

The

# PREACHER'S MAGAZINE

September – October, 1949



**"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

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# Brother Pastor—Start Moving!

**F**ORTY-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 reads either this book or this 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 parson" or "the person" 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 amity. 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 the spheres of his duty and usefulness. He is still a preacher. He always will be, and the people will always expect his ministrations from the pulpit; but he must add a new power to his pulpit emphasis.

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 a 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 constituents of any religious 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 or departmental work and have 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 there is an answer to this lack of attendance and seeming indifference. **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 not 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 manhood and asking 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 was that this young man was converted and became one of his most faithful church members. Here is an illustration of just a minor attention given to a soul 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 needy man or "beard the lion" in his office den. Some of the ablest men in the pulpit become quite helpless when facing the 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 syllogism, 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. Something told him he should go and see a certain man. What was that something? Whence came those whisperings? Where did that voice originate? But another voice was also heard declaring 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 thing 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 came to be the hour of ten o'clock, and it was not too late; but that mysterious voice rose anew above a whisper. It sounded into his soul now almost like tones of thunder; it would not be silenced. The family would be asleep, he reasoned. More than that, his own wife was very ill and should be cared for first. At last came the critical moment—the bowed head, the holy prayer, the decision. Out into the night and the storm and into the distance he went. There was a light in the home as he approached. The bell was answered by the man's wife, and her face beamed with joy at the minister's presence. Her husband had been under conviction and that evening had talked with her and now

was in their room, sleepless and in an agony for the light. That very night the light dawned upon his soul. Under the personal touch of this man 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 demanded of them. They suffer for leadership. Mr. Pastor—**START MOVING.** Start the machinery going in your community for the house-to-house visitation campaign. Learn how to 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. Should his soul not yearn 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's heart cries out for 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 with the other. Here is a great field for the co-operation of two methods. When you cannot catch a fish with certain bait, you change the bait. Here is a practical example of fitting our activity to the times and "going out into all the community and giving the gospel to every citizen."

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

Start preaching a couple of sermons on our individual responsibility to reach our own community. Organize your callers. Teach them from the books provided. Go with them and show them how to do the job. Your church will thrill at the prospects; your

crowds will begin to increase; souls will begin to either pray through at your altar or come to your study for consultation because of a soul urge. Things will begin to move when you, Mr. Pastor, START MOVING.

## THE COUNSELOR'S CORNER - - -

### Editor

I HAVE ALWAYS CONTENTED 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 bosom of one or more personalities. And, after all, as Monsignor Fulton J. Sheen says 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 Monsignor might mean by a "saved soul," for we have serious suspicions that he involves in his hierarchy more than is intimated. However, in the language of the Wesleyan persuasion, such a statement is exactly parallel to our position and thinking. We know that there is a therapy in salvation. We have observed men changed 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 perfect accord with 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 philosophy, 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 this or that in order to be satisfied and happy has been proved untrue thousands, yea, 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 you to the fact that we are now dealing with personality in a realm which is thoroughly appreciated by the pastor. He is a specialist at this point. Having experienced such a transformation himself, and having grown in grace and in the knowledge of his Lord and Saviour, Jesus Christ, he becomes adept in leading others into a religious experience. If perchance he has not experienced such a

soul change himself, then the counselor pastor is in a very bad way. Should he endeavor to lead one into such a change, it would be a case of the blind leading the blind. That is why a professional pastor might be a good counselor in the realm of the moral, social, and economic and yet might be a total failure in the sphere of spiritual conversion. If perchance he does not believe in such a spiritual change, then it would be folly for him to deal with a counselee on the basis of spiritual change at all.

But there is a psychology to conversion. Every conversion begins in the individual with a growing sense of guilt. It is a sense of oughtness. It is a conviction that he should become what he is not, accompanied by the further conviction that God is the only one who can produce a change and remove guilt and bring a consequent happiness and peace. But let it be understood that God must enter the picture before there is any real "peace of mind." As long as the psychological forces are at work under the control of the mind; as long as the phenomenon is purely psychological, with possibly a resultant integration or sublimation, then the soul is not affected, and a superficial peace may be accepted which will represent only a temporary settlement of the total personality problem. But when this growing sense of guilt becomes cumulative, and the individual realizes that he alone can do nothing which will have permanency associated with it, then he seeks ways and means of eliminating guilt and experiencing peace.

But the individual must recognize, as experience will no doubt teach him, that there is a struggle involved in the battle to rule the citadel of the soul. It involves Satan, the enemy of the soul, on the one hand, and Christ, the Emancipator of the soul, on the other hand. The latter is well able to handle His end of the conflict, but the counselor must give all the power of

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 transitory in their ratification. 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 surrenders its claim to any independence of God, then with the acquiescence of the spirit comes a relaxation anticipating peace. Of course, let it be remembered that 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 introvertic attitude which might cause the individual to be passive. Prayer is the heart of religion. Many mental and emotional disturbances, classified as such, are in reality spiritual difficulties, which are generally solvable through prayer. Prayer breaks down rebellion, produces a sense of calmness and release from guilt, and brings one to the place where he can exercise his faith in God, which in turn brings peace to the soul. Tennyson said, "More things are wrought by prayer than this world dreams of." We all believe this but do not practice it or use it consistently. But with the counselor this is a distinctive, indispensable asset. Practically all that the pastor has to offer is of distinctive value in its spiritual aspects. If he goes into secular matters, then he meets the skilled worker and he cannot compete. If he fails in the realm of the spiritual, his failure is complete. Hence the pastor must develop a keenness of discernment and an awareness of the needs of the counselee, especially being aware of the presence of guilt.

Guilt will manifest itself in an attitude of uneasiness, 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 counselee 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 surrender to God and sensing forgiveness from the Lord, to a consciousness that he has a new relationship with Divinity; and because of the release of these guilt tensions, the counselee finds peace of mind and soul, and a consciousness of a oneness with the infinite.

The attitude which the counselor must always take is that he is the helper. He is assisting men to find a Saviour. Sometimes the new-found happiness and contentment of the counselee so absorb his consciousness that even the counselor is forgotten. But do not feel grieved over this 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 a needier age than any of its predecessors. We have the tools at hand. Let us recognize that the most workable agency at our disposal is the therapy of the Christian experience, by which we can bring peace of mind and heart to disillusioned humanity. Working for humanity and its salvation is the pastor's task. He works with no idea in mind of being a celebrity, for the status of such is somewhat a question. I think it was Mundo Argentino who defined a celebrity as "one who works all his life in order to be well known and then goes through back streets wearing dark glasses in order to avoid being recognized." The pastor works with no idea in mind other than that he loves God, and hence loves men. His pay comes in observing happiness take the place of despair, and peace replacing fear. "God works in mysterious ways, His wonders to perform." But He must have a medium through which to work. The pastoral counselor is this medium and a channel through which men will find the release which they seek.

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

# The Preacher's Use of English: READING

Bertha Munro

**P**ERHAPS 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 up: "The average preacher doesn't 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 Truth plus Beauty. Their primary value is not information; rather, they focus attention on some particular 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 complexities, its imponderables, 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 enlargement and multiplication of experience" (he quotes David Livingstone on "the sovereign duty of crawling under the other man's skin"); truth coming alive because made concrete (Jesus did this by His parables); the understanding of one's own time (both the badness and the potential goodness of its people); and "a quickened conviction of the

reality of the spiritual life" (great literature "can make the voice of the sky audible").

The right books read in the right way do for us something essentially right, for they make us sharers of the best thought of all time. The Bible stands at the head of the list, but higher. As literature it is not only supreme, but unique. We read it as authoritative for its view of life. But reading secular literature extends our application of Bible principles and deepens our appreciation of them, as wider acquaintance with people and their problems does. Only in worth-while books the problems are defined and the spotlight is turned on them. We are made to live through human experiences other than our own, to know persons different from ourselves, to make decisions with them, to suffer with them, and to understand.

Now for a sampling—and we have room for only the most meager.

1. *Sermon Illustrations*. Innumerable because they are life, these concrete illuminations of the truth you preach. I think of some I have heard used effectively (and there are more where these came from).\*

Rev. Kimber Moulton's use of Francis Thompson's poem "The Hound of Heaven" to make real the insistent love of Christ, or what you theologians call "prevenient grace." The very shock of the title challenges thought, and the account of the chase and the final meeting between the bankrupt fleeing sinner and the pursuing Saviour, a true experience of the converted drunkard author, will quicken your own gratitude and help you reach the wayward evader of grace.

Dr. Samuel Young's illustration of the working of conscience, from George Eliot's *Adam Bede*: the vain, shallow, good-hearted Hetty, deceived, and now a child-murderer, trying to run away, but always hearing in imagination *the crying of the baby*. Confessing in prison to the Methodist woman preacher (an excellent picture here of the early Methodists), she says, "Oh, Dinah, shall I always hear *that crying*?"

