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"THE HARVEST IS PAST. THE SUMMER IS ENDED; . . . ."

"When a congregation feels the import of a sermon; when the message reaches the spirit as well as the mind of the audience—then the preacher has been successful. He has done more than affect the behavior of his listeners; he has influenced their character."

—J. Winston Jones
Brother Pastor—Start Moving!

Forty-nine years has passed since Courtland Meyers wrote a book entitled The New Evangelism. In reading portions of it, I am amazed to find how apropos it is today in our present situation. If time revolves in half-century cycles, then it is time every pastor in the Church of the Nazarene re-read either this book or the editorial, which will be a resume of the high lights of Courtland Meyers thought.

"It is true that our church is entering an unprecedented period of ministerial preparation. Our colleges are all doing a fine piece of work for the limited amount of time they are able to give in a religious major. Our Seminary has already graduated three classes granting eighty-one Bachelor of Divinity degrees. Our churches will continue to be equipped with a magnificently educated ministry."

But times have changed. We are no longer living in Puritan days. The pastor does not maintain the same relationship to society as he did then. At that time he was "the person out of all the people of the community. He even carried somewhat of a temporal power and was looked upon as a sort of a judge, to dispense justice and create social order. In this day he guides and comforts, but he no longer commands. In fact, this enters also into the higher brackets of leadership. This world is vastly different from that of our fathers. The pastor is admired and respected, and the world at large still feels that it cannot get along without him; but there has been a changing emphasis in these areas of influence and usefulness. He is still a preacher. He always will be, and the people will always expect his ministraions from the pulpit; but he must add a new ministry to the pulpit.

"We might as well admit it, for it is a fact regardless, that the pulpit does not and cannot reach the majority of the people today. The demands of modern civilization make it impossible for thousands of people even to attend church. Besides the millions who, through one cause or another, seem to have no desire to be listed among the permanent members of the organization. People will not even attend the most widely advertised evangelistic meetings. Carelessness and disregard have displaced interest."

We find that evangelists recognize this change and are preaching mainly to Christians, especially during the midweek services, and many have changed their technique; they emphasize the Sunday school and other types of service, making less of an effort to reach the unsaved. Has heroism, disappeared? Sensing a fear of failure, do we hesitate to make an altar call? But the answer to this lack of attendance seems in-difference. IF THEY WILL NOT COME TO US, THEN WE MUST GO TO THEM. The mid-century cycle has arrived. It is not a defensive battle, it is now a CRUSADE. In fact, this is the divine test of a minister's ordination. We quote, "He only has holy hands laid upon him, who lays holy hands upon other men. The mark of the minister ought to be the clothes he wears, but rather his attitude toward his fellow-men."

Courtland Meyers tells of laying his hand upon the shoulder of a noble specimen of young men and adding him if he were a Christian. He said, "I had not seen him, to know him or to separate him from the crowd before that moment." The young man replied, "No, sir. I have heard you preach every Sunday for seven years without one exception, but I am not a Christian yet." The testimony of this great pastor that this young man was converted and became one of his most faithful church members. Here is an illustration of a minor attention given to one person with tremendous results. What seven years of preaching had failed to do, five minutes of heart-contact and personal relations accomplished. It is not within the bounds of possibility for every preacher to be eloquent, but here is the place of power for every pastor and preacher. "He can be kind and loving and sympathetic and earnest and courageous and self-sacrificing and watching for the right moment to speak the right word in the name of Christ. This can be true of him: He saved others, himself he cannot save." I believe in the deeps of my soul that if every minister of Christ would do this personal service and drive as much blood into it as he does into his sermons, the gates into the kingdom would be thronged with those coming to Christ." These significant
words were written forty-nine years ago, and they still contain a challenge for this present quadrennium.

Christ and His disciples emphasized the personal element. It was also exemplified in all of their ministry. More ministers in our denomination are weak at this point than in any other feature of their work: It is much easier to speak boldly from the pulpit than to speak directly across the study desk to a weary man or "heard the lion" in his office den. Some of the ablest men in the pulpit become quite helpless when facing that individual. We can speak to ten thousand, but cannot talk to one. It is a question whether a preacher is really competent for his sacred profession when he possesses this weakness.

This is really the hour for love, instead of logic, life instead of literature, rescue instead of rhetoric, salvation instead of sylligism, personality instead of peroration, power instead of period and individuality instead of introduction. It is the hour for heart as well as head.

In the struggle with conscience one memorable Saturday night, one of the kings of the pulpit learned the greatest lesson ever taught him. He was told that he should go and see a certain man. What was that something? Whence came those whispers? Where did that voice originate? But above all, he was told that there were so many things against his obedience. He couldn't give any good reason for his going if he did go. They would think him insane to come at that hour of the night, and through that storm; besides this, the Sunday was at hand, and the sermon was not ready, and at all hazards that most important factor in his life must not be neglected. The battle raged between desire and conviction, but the sermon was not progressing under these opposing circumstances. It could be the hour of ten o'clock, and it was not too late, but that mysterious voice rose anew over a whisper. It sounded into his soul now almost like tones of thunder; it would not be silenced by his words. "Go," said the minister, "I'll be there in a moment."

is the ideal season for such an activity.

Start preaching a couple of sermons on the individual responsibility to reach our own community. Organize your churches. Teach them to do. An example of this is that of God He was wonderfully saved, but the minister was saved also to a different life and a divine service.

The Church of the Nazarene is at the crossroads of the century. Every local church is at the crossroads of its existence, and hundreds of pastors are at the crossroads of their ministry. Thousands of laymen are at the crossroads where a new emphasis should be placed on them. They suffer for leadership. Mr. Pastor—START MOVING. Start the machinery going in your community for the house-to-house visitation. Have our instructors instruct your laymen in calling. Teach them from the literature which is available for every far-seeing pastor. The last General Assembly gave the mandate. Are you going to see to it that it is carried out? In the future, your success and the success of the Kingdom will be tabulated on the basis of your co-operation in the Mid-Century Crusade for Souls.

But this urge really should come from within. Whenever we observe that a man is not reaching his community, we wonder why. Why is his sermon not for the salvation of men? Is the pulpit, as important as we know it to be, the sum total of our efforts to reach men? I know that every Nazarene pastor wants the salvation of men. I know that many hours of prayer go up to God from the pastor's study. But let every pastor put wings to his prayers. Men will not come to us, so we must go to them. The pulpit has not lost its power; but civilization has brought about changes which compel us to give a new emphasis to reaching the individual. Let us not supplant the pulpit or the altar with personal evangelism and house-to-house salvation, but let us supplement the one by the other. Herein is a great field for the co-operation of both methods. When you cannot catch a fish with certain bait, you change the bait. This is a practical example of fitting our activity to the times out into all the community and giving the gospel to every citizen.

Brother Pastor—START MOVING! Don't wait until every district assembly is a 'specialist' and have the general superintendent ask the question, 'Have you co-operated in the Mid-Century Crusade for Souls?' and then with bowed head, say, 'not yet,' and have to content that, as yet, you had not done so. Start moving right now. This fall is the ideal season for such an activity.

THE COUNSELOR'S CORNER - - - -

Editor

I have always contended that if this world ever had peace it would come by way of the soul rather than the council table. Every conflict of any proportion whatsoever has had its counterpart originally in the home of one or more personalities. And after all, as Monlignor Fulton J. Sheen sees in his new book Peace of Soul, "Unless souls are saved, nothing is saved; there can be no world peace unless there is soul peace."

Of course, we do not know exactly what the good Monlignor might mean by a "saved soul," for we have serious suspicions that he involves in his hierarchy more than is intended. However, in the language of the Word, such a statement is exactly parallel to our position and thinking. We know that there is a therapy in salvation. We have observed men changing in "the twinkling of an eye." If a saved soul means the turning of a personality from a life of sin to a well-balanced life of righteousness, then we are in personality. It is the premise that the world will be changed only through the means of a changed personality. This means that we turn from the realm of politics, social science, financial values, or any other materialistic philosophies, in our search for actual security. Security is an inner quality. It does not have to do with things. Such a belief that we must possess the riches of the world to be satisfied and happy has been proved untrue 'thousands,' yes, millions of times. The only true feeling of real security, being a matter of the soul, could mean one thing only, and that is the conversion of the soul.

This being the case, we point to the fact that we are now dealing with personality in a realm which is thoroughly applicable and have the general superintendent ask the question, "Have you co-operated in the Mid-Century Crusade for Souls?" and then with bowed head, say, 'not yet,' and have to content that, as yet, you had not done so. Start moving right now. This fall is the ideal season for such an activity.

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his effort to swing the tide in favor of capitulation to the will of God. "It must be remembered that instruction given at the psychological moment will bear just enough weight, to convince the soul that he must yield to God if he is to have peace on earth and salvation in eternity. The soul wants God. These finite things of earth are only temporary. The soul longs for an expanded sphere which can be found only in allying itself with God. The infinite is boundless. When the finite unites with the infinite, growth becomes unlimited.

If guilt is to be eliminated, then surrender must be absolute. The sins involved have been committed because of a rebellion in the soul against the program of God. Whenever the will yields and surrender's claim to any independence of God, then with the acquiescence of the spirit comes a relief anticipating peace. Of course, let it be remembered, the prayer is the means of communication in any progress of the soul toward rest and quiet. One has said, "Prayer is the soul's sincere desire, unuttered or expressed." However, in considering the therapy of the religious experience, the uttered prayer is of far more value to the individual than any introvert attitude which may mislead the individual to be passive. Prayer is the unique element of all. Many mental and emotional disturbances, classified as such, are in reality spiritual disturbances which are generally solvable through prayer. Prayer breaks down rebellion, produces a sense of calmness and release from guilt, and brings one to the pledge of life. Prayer is the exercise his faith in God, which in turn brings peace and the soul. Tennyson said, "More things are wrought by prayer than this world dreams of." We also believe, he does not practice it or use, it consistently. But of all the counsellors this is a distinctive, indispensable asset. Practically all that the pastor has to offer is of distinctive value in its spiritual aspects. If he does not practice it, then he is the skilled worker and he cannot compete. If he fails in the realm of the spiritual, his failure is complete. Hence the proper expression of the one gift is an awareness of the needs of the counsel, especially being aware of the presence of guilt.

Guilt will manifest itself in an attitude of unkindness, anxiety, worry, fear, and manifestations of a like nature. These being easily discerned, then the pastor must begin to learn the exact nature of the difficulty by listening to the unburdening of the troubled heart. When he has established rapport and the counsellor is conscious of the empathic attitude of the pastor, then the latter can lead the individual, through prayer, out of an attitude of rebellion to God, by surrendering to God and gaining forgiveness from the Lord, to a consciousness that he has a new relationship with Divinity; and because of the release of the soul, the counsellor finds peace of mind and soul, and a consciousness of a oneness with the infinite.

The attitude which the counselor must always take is the helper. He is an assisting men to find a Saviour. He witnesses the new-found happiness and contentment of the counsellor so as to absorb his consciousness that even the counselor is forgiven. But do not feel guilty in mind of their seeming ingratitude. We are just like ships passing in the night. Our light flashes over the dark waters of the world's dilemmas, and perchance we will guide someone to a haven. Someday there will be men who will rise up and call us blessed, and bless the day that we ever lived. We are servants. We serve a neurotic age. We serve the preacher's need for release.

Don't despair, brethren. The greatest thrill in the world is to win a person to our Christ, to guide his footsteps in the path of righteousness, to bring peace in place of chaos, to bring contentment in place of torment. This is the glory and the pastor's greatest sphere of usefulness, and a fitting accompaniment to his pulpit ministry.

The Preacher's Use of English: READING

Bertha Munro

Perhaps you have heard how Dr. W.L. Stidger once told a company of preachers that he read a book a day. One of his hearers popped the question: "Then why doesn't your average preacher read a book a month?" And Dr. Stidger retorted: "That's exactly why he is the average preacher.

You are more than 'average' preachers; you read books on theology and Bible study. Our publishing house sees to that—our publishing house and the good reviews in THE PREACHER'S MAGAZINE. You read these or stagnate mentally. But writing on your use of good English, I am putting in a plea for some of the books we dignify by the lofty name of literature, those books which somehow have managed to survive year after year, century after century, some of them, because of a certain dynamic quality. They make you think about life because they make you realize life freshly and keenly. Further, there is something satisfying in the very way they are written; they are True Plus Beauty. Their primary value is not information; rather, they focus attention on an aspect of life; they illumine some problem of a moment or some phase of the riddle of existence. A real book is full of life; not its surface ripples but its very shock of the contemplations, its spiritual and ethical forces.

Dr. Halford Luccock, of Yale, in a stimulating, brief article, "What Literature Can Do for a Preacher" (see Review and Expositor of July, 1945), points out that the main value of literature to the preacher is not what it may do for his sermon but what it does for him. "Literature can keep alive the sense of wonder, of amazement, of sympathy, of fear, and deep disturbance. It is not stuff to put in sermons, but to help create the mind and the spirit, and the heart out of which sermons will naturally flow.

He goes on to mention some of these things it can give the preacher: "For a knowledge of literature is for a knowledge of life, of the present, the past, the future—so that the preacher may give the sermon he is to give with new vision and new vitality." Real life begins in the exercise of the imagination, the poet's fancy, the painter's eye, the sculptor's mind. To us the poet's fancy is often a thing of beauty and delight, but to the poet it is a thing of business, a thing of life and death. The poet is not only the painter of life, he is the creator of it. He is the one who gives existence to the idea of beauty, the idea of greatness, the idea of truth.

The right books read in the right spirit, the right attitude, give us, as it were, a new birth, a new rebirth, a new life. The right books are the means for us to learn as the average preacher doesn't read a book a month. And Dr. Stidger retorted: "That's exactly why he is the average preacher."

September-October, 1949

Bertha Munro

The Preacher's Magazine

The reality of the spiritual life" (great literature can make the voice of the sky audible)."
strangling tentacles and its four hundred cuplike suckers wrapping itself about its victim. The leathery tentacle cannot be cut off without destroying the spirit. For can a vision of sin and what it does to souls,rend Dante's Inferno-and Purgatorio. For insight into the temptations and victories of the Christian life, read Bayou's Pilgrim's Progress. For an understanding of soul struggles read Shakespeare's tragedies, Goethe's Faust and Job as literature. For refining your emotions, read William Herbert's Poetry: Ideal for the "sentimental poet" in order to have your sermon admired by the "radicals". Motives can bear scrutiny.

There is a fine line between righteous ambition (which is the source of influence for God) and sinful self-seeking—when is the line crossed? By what steps does a sanctified man backslide? Read Macbeth to trace the hero's degeneration. Read Paradise Lost to trace Satan's.

Then, "the luxury of integrity"—or the difficulty of being honest. It is wrong to lie; but how many men do the temptation to strike the truth. Can you afford to be completely honest? You will lose your job! Your family will suffer! Read Iason's dram An Enemy of the People. A dram that the mineral baths from which the whole town profits are poisoned. He reveals the facts and thus becomes "an enemy of the people." He is a querist by temperament, but emerges true to his conscience.

Our biggest job is a holy character; and character is to be developed only by right choices. There is no cheaper way. One cannot always go with the crowd, individually irresponsible, and become one's self (as God intended). Read Iason's Peer Gynt, in particular the symbol of the onion. Peel off layer after layer, and at the end you find no core: picture of the "least resistance" life.

For the danger of moral lapses, read again Stevenson's Dr. Jekyll and Mr. Hyde. For the ugliness sin writes on the soul, read Oscar Wilde's Portrait of Dorian Gray (a dangerous book unless read for a purpose). Which fool with our souls and come off fool-free.

As for the other fundamental ethical principle—love is the only genuine spiritual energy available to man. When we think of pleasing we usually think of the spectacular; God has shown it to be the quiet, persistent force of His Spirit.

Love is the earmark of true religion. Read Leeson's account of the three rings in Nathan the Wise. Mohammedan, Jew, and Christian in the Holy Land all claim to have the true religion—which is genuine? Prove your claims.

Love is a melting, regenerating power. Read again George Eliot's Silas Marner. His heart frozen by the treachery of his friend, Marner becomes a miser hard as he cools he loves, made harder still by the suspicions of the village. But his whole nature is melted by the friendly advances of the nestling maid. For the lifting power of consideration for personality see Les Miserables again, the story of the bishop and the convict. 'Degeneration is for the coward; the constraining power of love, read George Herbert's lovely poem "The Collar." And so on.

4. Practical Common Sense. We need it! William Lyon Phelps says that the average human being needs literature in order to learn "how to live his daily life: . . . how to clear his mind for a decision: . . . how to draw the line between sweet and bitter: . . ." He needs "instruction halfway between religious instruction and practical talks on saloonism."

Gullibility? Read Mollere's Tartuffe. The religious impostor still has an easy time. We are eager to be fooled; we give our money to the best talker.

Blind trust in professed friends? Read Shakespeare's Othello. He knows his wife is true. He is the victim of an imposture. It seems impossible. But each of us is prone to look through others' eyes and to hear through others' ears. We let others do our thinking. Hence the power of propaganda.

