a life of dependence upon God.

II. Jacob's Complete Consecration

- A. "Arise, go to Bethel." Symbol of command of God to perform vows.
- B. "Be clean, and change your garments." Personal or outward purification a symbol of the sanctification of the soul.
- C. Jacob builds an altar and pours on oil. Symbol of consecration of man.
- D. Changed name from "Jacob" to "Israel." Symbol of a crisis or revival in soul of man. Illus. Peter's name changed from Simon, symbol of his old nature.

CONCLUSION:

—S. R. B.

LEPROSY OF THE SOUL

SCRIPTURE: Lev. 13:1-8

TEXT: II Kings 5:1 and 5:14.

INTRODUCTION: Show essential characteristics of leprosy.

TRANSITION: Let us consider the ways this terrible disease might be properly viewed typologically as the "sinful condition of the unsanctified soul."

I. Leprosy Is No Respector of Persons.

1. Naaman—Great Man, but Leprous
2. Universal Aspect of Carnality

II. Leprosy Is Handed Down from Generation to Generation.

1. Physiological Effect
2. Racial Aspect of Carnality

III. Leprosy Lies Dormant.

1. Sudden Appearance of "Red Spot"
2. Sudden Expression of Carnality

IV. Leprosy Knows No Human Cure.

1. Physiologically speaking
2. Spiritually speaking

CONCLUSION: Welcome to Divine Cure—Cleansing of the Leprous Soul. (Contrast: II Kings 5:1 with 5:14).

—R. W. L.

GOD'S ANSWER TO THE CONSECRATED

TEXT: *The fire came down from heaven . . . and the glory of the Lord filled the house* (II Chron. 7:1).

INTRODUCTION:

- A. The consecrated Temple
- B. Solomon's prayer and faith

I. The Coming of the Fire

- A. It was a divine action.
- B. It consumed the offering.
- C. The attributes of fire.

II. The Coming of the Glory of the Lord

- A. It filled the Temple
- B. It witnessed of God's presence.
- C. It produced an effect on the watchers.

CONCLUSION: Applicatory

—B. A.

ARE YOU A PRIEST OR A LEVITE?

SCRIPTURE: Numbers 3; Exodus 28, 29

INTRODUCTION: Historical (showing the origin of both the priest and Levite)

I. There Were Marked Differences Between the Priests and the Levites.

- A. Difference of dress
- B. Difference of table fare
- C. Difference of approach to the Tabernacle
- D. Difference of waiting upon the Tabernacle

II. There Are Marked Differences Between Spiritual Priests and Levites Today (Levite—converted man; priest—sanctified man).

- A. Outward appearance—way of living
- B. Spiritual equipment—Holy Spirit
- C. Purpose—to convert the world
- D. Service for God—complete, all-out

III. Christ Came That We Might All Become Priests.

- A. He came to "purify the sons of Levi" (Mal. 3:3).
- B. He came to make His people "a royal priesthood" (I Peter 2:9).
- C. His desire is that we shall be a kingdom of "priests unto God" (Rev. 1:6).

CONCLUSION: The priests went where the Levites did not and could not go. You too may have the office and privileges of a priest.

—R. W.

OFFERINGS TO THE LORD

SCRIPTURAL BACKGROUND: Leviticus 1-7

TEXT: *Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle before the Lord* (Lev. 1:2-3).

INTRODUCTION: The five sacrifice offerings: burnt, sin, trespass, peace, meal.

I. Provision for Pardon of Sins

- A. Sin offering for sins wittingly committed.
- B. Trespass offering for sins committed in ignorance.
- C. The sacrifice for atonement.

II. Provision for a Closer Walk with God

- A. Burnt offerings for complete self-dedication to God.
- B. Command by God for a voluntary sacrifice, entire, without blemish.

III. *Christ, the Unblemished Sacrifice for Us All*

- A. He pardons all sins through His sacrifice.
- B. He cleanses from all iniquity when we dedicate our all to Him.

—G. C. W.

A DOUBLE PROVISION

TEXT: *And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year (Josh. 5:12).*

INTRODUCTION: The experience of this double provision of food for the Israelites is a unique illustration of the truth that Christ is the only true source of spiritual sustenance for any stage in the Christian's experience, whether in the believing state or in the state of entire sanctification.

I. *Christ—Food for the Believer*

- A. The historical occasion—manna for the Israelites.
- B. Food for the spiritual wilderness experience of the believer.
- C. The believing "babe in Christ" (Paul's analogy) (I Cor. 3:1-2).
- D. Manna—fulfilled in Christ.