Former President Floyd Nease's illustration of carnality, from Victor Hugo's *Toilers of the Sea* (Book 2): the octopus with its

\*You will not wish to repeat these identical ones, but they will suggest how the truth you preach may be buttressed and clarified and intensified in your own spirit.

strangling tentacles and its four hundred cuplike suckers wrapping itself about its victim. The leathery antennae cannot be cut; but once plunge the sword in the head, the folds relax, the suckers drop away, and the man is free.

Dr. H. C. Morrison's illustration of rationalizing, that is, employing alibis rather than meeting an issue squarely. The good mayor in Victor Hugo's *Les Misérables* (a regenerated convict who has eluded the police, built up a business employing thousands, and become adviser and helper of the poor)—shall he give himself up to the police to save the good-for-nothing vagabond who has been arrested mistakenly in his place? He is worth far more to society—"the greatest good of the greatest number!" But in his soul he hears the mocking laughter of the fiend. After a night of struggle he gives himself up to the authorities—an honest man.

Rev. E. S. Phillips' illustration of restitution, the "prayer" of King Claudius in Shakespeare's *Hamlet*. Claudius has killed his brother to get his brother's wife and crown; now his conscience is troubling him, and he appeals to God for mercy. Surely there is pardon in heaven for those who repent. In a tremendous passage he struggles to pray.

*Then I'll look up;*

*My fault is past. But oh, what form of prayer  
Can serve my turn, since I am still possessed  
Of those effects for which I did the murder—  
My crown, mine own ambition, and my queen.*

*What can repentance do? What can it not?  
Yet what can it when one can not repent?*

After this, there is only panic. And he rises from his knees unforgiven:

*My words fly up; my thoughts remain below;  
Words without thoughts never to heaven go.*

There is no end to the illustrations. But literature has something deeper for you.

## 2. Soul Culture.

*Thou must be true thyself*

*If thou the truth wouldst teach.*

*It needs the overflow of life*

*To give the lips full speech.*

You must have lived the illustration yourself to give it power. "Negro spirituals must be sung with tears on the cheeks, then they become real music." Read to make your own perceptions of life truer, your own love of good and hatred of evil keener, your own sympathies broader, your own emotions finer.

There are some *must books* to read and reread. They are a bottomless source of illustrations, and they are good for your spirit. For a clear vision of sin and what it does to souls, read Dante's *Inferno* and *Purgatorio*. For insight into the temptations and victories of the Christian life, read Bunyan'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 great poetry: Milton, George Herbert, Browning. For improving your English style, for sharpening your sensitiveness to fine shades of thought and wording, read essays. For the experiences and conflicts of our varied, yet strangely identical human personality, read biographies, autobiographies, letters.

3. *Ethical Stimulation.* For truing up and keeping alive your own ethical sense, read some great fiction that studies moral choices. A Christian philosopher said that many orthodox Christians tend to make religion a system of indulgences to substitute for sound ethics. They think a religious experience exempts them from the rigorous demands of the moral law. But every lapse weakens moral fiber; not one can be afforded. Get this truth into your system; then teach it in your own way.

There are two all-inclusive ethical principles, both made concrete in literature: the law of inner integrity and the law of redeeming love. For the first, "There is but one rule of conduct for a man: to do the right thing."

Read Shakespeare's *Julius Caesar* with your eye on Brutus. He tried to do the right thing in the wrong way. Hitler said once: "The methods by which a people forces its way upward are of no moment, but the goal which is reached is important." Even church leaders have said, "The end justifies the means." "Let us do evil that good may come." Julius Caesar is a tyrant; Marcus Brutus is a good man, but like many good men is unconsciously, subtly vain. Ambitious schemers flatter him into thinking he is the only one who can free the country; and without realizing it he becomes their tool—underhanded, a traitor, a murderer. No good goal is so urgent as to have to be achieved by the wrong means. And if our doing even a necessary deed involves sin, we are not "the only one who can do it."

Then, the right action with the wrong motive. Read T. S. Eliot's *Murder in the Cathedral*. Thomas a Becket has been the young prince's pal. Now as Henry II he has given up his gay life, and made Becket



archbishop, expecting to use him as a tool. The barons sense the danger and urge the new-made churchman to resist the king. We follow Becket's spiritual struggle. Shall he forego the honor and continue in his old ways? Shall he give in to the king to win his favor? Shall he displease the king and cater to the barons? Shall he resist both to gain the martyr's glory?

*The last temptation is the greatest treason: To do the right deed for the wrong reason.* Even to "preach straight" in order to have your sermon admired by the "radicals"? Motives can bear scrutiny.

There is a fine line between righteous ambition (desiring a place 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 from how many angles comes the temptation to shade the truth. Can you afford to be completely honest? You will lose your job! Your family will suffer! Read Ibsen's drama *An Enemy of the People*. A doctor discovers 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 crushed by mob psychology, 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 Ibsen'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 *Picture of Dorian Gray* (a dangerous book unless read for a purpose). We cannot fool with our souls and come off scot-free.

As for the other fundamental ethical principle—love is the only genuine spiritual energy available to us. When we think of power 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 Lessing's parable 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 claim by your love.

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 the coins he loves, made harder still by the suspicions of the village. But his whole nature is melted by the friendly advances of the neighbors and the love of a child.

For the lifting power of consideration for personality see *Les Miserables* again, the story of the bishop and the convict. "Degredation is thirsty for consideration." For 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 charity and being every man's dupe." He needs "instruction halfway between religious instruction and practical talks to salesmen."

Conceit? Read *Pyecraft*, short story by H. G. Wells, of the man who decreased in weight but kept his original size—so floated up like a balloon and stayed at the ceiling! "Some people grow under responsibility; others merely swell up with it!"

Frankness, or tact? Read Moliere's *The Misanthrope*, which shows incidentally the inconsistency of the serious man who falls in love with the socialite flirt. Literature is full of studies of the golden mean.

Gullibility? Read Moliere's *Tartuffe*. The religious imposter 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, yet he trusts his friend's interpretation. 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*.

*Snobbishness?* Read Thackeray.

5. *Quotable Quotes*. You can find also in literature valuable nuggets for "The Quotable Calendar," quotations for use on church bulletins, and for your own heartening. Read essays—Emerson's, Carlyle's, and the

rest—and find them scattered everywhere in other works.

*"Duty is the demand of the hour."*—  
GOETHE.

*"Simple duty hath no place for fear."*—  
WHITTIER.

*"Who escapes a duty avoids a gain."*—  
THEODORE PARKER.

*"No occasions teach new duties."*—LOWELL.

*"The reward of one duty is the power to fulfil another."*—GEORGE ELIOT.

## 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 unmercifully 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 laws down to him so that he could not forget. The newcomer took the punishment with good grace while my friend kept on with his dramatic speech.

After the ordeal was over, I said not a word. I, too, was interested in this religious fanatic. I disagreed with his fanatical views as much as my brother; but for some strange reason he did believe, and sincerely believed, what he did. My friend noticed that I was not as 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 poison 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. But 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 discussional 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 own point of view. It is a somewhat difficult thing 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 them.

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 our lot, we should attain 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 education that he can gain 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 be challenged to a debate.

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 profess 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 why they live and think as they do. The prophet Ezekiel learned a great lesson when he "came to them of the captivity . . . and I sat where they 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 fear 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 understanding, more at ease in the face of adverse situations. Being a pastor myself, I am possibly prejudiced to understand the pastor's position in a particular problem. Not all pastors are wrong, but the laymen are not always wrong either; and many pastors have anathematized 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 board meeting, 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 \$6.00. 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, neighbor, church member, and one who is known to enjoy a rich experience of grace. Rosie is as interested in the church as Pastor ..... She attends every prayer meeting that she can 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 a heavy load and gives of her tithe each Sunday.)

Pastor ..... finally touches on this matter of the set. "It is only \$6.00," 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 a common fault. She often speaks too quickly. Before anyone had a chance to speak, Rosie piped up: "Wouldn't our large communion set do?"

Pastor ..... 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 on her and 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 with any experience at all knows that this is a mild case. It dealt with a very small issue that came to only \$6.00; and yet what happens? Pastor ..... broods over the actions of Rosie Crown. 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 teach Rosie Crown at any price, 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 forgets her board experiences, 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 through one of the greatest tests in her life. She doesn't know what it is. Pastor is not quite the same. He has something against her. She becomes extremely self-conscious. She has less liberty in testifying. She requests prayer for herself and prays 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 true that we should cherish the confidence of every member of the board. That is a happy situation, but it is not always beneficial to have everyone agree with us. I have been voted down on 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 reckon with our board, 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 those who are strict economizers; we need those who are known for their abundant liberalities. We need "school-moms" 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, be the housekeeper, the nurse and, besides, be the manager and sometimes take the part Dad 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 quite to the taste of the visitors. She feels that she's expected to help with the parsonage work, especially 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; for she and her husband 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, "Could we not have a larger room? 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 ailing evangelist who must diet, 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.

## Be Still

By Major Charles McNally

(War Cry)

"Come ye yourselves apart into a desert place, and rest a while" (Mark 6:31).

In a study of the Master's life, one is struck with the number of times He turned from the busy streets, with their hurrying crowd, to a quiet spot where He could be alone. After the feeding of the five thousand, it is recorded, "He went up into a mountain apart to pray: and when the evening was come, he was there alone."