Susceptibility to flattery? And the vanity of parents? Read King Lear. We tend to love best the one who praises most, or says most.

Inability to let go when the time comes? Read Horace Walpole's The Cathedral.

Snobishness? Read Thackeray.

5. Quotable Quotations. You can find all that is valuable in literature in such "Quotable Calendars," quotations for use on church bulletins, and for your own heartening. Read "sayings—Emerson's, Carlyle's, and the
Mr. Pastor! Think on This!

D. L. Niswander

Some time ago a preacher friend and I were chatting together when a religious zealot, who had a philosophy all his own, stepped into the picture. My preacher friend is known as a man of conviction. He is as solid as his doctrines. If I dare coin a new word, I would say that he is "unbudgeable." I also appreciate men of conviction, and congratulate my brother for taking his stand and knowing his ground. We should have positive convictions and especially concerning the things of Christ. The conversation led from one thing to another and finally religion. It wasn't long until my friend began to order all the words of his vocabulary to his command, and he unceremoniously gave this new friend to understand that he was a first-grade pupil in the school of religion and that he was going to lay the fundamental laver down to him so that he could not forget. This brother took the punishment with good grace while my friend kept up with his dramatic speech.

After the ordeal was over, I said not a word. I thought of what the young man said to me. I thought of my own knowledge of the spiritual fanatic. I disagreed with his fanatical views as much as my brother; but for more strange reason he did believe, and sincerely believe, and would not listen to any other. That is not talkative after the affair, and possibly being somewhat guilty remarked, "I guess I told him!" "Right, you did!" I answered. "Straightly and firmly I learned many things in the course of that conversation."

The one thing that I noticed in particular was the fact that the religious fanatic had more poise than my brother. He took the punishment like a Christian. If I had judged by actions, I might have Christianized the fanatic and unchristianized my friend. My friend was not carnal, but preached one of his eloquent sermons to one listener.

There are certain facts that we as ministers need to consider concerning ourselves. We make poor discursive leaders. It is hard for us to "take it." We have all the answers, we feel, and do not like for folks to contradict us. We do not have enough opportunities to permit people to talk back to us. We are always living in the realm of "our position." It is often difficult to face these facts, but we need to see that people have reasons for believing the way that they do. We must come to understand.

"We can become preachy rather than understanding. It is often easier to tear down than to build up. We criticize some for what they think, rather than laying a basis of common understanding so that we still retain the friendship of these people. There are many mighty preachers who make poor pastors. If pastoral ministry is any different from the ordinary life of an elder, then we need a standard of life that will enable us to adjust ourselves in the most adverse situations. Every pastor should attend ministerial meetings of his town or city for the sake of his knowledge in this respect. The reason that many pastors do not attend such meetings is because they do not have sufficient grace to face situations which are contradictory to their doctrine. They are never at ease but when with their own group. They criticize their opponent severely, but are never willing to listen or be challenged."

"I am not endeavoring to be severe in this treatment, but we need to recognize that, with our high standard of Christian experience and life that we possess and proclaim, we will also have to major in the science of human relations. This science is not only learned by the books of our library, but we need to enter into the experiences and life of our people and find what they live and think as they do. The prophet Ezekiel learned a great lesson when he "came to the gate of the city, where the men sat, and remained there astonished among them seven days." In our pastoral calls, we should give people an opportunity to express what is upon their hearts; for if we do not understand them, we have no business to preach to them. Due to the background of spiritual activity that many of us have, we become intolerable with worldly minded folk. We can be so afraid of compromise that we fail to be "sociable." We may be so fearful of modernism that we fail the modernist."

I wish that I might have begun my ministry with the knowledge and experience that I now possess. I can look back at my failures, my heartaches, my worrying nights after board meetings, my misunderstandings of members of my board; but the past is gone with its many, bitter experiences, and yet I find myself becoming more patient, more tolerant, and more understanding in the face of adverse situations. Being a pastor myself, I am possibly prejudiced to understand the pastor's position in a particular problem. His is an almost impossible position, but the laymen are not always wrong either; and many pastors have anathemized some sincere, faithful board members just because they did not agree with them. It is wise that we know that everyone who disagrees with us is not against us. Our people have a right to their opinions and should be given an opportunity to express themselves. When they are speaking, we should cause them to feel at ease, for we appreciate the same privilege. Let us consider in particular the disappointment, and at this point we need to illustrate.

A pastor brings up the matter to his council concerning a pastoral individual communion set. The price is $8.00. He goes to the meeting quite confident that the board will pass the matter, but he isn't so sure about Rosie Crown. (Now Rosie has been a widow for a few years and has tried to bring up the younger children in the strictest economy. Rosie spends a great deal of time thinking about the family budget. She has an excellent record as a Christian mother, always gives her best, and one who is known to enjoy a rich experience of grace. Rosie is as interested in the church as a Pastor . . . . . . . She attends every prayer meeting and is possibly attend. Although not in the financial position to do all the lovely things for the pastor that Dr. and Mrs. Smith have been able to do, yet she carries her heavy load and gives of her tithe each Sunday.)

Pastor finally touches on this matter of the set. "It is only $8.00," he contends, "and I feel that it will be a great aid in the ministry to the sick. I feel that as a church we ought to invest in this set. It may build up the church, etc, etc." Rosie didn't know that the matter of the communion set was going to be brought up.

Perhaps she didn't consider all of the splendid arguments that the pastor was presenting. She was analyzing the matter from the basis of her experience. Rosie has not been here too quickly. Before anyone had a chance to speak, Rosie piped up: "Wouldn't our large communion set do? Pastor, I expected her to say something, but, didn't expect her to be quite so bold. Now two things in Rosie's experience during the past week were strictly against that statement. In the first place, she went home right after the service Sunday morning. A relative had come to call and she came to the church to get her. (Rosie has a usual habit of staying a little longer than most members.) And then, her youngest child had a high fever another night so that she was unable to attend the prayer meeting.

Pastor . . . . . assumes that Rosie has a critical streak, that she is entering a carnal stage; and then he thinks about some really important things that he expects to bring up in later board meetings and he reasons: "What will Rosie do then?" The board, however, passes the matter of the communion set and the meeting is adjourned. Now any pastor at this experience at all knows that this is a mild one. It dealt with a very small issue that came to only $8.00; and yet what happens? Pastor . . . . .

This is his first charge, and he must convince his board that he is an efficient executive. He desires unity, and he must have it. He must take the matter at face value, he thinks, because she has no right to be so obstinate. He has a special point in his message for Rosie. But when Sunday comes, Rosie comes in to church and is anxious for the message which she feels that she needs in view of the past week of experiences in her home. But Pastor . . . . . gives Rosie a glance once in a while that goes as a dart to her heart. She loves her pastor, but for some reason she can't understand why he would charge her for carnal actions. She searches her heart. She thinks about the communion set. "Certainly, it couldn't be about a small matter like that!" she reasons to herself.

Days and weeks go by, but Rosie is going to be still thinking about it. But Rosie doesn't know what it is. Pastor is not quite the same. He has something against her. She becomes extremely self-conscious. She goes to church and prays that she can ask that pastor to say a special prayer for herself and pray for her pastor. She tries to be unusually friendly to him and to his wife, but time comes for
the annual meeting, and Rosie Crown loses out on every office. The gossip about Rosie Crown started when the pastor brought up the matter of the communion set.

It is a happy situation, but it is not always beneficial to have everyone agree with us. I have been able to divest some of the greatest issues that I have presented, but those experiences have challenged and strengthened me as nothing else could.

We must learn to respect each other, and no one has a right to sit on a board who does not have the church at heart. But we need divers types of minds; we need different interests; we need those who are known for their abundant liberality. We need "school-mom" with their positive predictions; we need salesmen who will let the decision rest with the customer. We need them, for they represent the church. And when we find people who are willing to go through with the Lord, let us not be too faultfinding in the manner in which they state their convictions. People like to be appreciated for at least what they think. Let us let them speak, and not ignore their point of view.

MUSINGS

of a Minister's Wife

MRS. W. M. FRANKLIN

Since I'm only musing I'll go ahead and write, but I hope you'll remember that I'm glad I'm a pastor's wife. Many times thoughts have come to me about the woman whose husband is an evangelist. She has to stay alone so much of the time that it must become a trial to her. She has to cook, to be the housekeeper, and, besides, be the manager and sometimes take the part God should take if he were at home.

Then too, the evangelist's wife who travels with him must have some trials. No bed is quite like the one at home; no home is managed quite as it should be when there's company in the parsonage; no food is cooked just the same as it is at home. She feels that she's expected to help with the parsonage, as if there are some small children in that parsonage; yet if she helps some, she may find herself helping more than is advisable. Therefore I'm glad I'm a pastor's wife.

Of course, I would not want you to think that the pastor's wife has the easiest job in the world. Since we've been talking about visiting evangelists and their wives, let us see how the pastor's wife meets the situation. She moves the things around in the children's rooms, crowds an extra one here or there, and then the matter will move when the evangelists come. All their clothes must be carried to the other room, the one they will be using for two weeks. A cleaning job follows, and as she cleans she prays, "O Lord, bless this evangelist and his wife. Help them to be a real blessing to our church, and make us a blessing to them," etc. God blesses her soul as she prepares the home to receive the evangelists.

Comes the day. Everything in perfect order, and I hear the evangelist's wife say, "Oh my! Could we be any readier? Our little canary uses three different cages, so it takes lots of room for him." Or perhaps you had it this way. "Do you care if we keep our dog in the room? She must not go outside for a while."

Or maybe it was this way: "Now I go to the church each afternoon at five for prayer with the church women. I do hope you'll be faithful there." So the pastor's wife proceeds to try to cook for an all-night evangelist who must dote, while she also cares for the home and children, and attends meetings and prays.

Oh, well, I was just musing about some things I've heard. So glad I'm a pastor's wife.

The Preacher's Magazine

the pouring out of one's self in an effort to save these lost ones, is an energy-sapping work, requiring often a time "apart" and "alone."

It is said that the speed and drive of this present day is fast turning us into a nation of neurotics. I don't know how true this is, but I do know that the hurry and rush of this day is not conducive to an easy spiritual development. More than ever we seek a season apart and rest awhile.

How well the Master knew
The rush of life, the ways of strife,
All the weary days,
And if ever He calls His child.
'Tis not to be alone;
His blessed presence gives us rest,
The Lord is with His own.

It seems strange, but these are people in this world who do not enjoy quietness and who are afraid to be alone. They do not find themselves good company and have never become aware of the presence of God.

To relax in some quiet place and read, for that matter, just dream, is not to waste time. We have learned to relax in quietness and rest. We need to turn the radio once in a while, turn away from the blaring "jukebox," and seek a quiet place where the song of the birds can be heard, where the very rustling of the wind in the trees speaks of God, whose presence brings stillness and peace.

If you have been called away from the nipping crowd to a place alone, don't fret about it. Be still in the consciousness of the presence of God, for no one can be said to be alone when he walks with God.

BE STILL

(Psalms 46:10)

Be still—and know that I am God,
When billows o'er thee roll;
I bought thee with My precious blood;
I will not let thee fall.

Be still—and know that I am God;
Forget thy doubt and fear.
Remember, child, I care for thee;
Thy Lord is ever near.

Be still—and know that I am God;
Extravat to Me thy care;
I understand thine aching heart;
Thy burdens I will bear.

Be still—and know that I am God;
With patient love I plead:
Thyself, thy trust, that's all I ask;
I'll meet thine every need.

JAMES ARMINIUS: CONTENDER FOR TRUTH

By Carl Bangs

PART II: APPROACH TO TRUTH

Arminius was not only a man of many and diverse interests and careful thinker. It is of interest to study his approach to truth. His theological position was developed in the midst of bitter controversy. He needed a mode of expression or technique which would enable him to separate truth from error. His alert mind chose certain criteria and used them well.

Scurruses—Arminius regarded the Bible as the only certain source of truth. Said he, "We now have the infallible word of God in no other place than in the Scriptures."

In keeping with this, Arminius became a diligent defender of the Word, learning it in the original tongues and using it freely in his preaching. Most of his pulpit ministry was expository. His theological dissertations were replete with scripture as well.

Arminius followed sensible principles of interpretation and a liberal and genuine sense of the holy Scriptures. He said, "It is that which the Holy Ghost, the author of them, intended." Such sense was to be determined by translation and interpretation. Translation should preserve as much as possible both the exactitude and ambiguity of the original. Interpretation is an explanation or paraphrase through other words, not exactly the same as the original words. Translation and interpretation, for Arminius, were scientific attempts to determine the total thought and purpose of the writer.

In placing Scripture as his primary rule of faith, Arminius was opposed by two groups—the Roman Catholics and certain of the Reformed. The Catholics maintained that the Scriptures were valid only through the testimony and tradition of the church.
WHERE DO SERMONS GROW?

Ward B. Chandler

O

ONE does not see for sermons like mining

gold from the mountains; neither does

the preacher build them up into form as a

skilled workman lays brick. But every true

minister of the Word knows that real, life-
giving messages are a growth. They come

forth from the germ of truth planted deep

in the preacher’s heart, consciously or un-

consciously dropped there during the busy

intercourse of life. Prayer, Bible study, re-

ading, research, toll, and activity among

men in the busy marts of commerce and

trade put muscle and sinew upon the living

skeleton.

Sermons do not always come at the

preacher’s bidding. The old proverb, “Open

your mouth, and God will fill it,” is a poor

substitute for a message from the Lord at

11:00 a.m. any Sunday morning; with an

intelligent, fascinating, world-weary audience

expecting the minister to break the Bread

of Life.

The brilliant, gifted Henry Ward Beecher

spoke of times when his mind was as empty

as a haystack in springtime. All of God’s

ambassadors have had this sad, heart-
sickening feeling at one time or another, and

feel themselves kindred spirits with the

present genius of their age. In the case of

this, he was often seen riding the old

Brooklyn ferry back and forth. All the

while, he was searching the faces of the

passengers. The great seagoing vessels put

out to sea, laden with mysterious cargo,

bound for distant lands. This brush

with humanity, in the midst of life’s vicis-

citudes, broke his isolation with insinuate

things such as books, study walls, and

vacated church corridors. This change of

atmosphere brought him renewed vision of

the needy multitude, and gave him physical

and spiritual vigor sufficient to satisfy his

eager congregations.

The sainted Bishop Quayle says: “But

this is not the worst; for there is another

inspirational. It is a waiting of the wind of

God, the blowing of the Heavenly winds

across the far, and star-strown spaces, and

blowing away the sweet and quickening

along the prairie of the heart. Working

sermons is not always the best way to make

sermons. Leaving sermons alone is fre-

quent. But, if you have an idea, let it drive

you to produce sermons of unusual girth and

manliness and meaning. Those who in all their

intellectual history never forgot that they are

preachers are on the wrong path. All larger

things have a sense of vocation about them.

Preaching is in regard like the kingdom of

God, which cometh without observation.

“Doing things and going whithers totally
disconnected with preaching is doing wisely

for a man in the preaching business. Some-
times an idle day, a saunter where the roads

dim into publicness and lose themselves in

the shade of the woods; sometimes sitting

on a moving train looking at the faces of

the passengers, or at the wild dance of

the distant woods, or watching the pano-

rama of the stars as the train flashes past—
an idle day when you let the mind go as you

would free a bird from the cage and let it fly

at its own will—such a day will have reper-


ection.”
“Thoughts come. Some men deny that. They think nothing comes. They think to dig thoughts like you dig potatoes. Such is not the fact. Spring comes, love comes, God comes, Christ comes. Larger things are forever advents” (From Bishop Quylye’s The Pastor Preacher).

The preacher’s morning prayer period may open up the scene discussed in next Sunday’s sermon, especially if the minister is earnestly engaged in interceding for his congregation and their individual needs. Such elimination of character will invariably suggest the line of truth needed to counteract the spiritual weakness of the people. The sincere preacher will ask God and himself concerning the urgent need of his congregation now; he will choose his subject and text accordingly. These messages come through prayer, but not through direct prayer for a Sunday sermon; it will take form and shape as he implores God’s blessing and mercy upon the people over whom he has been made shepherd. Perhaps this flock needs courage; perhaps they need faith, or maybe gentle correction in some phase of daily conduct. Whatever it is, earnest, heart-searching prayer will reveal it, and give to the Lord’s servant assurance that he has found the mind of God for that immediate service.

Devotional reading of God’s Word, without looking for sermons and texts, often produces the richest truths and the brightest pearls that polish into gems of rarest sparkle and hue. Wading through the more difficult and vague portions of God’s Word will many times pay big dividends in little used but effective texts or expositions. Faithful Bible reading will invariably provide a backlog of texts that clamber for the preacher’s attention each Sabbath day until it becomes a problem to decide between several suitable subjects for the occasion. Such preaching not only blesses and feeds the people in the pew, but it has a way of bringing a sense of satisfaction to the preacher’s heart that nothing else can give.