II. *Christ—Food for the Sanctified*

- A. The historical occasion—the corn of Canaan.
- B. The wealth of Canaan's provision.
- C. Canaan's corn—fulfilled in Christ.
- D. The wealth of complete union with Christ in entire sanctification.

CONCLUSION: Hortatory

—D. E. S.

SIN GETS AN "AIR LIFT"

SCRIPTURE: Zechariah 5

TEXT: *This is the curse that goeth forth over the face of the whole earth (Zech. 5:3).*

INTRODUCTION—Historical setting

I. *The Flying Roll Goes Forth—Getting Rid of Transgressions.*

- A. Transgressions are individual acts of sin. V. 4: "... the house of the thief, etc."
- B. But transgressions must all go together. V. 4: "... it shall remain . . . and shall consume it."

II. *The Evil Woman Flown from the Land—Getting Rid of the Carnal Nature*

- A. She represents the hidden source of sin.
 1. She was revealed after the flying roll had departed. V. 5: "Lift up *now* thine eyes."
 2. She had been left concealed within

"the land." V. 7: "there was lifted up a talent [disc] of lead."

- B. She is a citizen of a foreign land. V. 11: "the land of Shinar . . . her own base."
- C. She is lifted out by external agents. V. 9: "two women . . . lifted up the ephah."

CONCLUSION:

—W. S.

NEW CLOTHES FOR RAGS

SCRIPTURE: Zechariah 3:1-5

INTRODUCTION: Contextual narrative—Joshua before the Lord accused by Satan.

I. *Joshua Clothed in Filthy Garments Is Symbolical of Carnality in the Justified Person.*

- A. Joshua as the high priest was justified in the Lord's rebuke of Satan.
- B. Joshua was designated "a brand plucked out of the fire."

C. Joshua was clothed in filthy garments, which were symbolical of sin in his life.

II. *Joshua Clothed in New Raiment Is Symbolical of a Sanctified Person.*

- A. His iniquity purged and taken from him.
- B. The new garments are symbols of holiness.
- C. The "fair mitre" a symbol of purity.

CONCLUSION: Emphasis upon the priesthood of believers, and the necessity of being sanctified.

—C. S. S.

Our Heritage

(Continued from page 24)

the simplification of every motive to conform with love. It is to live in love, by love, for love, and through love. When tongues and prophesyings have ceased, love will endure. If we preach love as the key to holy living, our preaching will endure. To live in love with Jesus, to grow in loving understanding of His will, to penetrate ever deeper into a loving communion with His inexhaustible personality—this is the goal of a holy life; this is a worthy preaching standard to lift up for men and women everywhere.

What a heritage we have! The preaching of holiness—what a glorious task it is! What a high ideal! What a holy calling!

Holiness Sermon Outlines

With Historical Significance

GOD IN YOU

TEXT: *Be strengthened with might by his Spirit in the inner man* (Eph. 3:16b).

INTRODUCTION:

- A. Through all of history, God has purposed the salvation of man.
- B. Through all of history, God has been revealing himself to man.
- C. The progressive revelation of the Triune Person has been coincident with the progressive working out of His timeless purpose.
- I. *God the Father—God for Us*—The Era of the Imposition of Law. Exod. 4:22.
 - A. The Creating Father—Gen. 1:27.
 - B. The Ruling Father—Exod. 20:20.
 - C. The Loving Father—Jer. 31:3.
 - D. The Giving Father—Isa. 7:14.
- II. *God the Son—God with Us*—The Era of the Imitation of Christ.
 - A. The Person of the Son—Matt. 1:23.
 - B. The Pattern of the Son—John 13:15.
 - C. The Purchase of the Son—John 3:17.
 - D. The Promise of the Son—Luke 24:49.
- III. *God the Spirit—God in Us*—The Era of the Indwelling of God.
 - A. The Power of the Spirit—Acts 1:8.
 - B. The Purity of the Spirit—Acts 15:9.
 - C. The Presence of the Spirit—Eph. 3:19.

CONCLUSION:

- A. Historical Pentecost was the climax of the revelation of God relating to human need.
- B. Personal Pentecost is the climax of the revelation of God relating to human experience.
- C. The Holy Spirit is God in action, God where it counts, God in you.

—C. S. F.

TEXT: *Be ye holy; for I am holy* (I Peter 1:15, 16).

I. Holiness Required

- A. Because God commands it. Exod. 22:3.
- B. Because God is holy. Lev. 11:44, 45.

II. Holiness Promised

- A. To His peculiar people. Deut. 26:18, 19.
- B. Establishment promised. Deut. 28:9.
- C. God's covenant. Heb. 8:10.