Before the Transfiguration, the Scripture tells us, "Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart."

The Twelve had been sent out to preach the kingdom of God and to heal. Upon their return, He said, "Come ye yourselves apart . . . and rest a while." Our Lord recognized their need for rest and quiet.

I'm sure the work of preaching the gospel, the travail of soul for those who are lost,

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,  
And all the weary days;  
And if apart He calls His child  
'Tis not to be alone;  
His blessed presence giveth rest,  
The Lord is with His own.*

It seems strange, but there 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 or, for that matter, just dream, is not time wasted; for there is healing in quietness and rest. We need to turn off the radio once in a while, turn away from the blaring "juke-box," 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 bringeth security and peace.

If you have been called away from the milling crowd to a place alone, don't fret about it! Be still, rest; develop a 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;  
Entrust 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 piety and integrity, but also a keen 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 some sure tests which would enable him to separate truth from error. His alert mind chose certain criteria and used them well.

SCRIPTURE—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 student 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. "The legitimate and genuine sense of the holy Scriptures," he said, "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 exactitudes and ambiguities of the original. Interpretation is an explanation or paraphrase through other words, preferably other scriptural 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.

Some of the Reformed divines, on the other hand, had so exalted their creeds and catechisms that to all practical purposes the Bible<sup>\*</sup> assumed a secondary role. It was this latter group which caused Arminius the most trouble.

Two particular passages became foundational in the Biblical background of the thought of Arminius, Romans nine and Romans seven.

Romans nine focalized the controversy over freedom and predestination. Arminius, in his *Analysis of the Ninth Chapter of the Epistle to the Romans*, attacked this so-called stronghold of the Calvinists. His precise and logical consideration led him to the conclusion that any predestination, whether it be to salvation or to damnation, is with respect to man's use of his free will. The idea of irresistible grace could not be drawn from this chapter, Arminius maintained.

Romans seven raised the question of the nature of regeneration and the Christian life. The Augustinian-Calvinistic position was that the man described in this chapter was a regenerate individual living a normal Christian life. Such an interpretation was necessary to the strict Calvinistic scheme of predestination, effectual calling, and final perseverance. It was repugnant to Arminius, however, for it tended to minimize the grace of regeneration, making no essential difference between a sinner and a saint.

Arminius taught that Romans seven was a description of an enlightened but unregenerate man. In his *Dissertation on the True and Genuine Sense of the Seventh Chapter of the Epistle to the Romans* he discussed each verse at length and then showed that no patristic authority before Augustine had applied the chapter to a regenerate man. Arminius' interpretation again brought forth a proper groundwork for a strong doctrine of both regeneration and sanctification. In this view he was followed by Wesley, Watson, Pope, Whedon, Miley, and most of the theologians of the modern holiness movement.

**PATRISTICS**—Since both Arminius and his opponents claimed to be following the Bible, the problem of interpretation became a great battleground. On the doctrines of grace, the Reformed party looked to Beza, Calvin, and on back to such men as Gottschalk and Augustine. Arminius, on the contrary, had great respect for the views of the earlier fathers. At the start of his theological transition he made a most thorough study of the thought of the first four or five centuries of the Church. His treatise on

Romans seven cites many of these early sources. The three volumes of his published works contain more than two hundred thirty quotations from more than seventy writers.

It was not until Augustine that the question of freedom and predestination came to the fore. Augustine, in his controversy with Pelagius, set forth the theory of absolute predestination. The earlier theology, especially in its Greek form, had never seriously questioned the fact of human freedom. Arminius felt that the more naive and less subtle statements of the early fathers were closer to the New Testament doctrine. His own views he regarded as merely a restatement of the faith of the Early Church.

**REASON**—Careless writers have accused Arminius of having rationalistic tendencies. Such charges are quite unfounded, but it is true that Arminius used reason in the development of his views—sometimes, indeed, in opposition to the dogmatic statements of some of the Reformers.

Arminius wanted no system which lacked coherence and logical consistency. His treatment of Romans seven, for instance, is largely a composite of syllogisms. His analysis was keen, often cast in Aristotelian forms. Thus, his exposition of the sin of Adam gives the efficient cause, the external, moving, and principal cause, the instrumental cause, the accidental cause, the occasional cause, the antecedent cause, and the immediate cause. His conclusions were based on a clear and thorough groundwork of reason.

**EXPERIENCE**—The early phase of the Reformation had placed little emphasis on religious experience. No revival of the Wesleyan type had drawn attention to its importance. Nor did Arminius have much to say about experience. It is evident, however, that the facts of experience played a crucial part in the settling of his doctrinal views. For one thing, the dogma of irresistible grace and unconditional election did not meet the facts of experience and human consciousness. Thus he said, "Such a doctrine of predestination is contrary to the nature of man"; "This predestination is inconsistent with the nature and properties of sin"; and "This predestination is in open hostility to the ministry of the Gospel."

Various incidents confirmed in his mind the weakness of the Calvinistic system. Once, during the plague of 1602, he found two dying people in deep spiritual distress. He learned that they were endeavoring to

be earnest Christians but despaired of their election. Arminius was able to show them the milder truth of salvation to all who believe. He then asked them "if they did not believe that Jesus of Nazareth was the Christ, sent into the world by the Father, the true and only Saviour of the world; if they did not know for certain that God the Father had by him alone reconciled the world unto himself, not imputing to them their trespasses; and that this same Jesus had received power from the Father to remit sins, and to give the Spirit of adoption to those who believe on him." To this they assented and, after further instruction, were enabled to meet death with calm spirits.

Arminius was concerned with the practical outcome of a theological system. He had little patience with doctrines which left sincere people in despair and allowed malicious troublemakers to be complacent. He wanted a theology which met the needs of life.

Arminius had the tremendous task of resisting the theological atmosphere of a great part of his church. He needed trustworthy guides in his search for the truth for which he was to contend. In Scripture, his primary rule, and in the early fathers, in reason, and in experience, he found these guides.

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## WHERE DO SERMONS GROW?

Ward B. Chandler

ONE DOES NOT DIG 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 unconsciously dropped there during the busy intercourse of life. Prayer, Bible study, reading, research, toil, 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, famishing, 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 haymow 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 great Brooklyn preacher. In seasons like this, he was often seen riding the old Brooklyn ferry back and forth. All the while, he was searching the faces of the passengers and watching 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 vicissitudes, broke his isolation with inanimate

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 preaching is far past work. Preaching is inspirational. It is a wafting of the wind of God, the blowing of the Heavenly winds across the far, and star-strown spaces, and blowing strangely sweet and quickening along the prairie of the heart. Working at sermons is not always the best way to make sermons. Leaving sermons alone is frequently the best use of time 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 vagabondage 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. Sometimes an idle day, a saunter where the roads dim into pathlessness and lose themselves in the shadows by the winding of a stream, or sitting on a moving train looking at the faces of the passengers, or at the wild dance of the distant woods, or watching the panorama of the marching landscape 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 redemption.

"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 Quayle's *The Pastor Preacher*).

The preacher's morning prayer period may open up the theme to be discussed in next Sunday's sermon, especially if the minister is earnestly engaged in interceding for his congregation and their individual needs. Such delineation of character will invariably suggest the line of truth needed to counteract the spiritual weakness of the people. The sincere pastor 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 the 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 clamor 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 pews, 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 taking a postgraduate course in "How to Win Friends and Influence People," the heartthrobs of home, child rearing, and domestic failure will set his soul ablaze with the desire to introduce the poise of the Man of Galilee into these lives. Such contacts will present to his active mind texts, themes, and lines of thought entirely overlooked by the minister who never goes "a-calling."

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 a desire to help. 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, the Bible, life, death, burden, toil, suffering, fellowship, sin, and righteousness—these fertilize the soil from which sermons grow. However, real sermons grow in the human heart; and each time the minister delivers 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.

# Micah

## Ralph Earle, Jr.

THE SUN WAS SETTING over the Mediterranean. From his vantage point on a hillside some thousand feet above the sea and twenty miles distant Micah watched its silver sheen 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 sunset 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

Moresheth-gath, which gave him his identification as Micah "the Morashtite." Back of him, higher up in the hills, was the Cave of Adullam, where David had hidden from Saul. It seemed tonight that the hillsides echoed with the cries of yesteryears.

Still farther up the slopes his mind carried him, to the village of Bethlehem, perched high on the Judean 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



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 and idolatry. How long would it be 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 ball of fire took its plunge into the watery depths, there to be extinguished for another night, a dark cloud rose out of the sea and drew a curtain across its face. As the cloud mounted higher and higher, a cold shudder swept over the landscape. Darkness came stalking across the hills and valleys, with night following hard on his heels. Day had dropped his instruments of noise and slipped away.

Seated there in the gathering gloom, the prophet shivered with foreboding fear. It seemed that in the stillness of the night he could hear footsteps approaching. Loudly in his soul they sounded with prophetic significance. "For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place (1:3, 4).