Finally, the calling, door-knocking pastor will have many suggested messages presented to his alert heart and mind as he makes his rounds among the people of his flock. While he is making these rounds, he may find himself in the midst of a natural occurring event that will suggest an immediate message. This may be a natural occurrence; the weather will be a decided blessing, or a decided curse. Whatever it is the preacher must be ready to deal with it.

Personal counseling in the study, conversation over the telephone, the sickbed, the funeral procession, the falling tears of a sin-sick, sorrowing multitude will fire the pastor’s heart with new zeal. As a result, his notebook will be overflowing with great themes crying for revelation from the throne of the preacher’s kingdom—the pulpit. Prayer, Prayer, Prayer, Poor, Tired, Sighing, Poor, Toll, Suffering, Fellowship, Sin, and Righteousness—these fertilize the soil from which sermons grow. However, real sermons grow in the human heart. They deliver a message full-grown and developed, he gives to the people a part of himself, a thing of life going forth to bless and live forever.

Jerusalem, just north of Bethlehem, the weak and wicked Jotham held court. An unworthy successor to his father, Uzziah, he had led the nation astray into sin. Idolatry only seemed to be strengthened by the long wait be it until God’s wrath would be poured out on a disobedient nation? Sadly the prophet turned his eyes back toward the setting sun.

Just before the battle of fire took its plunge into the watery depths, there to be an amazing experience presented to his alert heart and mind as he makes his rounds among the people of his flock. While he was making these rounds, he may find himself in the midst of a natural occurring event that will suggest an immediate message. This may be a natural occurrence; the weather will be a decided blessing, or a decided curse. Whatever it is the preacher must be ready to deal with it.

The prophet’s heart was stirred to wrath at all this. It seemed that the greedy landowners stopped at nothing. “The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever” (2:9).

Reports had come from Jerusalem that famine was in the land that year. It was not enough to know that farmers were hard pressed to obtain their harvest. The source of much of the prevalent evil was to be found in the sacred city itself. “And I said, Hear I pray you, O heads of Jacob, and rulers of the house of Israel. Is it not you for you to know judgment? Who hate the good, and love the evil; who pluck off their skin from them, and their flesh from off their bones; who cut off their children from among them, and their wives from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the cauldron?” (3:1). Strong language, that! Micah saw the greedy, selfish, cruel rulers as cannibals. They were plucking off the skin of the poor

Murephesh-gath, which gave him his identification as Micah “the Murnehite.” Back of him, higher up in the hills, was the Cave of Athullah, where David had hidden from Saul. It seemed tonight that the hillside echoed with the cries of yesteryears.

Still farther up the slopes his mind carried him, to the village of Bethlehem, perched high on the Jaffa plateau three thousand feet above the sea. The city of David! Would that God would send another deliverer to His people, another king to rule over them, in righteousness. In the king’s palace at Murephesh-gath, which gave him his identification as Micah “the Murnehite.” Back of him, higher up in the hills, was the Cave of Athullah, where David had hidden from Saul. It seemed tonight that the hillside echoed with the cries of yesteryears.

The sun was setting over the Mediterranean. From his vantage point on a hillside some thousand feet above the sea and the journey was far, distant Micah watched its silver shine turn to mellow gold and then to fiery red. In the hush of the evening a few birds twittered and chirped. It was the prophet’s hour of meditation, his summit tryst with God.

Below him lay a bread plain between the Shephelah and the sea, dotted with the cities of Israel’s ancient enemy, the Philistines. Near by was his home village of Murephesh-gath.

Micah
Ralph Earle, Jr.

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people, tearing their flesh from their bones, and breaking up their bones to put them in the kettle. It was a searching accusation, denounced from the mouths that burned with fire. In the prophet's soul there was an echo of God's holy justice. What was to be the consequence? "Then shall the cry unto the Lord be heard, when they have not escaped from the sword, then they shall call upon the name of the Lord, and serve him, and he shall hear their prayer, and save them" (3:9).

The pronouncement of doom is followed immediately by a promise of restoration. In the first five verses of the fourth chapter, Micah paints one of the brightest pictures of Israel's future glory to be found in the Old Testament. Here it is that we find the oft-quoted passage: "They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more" (4:3). Not only does Micah foretell the destruction of Jerusalem, but he also designates the place of captivity. To Babylon will Judah go, and from Babylon she will be redeemed (4:10).

And then comes one of the great Messianic prophecies of the Old Testament, one that was quoted by the scribes to Harold when Jesus was born. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (5:2). The Messiah was to come from the family and village of David.

The sixth chapter is labeled "the Lord's controversy" (6:2). Prophetically God asks: "O my people, what have I done unto thee? or wherein have I wearied thee? testify against me." (6:3). He reminds them of His love and care in the past. Micah was one of the few who had prophesied a return to the land, that is, the exiled Jews. He had known that whether by fire, sword, famine, or pestilence, the land would again be inhabited by God's chosen people.

The answer, comes in the words of one of the greatest messiahs in the entire Old Testament. It summarizes the demands of men. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (6:8).

No one can fulfill these requirements and fail to please God. For one must make his peace with God before he can walk humbly with Him.

The Talmud says that David reduced the 613 requirements of the Mosaic law to eleven, in the fifteenth psalm. Micah reduces them to three, and makes an appeal to the love and good will of God for his people. There is a unity of emphasis in all of these. Religion means a right relationship to God and a right relationship to one's fellow man. Justice is the basic of all moral living. But one must love kindness to be Christian. And there is no true religion apart from fellowship with God.

As we come to the last chapter we can imagine the people sitting down to the table, the Mosaic law, with some of the new vision of God's faithfulness and mercy. Out of the blackness of surrounding sin he saw a Saviour. Who is a God like unto thee, that pardons iniquity, yet reserves wrath to the day of vengeance? (7:9). But the Lord, not even cast all their sins into the depths of the sea" (7:18, 12).

It is on this evangelical note that Micah closes his prophecy. It remained for the Saviour, whose birth in Bethlehem was to fulfill this picture of salvation.

CISTERNS OR LIVING FOUNTAINS
By Droll Allen
Second Place in the Makers Senior Sermon Award
Nabaine Theological Seminary
Kansas City, Missouri

Jeremiah 2:11-13

Hast a nation changed their gods, which are not gods? but my people hath changed their glory for which they do not profit.

Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord.

For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Introduction—

Jewish society was fast disintegrating. Her faith in God was being supplanted by a faith in political expediency until the very foundations of the nation were shaking and ruin appeared inevitable. One lone voice, as it were, an ancient prophet, searched the heavens for the message that he knew must come to Israel. He caught it; and, quickly running the gamut of human vocabulary, he seized a symbol so universal in its use and so simple in its meaning as to be understood by a child. Water. Water, he thought, adequately describes the message that God has for this age. For man's history is a history centered about the great waterways of the earth. The cradle of civilization, the Garden of Eden, lay nestled in the valleys, between the Tigris and the Euphrates rivers. Later the Assyrian and Babylonian empires reached their pinnacles of power in this region. Swinging around the fertile crescent, the parade of civilization made its way to Syria, Palestine, and on down to the 4th Nile River of Egypt.

On and on and on man went, fighting, settling, multiplying, dying; but ever he sought water. Whether on the mountains, on the plains, or in the valleys, he sought out water. Over the Mediterranean, the Grecian and Roman empires were built on southern Europe's peninsulas. Great centers of population came into existence in the north and the west, on the Nile, the Rhine, the Rhone, the Danube, and the Thames.

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The trackless expanse of ocean challenged Columbus and others, and so the Americans were discovered and history began to repeat itself. Men were building again, but where? On rivers of water that were always on the water. "Water, water, water"; this was the common denominator of all man's conquest. Whether he sought new lands for God or for gold, it was riveted to water that he had to heed his decisions. Without water, life was threatened; and thirst, dried-up vegetation, and desert places held no attraction, for man.

It is not surprising that Jeremiah reached for a message to act on God's message and found this figure-water. As water is indicative of man's most common physical need, so it represents man's most important spiritual need-God. God wasarger Israel with having chosen the no-gods, the temporary and the unreal, in stead of God, the Permanent and the Real. God is described as the Fountain of Living Waters, while the false, the unreal, and the imaginary are designated by the figure of a cistern. The cistern was of human construction, limited in its capacity, and, therefore, without the ability to reproduce itself. Natures, which often allowed the water to escape without warning. For its supply, it must depend on the rainfall in a land which was subject to drought. Conditions connected with such a water supply often became perplexing and discouraging.

On the other hand, the wells, or fountains of living waters, were desirable sources of water because of their permanence and refreshing qualities. Regardless of external conditions, the wells could be counted upon to supply a never-failing abundance of water because they found their source deep in the subterranean caverns of the earth. As men would obviously choose the well in preference to the cistern, so would they be expected to seek the True God rather than the false. Yet this was not true. Israel was rejecting true spirituality with its certainty and vigor, for the superficial and polluting drugs of a false sense of satisfaction. Heaven rebelled against this utter contradiction, and man should be interested in his physical welfare more than in the acquisition of a satisfying element for his spiritual needs. For this reason God says "The people have committed a grievous evil; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Therefore, as we consider this text, we shall discover that it is descriptive of contrary ways of life. We note, first, that

I. THE CISTERN IS DESCRIPTIVE OF IMAGINARY SPIRITUAL RESOURCES

It is the glaring failure of modern man, as well as the nobler part of the earth, that he never gets beyond the temporal and that which is seen. He builds his life on a wrong conception of reality. To the Israelite, and to us, it is descriptive of more than the material resources and matters all that is real. It is the seen; therefore, it is the real. Reality in this area consists of appearances. The seer wrote, "There is a way that seemeth right unto a man, and the end thereof is the way of death." When man, whose spirit is immortal, seeks to satisfy it on material delusion, he "doth err exceedingly." The recent war developed what came to be known as extra materials. They were simply substitutes for the real thing. They had the same general appearance, and taste, but at best they were only cheap imitations of the real. Japan, before the war, built an economic empire on her ability to reproduce in facsimile the exports of other countries, and with the aid of this materialization into a super-abstraction of products. Still, only the appearances were present. The real was not there. For those who wanted quality, these facsimiles would do, and the hope of finding something better was the real of this type. If the real may be imitated, then what difference does it make as long as it appears to satisfy?

As long as only twenty-four hours to live and you know it, what would you do?" The shocking result was that nearly all agreed that they would spend their last hours in drinking, carousing, and having what they called "a good time." Not one person gave a thought to the state of his soul in the next world. Such a perverted sense of values and reality is expected only in the people of whom God declared, "They have rejected me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." The imaginary spiritual resources described here are also based on a wrong conception of reality. The fear of insecurity plays an important role in the life of man. Labor-management problems, economic unrest, and international strife are based upon man's effort to obtain security and dispel fears of insecurity. No true security is obtainable unless it is built upon solid foundations of sound principles and practices. Yet, as the contemporary of Jere

...
man a law unto himself. Unbridled license followed.

Today's easy conscience on sin has become the green light for loose and irreverent living. The barriers of a moral society are being shattered to splinters by this false doctrine. Men behave themselves worse than animals. Drunkenness, divorce, pleasure-seeking, lust, are being practiced without any fear of apprehension or consequences. Society, operating without adequate spiritual resources, supposes that it is not concerned with sin. Nothing is farther from the truth! God has not lessened the intensity of His hatred of sin. His holy nature demands it. By types and premonitions, God has sought to express His condemmation of sin and the necessity that "a soul that sinneth, it shall die." The Old Testament declared it. John the Baptist, preaching in the interim period between the canons, warned men to repent and to flee from the wrath to come. Jesus Christ, who was so named because He would save His people from their sins, came to seek and to save the lost and to give His life a ransom for many.

A life seeking to draw its sustenance from an imaginary spiritual resource is doomed to failure. It cannot stand. The unreal must be rejected. Jesus Christ was the source of eternal life and the source of our supply to a more permanent and inexhaustible resource. Hence, we turn to our second point, namely,

II. THE FOUNTAIN OF LIVING WATERS IS DESCRIPTIVE OF INEXHAUSTIBLE SPIRITUAL RESOURCES.

The thirst for spiritual reality is not to be satisfied in the imaginary and illusive resources described by the eisistern figure, then we must look for a more permanent and inexhaustible resource. This resource is God, the Fountain of Living Waters. David expressed his deep desire for a cool, refreshing, thirst-quenching draught from eternal sources in these words, "As the hart panteth after the water brooks; so panteth my soul after thee, O God." The weary, fatigued and thirsty after evading his pursuers, stands on the edge of the cistern, surveying the cooling water of the well. He is famished. God's promise to this psalmist is, "I will give thee the treasures of darkness, and hidden riches of secret places." (Psalm 41:13). The cistern is the water of the new life. The fact that sin is a universal experience renders each individual, apart from grace, an alien and stranger to the community of faith. Hence, the need. The plea of our text was directed against Israel's sins which separated them from the blessings and the mercies of God. Yet Israel, in searching for forgiveness and for a new life, went about seeking God. God is the only one who can satisfy the craving heart, found herself going down blind alleys. Israel failed to recognize God as the Fountain of Living Waters. Thousand at that point, God has said, "I will give thee the treasures of darkness, and hidden riches of secret places." (Psalm 41:13).

As our text indicates, God is not disturbed over the fact that Israel thirsts; rather it is that she tries to satisfy her thirst on imaginary resources which are not a true representation of the Fountain of Living Waters. In His Word, He it is that He will provide water in abundance to the thirsty soul and to the habitants of Jerusalem, for sin and for uncleanliness." Isaiah, the prophet, speaks as the Holy Spirit moved him, inviting sin-weary men to God. He said:

"Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come, buy and eat; ye that have no money, come, buy and drink. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Beyond doubt the highest and clearest representation in the New Testament of God as a fountain, sufficient for the forgiveness of man's sin, is found in Jesus Christ. One day while journeying through Samaria, Jesus stopped at Sychar next to Jacob's Well. Tired and thirsty, He paused at the well to drink and rest. A woman approached, presumably to draw water for the stock, and Jesus spoke to her, saying, "Give me to drink." Immediately, in the figure of the fountain as he said, "Thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life." He then proceeded to mention the Scriptures describe God as the Source and Giver of Life in terms of water and fountains; but in each instance, it is God meeting the need of men. He comes to us as does the water from an artesian well which, when the vein is tapped, shoots forth its mighty, inexhaustible flow of precious, cool, Life-giving water in quantities not only adequate, but greater than your need and mine, no matter what that need may be.

God, the Fountain of Living Waters, meets the first need of every man's heart, the forgiveness of sins and the outpouring of new life. The fact that sin is a universal experience renders each individual, apart from grace, an alien and stranger to the community of faith. God's answer to this problem is just. The plea of our text was directed against Israel's sins which separated them from the blessings and the mercies of God. Yet Israel, in searching for forgiveness and for a new life, went about seeking God. God is the only one who can satisfy the craving heart, found herself going down blind alleys. Israel failed to recognize God as the Fountain of Living Waters. Thousand at that point, God has said, "I will give thee the treasures of darkness, and hidden riches of secret places." (Psalm 41:13). The cisterns of sin are broken and dry. The parched ground shall become a pool, and the thirsty land springs of water.
They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Yet the crowning event of all comes as John escort us into the Presence and the Source of the Fountain of Living Waters. Of this he says:

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be written in their foreheads. And there shall be no more night: there shall be no darkness any more; for the Lord God shall enlighten them, and they need no light of the sun, neither any light of the moon, to shew light upon them: for the Lord God shall be unto them light, and their God shall be the Light of their lamps.

Truly, the farthest outreach of human desires is here consummated. Without limitation, inexhaustible, and eternal, the Fountain of Living Waters fulfills the deepest need of every heart, and the inordinate hungers of human life prompt man to look beyond.

A missionary concluding a sermon on "Christ as the Fountain of Living Waters" was met by a crowd of Modern, and a conversation on religion was entered into. As they talked, the crowd dispersed for drinking places. Within sight were two a fountain, and the public water place. A cistern, where people and animals alike drank. As the two men discussed and watched with interest the activities about them, the mosquito suddenly spoke. Said he, "This is the difference between Christianity and Islam. Christianity is like your fountain, so small and insignificant and appealing to so few, while Islam is like this basin, large and accommodating." The missionary pondered a moment and then replied, "Yes, but you will note that the cistern, serving animals and people alike, offers only disease, pollution, evaporation, disappointment and finally death, while the fountain offers pure water, a fountain of life."

The offerings of the cistern will not satisfy. Our testimony must inevitably be: I have been no satisfaction in the fleeting things of earth; I have heued at broken cisterns that have mocked me by their drought.

But Christ steps forward into the realm of human experience—your experience and mine. He extends his invitation; "Drink of the Fountain of Living Waters; quench the thirst of tormenting guilt; cleanse away the stain of sin's dread graft. Drink of Me," He says, and you may dwell with Me in the City Foursquare.

AMBITION—FRIEND OR FOE?