III. Holiness Provided

- A. Through Christ's sacrifice. Heb. 10:10.

B. Through the power of God. II Peter 1:3.

—R. Q.

THE THREE HOLY MOUNTAINS

SCRIPTURE: Hebrews 12:22.

TEXT: *For ye are not come unto the mount that might be touched, and that burned with fire . . . But ye are come unto mount Zion* (Heb. 12:18, 22).

INTRODUCTION: From the very beginning of time there has been the concept of a holy God, and that this Holy God has required man to be holy.

I. Mt. Sinai. Holiness Is Required in the Law. Leviticus: 11:44, 45; 20:7, 8.

- A. We see the awesomeness of God's holiness in giving the law. Exodus 19; Hebrews 12:18-21.
- B. We worship a holy God. "I am holy." Lev. 11:45; 20:8; I Peter 1:16.
- C. We see that holiness is required in the law. Lev. 11:45; 20:8. "Be ye holy; for I am holy." Heb. 12:14.

II. Mt. Calvary. Holiness Is Provided in the Atonement. Hebrews 13:12; I John 1:17.

- A. Because of His infinite love for the fallen race, God sent His Son to provide redemption. Phil. 2:5-8; Heb. 1:1—2:11.
- B. In the atonement we have the complete solution to the sin problem—holiness was provided. Heb. 13:12.

III. Mt. Zion. Holiness Was Imparted at Pentecost. Hebrews 12:14-22; Acts 2.

- A. The baptism of the Holy Spirit brings purity.
- B. Pentecost is not merely history, for it may be reproduced in every Christian's heart. Acts 2:39.

CONCLUSION: Recapitulation and application. Have you come to Mt. Zion in your Christian experience?

—H. M. D.

THE HOUR IN HISTORY

TEXT: Acts 2:16; Joel 2:28-29

INTRODUCTION: Contextual

I. The Experiential Reality of the Hour

- A. They all were filled with Holy Spirit.
- B. They all experience miracles.
- C. They all heard Peter's recognition of the hour.

- II. *The Experiential Universality of the Hour*
 A. At Pentecost all were filled.
 B. On Paul's journeys many were filled.
 C. By Peter's ministry many were filled.
- III. *The Experiential Consequences of That Hour*
 A. The disciples went forth.
 B. The disciples went forth with power.
 C. The disciples went forth steadfastly.

CONCLUSION:

—B. C.

HOLINESS FOR ALL MEN

SCRIPTURE: Acts 10:34-48

TEXT: Acts 10:44

INTRODUCTION: The events leading up to the sanctification of Cornelius and his household. Vv. 1-6, Cornelius prays and fasts; 7-8, Cornelius obeys God; 9-16, Peter's vision and significance; 17-24, Peter's fear—his obedience.

I. *Sanctification Is Universal in Scope.*

- A. Comes through faith.
- B. Comes through obedience.
- C. Comes through consecration.
- D. Comes through right living.

II. *Sanctification Comes to the Gentiles.*

- A. Through Peter.
- B. They speak in tongues—a sign it is same Holy Ghost that came to the disciples and apostles at Pentecost.
- C. Baptism—outward sign of an inward work—a sign of complete consecration.

CONCLUSION: Applicatory.

—J. C.

FULFILLING GOD'S PROMISE

TEXT: Exodus 33:1-3

INTRODUCTION:

I. *The Bondage of Egypt (Sin)*

- A. It was an abnormal condition.
- B. It grew progressively worse.
- C. Inability to free themselves.

II. *Beyond the Red Sea (Saved)*

- A. Freedom from slavery.
- B. Possessed new interests.
- C. Tendency toward instability.

III. *The Blessings of Canaan (Sanctified)*

- A. Left the wandering of the wilderness.
- B. Inexhaustible resources.
- C. In the center of God's will.

CONCLUSION:

—B. A.

HOLINESS: THE MOUNTAINS OF THE LORD HAVE SPOKEN IT MOUNT SINAI

TEXTS: Exodus 19—20:2; Matthew 22:37-40

INTRODUCTION:

- A. Contextual

B. God's requirements of us—Symbol in Mount Sinai.

I. *Sign of Sin—God's Judgment Against Sin*

- A. His people to different standards.
- B. Sin was not to be tolerated.
 1. Sanctify themselves.
 2. Obey laws.
 3. Offer sacrifices.

II. *Sign of Salvation—God's Command Is Holiness.*

- A. "Ye shall be unto me . . . an holy nation."
- B. The Commandments—Matt. 22:37.
 1. Duty to God.
 2. Duty to man.
- C. Cameo of Christ.
 1. Christ—fulfillment of law.
 2. The law was "schoolmaster."
 3. Holy Spirit, the Agent.