But why such a visitation from God? "For the transgression of Jacob is all this, and for the sins of the house of Israel" (1:5).

Where would God strike first? The prophet did not have to listen long for the answer. "Therefore I will make Samaria as a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof" (1:6).

Micah belonged to the southern kingdom of Judah. It was bad enough to know that judgment was soon to strike the capital of northern Israel; but how about Jerusalem? The answer came: "Not yet." The prophet saw the flood of God's wrath approach the walls of Zion. "It reacheth unto the gate of my people, even to Jerusalem" (1:9, A.S.V.). But there it stopped. Judgment was stayed for the time being.

And then, as Micah thought of the cities and villages around him, his inspired mind found expression in a series of puns. Moffatt has attempted to reproduce in English the play on words connected with the names of these towns (1:10-14).

*Weep tears at Teartown (Bochim),  
grovel in the dust at Dustown (Beth-  
ophrah)*

*fare forth stripped, O Fairtown (Saphir)!  
Stirtown (Zaanán) dare not stir,*

*. . . . .  
Harness your steeds and away, O Horse-  
town (Lakhish)*

*O source of Sion's sin,  
where the crimes of Israel centre!*

*O maiden Sion, you must part with  
Moreseth of Gath;*

*and Israel's kings are ever balked at Balk-  
ton (Achzib).*

Back in his home, the prophet's pen was dipped in hot lava. "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage" (2:1, 2).

Micah's main concern was for the plain men of the country, who were being oppressed by the rich. Brought up in humble surroundings, isolated from the capital city by the mountains between, Micah saw what was happening to the common people. He became the prophet of the poor. When the wealthy were assessed high taxes by the luxury-loving Jotham at Jerusalem, they paid them by seizing the land of the poor farmers. The next king, Ahaz, had to pay tribute to Assyria, besides carrying on an expensive war with Syria and Ephraim (734 B.C.). Avaricious landlords saw to it that the poor bore the brunt of these burdens.

The prophet's heart was stirred to wrath at all this. It seemed that the greedy land-owners 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 fanned the flame in Micah's soul. 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 ye princes of the house of Israel; is it not for you to know judgment? Who hate the good and love the evil; who pluck off their skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the cauldron" (3:1-3).

Strong language, that! Micah saw the greedy, selfish, cruel rulers as cannibals. They were plucking off the skin of the poor

people, tearing their flesh from their bones, and breaking up their bones to put them in the kettle. It was a scorching accusation, delivered in the words 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 they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings" (3:4). They had turned a deaf ear to the plaintive pleas of the poor. Now God would refuse to listen to their cries.

From the princes, God's messenger turned his attention to the prophets. "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him" (3:5).

Even the prophets had become greedy and grasping. Preaching only for hire, they turned savagely on those who failed to put food into their mouths. The nation was in a bad way when those who were supposed to speak for God were concerned only for self.

What was God's verdict? No vision, no light, no answer from God (3:6, 7). The false prophets would be covered with shame and confusion.

Not so was it with Micah. "But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (3:8). This was the source of his prophetic ministry: power from the Spirit of God.

The princes and prophets were joined by the priests in this cavalcade of crime. "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us" (3:11).

Thus was their worst crime the sin of presumption. They committed the common error of supposing that because they were God's chosen people nothing ill could happen to them. It is the same kind of attitude that many church members have today.

But they were muddy in their thinking. Micah saw clearly that a just God must inevitably punish sin. Jerusalem was not inviolate, any more than Samaria. Because Judah had gone on stubbornly in her defiance and disobedience, the same fate would overtake her as her northern sister. Jerusalem's sentence was strikingly similar to

Samaria's. "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest" (3:12). Micah made this prediction over one hundred years before its fulfillment in 586 B.C.

This 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).

Then comes one of the great Messianic prophecies of the Old Testament, one that was quoted by the scribes to Herod 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). Pathetically God asks: "O my people, what have I done unto thee? and wherein have I wearied thee? testify against me" (6:3). He reminds them of His love and care in the past.

Micah was one with Amos and Hosea in his attitude toward ritual. "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offering, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgressions, the fruit of my body for the sin of my soul?" (6:6, 7).

The answer comes in the words of one of the greatest passages in the entire Old Testament. It summarizes God's 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. Jesus summed up the law in two commandments. 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 men. Justice is the basis 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 Micah back on the hillside near Moresheth-gath, watching another sunset. He has been faithful in delivering God's message to the people. What is the result?

"Woe is me!" he cries (7:1). "The good man is perished out of the earth" (7:2). Instead of seeking to do right, the people "do evil with both hands earnestly" (7:3). The prophet feels decidedly pessimistic: "The best of them is as a brier: and the most upright is sharper than a thorn hedge"

(7:4). No one, not even a closest friend or loved one, can be trusted (7:5). It is a gloomy picture indeed, and one that fits well with the blackness of the night. All around is dark. Which way shall the prophet look?

Then comes the assertion of faith. "Therefore I will look unto the Lord . . . when I sit in darkness, the Lord shall be a light unto me" (7:7, 8).

God's presence brings comfort and assurance. Because Micah looked up until he saw a light, his book closes with a 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 pardoneth iniquity? . . . thou wilt cast all their sins into the depths of the sea" (7:18, 19).

It is on this evangelical note that Micah closes his prophecy. It remained for the Babe of Bethlehem to fulfill this picture of salvation.

## CISTERNs OR LIVING FOUNTAINS

By Drell Allen

SECOND PLACE IN THE MABES SENIOR SERMON AWARD  
NAZARENE THEOLOGICAL SEMINARY  
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JEREMIAH 2:11-13

*Hath a nation changed their gods, which are yet no gods? but my people hath changed their glory for that which doth 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 figure, as it were, an ancient radar, 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, 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: Syria, Palestine, and on down to the rich 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 cut 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 Tiber, the Rhine, the Rhone, the Danube, and the Thames.

The trackless expanse of ocean challenged Columbus and others, and soon the Americas were discovered and history began to repeat itself. Men were building again, but where? On rivers, on coasts, yes, wherever water was available in quantities sufficient for their needs. New York, Philadelphia, Chicago, New Orleans, and many others came into existence—but 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 still water that influenced 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 metaphor with which to attire 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 was charging Israel with having chosen the no-gods, the temporary and the unreal, instead 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, further, subject to the whims and caprices of Nature, which often allowed the water to escape without warning. For its supply, it must depend on the rainfall in a land which was noted for droughts. The uncertainties 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 palliating drugs of a false sense of satisfaction. Heaven rebelled against this utter contradiction in man, that he should be interested in his physical welfare more than in the acquisition of a satisfying element for his spiritual needs. For this reason God lays His solemn charge before His people, saying, “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.”

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 ancient, that in his thinking 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 descriptive of the modern, the cistern represents 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, but the end thereof are the ways 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 *ersatz* 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 cheap labor gain a huge market for her products. Still, only the appearances were present. The *real* was not there. For those who wanted quality, these facsimiles would not satisfy. Yet much of man’s spiritual yearning is 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 the water in the cistern was there, there was no need to be concerned—water is water—but there was no consideration given to the fact that it might be tepid and in danger of stagnation. In the New Testament, Paul describes the empty religious exercises of shallow religionists as “having a form of godliness, but denying the power thereof.” At the cost of tremendous effort, elaborate construction, and inestimable expense, modern man seeks to erect a religious experience out of social service, philanthropy, and universal brotherhood. Yet he fails to see that his outward vestments, so ecclesiastically correct, only hide the emptiness and futility of the inward religious motive and power. The imaginary conception that reality consists in appearances fails to produce in the hour of test.

Another feature of the cistern is found in its being owned. It was the possession of someone, and that person felt the comfort which comes from ownership. Yet the

ownership of the cistern and the water was only a relative thing. If the cistern broke and crumbled and the water leaked away, as often was the case, the owner had nothing to compensate him for his loss. To place one's faith and trust in "things" results in emptiness of soul. Possessions—these are the curse of mankind. The quest for gain has driven men to the far corners of the earth and plunged them into degradation and despair. The desire for power, honor, and wealth has made men literally sell their souls for a "mess of pottage." When will we learn that a man's life does not consist in the things he possesses? The acquisition of the material drives men on. Salary, houses, automobiles, investments, and luxuries occupy the major interests of the present day. "These are the real values," man asserts. But is it not rather a gift of wisdom to understand the words of the poet?

*Poor I was and sought for riches,  
Something that would satisfy.  
But the dust I gathered 'round me  
Only mocked my soul's sad cry.*

The attachment for "things" develops into a false notion that reality consists only of the present. Man is lulled into a stupor by the doctrine that the present is all we have of life. We live but for today. So why not eat, drink, and be merry? For tomorrow we die. A few years ago, a roving newspaper reporter of a large city paper interviewed ten young persons, between the ages of eighteen and thirty. The question asked each was this, "If you had only twenty-four hours to live and you knew 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 value and reality is explained only in the terms which God described it. "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 by the cistern are also based on a wrong conception of security. 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 attain 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 Jeremiah felt self-sufficient, having a supply of water in his cistern, he did not foresee the possibility of his loss of water from evaporation, cracks, and drought. In Palestine, it was not unusual for a torrid sun to heat the cistern walls to a high degree, then to be followed by a sudden chill which would rend the wall and the water would disappear. It is the unforeseen that we must beware of. A self-sufficiency built upon imaginary resources is too often fatal. We do not know where danger may be hidden. Never a thought had crossed the mind of Kathy Fiscus' father, of the well he had dug twenty years before, that it would be the tomb of his little daughter. A security based on inadequate resources may result in carelessness and finally disaster.