Hardy C. Powers, General Superintendent

Ambition has been defined as a "consuming desire to achieve." It is the wagging influence which leads to endeavor. It has led the race from barbarism to light. It has exchanged the footpath for the rocket ship, the runner for the radio, ignorance for thousand schools, and superstition for the gospel. It is ambition which paints the unrealized ideal and urges men to translate life into the real.

At this point it is to be seen the secret of much ministerial failure. The lack of ambition makes success impossible. Lazy preachers always fail.

But ambition has power to curse as well as bless. It drives vain men to live beyond their means. It overrides the rights of others, ignores justice and mercy, and seeks cisterns where people and animals alike drank. As the two men discussed and watched with interest the activities about them, the mosquito suddenly spoke. Said he, "This is the difference between Christianity and Islam. Christianity is like your fountain, so small and insignificant and appealing to so few, while Islam is like this basin, large and accommodating."

Is ambition the preacher's friend or foe? The answer is determined by ambition's object. "Seekest thou great things for thyself? Seek them not." (Jer. 45:3). When men's ambitions are focused upon the career, the objective seeps into the consciousness that selfish ambition cannot be satisfied and that
self is too small a god to worship. For the selfishly ambitious man the night inevitably comes when bitter disillusionment will compass the soul.

But when Christ is the object and His will and glory is our dominant ambition and every interest and energy of the soul is compressed into this single channel, the life will be both useful and joyous. "For me to live is Christ" is the guiding star of such lives.

**Ambition—the preacher's friend or foe?**

The answer is with my control. Who is the object of my ambition, Christ or self?

**Here I give my all to Thee—Friends, and time, and earthly store; Soul and body Thine to be—Wholly Thine for evermore.**

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**THE WITNESS OF THE SPIRIT**

By Peter Wiseman

The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together (Romans 8:16, 17). This is the record [God's record in the Scriptures], that God hath given to us eternal life, and this life is in his Son (1 John 5:11). It is the Spirit that beareth witness, because the Spirit is the truth (1 John 5:6, 8). Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit (1 John 4:13). 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, literally, "in whom also having believed ye were sealed" (Eph. 1:13).

We are lifting out of this reading the first passage, Romans 8:16, 17, as the text and will have special reference to the other passages of the reading as we move along.

The importance of the subject of the witness of the Spirit can scarcely be over-emphasized; for it is not only one of the great doctrines of Scripture, but a most comforting, most comforting comfort that is breathed out of the knowledge of sonship and of being cleansed by the precious blood of Christ Jesus. Naturally there would be dangers with regard to such an important subject. There is the danger of resting in a "form of godliness" as being a sufficient evidence that we are the children of God. To "deny the power of God" is a necessary; just rest in the form. Many do. On the other hand, there is danger of resting in extreme outward emotionalism, as we are many emotional erring Trusts the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, literally, "in whom also having believed ye were sealed" (Eph. 1:13).

The second stanza of the hymn on the tombstone of the Rev. John Wesley's mother, Mrs. Susannah Wesley, who passed to her reward, was a true witness of words: "The Father then revealed His Son, Him in the broken heart made known! She knew and felt her sins forgiven, And found the earnest of her heaven."

The same assurance is expressed thus: "Sis sins are forgiven, accepted thus! I listened, and heaven sprang up in my heart."

There is, second, the testimony of the spirit of man: "with our spirit." The suggestion of a double witness is clear. While I may have no witness in the impression on, or the assurance to, the soul, yet the very expression, "with our spirit," suggests at least the second witness to the human spirit—the spirit of man; and the human spirit, being thus assured, answers every demand of the whole psychic being as to his acceptance by God.

The third trouble witness, the testimony of God's Spirit to the Spirit, makes for what theologians call the direct witness of the Spirit of God, which is immediately followed by the indirect witness in turn: the work done in the soul shows itself in fruit in the life. "Make the tree good," said the Master, "and the fruit will be good."

Because when ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6).

"The fruit of the Spirit," said Paul in the same epistle: "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Speaking of the direct and the indirect witness, it has been suggested that the first saves us from despondency: "In the mouth of two or three witnesses, says Christ, every word shall be established." Thus our assurance is settled, and thus the testimony of Scripture.

We have been discussing the new birth, regeneration, with its witness, direct and indirect. We now turn our attention to the familiar experience, the second crisis, with its witness.

**SECONDLY, THE SECOND WITNESS: A DIVINE ASSURANCE**

Paul, in his letter to the Ephesians, chapter one and verse thirteen, wrote also after that ye believed, ye were sealed with that holy Spirit of promise."

The deeper experience in the soul of a believer naturally carries with it a deeper evidence or assurance. There is the awareness of the Holy Spirit's work by His incoming, and the Holy Spirit's assurance of His presence. The second witness arises out of the Spirit's incoming and presence in the soul, and the indirect witness, which is the result as revealed in the fruitfulness of the fruit of the Spirit in a believer's life: out of the two, the full assurance of faith.

It is of vital importance to realize that the evidence of the Holy Spirit in His fullness in a believer is within the consciousness of that believer rather than in any physical manifestation, for the simple reason that the former is abiding while the latter varies and is changeable.

In order to enlarge more fully on this subject, namely, the witness of the Spirit to the fullness of the blessing, may we suggest

**THIRDLY, THE SUBSTANTIAL WITNESS: A DIVINE ABIDING**

We use this heading as a convenience in order to develop the subject in hand. The seventh of the "Fruit of the Spirit" in Galatians 5:22, 23 speaks thus: "The fruit of the Spirit is charity, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Speaking of the direct and the indirect witness, it has been suggested that the first saves us from despondency: "In the mouth of two or three witnesses, says Christ, every word shall be established." Thus our assurance is settled, and thus the testimony of Scripture.

We have been discussing the new birth, regeneration, with its witness, direct and indirect. We now turn our attention to the
ance: but it is by no means advisable to rest here... If we are wise, we shall be continually reminding ourselves that He, the Spirit of the Lord, while it rains, does not work, but as we plant the seed, so shall it grow. The soul is an image of God; and only sincere faith, without work, without deification; "not with carnal wisdom, but by the grace of God, we have our conversation in the world"—before mankind. The complexity means singleness of mind, a single eye; "godly sincerity," the R.V. "the sincerity of God." With such intention, such purity, such holiness of heart, that those who have them will have their conversation, their department of living, in the world. In this wonderful condition they live; and in this wonderful condition, by the grace of God, they shall die.

Secondly, an inward yieldingness and agreement with God's will and standard in every thing as revealed in His Word. The Bible is the rule of faith and conduct. It is God's standard for us. We submit to it in order to find the grace of God, and we must live by it in order to retain that grace. The heart says "Yes" to all God's will and plan, despite any unhelpy tendency to the contrary. God conquers, they save. This is the road into the fullness of God's grace:

As ye have therefore received Christ Jesus the Lord, so walk ye in Him. (Col. 2:6) Yieldingness to all God's will is the constant attitude of the believer toward God; and in the grace of full salvation, the will of God becomes a nature, a character, and perfect and complete in all, the will of God" (Col. 4:12).

"Barest will of God; still fold me closer; Till I am wholly lost in Tetea!"

Thirdly, an experience of appropriating faith. On the resurrection side of his experience of crucifixion with Christ, Paul wrote, "I am crucified with Christ: yet I live; yet live I not, but Christ liveth in me: and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20). Our salvation is accomplished through faith; we are made partakers of it. Faith is "the victory that overcometh." We are saved by faith. We are sanctified by faith. We are justified by faith. "And without faith it is impossible to please God." According to St. John, in his first epistle, "He that believeth on the Son of God hath the witness in himself." (1John 5:10). It is our glorious privilege to appropriate by faith the conditional promises of God as they are revealed to us in His Word: promises not only for pardon and for purity, but for healing, illumination, guidance, power, and victory, till the last battle is won. Amen.

The obligations of life are simple enough. They bind us to work in the kingdom of the Lord while it is day. They work up to the full measure of that ability till our honorable discharge comes—Selected.

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WAS THE WEEK END LOST?

By G. W. Royall

Scorpius—Acts 16:34

Text—Verses 30-31: Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

It was Saturday evening at the forum of Philippi. Already the soft Mediterranean dusk had fallen like a magic mist, and the busy market place was barricaded with silk. The tall draperies round the shoulders of old men stood waiting expectantly around the water's edge for the incoming fishing vessels, while along the cobblestone streets came cart caravans laden with spices and silks from the Far East. The quiet bustle of man and beast vied first for the ear, then for the eye, and then for the nose—the drowsy tinkling of donkey bells, the wash of swallows that dipped down from Temple alcoves, the musty smell of burning incense, and the muffled beating of gongs behind cloister walls.

Two men picked their way through crowded streets. One was tall and lanky with thin, olive cheeks and a hooked nose. The other was bearded, very stilted, very stiffly, with a determined jaw and eyes that burned like twin embers in a dying fire. They were on their way to a prayer meeting—a woman's prayer meeting, of all things!

Just ahead of them a crowd had gathered around a soothsayer with itchy palms. His little slave girl—a ventriloquist and spirit possessed—was telling fortunes. The two men stopped to listen. The taller stood at the edge of the crowd—he could see over their heads. The shorter followed his way pally into the inner circle. It was right in the middle of a trance that the little girl suddenly spied the two strangers. She let out a shrill wall of fear and, pointing a trembling finger in their direction, cried, "I know who you are—you're slaves of the Most High God!"

The short man lowered his John Lewis eyebrows and thundered—not to the girl but to the evil spirits possessing her—"In the name of Jesus Christ I command you to come out of her!"

The child fell writhing to the ground as the evil spirits fought to maintain their hold upon her. It was that name—Jesus Christ— that finally brought salvation to the spirit known to the fear-stricken girl. The crowd was amazed and confused. But the irate slave-owner, realizing his money-making scheme was at an end, gathered his cohorts together and dragged the two impostors to the local magistrate.

Two hours later, just as the watchman's gong beat out a raspy midnight, the two "impostors" found themselves squatting painfully in stocks within the "inner sanctum" of the city jail. For several days neither of them spoke. Their silence was eloquent. The tall man groaned and tried to lessen his torn, blood-soaked garment by moving his great, wrinkled shoulder blades back and forth. The short man tried to wipe the blood as well as the sweat from his face with the back of his hand, but the out rush of his piniolated arms prevented him. And while they sat there in the stocks, moaning, panting, wriggling, sighing, shifting first this way and then that, each waiting for the other to speak—each upper-closeted man poked ineffectually through the high-up iron window bars. The tall man's face broke into a cumulative and painful grin.

"Well, friend Paul, I guess this is what you'd call a week-end that is lost!"

The little man lifted his head and moistened his cracked lips. They trembled slightly when he said, "Lost week end! Silas, my friend, let's have a prayer meeting."

Silas arched his eyebrows as if to question the sanity of the Jew. He had learned to love and admire his courage and unpredictable manner. And so while limbs ground, back bends, bodies bent, and hearts thumped like the distant beat of drums, parched lips and swollen tongues dared to pray and sing praises to God. Luke, a lighted torch later, said, in what we now call Acts 16:25, "And when midnight Paul and Silas prayed, and sang praises to God: and the prisoners heard them."

Midnight! What a time! Samuel awoke with his head on Delilah's lap. The Death Angel was sweeping the streets of ancient Egypt. Jacob wrestled all night till break of day. Solomon—and two babies, one living and one

What did they pray about? For themselves, for the wanderers, for the lost, for their own souls. As Paul's prayer opens all doors that lead out into the wonderful experience of the new birth.

Note also the word "immediately." The process may by gradual but the experience is immediate. The Holy may take months to form, but there comes sooner or later the crisis of birth. Gentle movements, weeks earlier, indicated that life was on its way, but there comes a moment when a cry is heard.

Continuing the narrative, recorder Luke says, "And every one's hands were loosed." I would like to have been there when it happened! First the doors, then the bands. When not the hands and then the doors flung open? The doors of salvation open first; then the bands of sin are broken by the young convert bursts through the open door into his now-found experience. Thank God, the door is already open when you get to it.

Verses 27 and 28 bristle with equal drama. "And the keeper of the prison awaking out of his sleep, and seeing the doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here." Continuing to spiritualize the passage: "Awaking out of his sleep," it takes an earthquake to wake up some folk. Financial reverses, sickness, family misunderstandings, and even death come to some good people to shake them out of their spiritual lethargy and wake them to their need of salvation. Obedience to the gentle whisper of the Holy Spirit can produce just as quick results in the heart as any spiritual earthquake and with less grief. "Sinner friend, don't wait for an earthquake to crash your world, and break your heart; yield them both to Christ today.

How illuminating is the next phrase: "...and his house opened." This is the conversion. That light is coming to the world, and men loved darkness rather than light." The jailer called first for a light because it was the first thing he felt in need of. "Pent, and灯光 (light) is the jailer's name. He calls for light in the dark night—lighting night-lamp. How utterly inadequate has been the feeble gleam of our own petty, little moral lamps with which we have sought to light the way down through the corridors of the years! If you, too, are sick of the frightening shadow of self that stalks behind your own self-righteous form, then cast it from you now and call for the Light of the World. He has been waiting so long to hear your desperate cry!" After the call for the light came the call for salvation. "Sir, what must I do to be saved?" Light and salvation always arrive together. The jailer had lost as many weeks as prisoners. He was in equal need—both the just and the immoral. The light the jailer called for was to see others as well as himself. But his first concern was for himself—"What must I do?"

If Paul had been a fawning fellow, he might have pressed the keeper of the keys and reminded him of his virtues. Instead, he says just what you would expect him to say—"Believe on the Lord Jesus Christ, and thou shalt be saved." Not for a minute do I believe it was all over with a mere hand-shake and a pat on the back. It took more than that. "And they spake unto him the word of the Lord." Who knows but that the jailer set his light on a wobbly table and knelt on the mud floor of the jail with Paul and Silas on either side? And while Silas quoted from memory adequate passages from his Christ to be the fulfillment of the Jewish yearning for a Saviour, Paul perhaps supplemented with simple steps in salvation—conversion, substitution, restoration, faith. Who knows but that the prisoners gathered around in amazement, far too entralled by what they heard and saw even to think of escaping? Perhaps the jailer was not the only one converted that night.

There is a three-worded phrase at the end of the thirty-first verse that should be noted—"...and thy house." Salvation was to be for the jailer's entire household. The father's actions were to influence the whole family. It is always that way. Dad, don't wait for your wife to become a Christian. Perhaps she and the children have been waiting and longing and secretly praying for you to take your stand first; then they will take theirs with confidence.

Apparently the jailer's family were deeply touched, for the account goes on to say, "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." The wife, sons, and daughters, to say the least, all turned to Christ that day. Note, also, that tender human phrase, "and washed their stripes." What a picture for some artist to paint. "The jailer's son holding up the light, the jailer's wife with a bowl of tepid water, the jailer with tear-stained cheeks gently dabbing the robber's back; and tall, gaunt Silas standing with glinting eyes waiting his turn; and angels looking through the kitchen window! And who knows what the four voices re-echoed out of the distant past words that are now well-known—"by his stripes we are healed!"

But narrator Luke is not through yet. "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Here in this thrill-packed story the writer gently reminds us that there is healing for the body—and washed their stripes," food for the stomach—and set meat before them," and, most important of all, salvation for the soul, believing in God with all his house.

And that is just how it will work out in your home when you are converted. Your whole family will rejoice with you. And who knows that before long, you, too, will have the joy of leading them to Christ?

A week end lost! Every week end is lost to thousands of American families. A week end can be lost in many ways. Some lose it in indifference; some lose it in pleasure seeking. But quite a number of good folk allow what otherwise would be perfectly legitimate things to crowd Christ out of their week ends. Fishing, hunting, skiing, visiting neighbors, putting on the storm windows, fixing the garden are all good in their place—but not on the Sabbath. "The better the day the better the deed" is a poor excuse and a feeble apology behind which to hide. Sunday night after church I have stood amazed and watched millions of Americans coming back from their last week end. To many Americans a last week end becomes their last week end! Last week ends far too often mean lost souls.

As far as Paul and Silas were concerned, what appeared at first to be a lost week end actually turned out to be one of the most exciting and blessed in their entire ministry. To the prisoners it was a week end never to be forgotten. The jailer? It was his found week end! He found Christ!

But what about you, sinner friend? Will this coming week end be another lost week end for you? Or will you with the jailer make it the week end in which you, too, find Christ?
THEOLOGY, PHILOSOPHY, AND SCIENCE
By Donald S. Metz

THEOLOGY AND PHILOSOPHY.
Augustine, a great philosopher as well as a great theologian, said that all he needed to know in life he had learned from the Greeks. That taught him that there probably was a god. But he said that it was in the pages of the New Testament that he found, not a god, but the God, in the flesh. That is, the exact nature of the person of Almighty God could and did do.

Philosophy says that there ought to be a god. Theology states that there is a God. Philosophy tells of man seeking God. Theology reveals God seeking man. The outcome of man's search for God is that God is lost in transcendental Delirium or dusty Pantheism. The outcome of God's search for man is the Clarist of the Cross and the redemptive power of that Christ. In theology we do not seek first causes primarily, but the final results of the world.