III. *Sign of Security—"peculiar treasure," "an holy nation," "an holy person."*

- A. Sinai, sign of spiritual security.
- B. God's presence and blessing dependent upon obedience.

CONCLUSION: Holiness is still the demand of God.

—R. L. S.

THE FULFILLED FEAST OF TABERNACLES

TEXT: *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (John 7:37-39).*

INTRODUCTION: Here Jesus gives us a glimpse into the true meaning of this historic feast. It is our purpose to show that, in order to grasp the full meaning of the feast, we must know its fulfillment in Christ; and to know the Christ in the most complete sense, we must experience the complete indwelling of the Holy Spirit.

I. *The Historic Incident—v. 37a*

- A. The Old Testament feast—Exod. 23:16
- B. Manner of living
- C. Manner of worship

II. *The Messianic Announcement—vv. 37b, 38*

- A. The invitation—"If any man thirst, let him come unto me . . ."
- B. The promise—"Out of his innermost being shall flow . . ."

C. The condition—He that believeth on me

III. *The Anticipated Fulfillment*—v. 39

A. The need of the believing disciples—I Thess.; John 17

B. The promise of the Comforter—John 14

C. The meaning of the Spirit's indwelling

CONCLUSION: Recapitulation and invitation

—D. E. S.

THE WAY TO GOD

SCRIPTURE: Hebrews 13:1-15.

TEXT: *Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate* (Heb. 13:12).

INTRODUCTION: How shall we find God?

I. *Abel Found the Way Through a Sacrifice.*

A. Unblemished lamb, symbol of his devotion.

B. God accepted his offering.

II. *Moses Led Through the Tabernacle and Sacrifices.*

A. Offerings made through priest for atonement.

B. Ceremonial cleansing taught the way of holiness.

C. Closest contact with God in the holy of holies restricted to the priest.

III. *Jesus Christ Opened the Way for Us All.*

A. His unblemished life, a perfect and final sacrifice.

B. Complete forgiveness of sins and cleansing through His shed blood.

C. All hearts made pure may enter the holy of holies in perfect fellowship and harmony with God because of the sacrifice of Jesus.

—G. C. W.

GOD'S PLAN THROUGH THE AGES

TEXT: *God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth* (II Thess. 2:13).

INTRODUCTION: St. Paul, writing to recent pagans, declares God's perfect purpose and provision by which His people shall be freed from the curse of Sin.

I. *God's Perfect Purpose for His People: Salvation*

A. Grace greater than the gulf fixed by committed sins

B. Grace greater than the gulf fixed by inherited sin

II. *God's Perfect Provision for His People's Salvation: the Holy Ghost*

A. Convicting

B. Cleansing

C. Guiding into all truth

CONCLUSION:

Let no man say he must sin in thought, word, and deed every day; for even before sin entered the world by Adam, provision was made by God through Christ to redeem man from his fallen state and free him forever from the fatal clutches of sin.

—K. S.

IT HAS COME TO PASS!

TEXT: *In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness* (Zech. 13:1).

I. *Holiness in the Old Testament*

A. The idea of holiness—Gen. 2:3

B. Holiness related to things—Exod. 3:5; 12:16; 28:4, 36

C. Distinct references to inner spiritual experiences—Duet. 30:6; Ezek. 36:25, 26; Jer. 31:31-34

II. *Holiness in the New Testament*

A. Idea of separation in Old Testament, citations in the Gospels—Exod. 13:2; Luke 2:23

B. Idea of purification—John 17:9-19

C. Promised heart cleansing can now be realized. (Compare Ezek. 36:25, 26; Zech. 3:1; Matt. 5:8; Acts 15:8, 9; I John 1:7-9.)

CONCLUSION: Brief review of holiness.

—W. R. Y.

A NEW HEART AND SPIRIT

SCRIPTURE: Ezekiel 36:16-27

INTRODUCTION:

1. The land of Canaan was given to the children of Israel as a land of promise, providing they drove out and destroyed the inhabitants—Deut. 7:2.

2. The Israelites did not drive out nor destroy the inhabitants, but allowed them to remain—Judges 1 and 2.

3. The Israelites adopted the pagan practices of the various tribes, which brought about their own spiritual downfall and captivity—Ezekiel 36:17-19.

4. Ezekiel speaks of a new covenant with Israel—cf. Jeremiah 31:31-34.

I. *Sin Is a Reproach to God*—vv. 20-24.

A. Sin alienates the sinner from God.

B. Sin brings a denial of the power and goodness of God.

C. To offset the reproach of sin God offers a promise of salvation.

II. *God's Promise of Salvation Is Twofold*—vv. 25-27.

A. There is a promise of cleansing from

the accumulated filthiness and idolatry of sin.