Another danger related to a false security arises out of trust in the strength of our surroundings. Regardless of how well-constructed the Israelite's cistern appeared, it was not master over the elements. Often despair filled his heart as he beheld the empty receptacle out of which its precious treasure had escaped. How much more the despair of that individual whose confidence has been placed in financial security, only to discover that his investments are not worth the paper they have been printed upon! Or the man, so strong in character; yet in the flash of a moment's temptation realizes that that mad moment of pleasure has thrown him, torn and bleeding, upon the rocks of moral abandon! Trust in our own strength and surroundings? No, we are not sufficiently strong in ourselves. We are destined to failure.

Wrong conceptions of reality and security depicted by the cistern lead to wrong conceptions of God. For it is to God that men must look for their help. It is a truism that a man's religion may stand or fall on his conception of God. Israel began to see God in the light of a sentimental godfather. Many were the mercies received at His hand; yet no connection was made between their faithfulness and these mercies. Thus Israel felt that, since God had blessed in the past, He would continue to do so without any responsibility on their part. This attitude, lacking in a personal moral responsibility, soon degenerated into a feeling that God did not care about them, that He was not interested in them. The consequent development was a departure from the view that God was concerned with sin. Sin became common. An easy conscience was developed on it. Men became moral anarchists—every

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 bulwarks of a moral society are being battered to splinters by this false doctrine. Men behave themselves worse than animals. Drunkenness, divorce, pleasure-seeking, vice, and lust are being practiced without any fear of apprehension or consequences. Society, operating without adequate spiritual resources, supposes that God is not concerned with sin. Nothing is farther from the truth! God has never lessened the intensity of His hatred of sin. His holy nature demands it. By types and preachments, God has sought to express His condemnation of sin and the fact that "the 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 thrown away. Man must turn from the cistern as the source of his 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

If the thirst for spiritual reality is not to be satisfied in the imaginary and illusive resources described by the cistern 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 deer, fatigued and thirsty after evading his pursuers, stands on the edge of the clearing, surveying the cooling water of the brook. His breath comes in gasps; his tongue is thick and dry. After assuring himself of the safety of the surroundings, he advances and lowers his head to the water's edge, and his tongue reaches out greedily for the life-giving elixir. As the hart panteth after the water brook, so panteth man's soul after God.

As our text indicates, God is not disturbed over the fact that Israel thirsts; rather it is that she tries to slake her thirst on imaginary resources. It is natural that man should thirst for God. St. Augustine, in his *Confessions*, said, "Thou hast made us after Thyself, O God, and my soul is restless till it repose in Thee." Therefore, until man finds the Spring of Life, his thirst remains unquenched. God identifies himself as that Spring of Life—the Fountain of Living Waters. In His appeal to men He offers a satisfaction that will wholly and completely meet the need of every man. Because of the natural thirst man has for spiritual satisfaction, God presents himself as the Fountain of clear, cooling, and invigorating Source of Sustaining Grace, ready to satisfy and restore. In the path of man's pilgrimage, there is a Fountain to aid the weary traveler abundantly to meet his need.

In the wilderness God gave Israel water out of the rock. The Apostle Paul, writing in the New Testament, identifies this rock with Jesus Christ, saying, "Our fathers . . . did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ" (I Cor. 10:4). The Psalmist recognized God 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." Times too numerous 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 streams 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 bestowment of new life. The fact that sin is a universal experience renders each individual, apart from grace, an alien and stranger to the commonwealth of Israel and from God. 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 new life to satisfy the craving heart, found herself going down blind alleys. Israel failed to recognize God as the Fountain of Living Waters. Thwarted at this point, God enlarged the possibilities by prophesying through Zechariah that "in that day there shall be a fountain opened to the house of David and to

the inhabitants of Jerusalem for sin and for uncleanness."

Isaiah, the prophet, spake 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 ye, buy, and eat; yea, come, buy wine and milk without money and without price.*

*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 Life-giving Fountain, sufficient for the forgiveness of man's sin, is found in Jesus Christ. One day while journeying through Samaria, Jesus stopped at Sychar, near 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 the woman expressed surprise that He, a Jew, should ask such a question of her, a Samaritan, with whom the Jews had no dealings. Jesus further puzzled the woman by saying, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." By this time the woman was thoroughly confused, not being able to understand how this Stranger could draw water out of the deep well, without even a container. Was He greater than Jacob? The baffled and frustrated woman, deep in sin, shrank as the piercing eyes of this One seemed to bore through her. It seemed her life lay bare before Him, and her heart beat fast with fear and emotion. Quietly the voice continued, speaking words of freedom and release, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Is it any wonder, then, that this woman who had spent her life and virtue on the offerings of broken cisterns should now say, "Sir, give me this water, that I thirst not"? She left Him and went back to her former companions-in-sin, not as one of them, but as a missionary to them. Jesus meets the need which no man

can escape—the need for forgiveness. Until men drink of this Water, they must thirst, and that continually. Sin erects the barrier between man and God, but in Jesus Christ it is broken and removed. A thirsting for God, coupled with a humble and contrite heart, will bring soul-healing Water from the Fountain of Living Waters.

If the water from this Fountain meets the first need of man, it is none the less efficient in meeting man's deepest need—heart holiness. The burden of the Old Testament was that man might walk unerringly in the statutes of the Lord. Yet the presence of inbred sin in the heart is described by the writer of Genesis as "every imagination of the thoughts of man's heart was only evil continually." Jeremiah said, "The heart is deceitful above all things, and desperately wicked: who can know it?" These and many others conclude only one fact—the heart of man is possessed of a traitor and a tyrant; it is infected with a principle that is opposed to the will and desires of God. The New Testament corroborates this to a greater degree by its references to the "old man," the "carnal nature," and the "root of bitterness," as well as others.

This condition becomes the ground for defeat, unproductiveness, barrenness, and despair. It lurks in the shadows of the human heart to rob it of all the grace received in regeneration. It is enmity against God. "It is not subject to the law of God, neither indeed can be."

What of this? Must a man always struggle against this fear? Does God give only a taste of cool, refreshing water to the parched traveler—enough to wet his fevered tongue—and then let him face the torture of a consuming and ravishing thirst for the attainable?

*Oh, Thou, my Creator, torment not this craving soul! Knowest Thou not that it were better that I live and die without knowing of Thee than to taste but a drop and perish of burning thirst?*

Ah, no! God does not leave His children to perish mercilessly on the blistering desert of a heart gripped in the power of evil propensity. Hear, as Isaiah paints in beautiful metaphors, the effect of Living Water on man's heart;

*In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.*

or again,

*For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring.*

We are reminded that some of the most beautiful areas of America are those lands which have been reclaimed by the program of irrigation. The barren lands, worthless to man, have become gardens of paradise by the waters sent forth from the Grand Coulee and Boulder dams. The heart of man is similarly made an area of productivity by the work of the Fountain of Living Waters.

Ezekiel adds momentum to the promise as he writes,

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

Add to this Joel and Zechariah—one emphasizing the pouring out of the Spirit; and the other, the cleansing aspect—and we are able to envision the depth of the work of the Fountain of Living Waters.

The clear implication from these Scriptures is that it will be the work of the Holy Spirit. The New Testament verifies it as John the Baptist says of Jesus;

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

But again we must look to Jesus, who is the true Water of Life, for our confirmation. Having gone up to Jerusalem at the Feast of Tabernacles, accompanied by His disciples, He mingled with the crowds and taught in the Temple. For seven days, the various phases of the feast had been in progress, with Jesus taking very little part. On the last day, the great day of the feast, the ritual called for the priests to bear pitchers of water from the Pool of Siloam and to pour out their contents at the base of the Temple altar. This was done to symbolize the pouring out of the Holy Spirit upon Israel. They were looking for a future day. Jesus was stirred with desire for His people, and His heart seemed to burst with emotion at the emptiness of this ritual. For

who knew better than He that Israel was even at this moment rejecting the One who in truth was the Fountain of Living Water? Jesus stood and cried, saying,

*If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his inward part shall flow rivers of living water.*

This, Jesus spoke of the Holy Spirit, who was not yet given, but who upon the Day of Pentecost fell upon the 120 in the Upper Room and purified their hearts by faith. The believer who finds himself hampered by the drag of sinful propensities, the cistern of fear, jealousy, anger, emulations, and strife—let him come and drink deeply of the Fountain of Living Waters that His heart might know the blessing of purity, power, and radiantly victorious living.