The task of philosophy is essentially an intellectual task. The task of theology is fundamentally a task of revelation. Philosophy seeks to explain; theology, proclaim. Philosophy is explanation, while theology is proclamation. Philosophy seeks to erect an arch from earth to heaven, but the keystone is always missing—there is a gap. Theology joyously reveals a cosmic arch from heaven to earth, and there is no yawning gap because Jesus Christ is the keystone. Philosophy tests various questions by some standard of truth. Theology tests all questions by Christ, the Eternal Truth.

The Greeks were the masters of ancient philosophy. The problem of the Greeks was how to digest the universe—how to harmonize the real or permanent with the everlasting change. The Jews were blessed with a great gift also. They had a genius for religion. The Greeks was a moral problem, to find meaning in life.

The Greeks were concerned with the ontological problem, the beginning of life. The Jews were concerned with the theological problem, the end of life. Thus "the Jew" and the "Greek" and philosophers and the Greeks had no prophets.

When the Greeks did discover God, they didn't know what to do with Him. When the Jews found God, or were found by Him, they worshiped and obeyed Him. Thus "there isn't a single Greek philosopher who doesn't leave a question mark, and there isn't a single prophet without an affirmation."

Does all this mean that philosophy and theology are inconceivable and irremovable? Not at all. They can be complementary. Augustine, the greatest theologian, next to Paul, that ever lived, set his theology in the framework of Plato's philosophy. Philosophy must ever remain the handmaid of theology and play a supporting role. Theology is the master—it gives insight into God and eternity.

THE IMPORTANCE OF THEOLOGY.

Theology was, among the ancients, the queen of the sciences. In modern times the queen has been rudely dethroned amidst the applause of cynical intellectuals and short-sighted churchmen. It is difficult to understand why some scientists and educators would try to remove the queen in the field of learning, but it is truly astounding to hear those in the church join in the declamation of theology.

The lawyer doesn't disdain the study of the volumes of Blackstone and other legal greats. The engineer never jokes in superior fashion about the findings of Newton and Euclid. The medical student refuses to ridicule the teachings of Hippocrates, the father of medicine. The philosopher is proud of his knowledge of Plato, Aristotle, and Socrates. The militarist eagerly paves over the campaigns of Napoleon, Lee, and Hindenburg.

But it is a common thing for a preacher or religious teacher to hold up to a puzzled audience a scornful attitude toward theology. In doing this a preacher spikes his religion, if he is honest. If the great truths of the Christian faith mean nothing to him, they will mean less to his audience.

Theology is life! When a frantic parent paces the hospital corridor, wondering about the suffering of a beloved child, he is in the field of theology. When the button begins to pop on the vest of a proud father as he marvels at the birth of a son or daughter, he is in the field of theology. When young people wonder whether "life is worth the candle," whether it is the best to be good and pure, they are in the field of theology.

Theology gives the ultimate answer to the riddle of life. It explains the meaning and purpose of life. In theology we find the "final value of any action and the eternal worth of any life." The preacher deals with all the different aspects and problems of life. He needs theology to guide him. The preacher can't always deal in the abstract and theoretical; but, as Halford Luccock has said, "Preaching is not an adequate breadth and depth, must be theological preaching."

Theology is harvesting the grain, hauling it to the mill, and grinding it up into flour. In the sermon the preacher bakes the flour and presents it on a clean bed. The listener may not be aware of the background of harvest and milling, but they do know the loaf tastes, and whether or not it is nourishing.

The young engineering student may chafe at learning the laws of stress and strain, but when he builds a bridge he must be able to tell the tonnage the span can carry. Otherwise someone would plunge to his death, and the engineer would be blamed. The medical student must spend countless hours in the laboratory. This is dull procedure. But when he stands at the bedside of a few hours he must know what to prescribe, in that moment the hours spent in the laboratory bear fruit.

If the student of engineering or medicine must be thoroughly grounded in a knowledge of his work, how much more important that a preacher, handling the revealed truth of God and dealing with priceless, immortal souls, be a master of theology? The preacher is the bridge that lies between the God and man. The span that he erects must be strong and sure. The preacher is a physician of the soul. The medicine he prescribes must work! Theology is of tremendous importance.

We of the ministry should bring forth the ancient queen of our calling and restore her to her rightful place of honor and dignity.

THEOLOGY AND SCIENCE.

The universe is a realm of things and a realm of values. Man seeks to discover both. The sciences never find things and the appreciation of values are both important. However, in recent years the scientists, who confine themselves to the area of things, or facts, have declared themselves master of all they survey and have either deliberately ignored or callously dismissed the claims and experiences in the realm of values.

In science we must know to love. In theology we must love to know. Paul, Augustine, Pascal, and others all bear inspiring testimony to the statement, "The heart has reasons that the head knows not of." The Psalmist is thus closer to the heart of the universe. The scientist seeks to pull apart the universe. But the universe is not simply a mechanism; it is an organism. If we subtract all the values from life, life is a null. Science dismisses God, and thereby turns the world into an orphanage.

In science man is simply the result of an evolutionary process. But when values are exchanged for numbers of mere molecules or an "elaborated intestine." Science makes man's origin meaningless and his destiny insignificant. Science reveals the sacredness and nobility of man's beginning and the grandeur of his destiny. In science man is merely a sport of nature. In theology man is God's masterpiece of creation.

Science worships power. Theology worships a holy God. Science is morally neutral. Theology allies itself with righteousness. Science is unfeeling and unsympathetic. Theology is full of compassion and mercy.

Science offers no redemptive plan for the universe. It does not concern itself with spiritual advancement. As Raymond B. Fogel has said in Old Europe in the New Civilization: "Modern science has revolutionized, not man, but his world. It has made his old ideas infinitely more dangerous. It has taken away his flintlock and firebrand and given him instead machine guns and poison gas [and atomic bombs]. It has brought him into intimate contact with his brothers and exposed him to all the irritations that arise from propinquity. To man it has brought no change. He remains as he was—a creature of passion, with the difference of obligation new implements by which his irritation and self-interest can, now be expressed in cataclysmic slaughter."

Theology holds out to the world a redemptive plan that is the sole hope of the human race. History attests that almost all social advance has been based on the acceptance of Christian precepts (theology). Many large corporations search the country to find young people skilled in discovering the facts of science. These young people are given scholarships to universities and free trips to the nation's capital. No one ever devars to locate the young person who
The Responsibility of the Preacher
In the Preservation and Promotion of Second Blessing Holiness

By V. H. Lewis

The presence of the Holy Spirit is with us today as we consider this great theme. Words fail us, and we find ourselves with an insufficient vocabulary as we attempt to state—or rather, restate—the tremendous, eternal importance of second blessing holiness in God's great plan of redemption. It has its origin in the fundamentals of God's own holy nature. It is the central theme of the Book of Books. It stands out as the only spiritual medication for the ills of man that will provide a complete and lasting cure.

Christ ever pointed His finger to the realization of this experience in the hearts of men. Just before His departure into that mystic death march to the cross, He instructed His disciples to tarry for the coming of the other Comforter. Yes, this is indeed a great creed. The task of the Church is then the promotion of this experience under the leadership of the Holy Ghost. The glory of the Church has never been in her great cathedrals, her robed choirs with their lovely singing, or in her talented and oratorical ministry. It has been rather in her contact with the Holy Spirit. In the dark hours of world crises it has been the Church, or rather those in the Church who had within their hearts the promised presence of the Day of Pentecost, that were able to lend poor, blundering man out of the chaos of his own making. So today, in this blackest hour of the world's history, the so-called process seems to be a furtherance of chaos and destruction, we find thrust upon our shoulders, as ministers of the gospel, the destiny of this world's tomorrow, confronted with such overwhelming evidence, admit our responsibility in this hour and accept the fact that we are men of destiny.

The world of man stand today behind crumbling walls with trembling hands, trying to hold the insecure bastions of all they think worth while, and listen in the gathering darkness of utter assurance, hope, and leadership. Is not this our day? Is not the darkness of today our opportunity? Do we not have the answer? Can we not administer a better world? Can we not see any grain of evidence that from the philosophers of today or the voices from Christless temples of stone that there is coming or will come any sort of a spiritual renaissance for man? As there passes before our thinking the vast panoramas of the past and present, as we search for the answer, lo, we find our minds focusing on a small group of men who had experienced a Pentecost, and with burning hearts and Spirit-filled lives went therefore to live Christ. We find that in them and through them surged a power before which heathen Rome's might fell, and man saw the shining of the Great White Light and started on his way out of the morass.

Then, when upon us all we read in the pages of Holy Writ those statements of Christ and of Paul that show us our peculiar place of importance, Christ-called and God-given, there settles still heavier upon us the appalling conviction that our responsibility is great. Also, when we listen to the leaders calling for and stating the need of a great spiritual awakening, we find that their call haunts us in the night. For deep in our hearts is the knowledge that only in the promotion of second blessing holiness can we face with much prayer and dedication the task of being the kind of revival that will meet the stark and tragic need of today. Let us then, in September-October, 1949

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afresh the comprehension of our responsibility.

But someone asks, "Is all this upon our shoulders? Are we to blame if they are lost? Does the church lose or fail because of us?" In answer, let us think together upon our place as ministers, so given in the Scriptures—peculiar places, our wonderfully important places! The preacher, with one phase of our responsibility anchored in heaven—what God expects of us—and the other phase anchored deep in the heart of humanity—we in the church require of us and how dependent they are upon us. God and humanity! In God's heaven! Poor drifting humanity! In the far, tragic land of sin! Between—in the gap—the preacher, the message-bearer from God to the people. The whole effort of redemption now focuses in the preacher. "Has then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Hear what? Hear how to be saved, how to be sanctified, and how to live in the power of the Holy Ghost, God calls the preacher—somebody divine call of God. What a privilege! What a responsibility! The preacher is as responsible to the faithful as this call to the limit of his ability as Christ was to procure redemption to the limit of His ability. Christ to die that man might be redeemed; the preacher to the redemption that man might be redeemed.

The responsibility of the preacher in the preservation and promotion of second blessing holiness necessitates that he possess the experience. How impossible is it to tell a traveler how to go to a given destination unless the one who is imparting the information has been there himself and, from experience, knows the way? To tell the traveler the way only from theory is to leave him confused in the fog of vague ideas and conflicting statements. The preacher whose heart is a flame, and in whose mind the experience with its essentials stands out, is the only one who can lead men into heaven.

The preacher also needs the experience in his own heart for, he must keep it in his preaching. The preacher who does not possess this heart will, even though he is in a great church and mentally believes in its possibility, almost unconsciously reject it to a secondary place. It must have first place and be always the focal point of his ministry, or else the laity will also relegate it to a secondary place in their thinking and act accordingly. The preacher who is not clearly and definitely sanctified will, even though he try to preach it, be able only to talk about it. Holiness as a theological fact will be lost in the air as a philosophy to be considered only mentally by the audience who listens to the preacher about holiness. A successful preacher of holiness must be a preacher with holiness.

Let us advance into another view by saying that the responsibility of the preacher in the preservation of its glories and of second blessing holiness necessitates that he have a clear, scriptural comprehension of it. The fact sometimes escapes our cognizance that the one who talks about the law, and can groove in God's law, and examine the living message in the eyes of his listeners and cause them to pant with a great thirst for the water that springs from the fountain of God's holiness. Only the man of much Bible study will be able to sound the clear, scriptural call until his voice becomes the echo of the call of the matchless Christ. He alone can point the way with assurance and firm hand lead them into the indescribable peace of holiness.

Further still we pursue this thrilling theme as we call to mind that the responsibility of the preacher in the preservation and promotion of this second blessing holiness necessitates that he present it in power. We know that those who first carried the banner of holiness in the Early Church lands did so with power. This power was with them, in them, convincing all men, in their living and in their dying. This is the power of the Holy Ghost and the unction which the preacher that marks him as God's vessel of usefulness is the secret of success. Prayer, much prayer, is necessary for the preacher. The preacher who meets his God in the solitude of scriptural meditation and who knows the greatest secret is that when while the world sleeps is the one who today shall with power press on; winning souls for the Master. Still once more let us bear in mind how unbelievably fast we are losing the responsibility of the preacher in the preservation and promotion of second blessing holiness necessitates that he present it as an experience and as a power.

It must never become the particular shibboleth of a denomination, but rather always be the glorious experience which men drive directly for heaven.

Is it not a sad fact that other churches drifted into the deadly fallacy of being content to mention holiness only once in a while, and from thence content to leave it numbing in their messages and creedal beliefs while they drifted farther and farther from God and into worldliness? God forbid that we shall ever see that day and fall into that terrible cycle of death! Holiness is an experience! We have it; our people must have it. We must strive and pray and preach sanctification until more and more of our people possess it.

Then our great church will march on, meeting the challenge of today with the glorious, clarion voice of its clarion, the voice of the Holy Ghost, a second, definite experience.

Then revival fires will burn; the crowds of the hungry will come; the cause of missions and education will be settled; and in the realm of heaven above God will be pleased.

Today is our day. Its duration is brief at the longest. Tomorrow, fellow ministers, we will be marching down the last stretch of the trail. We will be relinquishing from tired hands the banner, beautiful banner of "Holiness unto the Lord." We will be giving it to those who continue this work and hand it on to a church that is built solidly upon the foundation that shall not fail, steeped in the faith of our fathers.

We shall then take the last few filtering steps with no regrets over the last stretch of the trail. With battle-scarred, calloused knees, heart aflame, courage high, knowing in our hearts that we have not failed our generation, we shall them with a mighty leap land in the presence of our King and hear him make heaven, heaven forever for us as He says, "Well done, thou good and faithful servant of the house of my master; enter thou into the joy of thy Lord." That will be reward sufficient.

(Deeply before the Abilene District Preachers' Convention)

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The Preacher's Magazine
HIGH LIGHTS OF HOLINESS

Albert L. Goldsmith

A great artist stood viewing a beautiful scene, as the crowds rushed by. Occasionally some would stop and comment as they passed by, catching a glimpse of the beauty of the scene. These comments would linger in the artist's mind as he returned to his work. He was constant inspiration in all his works, and he made his task to reveal to others as much of his own soul as possible whenever possible.

Finally, though, he set up his easel and painted the picture. All the high lights were clearly brought out against a vivid background, so that anyone who stopped to study the picture might see all the wonder that had been revealed to the artist through the years.

Looking at the picture, then at the scene, people comment, “I see it now; queer I never saw that before!” as they point out one high light after another.

Having completed his masterpiece, the artist continued his busy life for only a short time before he took his easel, laid down his brushes, put aside his colors, folded his smock, and went to meet the Creator of the beautiful scene, and to thank Him personally for the revelation and the opportunity of revealing it to others.

The great artist? Dr. James B. Chapman. The picture? “Holiness Triumphant.”

And best of all are some of the “High Lights of Holiness” from the beauty of holiness as revealed by Dr. Chapman in his masterpiece, “Holiness Triumphant.”

What is holiness?

To be holy means:

To be free from sin—committed nature.
To be free from guilt and defilement.
To be free from sin In-a-sinful world.

Holiness means that we are to have the world taken out of us while we are in the world.

Holiness is to the soul what health is to the body. (It is easier to detect the symptoms of disease than to find tokens of health.)

Holiness is soul health—God's intended, natural way of life.

Holiness is that state in which the person is enabled to live the Christian life without pain, discomfort, or other indications of friction.

Holiness is that state in which man can say truly, “I delight to do thy will, O God.”

“His yolk is easy, His burden is light,” and “his commandments are not grievous.”

Holiness of heart is grace to meet the requirements of God's standards.

Holiness is soul fullness or soul satisfaction, satisfaction with God (as a man satisfied with his family does not philander).

Holiness is God's way of keeping His people not from temptation, but in temptation.

Holiness is a satisfaction that fills, a fullness: that fills.

Holiness is the grace and blessing of a pure heart filled with the love of God, a divine beatitude within reach of every true Christian.

Holiness means that we are separated from sin and have all sin separated from us in order to build the company of a holy God. (Heaven is guaranteed against sin.)

Holiness is love enthroned—love of God and man. “Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world.” (1 John 4:17).

Holiness is inempowerment to live the Christian life.

Holiness is balancing of the inner power against the outer demands, and giving the inner power. “Ye are witnesses, and God also, how truly and justly and unblamably we behaved ourselves among you that believe” (1 Thess. 2:10).

No apology—simple, direct statement of fact: “Holiness is deliverance from any root of bitterness springing up trouble you.”

Holiness is protection against “the world, the lust of the flesh, and the lust of the eyes, and the pride of life”—the “Terrible Trip.”

These high lights are thrilling, but to appreciate them fully one must have the background found in the book, Holiness Triumphant.