B. To enable the saved one to better keep the statutes and judgments of God, there is a promise of a new heart and a new spirit.

C. This promise of complete salvation is fulfilled in the experience of holiness.

—C. S. S.

A NEW SPIRIT WITHIN

TEXT: *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them (Ezek. 36:25-27).*

INTRODUCTION: Based on fact of a holy God.

I. The Idea of Separation in the Old Testament

A. Portrayed by Adam and Eve removed from garden—Gen. 3:24.

B. Portrayed by types and symbols.

1. Called out land of bondage.

2. Bond or love slave.

C. Portrayed by worship procedures.

1. Sacrifices.

2. Ceremonial cleansing (legalistic, racial, external).

3. Once touched by God then to be for His use only.

4. Inadequacy of law to meet the needs of the deepest cravings of the heart
—Gal. 3:24.

II. The Idea of Purification in the New Testament

A. The fulfillment of promises of a pure heart.

1. Circumcision of the heart—Deut. 30:6; Col. 2:11.

2. Cleanse from iniquity—Jer. 33:3-9; Rom. 6:22.

3. Law to be written in the heart—Jer. 31:31-34; Heb. 8:6-13.

4. Serving God out of love—I Sam. 12:20; Luke 10:27.

5. Christ within, "the hope of glory."

—B. M. S.

Further Thoughts on Academic Freedom

*By Carl Bangs**

MR. RICHARD S. TAYLOR has done us a service in pointing up the need for vigilance in maintaining the central purpose of Nazarene schools ("Academic Freedom and Nazarene Schools," THE PREACHER'S MAGAZINE, January-February, 1951). I wish to comment further on this subject, realizing that my only qualifications are those of a student observer—in grade school, high school, college, seminary, and university, for twenty-one years.

There is little doubt that we are all agreed that the purpose of Nazarene schools is that set forth in the bylaws of Nazarene Theological Seminary—"to conserve, maintain, advocate, and promulgate" our Wesleyan message. This is especially true in the field of religion; in the liberal arts curriculum

it also has relevance. It should be said here that our schools are doing a commendable job in fulfilling this purpose.

What, then, are the dangers for which we must be prepared? They are essentially the same dangers that confront our church in any aspect, even in the local congregation. They may be classified under two headings: (1) the danger that faculty members (as with anyone else) may lose the spiritual dynamic of the experience of holiness; and (2) the danger that faculty members (as with anyone else) may either knowingly or unknowingly hold beliefs contrary to the central purpose of the church.

There is no simple solution to these problems. They must be solved, but the cost will be high. The price will

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be the same high price that must be paid constantly in local churches for revivals and sound doctrine among the members.

The first problem is primarily a religious one. It is that faculty members shall have a vital faith in God. This is the problem of revival and growth in grace. The safeguard here will be twofold: (1) the continuance of revivals of religion throughout our college communities, and (2) participation on the part of faculty members in the spiritual life of a local church. This does not say anything new; it merely reiterates that the cost of spiritual integrity is high. It is the price of an absolute commitment to the whole will of God.

The second problem is primarily intellectual, although no sharp line divides this from the religious. This problem assumes two forms: (1) knowingly entertaining beliefs which are contrary to the central purpose of our church; and (2) doing so unknowingly. A faculty member who does either of these things jeopardizes our school system; and if he promotes his variant views among the students, he wrongly extends the limits of academic freedom into the area of the freedom of the denomination to state what it wants of its schools, as Mr. Taylor has so ably pointed out.

It is my opinion that the greatest danger to our schools lies in the second form of the intellectual problem (holding contrary doctrine unknowingly), and that there are two definite reasons why this danger exists and will increase.

First, this problem lies at that most difficult juncture of reason and faith, of philosophy and theology, of science and religion, of general and special revelation. One who labors in the first members of these pairs will be hard put to harmonize all his positions with those of the second members,

and vice versa. This is the persistent problem of religious thinking. To fail to face it is to become divided.

A second reason for the existence and increase of this danger is the yet increasing tendency toward specialization. In the early days of our schools it was quite possible for one teacher to teach everything from biology to theology. One of our pioneer educators once told me that up to a certain time he had taught every course in the curriculum. Those days are largely past. A chemistry teacher teaches chemistry, nothing else. So it is with the other subjects. It becomes increasingly difficult for one man to face the issues of the several disciplines. For example, it is quite conceivable that a professor of history could teach the "facts" of history without being concerned at all about having a Christian philosophy of history.