Finally, the inexhaustible Living Fountain of Spiritual Resources is able to meet the longing need of the human soul. To slake one's thirst with the Elixir of Life accomplishes completed redemption and assurance for the future. The ancient patriarch uttered the universal question of mankind, saying, "If a man die, shall he live again?" The future occupies the mind of every man. After death—what? The knowledge that limited time frustrates the noblest achievements, the feeling of immortal yearnings within the breast, and the inadequate justice of this life prompt man to look beyond.

Does the Fountain of Living Waters offer a solution for this problem? Must man live for a day, be subject to the ravages of this life, and then sink into oblivion? If so, then Shakespeare was not amiss when he made Macbeth to say, "Life is but a walking shadow, a poor player who struts and frets his hour upon the stage and then is heard no more, a tale told by an idiot, signifying nothing." No, my mind and your mind revolt against that idea. The God who created us in His own image would not mock us. He will not let us thirst and not be satisfied. No, Jesus, who himself bade us drink, said:

*Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

The beloved John takes us beyond the veil to give us a preview of heaven, showing the blood-washed saints, and saying:



*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 escorts us into the Presence, and the Source of the Fountain of Living Waters. Of this he says,

*And he shewed 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 there 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 in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.*

Truly, the farthest outreach of human desires is here consummated. Without limitation, inexhaustible, and eternal, the Fountain of Living Waters meets every need of the human heart. The broken cisterns of this world may give forth superficially satisfying sensations of reality, security, and God; but they will turn to ashes of bitterness, as we realize that we have been clinging to imaginary supports.

A missionary concluding a sermon on "Christ as the Fountain of Living Waters" was met by a devout Moslem, 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 huge cistern tank where people and animals alike drank. As the two men discussed and watched with interest the activities about them, the Moslem suddenly spoke. Said he, "Here we have a picture of the difference between Christianity and Islam. Christianity is like yon fountain, so small and insignificant and appealing to so few, while Islam is like that cistern, large and accommodat-ing many." 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 found no satisfaction in the fleeting things of earth;*

*I have hewed me broken cisterns that have mocked me by their dearth.*

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 grip! 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 wooing 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 ten thousand schools, and superstition for the gospel. It is ambition which paints the unrealized ideal and urges man to translate the unseen into the actual.

At this point 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 promotion on the ruins of truth and duty. It made devils out of angels, and the history of the Church is strewn with the wreckage of promising men who were damned by selfish ambitions.

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. 45:5). When self is the object, sooner or later the conviction 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 within 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.*

## 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" (I John 5:11). "It is the Spirit that beareth witness, because the Spirit is truth" (I John 5:6). "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (I 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 one—the comfort that ariseth 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 thereof" would not be necessary; just rest in the form. Many do. On the other hand, there is danger of resting in extreme outward emotionalism, as we are naturally emotional creatures. There is the danger of resting in mere orthodoxy as an assurance of salvation, despite the fact that orthodoxy cannot save; only Christ can save. There is also the danger of resting in a

particular doctrinal interpretation or view, the chief reason being "the preacher said so"; having confidence in the pastor or preacher, the question is settled. The enemy has many substitutes for the witness of the Spirit of God. His mission is to ruin, whereas the mission of the Spirit of God is to save. The devil not only has a great many substitutes, but he has a great dislike to this gracious doctrine because of the comfort and assurance it gives to God's children. It is believed by many that the early Methodists received more persecution because of this teaching than they did from any other doctrinal emphasis.

### FIRST, THE WITNESS OF THE SPIRIT: A DIVINE AWARENESS

There is, first, *the testimony of the Spirit of God*; "The Spirit himself beareth witness." To realize at once the personality of the Holy Spirit is to get off on a good start, and more, a Divine Personality. The Holy Spirit speaks. He guides. He reveals. He comforts, and so on. In I John 5:11, we read, "This is the record, that God hath given to us eternal life, and this life is in his Son." "It is the Spirit that beareth witness, because the Spirit is truth."

The witness of the Spirit is not given by *an outward voice*; nor is it always by *an inner voice*, although this is sometimes the case, as in my personal experience of sanctification. "Neither do I suppose," said the Rev. John Wesley, in his sermon on this subject, "that He always applies to the heart, (though He often may) one or more texts of Scripture. But He so works upon the soul by His immediate influence and by a strong, though inexplicable operation that the stormy wind and troubled waves subside, and there is a sweet calm; the heart resting as in the arms of Jesus, and the

sinner being clearly satisfied that God is reconciled, that all his iniquities are forgiven, and his sins covered." Continuing, Mr. Wesley said, "By the testimony of the Spirit, I mean an *inward impression on the soul*, whereby the Spirit of God immediately and directly witnesseth to my spirit that I am a child of God; that Jesus Christ hath loved me, and given Himself for me; that all my sins are blotted out, and I, even I, am reconciled to God."

The second stanza of the hymn on the tombstone of the Rev. John Wesley's mother, Mrs. Susannah Wesley, who passed to her reward July 23, 1742, are these 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:  
*Thy sins are forgiven! accepted thou art!  
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 it may be argued that the text is but one witness in the impression on, or the assurance to, the soul, yet the very expression, "with our spirit," suggests at least the second. The Holy Spirit speaks to the human spirit—the spirit of man; and the human spirit, being thus assured, answers every demand of the whole psychical being as to his acceptance by God.

Thus the double witness, the testimony of God's Spirit and the testimony of our spirit, makes for what theologians call the direct witness of the Spirit of God, which is immediately followed by the indirect witness in the life; 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 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, and the second from presumption. "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

deeper 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, says, "In whom 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. There is, then, the direct witness which arises out of the Spirit's incoming and presence in the soul, and the indirect witness, which is the result as revealed in the fullness 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 testimony of the Spirit of God in either experience of grace should not be separated from the fruit of the Spirit.* "Let none ever presume to rest in any supposed testimony of the Spirit," said the Rev. John Wesley, in his sermon on the subject, "which is separate from the fruit of it." This is true in both experiences.

The order may be reversed, and we use the Rev. John Wesley's words again: "*Let none rest in any supposed fruit of the Spirit without the witness.*" There may be foretastes of joy, of peace, of love, and those not delusive, but really from God, long before we have the witness in ourselves; but the Spirit of God witnesseth with our spirit that we have 'redemption in the blood of Jesus, even the forgiveness of sins.' Yes there may be a degree of longsuffering, of gentleness, of fidelity, meekness, temperance, (not a shadow thereof, but a real degree, by the preventing grace of God), before we 'are accepted in the Beloved' and consequently, before we have the testimony of our accept-

ance: but it is by no means advisable to rest here . . . If we are wise, we shall be continually crying to God, until His Spirit cries in our heart, Abba, Father."

In like manner, *let none rest in the supposed witness of the Holy Spirit to being cleansed from all sin and filled with the Spirit without the fullness of the fruit of the Spirit, and let none rest in any supposed fullness of fruit without the witness within to heart purity.* There is here the danger of resting in a mere release from the consciousness of inward sin; "to feel all love and no sin is not a sufficient proof. Many have felt this for a time," said Rev. J. Wesley, "before their souls were fully renewed; none, therefore, ought to believe the work is done till there is added the testimony of the Spirit witnessing his entire sanctification as clearly as to his justification." Indwelling sin may lurk within and watch the moment to "take occasion" to slay one (Romans 7:11). On the other hand, there is the danger of resting in a "constant activity" in the good works of the church as an assurance that all is well. Some people become so busy doing something that they have no time for devotion, no time to wait on the Lord. They do not know the meaning of the scripture which says, "Be still, and know that I am God."

Among the many factors which may help us in the consideration of the scriptural witness of our standing in these precious experiences in God, there are three that should be mentioned:

*First, an inner approbation of conscience,* even "a conscience void of offence toward God, and toward men" (Acts 24:16). Conscience unenlightened by the Holy Spirit is not a safe guide; but when one can say with St. Paul, "My conscience also bearing me witness in the Holy Ghost" (Romans 9:1), he is on safe ground. Such a conscience will always bear witness in harmony with the Word of God and never contrary thereto, for the Spirit and the Word agree. "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world" (II Cor. 1:12). "The testimony of our conscience"—that inner voice speaks,

independently of what others may think of us; "that in simplicity"—singleness of soul to the glory of God; "and godly sincerity"—without wax, without defilement; "not with carnal wisdom, but by the grace of God, we have our conversation in the world"—before mankind. The word "simplicity" means singleness of mind, a single eye; "godly sincerity," the R.V., "the sincerity of God." With such intention, such purity, those who live in the fullness of the blessing have their conversation, their deportment 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 yieldedness and agreement with God's will and standard in everything 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 unholy tendency to the contrary. God conquers, then saves. 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." Absolute yieldedness 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 delight. Then we "stand perfect and complete in all the will of God" (Col. 4:12).

*Sweet will of God, still fold me closer  
Till I am wholly lost in Thee!*

*Thirdly, an experience of appropriating faith.* On the resurrection side of his experience of crucifixion with Christ, Paul cried out, "I live by the faith of the Son of God." Faith is "the victory that overcometh." We are saved by faith. We are sanctified by faith. We live by faith. We walk by faith. We conquer 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" (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!