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HOLINESS IN THE REVIVAL

By J. E. Williams

Holiness is the culmination of God's divine plan for man across the centuries. His approval of Calvary, His guarantee of the atonement—the undying certitude of the reality of the supernatural. It is God coming down to Tabernacle in man, thus becoming the climax of immortals, the center of infinities, and the conflict of eternal lives.

The very thought of God the Creator dwelling His creation, and God yearning for man to be like himself, dwells the snow-capped mountains and towers above the clouds. That man, a 'sinner' and under condemnation of death, can rise to walk in the likeness of God and with God is the eternal hope that lifts his head above the lowest stars of human longing.

Holiness, or Godliness, is the hub of everything in the spiritual realm—the peak of the revealed will of God, and the heart-throb of the moral universe.

Perhaps before going further, it would be well to define the term holiness. It is possible that “I might think that I was making holiness the theme or unbroken thread of the revival, while others might hold that it was sanctification, as though it were something so mysterious and incomprehensible that few can know its meaning. Although its reality can be known only by way of experience, the meaning of the word may be found by consulting almost any dictionary.”

To boil it all down to its essential meaning, enthrone sanctification, or holiness, is a definite religious experience with definite steps, definite witness, and different results from those of any other experience previously received. It is an experience needed and offered to a soul already converted. The experience of holiness is not represented, taught, or offered to any but converted people; and converted people are therefore required to leave the rudiments and go on unto perfection.” It is an essential constituent element of individual salvation. It is not an “extra” like a Pullman reservation that one can take or leave, as he chooses, but it is the main line. It is the greatest, the most vital, the most essential, the most necessary to the work of God in men. Salvation is incomplete without it. Hence we are told to “follow peace with all men, and holiness, without which no man shall see the Lord” (Heb. 12:14). God has commanded it in strong and definite language! He demands it as a fitness for heaven! Therefore, it becomes a must in Nazarene preaching, and should not be relegated to rainy nights and scattered, small services.

Again, the fact that it is an experience for this life should constantly impel me to preach and urge Christians to seek it. It is a truly converted people who retain a justified experience hunger for it. Thus, to be true ministers and shepherds, we should definitely show them the way to the green pastures and still waters of spiritual victory, and how to have the pangs of spiritual hunger satisfied.

Holiness should have a place of emphasis because it is God releasing in the life of the church and community a force that is un- worn and efficacious. Man's conquest of nature began the hour he learned to build a fire, to warm himself, to melt ore and make crude implements of war and tools with which to work, to generate steam for transportation and power. The Church's conquest of the world will come when our sermons, plans, preachers, and people are enabled to press on with that on the road of the Holy Ghost! The Christian Church, and the Nazarene Church in particular, started in a rain of fire from heaven.

In the “early days” it was not only our cardinal doctrine, but every pastor and evangelist felt the necessity of being a flaming angel of holiness in a hostile and cold world. It was a necessity, and that necessity rested upon a definite and divine call to preach holiness. When that power came to flow, we discovered the reality of Isaiah's statement, “There shall be upon every high mountain, and upon every high hill, rivers and streams of waters.”

Here is a reversal of the natural order. Again, we should emphasize holiness in every revival meeting, for it is God's plan of the eternities. After the finger of divine omnipotence and omnipresence had traversed the expanse of space the caravans of suns and stars and constellations, after He had formed this little orb upon which man was to dwell, after He had bedecked it in all its various robes of splendor and caused it to teem with its myriads of animal life, after God had made man from the dust of the earth as the crowning glory of His handiwork and
he became a living soul, God left the record that he was erected in his own divine likeness. God created him, and that man was 'chosen ... in him before the foundation of the world, that we should be holy.' It wasn't an afterthought, but a part of God's plan from the beginning.

Perhaps it will always remain a mystery just what all things began. There must have been a starting point, when God from the divine aspect, the imagination flung out worlds and systems of worlds, when He stretched out the Milky Way across the sky and regimented the countless millions of worlds in its sky. Many of them were so many light-years away that they may have disintegrated thousands of years ago, but their light still shines upon us in the immolation, imagination, and reason and thought fold their wings and sit by the wayside, and we ask in awe and wonder, When was the beginning? I do not know. But I do know that back there somewhere God had a plan, for in II Thessalonians 2:13 He tells us: "We are bound to give thanks always unto God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit.

Let us look at the question briefly from the standpoint of holiness as a necessity for our highest and best in the ministry, and holiness as a necessity for the best spiritual growth and service.

It is an unspoken fact that the foundation of influence and success in the ministerial service is also the measure of the piety and spirituality of the minister, and that the minister is as much a religious leader as he is a minister or pastor or evangelist. Next to a divine call to the work, genuine spirituality is the most important qualification for ministerial office. We have heard so many times that ordinary religiousness will not meet the demand, So, only superior devotion and spirituality can qualify one for such a holy calling.

The very nature and demand of the ministerial office are such that the minister must be looked upon as an example of moral excellence, and pre-eminent — a sacred man in society. The people he serves have an unquestionable right to expect in him that "holiness, without which no man shall see the Lord." And the peculiar duties and responsibilities of the minister are such as none but a holy man can adequately meet and fulfill. Every man in this holy place should be able to say as St. Paul did to the Thessalonians: "We exhorted, and exhorted as we did, by the grace of God, to walk worthy of God, who had called you unto his kingdom and glory. But we are bound to give thanks always unto God for you, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit."

Let us now turn to the question of holiness as a measure of the ministerial success and service. When we consider the importance of holiness, it becomes clear that the minister must be holy in every way. Not only must he be holy in his life and in his work, but he must also be holy in his thoughts and in his words. He must be holy in his prayer and in his preaching. He must be holy in his teaching and in his writing. He must be holy in his worship and in his fellowship. He must be holy in his love and in his service.

"Indeed, his work will flourish in every place where sanctification is clearly and strongly present."

Then later he described in his journal these words: "Where Christian perfection is not preached, strongly and explicitly, then the remarkable operation of God; and consequently little addition to the church and to the life of its members. To the people the believers to expect full salvation; now you must not look for any revival.

You will remember that in His valedictory prayer, Jesus prayed: "Sanctify them ... that the world might know that You sent Me and that You love Me."

The preaching of holiness should be the keynote and theme in our revivals because holiness is the divine standard which God has established. And the lines must be clearly and sharply drawn between sin and righteousness if men are to be brought under conviction of sin. Then, too, the preaching of holiness is always strengthening and stimulating to those who are Christians. It edifies them and leads them to see their need and privileges, and so it brings them up to a more diligent heart-searching and seeking after the divine favor. The revival begins when God's people always believe in the church. A revival always comes to the church or through the channels of the church — then we can call the church to holiness, and then we can call the church to righteousness. When the church is once a holy church, then will I teach transgressors thy ways, and sinners shall be converted unto thee.

When the children of God cut the shore, line, and get out into the fullness of the blessing, then invariably sinners come under conviction and begin to seek God through the overflood of living and growing, who are saturated with vital faith in the fact that Christ is a personal Saviour, sufficient for time and eternity, and who are fully yielded up to the direction of the Holy Spirit. Following the immediate days of the apostles, the church could have grown in no other way save by the power and the Holy Ghost. Public gatherings were prohibited. Those years and decades that followed gave us the catacombs. Everything apparently was against the growth of the church, yet those who were hounded from highway to highway, and thence to caverns, were filled everywhere. But, "The Word of God grew mighty." And the complete dominion of the Holy Spirit was the greatest power that can ever be used for the kingdom of God. And the church was built up and extended.

"Ye shall receive power whenever the Holy Spirit comes upon you." The church is built up and extended as the church is filled with the Holy Spirit. And the church is built up and extended as the church is filled with the Holy Spirit. And the church is built up and extended as the church is filled with the Holy Spirit.

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To preach holiness, It must be very real to you who declare this sacred word. The Bible cannot lead the blind. St. Augustine's Confessions have stirred the souls of thousands for fifteen centuries because of the divine reality in them, and because of the divine power which entered his soul in that garden in Italy so many centuries ago. The Imitation of Christ was written by a blind monk before the days of Luther; but it contains an experience that has reached the world in more editions than any other book except the Bible. Let us pray for sound theology; but, above all, let us have the indwelling Spirit. Perhaps it would be better to have a holy heart and a genuine experience of the indwelling Christ enshrined by a conscience in a King's with his strange ideas about transubstantiation, or the life enjoyed by John Bunyan even though a Calvinist, than to be as clear as crystal in the doctrine of holiness while as cold as ice, or as grasping as Nabal, or as frosty as yeast-or as unreliable as quicksand.

Only by the help of the Holy Spirit can effective preaching be done. Without Him, human wisdom can never work as an engine without fire or steam, or a body without a soul. We dare not substitute anything for the presence of the Holy Spirit. Without His we are as weak as a knight. Without Him the strongest are weak, the mightiest are broken reeds piercing those who lean upon them. In every revival, holiness should be set forth in all its relations, phases, and applications. The preaching of holiness should be as broad and as varied as the Bible. The theme is boundless and endless.

Conclusion: The kingdom of God marches on—but only to the heartthrob of holy men filled with God and with a message of final and complete deliverance from all sin. In my imagination I stand with Savonarola in the market place at Florence and saw all Italy move Godward. I visited the old Warburg Castle in the forest and saw Germany through Luther. I became awakened. I spent a moment in the back yard of the manse in old Edinburgh and listened again to the thrice-repeated cry of John Knox. I saw Scotland turn to God. I stood beneath the window of a prison cell at Bedford, and heard John Bunyan crying, "I will not cease from thee, nor make my eyes weep with tears night and day, until thou deal with me according to my sins and my transgressions." Then I saw a Wesley find the way of holiness, and from there stemmed the great awakening and the beginning of the Wesleyan revival. I stole into Finney's room, heard him pray, and saw how he gained power. I walked with John G. Paton through the islands of the sea, and saw the New Hebrides transformed. I walked down the streets of a thriving western city and heard a new song and saw Finney Bresee walk out under the open stars and start a movement to evangelize the world over with missionaries and preachers lifting high the holy banners of full salvation. I listened to the trumpet sound of a John Goodwin.

H. F. Reynolds, J. G. Morrison, R. T. Williams, a. J. Chapman, and an innumerable host of others, saw the Church of the Nazarene rise to her place in the world, as fair as the moon and as terrible as an army with banners, singing her battle song, "Holiness unto the Lord!"

After fellowship with such men, my imagination is filled with joy, and my spirit was quickened into a realization of what God can do with men. We are the Holy Ghost-filled and God-possessed, and I found the song of my heart in Annie Johnson Flint's prayer:

Not for peace and not for power, not for joy and not for light,
Not for triumph and not for knowledge, but for courage in the fight.

Two Sermon Outlines by Dr. J. B. Chapman (Deceased)

TEXT: Isaiah 6:1-8

INTRODUCTION: The Church is to be filled with the Holy Ghost of God. We as individuals are the Church. We must be filled.

1. Isaiah saw God.
   1. We must see God.
   2. Our responsibility is to get others to see God.
   3. Character contact with Him.

II. Isaiah saw himself.
   1. Unlearn.
   2. God's word, which becomes us.
   3. When we see God in His purity, we see ourselves in our uncleanness.

III. Isaiah saw opportunity for service.
   1. To win others to God.
   2. To win others to Truth.
   3. To win others to the church and a life of service.

CONCLUSION: When this has been done, a great work has been accomplished.

Evangelistic Outlines for Use During the Fall Evangelistic Season

TEXT: Bind this line of scarlet thread in the window (Joshua 2:18)

INTRODUCTION: Rahab hid the Israelite spies and let them down from her window outside the wall of Jericho, they went down a scarlet rope which they tied to the wall by tying it in a bow to the window lattice, so that when the city was captured it would be the signal.

THEME: Why Have We Done So Little?

TEXT: Rev. 3:8

INTRODUCTION: 1. Brief setting of the text.
   2. Brief exposition of the text.
   4. True holiness, inactivity, or lack of time or intelligence.

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that she and her house were to be saved. In using the text symbolically, the scarlet field may represent the thread of redemption, which, wherever it is seen, means salvation. It weaves its way through all the books of Biblical literature. It comes right down from the first sacrifice to your heart tonight, and it cries out to that man who is saved through the precious blood of Jesus Christ.

1. Saved from the guilt of sin.
2. Saved from the control of sin.
3. Saved from the pollution of sin.

THEME: An APPALLING INDIGNATION AND A JUST JUDGMENT.

TEXT: Ezekiel 22:1-18

I. An APPALLING CATLOGUE OF THE PEOPLE.

A. The nature of these sins.
B. Forgiveness of God.
C. Blood-guiltiness.
D. Idolatry.
E. Disregard of the tenderest and most sacred obligations toward their fellow men.
F. Profanation of divine institutions.
G. Uncharity in its most revolting forms.
H. Covetousness in its worst manifestation.
I. The scene of these sins.
J. Jerusalem may become a Sodom.
K. God is a judge of persons.
L. The maturity of these sins.

"When lust hath conceived, it bringeth forth sin and death."

II. THE DIVINE VISITATION ON ACCOUNT OF PEOPLE'S SINS.

A. They became a reproach among the nations.
B. Prophecy of their dispersal among the nations.
C. Were to be dishonored in the sight of the nations.
D. They should not withstand this visitation of judgment.

CONCLUSION: Three things deducible from the text.

A. The fearful growth of sin.
B. The essential ruinousness of sin.
C. The judgment of God against sin.

TEXT: The POSITIVENESS OF SANCTIFICATION.

Text: Romans 6:6

1. Not an attitude or belief but an experience.
2. It is an experience which we can know and realize.
3. It is an experience which embodies a destroying agency.
4. It is an emancipating grace.
5. It is an experience provisional only through the sacrifice on the Cross.

THEME: FOUND WANTING.

Text: Thou art weighed in the balances, and art found wanting. Daniel 5:27

I. THE SYMPTOMS.
A. It came before he expected it, or when he least expected it.
B. It came in a flash.
C. It came in a dramatic manner. (As widely as he had sinned, so widely became his judgment known.)
D. Every life has its limits—not the leisure of eternity before us. One day Belshazzar had an opportunity that passed forever from his grasp. Abuse of opportunities will lead to the loss of them.

II. THE SYMPTOMS.
A. There is a judgment awaiting us all.
B. Judgment will be weighed by our conduct and testing it by divine standards.
C. Notice the indictment by Daniel.
1. Proud.
2. Presumptuous.
3. Arrogant.
4. Brash.
5. Idolatrous.
6. Unreasonable.
D. The ground of condemnation was in that he was found wanting.

III. THE SENTENCE.
A. After a verdict of guilty, there must be a sentence of punishment. "In that night was Belshazzar the king of the Chaldeans slain." B. The most natural punishment is the loss of powers and honors which have been abused. "Thy kingdom is taken away."
C. The worst form of punishment is death.

APPLICATION FOR CONCLUSION.

TEXT: Sin lieth at the door (Genesis 4:7)

INTRODUCTION: Show that we are not responsible for sinning born in sin.

How that nonresponsibility is cared for in the atonement.

III. THE GREAT PURPOSE—"That I might not sin against thee."

THEME: AN ADEQUATE OBJECTIVE.

TEXT: Thy word have I hid in mine heart, that I might not sin against thee (Psalms 119:11).

I. A Great Revelation—"Thy word."
II. A Great Act—"Have I hid in mine heart."
III. A Great Purpose—"That I might not sin against thee."

THEME: SIGNS OF THE NEED OF A REDEEMING POWER.

Text: Will thou not beea us again: that thy people may rejoice in thee? (Psalms 85:6).

I. The lack of ecstatic joy.
II. A conformity to and expectation of the usual.
III. The failure to appreciate really spiritual things.
IV. Relegating revivals to the religious school heap.
V. Losing the earmarks of a primitive Christian.
VI. The lines of recreating are infrquent.

HENRY WARD BEECHER, when asked what he counted the greatest thing a human being can do, replied, "The greatest thing is not that one shall be a great scientist, important as that is; nor that one shall be a statesman, vastly important as that is; nor even that one shall be a theologian, immeasurably important as that is; but the greatest thing of all is for one human being to bring another to Christ the Saviour."

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Revival Essentials

1. Humbling ourselves
2. Intercessory prayer
3. Fasting
4. Home visitation
5. Good advertising
6. Real spiritual services
7. Souls really saved and sanctified
8. Getting people into the church
9. Growing spiritual uplift
10. Glorifying our God

Invisible Benefits of a Revival

1. The saints are built up in the faith
2. Weak Christians are strengthened and encouraged to press on.
3. We are taught how to be soul winners.
4. A spirit of prayer is stimulated.
5. Our vision is enlarged.
6. The church is advertised.
7. The people are kept thinking.
8. The people are aided in getting acquainted with one another. You can know people better after spending a half-hour in the prayer room with them.
9. Broken fellowships are healed.
10. Most of us, with our fathers, were converted in one of the numerous revival meetings. Our prayers, meetings, and revivals help in this way.

The All-sufficient Christ

What think you of Christ? Who say you that He is?