In other words, the danger of holding contrary doctrine unknowingly is the danger of the compartmentalization which is a frequent (but not inevitable) by-product of specialization. It is the failure to bring reason and faith into contact; it is the failure to communicate with the other disciplines. Throughout such failure each teacher may be quite comfortable—but not so the students who move daily from class to class.

What is the solution? First, it will be a continuing process of solution; not something that can be settled once for all. Second, it will be in some sense a spiritual solution, demanding a commitment of absolute honesty. Third, it will be a solution requiring the widest and best intellectual resources available.

In a word, the solution will involve communication. Our faculty members must have opportunity to communicate with one another. This must be a *direct* communication, carried on

in the terminology and methodology of the various disciplines. It must be an *open* communication in which the participants hide no relevant material, bringing out all those things which might possibly need modification in the light of other approaches. It must be a *friendly* communication in which the interest is not in heresy-hunting but rather in benefiting mutually from shared insights. It must be a constant communication, so that each teacher will have this resource at all times as he grows and develops in his particular approach to truth.

This is a costly program—costly in time, in energy, in honesty. But it will be rewarding as it serves to bring the various intellectual areas into harmony with that which the church holds essential. Through it, the scientist, the historian, the psychologist, the economist, the theologian—that is, all the instructors—will be able to bring their conclusion under the scrutiny of the Wesleyan interpretation of the Christian faith. It will be a factor in maintaining a “Christian college” as against a mere college with a department of religion attached.

I did my college and seminary work in Nazarene schools. I remember only one incident of serious divergence from our Wesleyan theology. A professor in the field of social science was propounding a somewhat Marxist economics. But even in this isolated instance I was confident that the instructor had no conscious, overt intention of undermining our theology. It seems to me that inter-faculty communication might have brought the incompatibility to light before the students needed to become ware of it, and that it could have been seen by this professor that there is a Christian criticism of capitalism which is not Marxist.

Where, then, is the place for a “specific Nazarene code specifying the limitations of academic freedom”? I know nothing of existing contracts between our colleges and teachers, so anything I say is not meant in criticism. It seems to me that there is not authority for such a code to say more or to say less than is already said in our General and Special Rules. Every member of the Church of the Nazarene has already agreed to abide by these. Doctrinally we require only this even of our ministers; there is no ground for requiring something other than this of our teachers. It does seem, however, that those teachers who are not members of our church ought to state their willingness to abide by these rules. The code, then, would be that all teachers be bound by the same bond which binds our denomination together. This will define the limits of academic freedom.

The code in itself will define the problem of academic freedom but will not solve it. Our creed has not kept all undesirable people from joining our local churches, from serving on our church boards, or even in rare instances from entering our ministry. One is reminded of the anti-Communist oath, which any Communist would probably sign. The enforcement of our creed in our churches has been, rather, on the one hand the spiritual problem of revival and on the other hand the intellectual problem of honesty. So it must be throughout our church.

When, in our churches and in our schools, our life keeps pace with our doctrine and our minds keep pace with our hearts, we shall continue to have that rare and transforming power of truth on fire which is the genius of Christianity.

Ad finis on this subject—Editor

Musings of a Minister's Wife

*By Mrs. W. M. Franklin**

WAS MUSING TODAY about some statements I've heard concerning some minister's families. You've heard them: "We don't want that preacher; he has too many children"; or, "We don't want that preacher; his wife doesn't want to be bothered with children or they would surely have some. She wouldn't understand our problems as busy mothers."

With this musing I thought about Colossians 1:18—"that in all things he might have the pre-eminence." I'm glad I'm not the judge, but it would be easy to question those who make the aforesaid statements, as to their relationship with God. For if a person has time to criticize the minister's wives as to whether they have no children or too many, then I feel those people have time to do something that would be of more profit to the kingdom of our Lord.

People have said of me, "How come Mrs. Franklin had only two children? How did she arrange that?" Some "if's" arranged that for me or I might have had a much larger family than two—though I feel that if I feed them, clothe them, and provide the spiritual and educational advantages these two ought to have, my hands will be more than full. However, there are those "if's" I was going to talk about. If I had not married so late, and if I had not married a man who already had a family, and if a physical condition had not developed that threatened cancer without surgical treatment, I might have more than two children in our parsonage home.

I'm thankful, though, that such conditions did not show up in the life of Susanna Wesley, for then we would not have had that wonderful leader, John Wesley.

I sat one afternoon in the presence of a precious minister's wife who was heartbroken over criticisms that several had made of her because she had no children. Yet her doctor had warned her that it would mean her life if she ever tried to bear a child. Suppose she had been willing to face death for a child, and had gone to Glory leaving a tiny baby for a busy minister to try to raise. Then people would have called that husband a brute for killing his wife.