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The obligations of life are simple enough. They bind us to work in the vineyard of the Lord while the ability to work lasts, and to work up to the full measure of that ability till our honorable discharge comes.—*Selected.*

# WAS THE WEEK END LOST?

By G. W. Royall

SCRIPTURE—Acts 16:11-34

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 Bay of Samothracia was now enameled with sunset. Lazy cranes like round-shouldered old meh stood waiting expectantly around the water's edge for the incoming fishing vessels, while along the cobblestone streets came camel 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 watch 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 short, bearded, very slightly stooped, 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 elbowed his way politely 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 wail 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 banishment to the spirits and peace to the fear-stricken girl. The crowd milled around in excitement. But the irate slave-owner, realizing his money-making scheme was at an end, gathered his cronies together and dragged the two imposters to the local magistrate.

Two hours later, just as the watchman's gong beat out a raspy midnight, the two "imposters" found themselves squatting painfully in stocks within the "inner sanctum" of the city jail. For several minutes neither of them spoke. Their silence was eloquent. The tall man groaned and tried to loosen his torn, blood-soaked garment by moving his great, winglike 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 outreach of his pinioned 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, a great copper-colored moon peeped inquisitively through the high-up iron window bars. The tall man's face broke into a forced 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 his companion; but in his brief association with this Roman Jew he had learned to love and admire his courage and unpredictable manner. And so while limbs ached, backs bled, bodies perspired, and hearts thumped like the distant beat of drums, parched lips and swollen tongues dared to pray and sing praises to God. Luke, writing about it later, said, in what we now call Acts 16:25, "And at midnight Paul and Silas prayed, and sang praises to God: and the prisoners heard them."

Midnight! What a time! Samson asleep with his head on Delilah's lap. The Death Angel stalking the streets of ancient Egypt. Jacob wrestling at the Brook Jabbok. Solomon—and two babies, one living and one

dead, swapped by a cunning mother. A Baby born in Bethlehem. A bridegroom and ten virgins. A neighbor clamoring for bread for belated guests. Midnight! Rats, bats, and cats on the prowl. Hospitals full. Men dying.

What did they pray about? For themselves? "Lord, You got us into this mess; now please get us out!" No, I don't think so. For the little slave girl, now in her right mind but cast out by her master, and who had found Christ as her *new* Master. For the angry mob that had dragged them to the magistrate. For the infant church in Philippi, perhaps this very moment on its knees praying for *them*!

What did they sing about? "Our Father which art in heaven . . . ?" "The Lord is my shepherd . . . ?" Or was it the ninety-first psalm?

"And the prisoners were listening!" *They* had lost many a week end. They had grown accustomed to the disconsolate beating of their own hearts, the snoring of their fellows and those who muttered in their dreams. But here was a new sound—a song at midnight! When Christians sing songs in the night, the world stays up to listen.

What were their thoughts as they listened? Why am I here anyhow? What is my family doing tonight? Wish my heart were a singing heart. Mixed emotions, hot tears, penitent hearts—the world listening while the Church sings songs in the night.

"And suddenly there was a great earthquake, so that the foundation of the prison was shaken." God just *had* to do something. The Heavenly Father just couldn't stand it any longer. Two of His choicest servants with audacious faith refused to admit this week end was lost. So while angels watched in wonder and seraph choirs hushed their voices, God reached down over the battlements of Zion and shook the foundation of the prison.

Conversion is just like this. A crisis in the heart, life's foundation shaken from its smug complacency, an uplifted face penitent and tear-stained, a prayer of faith, and an answering God. And angels, flying excitedly back and forth, vie with one another to be the one to inscribe a new name written down in glory!

"And immediately all the doors were opened." This was not the first time prayer had opened doors. Prison doors had been opened for the apostles on a previous occasion. Ask Peter about his experience when you meet him one of these days. Prayer *still* opens doors today. Note the word "all"

in the above phrase. "*All* the doors." Doors of conviction, doors of confession, doors of repentance, restitution and faith. Yes, prayer opens *all* doors that lead out into the wonderful experience of the new birth.

Note also the word "immediately." The process may be gradual but the experience is immediate. The embryonic babe 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 bands were loosed." I would like to have been there when it happened! First the doors, then the bands. Why not the bands first loosed and then the doors flung open? The doors of salvation open first; then as the bands of sin are broken the young convert bursts through the open door into his new-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 prison 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 waken 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 crush your will and break your heart; yield them both to Christ today.

How illuminating is the next phrase—"He called for a light"! "This is the condemnation, that light is come into 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. Perhaps the earthquake had put out his flickering night-lamp. How utterly inadequate has been the feeble gleam of our own petty, little moral lamps with which we have sought to light our stumbling 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. "Sirs, what must I do to be saved?" Light and salvation always arrive together. The jailer had lost as many week ends as the prisoners. He was in equal need—the moral 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 petted 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 handshake 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 Old Testament parchment, showing Christ to be the fulfillment of the Jewish yearning for a Saviour, Paul perhaps supplemented with simple steps in salvation—conviction, confession, repentance, restitution, faith. Who knows but that the prisoners gathered around in amazement, far too enthralled by what they heard and saw even to think of escape? 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.*" Wife, sons, and daughters, to say the least, all turned to Christ because Dad led the way. 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 a hot towel on Paul's bloody back; and tall, gaunt Silas standing with glistening eyes waiting his turn; *and angels looking through the kitchen window!* And who knows but some faraway voice 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—"rejoiced, 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 but 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 and Sabbath-breaking. Some 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 philosophy behind which to hide. Sunday night after church I have stood amazed and watched millions of Americans coming back from their lost week ends. To many Americans a lost week end becomes their *last* week end! Lost 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. They 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. What reason alone could not do, conviction of sin and a revelation of the mercy 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 Deism or dusty Pantheism. The outcome of God's search for man is the Christ 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 faith task. 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 changes. The Jews were blessed with a great gift also. They had a genius for religion. The great problem of the Jews 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 teleological problem, the end of life. Thus "the Jews had no 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 incompatible and irreconcilable? 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 isn't difficult to understand why some scientists and educators wish to crown their own 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 pores 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 guns. He defeats his own cause. If the great truths of the Christian faith mean nothing to him, they will mean less to the 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 buttons begin 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, and in this procedure he needs theology to guide him. The preacher can't always deal in the abstract and theoretical; but, as Halford Luccock has said, "Preaching, if it is to have 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 as nourishing bread. The listeners may not be aware of the background of harvest and milling, but they do know how 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 to blame. The medical student must spend countless hours in the laboratory. This is dull procedure. But when he stands at the bedside of a fever-ridden patient, 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 attempting to bridge the gap between 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 apprehension of 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, Paschal, 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 than the scientist. 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, man is a misfit. 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 erased from man's experience, he is merely an "elongated intestine." Science makes man's origin meaningless and his destiny insignificant. Theology 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. Fosdick has said in his book *The Old Savage 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 neighbor 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 old fire ablaze in his eyes, fingering the 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 endeavors to locate the young person who

may be a leader in the future in the field of human advance. No one, that is, except a few farsighted preachers and religious leaders who believe that the great truths of the Christian faith are real and worth while.

We live in a world of things and a world

of values. We do not discount the necessity of apprehending the facts of life. We do insist that theology, with its appreciation of values and its insight into God and man and eternity, is the greater and more important task.

## The Responsibility of the Preacher In the Preservation and Promotion of Second Blessing Holiness

By V. H. Lewis

**T**HE 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 stated and exemplified truths toward 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 same pure flame enkindled on the Day of Pentecost, that were able to lead poor, blundering man out of the chaos of his own making. So today, in this, the blackest hour of world history, when so-called progress 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.

Is it really our responsibility? If not ours, then whose can it be? Can we find any intelligently based hope that in the alcohol-fogged mind of fumbling, bewildered politics there shall ever be germinated anything other than a repetition of the past? Is there in the annals of history any evidence that, in the past, efforts of man without Christ have ever made a better world? Can we find any grain of evidence that from the philosophers of today or in 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 panorama 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 therefrom 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 all this 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 backed with much prayer and unction can there be born the kind of revival that will meet the stark and tragic need of today. Let us then,

confronted with such overwhelming evidence, admit our responsibility in this our hour and accept the fact that we are men of destiny.

The world of men 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 for a voice of 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 the medication for the ills of the world? We can! By the grace of God we can! Our heritage as a church is great and pure with orthodoxy. While the churches of America sleep in their impotent stupor, let us throw aside the covers and spring from our beds of lethargy, and give to our great church the preachers she needs, and with hearts on fire bend ourselves to the gigantic task of meeting our responsibility.