The Christ challenges the attention of the world by His many-sidedness. He meets the need of all classes and conditions of men. As deep answers unto deep, He is a friend to friend. He is an answer to the world's workers this morning and ask them, "What think ye of Christ?" their answers would be something like this, and they would amaze us by their revelation of His many-sidedness:

- To the artist He is One altogether lovely.
- To the architect He is the Chief Cornerstone.
- To the baker He is the Living Bread.
- To the banker He is the Hidden Treasure.
- To the biologist He is the Life.
- To the builder He is the Sure Foundation.
- To the carpenter He is the Door.
- To the doctor He is the Great Physician.
- To the educator He is the Great Teacher.
- To the engineer He is the New and Living Way.
- To the farmer He is the Sower and the Lord of the Harvest.
- To the florist He is the Rose of Sharon and the Lily of the Valley.
- To the geologist He is the Rock of Ages.
- To the horticulturist He is the True Vine.
- To the judge He is the Righteous Judge and the Judge of all men.
- To the juror He is the Faithful and True Witness.
- To the jeweler He is the Pearl of Great Price.
- To the lawyer He is the Counselor, the Advocate.
- To the newspaper editor He is the Good Tidings of Great Joy.
- To the philanthropist He is the Un-speakable Gift.

The Preacher's Magazine
Two Men Meet

Two men had knelt together in prayer on the floor of the rector's study in the parish house many times. It would have seemed to them that they were far apart in faith and doctrine, but they had studied the Scriptures and tried to make their lives harmonize with Christian ideals. The older man was the rector of a small Episcopal church in an eastern state; the younger was the pastor of the local church of the Nazarenes. Both of their congregations were overshadowed by large Protestant denominations in the community. The very contrast of their lives had made for their friendship, as their homes were close together and they often had neighboring Chafer in the back yard. Each afternoon the Nazarene pastor called to a larger work in another state. The Episcopal minister reached the age of retirement, then became very ill. When his friend and brother in Christ heard that he had been stricken with a lingering illness, he hastened to his side. The Nazarene knelt by the bed, after reading from his Bible, and poured a cup of hot coffee, praying and comforting his Christian brother.

Influence!

Had not Susannah Wesley been the mother of John Wesley, it is not likely that John Wesley would have been the founder of Methodism. Susannah Wesley was the mother of John and Charles and seventeen other children. She was beautiful, energetic, devout. She knew Greek, Latin, French and theology. In counsel to John she said, "Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, offends you in your love to God, or takes off the relish of spiritual things—interpreted, whatever increases the strength and authority of your reason, makes you see a thing is sin to you, however innocent it may be in itself. It is true that Christians need a counselor from others. This Christian mother's counsel to her son John needs the attention of every other parent of a mother and father and child today. If more parents were Christian in character as Mrs. Wesley was, there would be less tugging of the children's lives with parental delinquency.—Gospel Banner.

The servant of the Lord must be more than a fighting cock. It is possible for one to be too bold. Excessive boldness is recklessness in the work of God, and it is a mistake to give the impression that we, as Christians, are a church. Love cannot be mistaken for the sanctity of religion. Some teachers are always on the warpath; they fight the fight of faith. A minister of the gospel is not a sheep driver; he is a shepheid of the flock. The spirit of the one is not bearing and healing and more feeding would give you less trouble.—F. Linclon.

We have not always the sinner with us.

Why does God sometimes send an abundance of rain upon the unjust? While the just sometimes must get along on a mere cloud of dew? Because of His love for all men. Just as the father who has two sons, one healthy and one a wasting invalid, gives the sick an abundance of care and good things—turning the well one—knowing that death is not far away.—C. B. McCaul.

Pastor! If You Want to Be Loved

Don't contradict people, even if you are sure you are right. Don't be inquisitive about the affairs of even your most intimate friend. Don't criticize anything just because you do not possess it. Don't believe that everybody else in the world is superior to you. Don't conclude that you have never had any opportunities in life. Don't be rude to your inferiors in social position. Don't repeat gossip, even if it does interest the crowd. Learn to hide your aches and pains under a pleasant smile. Learn to attend to your own business.—The Friend

"Whatever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Romans 15:4).

We should read the Bible with a particular application to the days in which we live. It is well enough to accept its statements as being generally true and credible; but it is better to realize their force in ourselves and to our circumstances. The Bible is a book for all time. What it said yesterday, it says today. If you tell the tale of the scriptures might have hope (Romans 15:4).

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When the Trumpet Sounds!

There will be castles shaken to the ground; A shrieking sound of twisting timbers, rent.

Of crumbling buildings fell before the wrath.

Of quivering tremors, in a swift descent!

Dreadly they shall fall upon all men alike.

As they shall flee before the thunders' blow

In wild confusion, crying in alarm.

And try in vain to hide in guilty shame.

Then He for whom the saints have longed

The Heavenly Goal, who has tarried long—

Shall part the clouds, in bright garments of glory.

And claim His blood-washed saints, in triumph song.

Passing through the tempest and tempest that surrounds them.

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They shall be borne into a vast domain,

Away beyond the fires of tribulation,

When the trumpet sounds, and He comes back again. —Kay McCullough.

If God Forgot

If God forgot the world for just one day, Then little children would not laugh and play;

Birds would not in the woodlands sing, And roses would not beautify the spring;

No gentle showers throughout the summer Would tinge the flowers with an inland bloom;

No autumn fields to cheer the heart with song;

No rising sun, no moon to give its light;

No placid lake to reflect the stars of night;

No friend to help us on the toilsome road;

No one to help us bear the heavy load;

No light to shine upon the pilgrim way;

No one to care, or wipe the tear away;

No listening ear to hear the last one said;

No eye to see the righteous battle field;

No balm of Gilead, to dull the throb of pain.

No one to comfort and the heart sustain;

Millions would die in unforgotten sins,

With none to bring the lost and straying in.

Yes, this great promise was my song: If God forgot the world for just one day.

—from The Free Methodist

Preface:

A man called at the minister's house looking as though he had something on his mind. "I just came to ask you," he said, "whether it is right for any person to profane the ministers of the gospel. Most certainly not," replied the minister.

He called brightened, and held out his right hand. "Then if you're there," he said, "perhaps you'd like to return the ten dollars I gave you last October for marrying me."—Exchange.

A clergyman was making a call, that seemed inoffensive, go, a fellow from his parish. The little girl got very uneasy of life conversation. At last she whispered that her mother's ear. "Didn't he bring his amen with him?"—The British Magazine.

Church Attendance

A four-year-old attended prayer meeting not long ago with his parents. When he was told to say his prayers before going to bed, upon his return, he prayed: "Dear Lord, we had a good time at church tonight—But I wouldn't have been there."—Christian Advocate.

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THE PASTOR AND HIS MANUAL
By Harold W. Reed

THE CHURCH "MANUAL" is the pastor's handbook or guide in carrying out the plans and program of the local church. It is the blueprint which indicates general direction, advises interpretations, and specifications for building the local church program.

The Manual of the Church of the Nazarene is a growing book. Every ten years at the time of the General Assembly new rules, regulations, advice, interpretations, and boundary changes find their way into its pages.

This present, ten parts and an appendix make up the content of our church Manual, and fill its 334 pages. Needless to say, the actual book of that size cannot be memorized; but, by the nature of its importance to the minister and the congregation, its content should be familiar to both pastor and people.

By its very nature it is a composite book. It has been created by the will of the people assembled in the various General Assemblies from 1907 down to the present time. In a sense its standards are those of the assembly which is the backbone of the entire denomination. Its policy is the order of the whole and experience of its leadership from West to East and South. Its organizational genius is that of wise men improving organizational machinery in the light of new knowledge and succeed, its nature is simple, yet effective, and reveals the necessity of good form without yielding to formalism. The church Manual guides the local church, the district organization, and the general church as well.

Obviously any document so important eclesiastically demands some time and attention from every pastor. Perhaps one can not close his eyes to the fact that the church Manual is a general and in detail its requirements for the pastor.

General knowledge at this point is not sufficient. In fairness to the local church, the district, and the denomination at large, one must define his duties in general and know in detail its requirements for the pastor.

The Manual does not leave the pastor in doubt as to what is expected of him. It clearly defines his duties and responsibilities. In the relationship of pastor, he has the oversight of the local church in fifteen denominational ways. They are as follows:

1. THE PASTOR IS TO PREACH THE WORD.
   He is to preach the Word of God. Preaching is not enough in the Church of the Nazarene, it must be proclaiming the good news. Brethren, our task is to preach the Word.

2. THE PASTOR IS TO RECEIVE PERSONS INTO MEMBERSHIP IN THE LOCAL CHURCH:
   Those persons having declared their experience of salvation and their belief in the doctrines of the Church of the Nazarene and their willingness to submit to its government (paragraph 42), and having been favorably considered by the pastor after consultation with the church membership committee, the minister having charge shall call the applicants forward, and explain to them briefly the privileges of membership in the church and especially with reference to their General Rules, and question them in reference to their faith and experience and if acceptable, receive them into church membership (paragraph 44).

3. THE PASTOR IS TO ADMINISTER THE SACRAMENTS:
   The Church of the Nazarene recognizes two sacred ceremonies: the sacrament of baptism and the sacrament of the Lord's Supper. We believe (paragraph 18) that Christian baptism is the act of faith in Jesus Christ and identification with Christ's death and resurrection. Baptism is a public act and is administered by a minister of the gospel in their office, and full purpose of salvation. The Lord's Supper was instituted by our Lord and Saviour Jesus Christ is essentially a New Testament sacrament, declarative of his sacrificial death, through which believers have life and salvation and promise of all spiritual blessings in Christ. By it we show forth the Lord's death till He come. Pastor must be faithful in the communion feast, only those who are faith in Christ and love for the saints should be called to participate therein.

4. THE PASTOR IS TO CARE FOR THE PEOPLE BY PERSONAL VISITATION, PARTICULARLY THE SICK AND NEEDY.
   The cross reference here (paragraph 92 and paragraph 253) is carefully given. These references refer to the work of a deaconess, who has the care and responsibility of the pastor. A great deal of this task lies in fourth act responsibility. Pastoral visitation, particularly of the sick and needy, is a part of the ministry by the entire church, and cannot be dismissed lightly.

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V. THE PASTOR IS TO COMFORT THOSE WHO MOURN:
   This task is closely connected to pastoral visitation. Most of us have had experience of ministering to a family in their great need and then being rewarded by winning some members if not the entire family to God and the church. At such a time the minister has an opportunity of winning new converts. This opportunity should be utilized to the full in accomplishing the salvation of the family.

VI. THE PASTOR IS TO DISPOSE, REBUKE, AND EXHORT, WITH ALL LONGSUFFERING AND DOCTRINE:
   The insertion of this paragraph clarifies to some extent the duties already listed. The preacher is to preach the Word, and this advice merely follows Paul's instructions to Timothy, his son: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). This kind of preaching makes for a sound church doctrinally and makes for an exemplifying church preaching.

VII. THE PASTOR IS TO SEEK, BY ALL MEANS, THE CONVERSION OF THE SINNERS, THE SANCTIFICATION OF THE CONVERTED, AND THE UPBUILDING OF GOD'S PEOPLE IN THEIR MOST HOLY FAITH:
   Here we have stated the task of our high calling. This is the heart of our gospel message. All that we do, and all that we are, and all that we say are to the same end the conversion and sanctification of the believer, and the upbuilding of the church. The Church of the Nazarene (paragraph 15) says that those persons who have voluntarily associated themselves together, according to the doctrines and polity of said church, who seek holy Christian fellowship, the conversion of sinners, the salvation of souls, their upbuilding in holiness, and the simplicity and spiritual power manifest in the presence of the church, togethe with the preaching of the gospel to every creature. That program envisages a home, district, and general program of evangelism.

VIII. THE PASTOR IS TO HAVE THE CARE OF ALL DEPARTMENTS OF LOCAL CHURCH WORK:
   The word all is certainly an inclusive word. It includes the Sunday school, the Y.P.S., and the W.F.M.S. It includes, moreover, the entire record of the church's success, the pastor gets the glory for the success. If the church fails, the pastor gets the blame for the failure.

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1. He is responsible for the financial records.
2. He is responsible for the evangelistic program of the church.
3. He is responsible for numerical gains or losses within the church under normal conditions.
4. He is responsible for a publicity program that will acquaint the people of the city with an evangelistic holiness church.
5. He is responsible for the outreach, vision, and progress of the church which is pointed out in the church Manual.
The district secretary to the district assembly. This includes at least four reports:
1. The W.F.M.S.—President
2. The Sunday School—Superintendent
3. The Church—that is the general report from local organizations
4. The Church—Member

XIII. The Pastor Is to Submit a Report to the Annual Church Meeting.

XIV. The Pastor Is to Appoint an Investigating Committee of Three in Case of Accusations Told Against a Church Member.

Naturally a wise minister steers clear of this course when there are written charges presented to him.

PREACHING WITHOUT NOTES...

YOU CAN DO IT!

By Paul Steele

You can preach without notes, and you’ll find that both you and your listeners will enjoy it. Preaching without notes is not a difficult task at all; on the contrary, it is a joy. It makes preaching a greater joy because of the greater freedom you can have in the pulpit. Our people do tell you; and the present leadings of the Spirit. It gives you greater aptitude for sensing what needs more emphasis than originally planned.

There are six things which you should understand about preaching without notes, and which will help you to do it.

1. Do your own thinking and sermon preparation. No matter how excellent a sermon you may have read, or what the preacher in your church—such as your pastor—may say—there’s only so much that the sermon can do. You have never read the same sermon. The content of your message should come from general study and general reading, not from thirty minutes or so of "preaching" (actually sorting out and snatching) from commentaries. This is the first and basic requirement for preaching without notes: do your own thinking and sermon preparation.

2. Organize your contemplated thoughts as simply as possible. Do not strive for ornamentation nor for elaboration. Alliteration will be most effective and genuinely helpful to your message if it stands out as a part of real simplicity. Simplicity is a manifestation of knowledge as well as simplicity in a broad sense. This means that you will have to put your sermon together in an outline to guide you. Write the outline on a piece of paper! Set yourself to make the outline as brief as possible, in outline form. This outline will help you organize your message and will be the key to your sermon.

3. Now fill in under those three major thoughts what naturally falls under each. Don’t force a thing into any part of the message. If it doesn’t easily and gracefully fall into the place under one of these three major thoughts, then it doesn’t belong at all. Don’t sacrifice your message for the sake of getting something off your chest. Write down what naturally comes under each major point. This material will come from the text, the nature of the text, the purpose and, in some cases, the need of the occasion. Put down where it naturally fits. This filling-in will probably take the form of subpoints A and B, C, etc.

Examine each of these major points, now, with their subpoints one at a time. Take the first major point. Is it really a thought and its subdivision? If it is, you have divided it into subpoints; if not, reorganize it. If you have three or more major points with their subpoints, it is a unit, consistent and self-supporting within itself. If you have only one major point, you have a sermon in itself, with very little, if any, text. Now, the same time, it is naturally related to preceding subject matter and to the rest of your sermon and the context of III. If you think your outline can pass this test, then go on to the next step.

4. Consider your three major points, now, to see whether or not they are arranged in the outline, as to fit the present occasion. Of course, you could change the outline to suit yourself. It may be that you can divide your message into one section of the outline, which Dr. Kelley called "Para- doxes." This outline has been changed considerably for our purpose here; yet he is my source for the germ of this outline which I submit to illustrate the present paragraph. We are not suggesting that an outline can often be rearranged to suit the present purpose better. We’ll set Dr. Kelley’s outline back in this outline (much as an outline is changed in part) before us in this matter:

I. We have considerable knowledge, but very little wisdom.
II. We have considerable nationalism, but little brotherhood.
III. We have considerable house-building, but little home-building.
IV. We have considerable religion, but little Christ.

You can see at once that this sort of an outline would be very appropriate to use in preaching on the need of vital, personal salvation. Step after step, the audience to what the preacher wants to be his climax—the fact that there is plenty of religion in the world, but isn’t enough salvation. The preacher could lead right into an invitation here, reminding his congregation that, although they may have a religion, although they may be very faithful in their religion; that doesn’t assure personal salvation.

But now let us suppose that we are called upon to speak at the local P.T.A. meeting in which it is required of you to present an outline of three points under which you have been spending some time. You have decided that one of these points is a simple rearrangement of this outline, interchanging points as numbered III and IV, taking advantage of the fact that there are many houses being built, but not enough homes. We might then choose to use this outline:

I. We have considerable knowledge, but very little wisdom.
II. We have considerable nationalism, but little brotherhood.
III. We have considerable house-building, but little home-building.
IV. We have considerable religion, but little Christ.

Let us suppose that we are called upon to speak in the city cell meeting. We could use this same outline, making point II your final point, and changing the outline to suit the occasion. Of course, you could change the outline to suit your purpose. But be sure that you don’t change it to suit your purpose. Be sure that you don’t change the context that is set forth in the subpoints is accurate and sufficient. Even then we might better that out that greater than nationalism–brotherhood.