So, friend, if you've been criticized about the size of your family or the lack of a family, just lay that burden upon the Lord. You have the highly exalted position of being a minister's wife. Do your best, "that in all things he [Christ] might have the pre-eminence." Be consecrated to God's will for you, live so holily before the Lord that He will find no fault with you, and be so impassioned by the spiritual zeal of the Lord that He will make you a soul winner. Let God help you and your husband so to plan your lives and then live according to His purpose for you that He will be satisfied with you.

Others criticized John the Baptist because he did not eat and drink like the folks of his day. Then they criticized Jesus because He ate and drank with publicans and sinners. So, no matter what you do, you'll not please everybody. But you can spend eter-

*Gary, Indiana

nity in heaven with the Lord if you have pleased Him here.

I think it's time for me to quit musing and see to the immediate needs of the two children God did give to me, and, oh, the prayer and watchfulness it takes for me to be a good mother and a good minister's wife!

* * * * *

A recent letter to me has prompted this "Musing." I was thinking about the time when I was a "new" minister's wife. My husband had years of experience in the pastoral work, but I entered the job of being a minister's wife feeling my own tremendous need of grace and faith, patience and love and divine wisdom.

A minister needs all of these characteristics, but how much more does his wife need them! People will notice her mistakes much sooner than mistakes made by the minister. My husband was well liked, and the people on the district where he was pastoring then had faith in him because they knew his interest and love for others. I was not only a "new" minister's wife, but I was a "newcomer" to that district; so people had to take me "on faith," because they did not know me.

In that first pastorate with me as pastor's wife the women gave a lovely shower and the church gave a wonderful reception. I was very desirous of doing just right—and then we had to leave. Some may wonder if a pastor should leave a place because of his wife's health, but in this case the doctor said, "Move." The district superintendent said, "Move." And God must have thought we ought to move, for He opened another pastorate just when we needed it. The water in that dear little Western town did not agree with me. The result was a kidney infection so serious that we

needed to make a night trip to the hospital about 250 miles away.

Then when we left the hospital town a week later we went directly to the new place, where I could stay until my husband resigned and moved. In that pastorate I truly wanted to do my job right. I tried to be careful and prayed much. There were three of my husband's boys in our home, and they were well known by the people of that town, so they had the interest of all of our people. How I prayed that in trying to be a good homemaker I might also be a good minister's wife, taking just the right amount of church work, no more than I should and no less. Once the W.F. M.S. president resigned and, since I was vice-president, the job naturally fell to me. A short time later the superintendent of study brought the books to me and, "foolish me," I took the job. But when the secretary-treasurer resigned I said, "That's too much." I refused to take that and insisted on another woman's being chosen for the work. I said: "Do you realize what you women are doing? If all of you resign and turn the jobs over to me, you soon will be saying, 'It's Mrs. Franklin's missionary society. Let her run it as she wants to.'" I found that was the best thing I could have done, and we proceeded to get others to take the jobs that had been turned over to me before.

One church had me carrying the office of assistant Sunday-school superintendent. That wasn't too bad; but when another church put me in as Sunday-school superintendent as soon as we arrived, I began my own later downfall, for then a certain element in the church could say that Mrs. Franklin was up in front of the church too much. I began looking around for the person who could carry the responsibility, and when I found that

woman I began praying for God to give her the job. He answered prayer and I was relieved.

One church had me appointed to lead the young people's work, and another put me in as W.F.M.S. president before they had even seen me. I took that job for a year, but insisted that another be chosen the following year. I never had felt that I should have a place on the church board.

I am the queen of the parsonage, and as such I desire to be a real spiritual blessing to the women of the church. I can do a better job at that if I do not tie myself down with jobs that put me on the church board. As a "new" minister's wife I often felt that I needed counsel from some of the older women of the church, and I have found that a humble minister's wife who will work with the other women of the church will have their confidence more than if she tries to "run" some part of the church work by herself. The women of the church need to be taught how to carry certain responsibilities themselves and not have the minister's wife do everything.

Speaking of confidence, watch that, dear ladies, for if someone tells you a problem and you tell it to your husband, he may forget that it is a confidential statement. What a tragedy that is, for if he mentions it to anyone—or worse, hints about it from the pulpit—you've lost the confidence of your women. Some things you must keep to yourself.