This illustration is given here to indicate that you can change an outline to fit a particular occasion only to make it fit this occasion even better. I am saying also that when we have decided that our outline is simple yet complete and greater than nationalism—brotherhood.

5. Now, making sure that your outline is the best arrangement, and feeling sure that you have outlined the text, you should be sure it is rounded out properly by having a good introduction and a good conclusion. You can always make your conclusion portions of the outline, which Dr. Kelley called "Para- doxes." Your outline has been changed considerably for your purpose here; yet he is my source for the germ of this outline which I submit to illustrate the present paragraph.
The Nature and Necessity of Uction
By R. N. Gunstrem

A session delivered without uction is like food without taste. It is a lifeless message, possessing little or no power. To convey the gospel of Christ, without full dependence upon Him is to face the undertaking. Mankind today is ever in search of the truth and its application to their severest need. To fulfill this task is to have Christ possess all the desire and seek for all of Christ. This accomplished, when the minister will inevitably have a God-in- spired, unabridged message.

To understand the nature of uction is to realize one's great need of it. Webster explains the significance of uction is as follows: to animate; to move. The original Greek offers this definition: Christ—due to which the animating is performed—the unspiritual or unlearned. The root of the word—Christ—is the same as the root of the word meaning Christ—Christos. Therefore, an imperfect, befuddled, an exalted, unfused, incautious, or unenlightened, one, and Christ the one who is known and worshiped, is Christ the one who is received and adored.

There are numerous references in the Bible to uction, but the following three will suffice for our consideration here.

1. Paul's uction from the Holy One, and ye know all things (1 John 2:20).
2. Thus loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows (Hebrews 1:9).
3. Now he which testifieth of us is God (II Corinthians 1:21).

It is further confirmed through these passages that this uction comes from God. In Old Testament times uction was applied to kings, to prophets, and to the angels in their uction. The Lord's Anointed was a common title of the king. Kings were called "Messiah," or anointed by the word Christ, Christos, was representative of the name Jesus, united in his office of king, prophet, and priest.

In the field of medicine uction is used to aid the healing of sick, diseased. The anointing is, in all the fields of life, directed to the heart. To animate the oil of God, is applied from a heavenly source to aid the Christian minister. The anointing is to be applied with solemnity and reverence so that the message may be so applicable to the heart of the people before him that they will be both understood and blessed by it.

Therefore, the nature of uction may be said to be from God that aids the Christian minister in delivery of his message for the needs of the people.

As we constantly add to the weight of HR.. the Great One of all ages, the subject of uction underlines those things which have been said, it may be easily understood and heartily believed that without uction there is no service that is vital to the man who proclaims the gospel. If he does not have it, he will close the door of the need of this uplift.

Uction and help from God is to spend hours in the secret chamber of prayer with the Master. It goes without argument that he can successfully win souls only as he is anointed and blessed for his service. It is obvious that a minister is unanointed and untrained as he delivers his message, it is also obvious that he has had previous fellowship and contact with God. These two factors, uction and prayer, bring hand in hand and are vital necessities for any message.

Uction is necessary in that it brings Christ into the message. The preaching of a unanointed message becomes a mere speech of words illuminated only by the scriptures involved. While these truths are true and even the man self-proclaiming them are anointed by the Holy One, they contain all of the power possible to convict the hearts of men.

A QUOTE WORTHY OF NOTICE

FROM THE HOUSTON NAZARENE

Under a caption "Private Life of a Person" we quote the following, which is worthy of the notice of every Nazarene preacher.

Are our ministerial gatherings what they were twenty years ago? Or is it just that I am getting close to forty?
The first assemblies and preachers' meetings I was privileged to attend were times of great spiritual uplifting, inspiration, and blessing. There were great volumes of prayer going up, and speeches going on, each service. And we were not unusual to find folk secreted in the basement and Sunday-school rooms in private meeting. A prayer for God's blessing on the services.

The emphasis of prayer seemed to make for better fellowship among the preachers, and seemed to open windows of heaven upon our thirsty souls. God would come upon us in mighty power and blessing.

Shouts of praise were not the "unusual," but sermons from God that demonstrated spiritual demonstration among us, some of our folks are nearly frightened beyond control. One little ear? preachers now have to ask in a service recently what the people were weeping about. A mute testimony of our unusual behavior in divine worship.

These conventions of twenty years ago were marked by great singing. Now a few folks have to ask people to respond to singing. And I may frankly remark that I sometimes believe they cannot have the good word to sing old songs that everyone could sing without a book. A few choruses, or choruses, save that for choir practice.

Then, they seemed to have time to a few folk to work in a special number in song, too. Business was secondary, and getting blessed was pre-eminent. It has been said lately that our assemblies are just too large and time is limited; but since we have decided to cut them down, we still hurry just the same.

Personally, I would like to have a small helping of encouragement and inspiration in the message. It seems that we cannot get our poor souls fed there, then we are in a bad way. I'm sure that we need the practical, we need the fact, word, and method; but these should not have first place. The operation is not a success in any way of thinking unless the patient lives.

After eighteen years in the pastorate I have learned (the hard way) that the people of my flock requires about nineteen days of "encouragement preaching" and about one-tenth of correctional preaching. I have discovered that my people will do anything possible if they are inspired to do it, but now program without inspiration is death to New Testament Kingdom building.—(And all the ministers said: "Amen."—Editor)

"When we worship God, the near horizon of our immediate concern are pushed back; our minds reach upward. We become freshly conscious of our relationship to an eternal God, and in this consciousness our lives gain infinitely in meaning. In meditation the gifts of the Spirit are ours forever. We see life in large relationships and get it in a true perspective. The immediacies of life, the ambitions we have so feverishly pursued, the fears that have tormented us, the disappointments that have embittered us, all dwindle in importance when looked at from the height of our relationship to God and to His purpose."—Religious Telescope.
The Voyage of Life

Human life is launched
On an ocean deep and wide,
It has many storms to ride-
A constant flow and ebb of tide.

There are shoots, rocks, and shore lines.
Breakers, waves rise mountain high.
But our Pilot is on board;
He will bring the Kingdom nigh.

We are bound for home and heaven,
Over life's eternal tide;
We will anchor in the harbor,
Safe at home then to abide.

-A. E. Davis

Some Gleanings for Preachers, from the October, 1896, Issue of The Preacher's Assistant

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Do not spoil the appetite for dinner by too much talk. Leave out all of the pulpit and take Jesus in. Do not dream. Empty vessels ring the loudest. Thunder alone speaks. Lightning kills. If you have lightning you can afford to thunder. Do not scold the people. Do not ask the faithful ones where the cloud struck; then fire another broadside. Pack your sermons. Make your words like bullets. A pound of feathers is as heavy as a pound of lead, but it will not kill a man so quickly. Feed the sheep; do not throw stones at the gnats. Let your people know what is on your conscience. Be patient toward all. Judge no man harshly. Remember each sermon may be the last you will preach someone else will hear. Keep the Judgment in view. Please God and you will please those who pray you. Preach the Word. Live for Christ.-S. E. Notestein

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I may stretch out a loving hand to wrestlers with the troubled sea.
Oh, teach me, Lord, that I may teach the children of Thy congregation to know Thee.
And using your words, that they may reach the hidden depths of many a heart.

(Paper presented at Tennessee District Preachers' Meeting)
"Muscular Christianity"

C. O. Christensen

(An Experience)

"I trained," said Dr. Harry Rimmer in Pasadena, "to be a medical doctor; but someone said that it was easier to preach than to practice, so I changed my calling and became a preacher."

I did not get my training for the ministry the orthodox way, by attending a theological seminary, but I was sent to Mel Trotter's Rescue Mission in San Francisco to become their street preacher. I would go out on the street and gather a group together, then would lead them to the mission where one of the regular city pastors would deliver the main message.

However, the main speaker would often call up at the last minute that he was unable to come (it was just a rescue mission, after all), which meant that I would have to deliver a second sermon that night. Whenever I could, I would come prepared with a double-barreled sermon. But I was just a beginner then; so I would many times give only half of my sermon on the street, and the other half in the Mission.

In this mission I had a friend who practiced muscular Christianity, for that was all he had anything to do anything for the Lord with. One night while preaching on the street I saw the most woe-begone face I had ever seen. There was more hell written on that face than you could write in a book. Somehow he touched my heart, and I hoped that he would come along to the mission. Fred was a truly religious man, and he stayed. This happened the second night, and the third, and the fourth, then I had a happy thought—why not use my friend who practiced muscular Christianity? So I told him my plan, and he fell in with it readily and wholeheartedly. As I was preaching that evening, I kept looking at the man with the woe-begone face, and my muscular friend, Fred, edged around through the crowd until he was directly behind the man. Then I nodded to assure Fred he was the right fellow.

I continued preaching a few minutes, then just when it was time to quit, I began to tell a good story (I had been saving it for two weeks). When I had told it through, I pulled out my watch, said, "Oh, oh, it's time to go to the mission—if you want to hear the rest of the story, come along to the mission."

I started for the mission a half block distant. That was Fred's signal to go to work.

"Say," he said to the down-and-outer, grabbing him by the arm and starting to pull him towards the mission. "How [jerk] would you like [jerk] to come along [jerk] to the mission?" [jerk]

"All right," said the fellow. "I had planned to come along tonight anyway." So he came along quite peacefully, with friend Fred visibly acting. While I continued the sermon I had started on the street. I was only two-thirds through when the stranger walked down the aisle and stopped in front of the pulpit.

"Can Jesus Christ save me?" he said, looking me squarely in the eye.

"Yes, sir. He really can," I replied, although I was somewhat puzzled at the irregularity of the thing. (Remember, I was just a "rookie" in the preaching business.)

"But you don't know me.

"That's right," I said. "I don't know you—but I know Jesus Christ."

So I preached no more that evening, but came around and prayed for the fellow until he got through. The next night he came to the street meeting, then to the mission. I can remember his testimony verbatim:

"Last night I had a sinner lost and undone, came to Jesus Christ, and He saved me. He has kept me twenty-four hours, for which I thank Him."

The next night he came, and the next, and his testimony exactly the same, except he changed the hours to forty-eight, ninety-six, etc.

We learned his story. A medical doctor—head of the surgical department in Rush Memorial Hospital in Chicago. The pressure of work—fatigue—a delicate operation ahead—cigarette to keep him going a little longer—fatigue—more cigarettes, until he was a helpless dope fiend. One evening in the midst of a serious operation the drug "let him down," his hand slipped, and the patient died. The doctor knew he had killed him, gathered together all the drugs and spare cash he could find in the hospital, and skipped out, coming out here to the coast. When we first saw him, he was sleeping on a burlap sack under a boardwalk near the mission.

After three months of work around the mission he announced his intentions of going back to Chicago. He took a refresher course in surgery there, graduated from the Moody Institute, and he became the head of a Presbyterian hospital in Chicago, where he served fifteen years before he died, not only healing men's bodies, but leading countless scores of Chinese to Christ.

Fred's muscular Christianity paid big dividends.
ILLUSTRATIONS

Supplied by Buford Battin

The Man Without a Country

There is a famous piece of literature entitled The Man Without a Country, written by Edward Everett Hale. According to the story, a man named Philip Nolan was an army officer witnessing the trial of Aaron Burr. Burr was being tried for treason, and Philip Nolan was a close friend and sympathetic toward Burr. During the trial Nolan spoke words of bravery and eloquence in the name of the United States and exclaimed, "I wish I may never hear of the United States again." For his words he was arrested, tried, and the sentence imposed was publication. It was his wish that his wish be fulfilled. Nolan was placed on a government vessel and was required to spend the remainder of his life at sea. He was not allowed to have any contact with the United States. He became a man without a country. He could not get any news from America and could not go on shore when the ship was anchored in harbor. Nolan spent the last five years of his life in this way.

In his room he tried to make an American flag and hung it by his wall. He outlined a picture of George Washington as best he could from memory. He drew a map of the United States and pasted it up. On his deathbed a friend came into his room, and his last words were the past fifty years history of the United States. Nolan said in his last days to a friend, "Never forsake your country. If you are tempted to say a word or do a thing that will put a bar between your family, your home, and your friends, and they pray God in mercy to take you that instant. As for your flag, never dream a dream but of serving the country. Pray God to bless that flag." This is the cry of a man who had forsaken his country and land. He is without a country for half a century. I am thinking of those who have to live in eternity without a home, a country, and without God. There are those who think they do not need the church, and turn from God as those who reject the privileges of salvation as if they did not need the protection of the blood of the covenant. The church will be the fulfillment of their wishes. If people do not want the church, they can spend eternity away from the church with its praying people.

Soldier in Trenches

A soldier, returned from the front, said that he lay for long hours in the trenches without water. "I became thirsty," he declared, "and it is my interest of the United States and exclaimed, "I wish I may never hear of the United States again." For his words he was arrested, tried, and the sentence imposed was publication. It was his wish that his wish be fulfilled. Nolan was placed on a government vessel and was required to spend the remainder of his life at sea. He was not allowed to have any contact with the United States. He became a man without a country. He could not get any news from America and could not go on shore when the ship was anchored in harbor. Nolan spent the last five years of his life in this way.

Soiling the Atmosphere

The Pacific coast octopus or devilfish can hide itself by forming a cloud of ink that is so thick it can be seen from a distance of 1,000 feet. It has been found that an octopus only a few inches long can cloud fifty cubic feet of water in a minute. The ink of this creature is so highly esteemed that it is sold at 10 cents a pound. It is known that the octopus is well known.

A man of importance in the United States is one of these creatures. He can soil the atmosphere in a whole social circle. He may not really say anything, but he can suggest by a word what will fill the air with evil thoughts.

Words of Folly

A number of men were sitting together in a country store one afternoon, telling what they had not heard lately and what they were not afraid to do. Finally one of the young men in the group remarked that, since he had been convicted of burglary, he would be willing at any time to sign away all his interests in Christ for a five-dollar bill.

"What did I understand you to say?" asked an old farmer who happened to be in the store.

"I said that for five dollars I would sign away all my interest in Christ," said the young man.

The old farmer who had learned to know the human heart pretty well drew out his leather wallet and put five dollars in it, and put it on the counter. Then calling for ink and paper, he said: "My friend, if you will just write in my behalf, I will write as I direct, the money is yours."

The young man took the pen and began: "In the presence of these witnesses, I A——, for the sum of five dollars received, do now, once for all and forever, surrender my interest in Christ. Therefore I ———."

Then he dropped the pen and, with a forced smile, said: "I take it back; I was only fooling."

It people would only think of what they are doing, surely they would not sell their souls and reject Christ.

George Wilson

In 1930 George Wilson, in Pennsylvania, was sentenced by a United States court to be hung for allowing rabbits to escape. Andrew Jackson, as president of the United States, pardoned him. Wilson refused the pardon and insisted that it was not a pardon unless he accepted it. That was a point in law never before raised in the United States of America. The Attorney General said the law was silent on the point. The President was urged to call upon the Supreme Court to decide the point at once, as the sheriff must know whether to hang Wilson or not. Chief Justice John Marshall, as the往下 read.

At the Portal

Standing at the portal of the opening year, Words of comfort meet us, hushing every fear.

Spoke the soft, the silence by our Father's voice,
Tender, strong, and faithful, making us rejoice;

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

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

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

—FRANCES RIDLEY HAVENDEL, 1873

The Preacher's Magazine

September-October, 1949

(335) 63
WIN THEM
By Jarrota Aycock
A handbook for soul winners. This book has been written with the needs of soul winners in mind. Not only does it give suggestions for personal work, but it includes a very complete department of scripture with which to meet the excuses, arguments, or inquiries of those whose salvation or sanctification is being sought.
Vest-pocket size; the binding has been carefully planned for attractiveness and hard service.

ALL OUT FOR SOULS
Compiled by Russell V. DeLong
Addresses on various subjects pertaining to revivals—
"The Place of Holiness Preaching in Revivals"
"Are Old-Time Revivals Possible Today?"
"The Evangelistic Challenge of Our Day"
"Reaching the Unchurched"
"Prayer and Revivals"

BIBLE READINGS ON PERSONAL WORK
By Basil Miller
One hundred and sixteen Bible readings on different phases of personal work—(1) The Greatest of All Personal Workers; (2) The Personal Worker Himself; (3) Qualifications for Personal Evangelism; (4) Advices and Rules for Dealing with the Unsaved; (5) Salvation Themes; (6) Difficulties, Doubts, Excuses, and Perplexing Questions Met by Personal Workers. 94 pages.

HOW THEY WERE WON
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Brief, spicy, interesting sketches of how thirty-eight outstanding religious leaders—preachers, missionaries, laymen—were won to Christ through the instrumentality of others. Here is a wealth of illustrative material for ministers, also inspiring and challenging reading for young and old alike.
Among the conversions described are those of Wilfred Grenfell, R. A. Torrey, Wm. Bramwell, Schneeloch, George Mueller, John Wnanamaker, Frances Ridley Havergal, Stanley Jones, David Livingstone, Prince Kesen, and others.

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