The longer I am a minister's wife, the more I realize the importance of my position and the more I need to pray for grace and love and patience. So if you're a "new" minister's wife, just lay all your care on the shoulder of Jesus, ask for His wisdom; and years later you'll be musing about your successes or failures as I've been

musing today. God bless you all. Trust Him, and He will make you the blessing you want to be as a minister's wife.

The Temptations of a Sanctified Man

(Continued from page 27)

shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked."

And John: "This is the victory that overcometh the world, even our faith." "And they overcame him" (the devil, the accuser of the brethren) "by the Blood of the Lamb" (in which Blood they had childlike faith) "and they loved not their lives unto the death"; they obeyed God at all costs, and denied themselves to the uttermost.

Paul attaches the same importance to testimony when he says: "Let us hold fast the profession of our faith, without wavering."

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

"Cast not away your confidence, therefore, which hath great recompense of reward."

The Impact of Holiness

(Continued from page 17)

them, so that they will have a basic conception and may observe if their experience parallels this concept. Our prayer is that God will help every pastor to take the idea of experience therapy into the counsel chamber, for believers need to be purged by the Holy Spirit, and they need to recognize that this purging is the remedy for their moral and spiritual ills. Our further prayer is that this holiness emphasis period will project a holiness revival throughout our movement.

Holiness Is a Life to Be Lived

Holiness is more than a doctrine to be admired, more than a heart experience to be received, it is a life to be lived daily to the glory of God and the blessing of all who behold it all the time. It is a holy, victorious life, "*A life of overcoming, a life of ceaseless praise.*" It is the way that every real Christian longs to live.

The problem of holy living is solved when the believer comes into possession of a holy heart. Inward holiness ensures outward holiness, for "*out of the heart are the issues of life.*"

Contrariwise, if the life does not bespeak the precious inward experience, it is a clear proof that the heart is unholy still. Outward profession and verbal testimony are but stumbling blocks to others if the life is not holy. The Apostle Paul states the doctrine and testifies to the experience in Galatians 2:20, but he does not neglect to refer to the life, "*the life which I now live.*"

Reader, what kind of life are you living? Is it a holy, victorious life which proves to all who know you that God has given you the inestimable blessing of a holy heart? If not, we earnestly exhort you to seek the experience and never give up the quest until the Holy Ghost witnesses within that the sanctifying work has been wrought.

In order to grow in grace, we must be much alone. It is not in society—even Christian society—that the soul grows most vigorously. In one single quiet hour of prayer, the soul will often make more progress than in days of company with others. It is in the desert that the dew falls the freshest and the air is purest.

—Bonar

A Prayer in Preparation

By Edward Dowd

O LORD, enable me to find the truth most needed for the hour ahead. The needs of my people are many. Give me the understanding and love which will bring them into Thy immediate presence.

Take from me, O God, the stupor and the haziness into which a preacher can drift. My need is to inquire into the power of Thy Word and work, to sense Thy will for my people.

Help me to be specific and concise in my delivery, O Lord, to present one clear thought for one clear purpose. Let it burn through all that I say. Deliver me from wilderness wanderings in thought or design. Let my aim be one, the goal ever in view.

Blessed Master, make me like thyself in the ministry. Give to me the heart that seeks out the lost individual. Grant that my speech may be from soul to soul. Send me as thy ambassador to hungry men. Awaken the sleeping, raise the dead, cast out the devils of sin. Let my preaching be as an avenue for miracles.

These things I ask for Jesus' sake. Amen.

Prayer Solves Many Problems

After a collision between two automobiles, the two drivers were taken before the magistrate. One of the drivers requested the privilege of offering prayer for the guidance of the magistrate in passing on the case. This was granted, and the driver knelt reverently and offered his supplication. The other driver, apparently deeply impressed, shook hands with the first and the case was amicably settled.—*Selected.*

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Type Specimen

Jesus is tempted

he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, 'He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'

7 Jesus said unto him, It is written again, 'Thou shalt not tempt the Lord thy God.'

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

ach. 2, 14
Mat. 4, 14
Mark 1, 34
Deut. 8, 3
Neh. 11, 1
Is. 48, 2
& 62, 1
ch. 27, 53
Rev. 11, 2
Mark 3, 7
John 8, 2
Ps. 91, 11, 12
Mark 3, 22
Deut. 6, 16
Luke 6, 20
See Ps. 91, 17
Prov. 16, 10
& 29, 23
Is. 57, 15
& 66, 2
Is. 61, 2, 3
Luke 6, 21
John 16, 29
2 Cor. 1, 7
Rev. 21, 4
Ps. 37, 11
Rom. 4, 13
& 10, 20

preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

CHAPTER 5

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 'Blessed are the poor in spirit: for theirs is the kingdom of heaven.'

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