To get a clear conception of our responsibility is necessary. Let us for a moment attempt to arrive at a better computation of the eternal value of holiness. We find that holiness stretches away far into the foundations of heaven and of God's nature. Its magnificence staggers our thinking, and its pure, everlasting beauty is beyond description. It carries with it the fragrance of another world. Can we appraise its value? We can arrive at some estimation of its supreme value when we consider the terrible price paid to make it accessible to man. That focuses itself into the consideration of the actions of the most prized possession of God—His Son. He came, leaving the indescribable beauty of heaven, to be made a Priest for us, not after the law of a carnal commandment, but after the power of an endless life, the brightness of the Father's glory and the express image of His person. He was God manifest in the flesh and God in Christ reconciling the world unto himself. It was indeed fitting that His coming be heralded by innumerable angels, bursting into the sky to congratulate their fallen peers with a song of deliverance. Humbled to the flesh and its external conditions, He was given all power in heaven and the earth; faultless so that no man convinceth Him of sin, He revealed in the humble guise of humanity the absolute beauty of God. Miracle of the ages! Gift of God's mercy! What a gift!

He healed the sick and fed the hungry, and stilled the sea by His word. His doctrine was not human; it bore the stamp of a higher mind. It was verified and sealed by the perfection of His character. He walked

the haunts of men, called a band of followers, and instilled into their minds the quality of His matchless love. He trod the path to Calvary and, under the shadow of the cross, pointed to His bewildered followers the entrance of another Comforter into their lives as an indwelling power. He died upon the cross. The sun refused to look on the sight. The frame of nature shuddered with the dropping of His blood upon the soil. The body that was taken by Him for endurance and patience drank up all the shafts of the world's malice and lay in the tomb. He then burst the bonds of death and became the first fruits of them that slept. He ascended, after final instructions to His beloved disciples, to the throne of the Father, to send the Comforter on Pentecost Day, thus fulfilling the task so stated by John the Baptist, "He shall baptize you with the Holy Ghost, and with fire." What a price! That man might be cleansed in heart and life!

Let us again in our striving for a clearer conception of our responsibility turn for a moment to the working of holiness in human lives. Ah, there is no story so beautiful to read or see as the story of redemption in a human soul, climaxing in the grand thrill of the incoming Holy Spirit. Second blessing holiness has been the answer, and the only answer, to the hunger of man. The evidence of this is not only in its scriptural base, but in the incontestable proof of the unfolding years. Time has proved that denominations, churches, or individuals that do not press on into holiness from healthy regeneration miss God's purpose for them. The fires of their love will fade to embers and finally go out. They will be lost in the perpetual dissatisfaction of a distorted doctrine. They will stumble in the fogs of defeat. They will become "wanderers in the wilderness," to fall at last in the desert wastelands while the sands of the lost and weary years will cover their spiritual graves. Failure will put his ghastly tombstone above their place of death. But those who press on into holiness tread the path that grows more bright unto the dawn of the perfect day.

We shall gaze for a moment with horror-stricken faces into the black regions of the eternally damned, and remember that those who shall inhabit the foul regions of the lost are those who have failed to accept God's pure atonement in its fullness. Then we turn from this dismal view and dwell upon the eternal beauty of heaven, and know that the clean and the pure shall enter there. Thus, there comes to our minds

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 win or fail because of us?" In answer, let us think together upon our place as ministers, so given in the Scriptures—our peculiar place, our wonderfully important place. We stand scripturally 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—what they require of us and how dependent they are upon us. God and humanity! God in heaven! Poor drifting, stumbling humanity in the far, tragic land of sin! In between—in the gap—the preacher, the message-bearer from God to the people. The whole effort of redemption now focuses in the preacher. "How 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—sacred, holy, divine call of God. What a privilege! What a responsibility! The preacher is as responsible to the faithful fulfillment of his call to the limit of his ability as Christ was to purchase redemption to the limit of His ability. Christ to die that man might be redeemed; the preacher to present that 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 extremely impossible it is 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 aflame, and in whose mind the experience with its essentials stands out clear, is the only one who can lead men into holiness.

The preacher also needs the experience in his own heart for him to keep it in his preaching. The preacher who does not possess the holiness of heart will, even though he is in a holiness church and mentally believes in its possibility, almost unconsciously relegate it to a secondary place in his preaching. It must have first place and be always the dominant note 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 preach about it. Holiness as a theological fact will be left hanging 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 and promotion of second blessing holiness necessitates that he have a clear, scriptural comprehension of it. The fact sometimes escapes our cognizance that the one who speaks continually to a crowd of people wields the tremendous power of being able to groove and channel their thinking, thus shaping their lives and deciding their destiny. Look, fellow preachers, at the grooved and darkened minds of the misled millions of Europe. Notice, when you can, the pictures of Europe's children and see the effect in the set of their faces. What a task faces the world to try to remove the poison so deeply implanted in their thinking! As we teach people, so will they think; as they think, so will they live; as a man liveth, so shall he die. What will the Judgment Day be for the preacher, the molder of human lives? We are deciding from week to week, with tremendous power of presenting thought, the destiny of those who are the recipients of those thoughts. That is why we must have a clear, scriptural comprehension of holiness so that it can be preached scripturally.

Scripturally presented holiness is sane, logical, beautiful, and desirable to the hungry hearts of men. To harp on self-conceived idiosyncrasies that in one's thinking seem to be important, and to be criteria of degrees of spirituality, is odious to man and obnoxious to God. To relegate holiness to a set of partly inane, freakish acts and looks is to discredit it. This is about as effective as to take a small bit of stone from a peak of the Rocky Mountains to the folks back home and, laying it before them, tell them that this is what the Rocky Mountains are like and cause them to believe that they can talk with authority on how the mountains appear. How foolish! There is much more to the Rocky Mountains than appears in that stone. There are gigantic peaks thrust like eternal pillars high in the sky. There are clouds like lacy, white collars around the glistening peaks. There are the song of the wind in the pines, the clear, wild

song of the mountain bird, the deep canyon with its dizzy depths, the brook down in the deep valley like a blue ribbon entwined in the green bosom of the earth. There is that feeling that comes only when you stand in the midst of the vastness of yon high, wild peak and feel the magnificence of God. All these are a part of the mountains.

So it is with holiness. There is much in it. Only the student of the Word will see it in its beginning in God's created, holy man in the Garden when the dawn of time was just breaking across the hills of the centuries. To the student it will show its gleaming, pure light down through the pages of Holy Writ. He will see it in the types and symbols of the Old Testament. He can catch its gleam in the giving of the law, and locate it in the Temple. He can hear it plainly in the cries of the great prophet Isaiah. The student can see its prophetic shining in the light of the inspired prophets of God who stood peering on down through the years to Pentecost. The man of the Book can trace it all the way to the appearance of the matchless Saviour. He will notice that all Christ's sayings and deeds were pointed to its realization in the world. The reader of the Bible will be able to prove it in the writings of the apostles and carry it on from mighty Pentecost through to today. Only the student will be able to catch it again in Revelation and relate it to the standards of the Judgment. Only the student will be able to preach it until tears of unutterable longing flow from the eyes of his listeners and cause them to pant with a great thirst for the Water that springs from the fount 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 with firm hand lead men 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 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 did so with great 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. This power or unction upon 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 keeps the great white vigil of prayer while the world sleeps is the one who today shall with power press on, winning souls for the Master. Still once more let us today accept the indisputable fact that the responsibility of the preacher in the preservation and promotion of second blessing holiness necessitates that he preach it as an experience. Holiness is more than a doctrine. It must never become the particular shibboleth of a denomination, but rather always be the glorious experience by which men are fitted to live and qualify 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 there content to leave it slumbering in their manuals and credal 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, real answer—the sanctifying power of the Holy Ghost, a second, definite experience. Then revival fires will burn; the crowds of the hungry will come; the cause of missions will advance; church problems 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 come after us. We can give them 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 faltering steps with no regrets over lost opportunities. With battle-scarred, calloused knees, heart aflame, courage high, knowing in our hearts that we have not failed our generation, we shall then 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 great message and experience of holiness." That will be reward sufficient. (*Delivered before the Abilene District Preachers' Convention.*)

# 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 looked also, catching a glimpse of the beauty here or there in the scene which the artist pointed out to them, before they hurried on their way.

The artist was a very busy man, but he always returned to this scene. It was his constant inspiration in all his work, and he made it his task to reveal to others as much of its loveliness 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 wonders 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 folded 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 here briefly 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.

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 yoke 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 satisfies, a fullness that fills.

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

Holiness means that we are separated from sin and have all sin separated from us in order to be fit for the company of a holy God. (Heaven is quaranteed 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" (I John 4:17).

Holiness is impowerment to live the Christian life.

Holiness is balancing of the inner power against the outer demands, and giving the advantage to the inner power. "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (I 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 Triad."

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

# HOLINESS IN THE REVIVAL

By J. E. Williams

**H**OLINESS is the culmination of God's divine plan for man across the centuries, His approval of Calvary, His guarantee of the atonement—the undying certificate of the reality of the supernatural. It is God coming down to tabernacle in man, thus becoming the climax of immensities, the center of infinities, and the conflux of eternities.

The very thought of God the Creator indwelling His creation, and God yearning for man to be like himself, dwarfs 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 loftiest stars of human longing.

Holiness, or God-likeness, 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 farther, 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 not. Men speak of holiness, or 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, entire 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 by 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 grand objective of all religious effort on the part of man for Godlikeness. 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. All 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 unworn 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 set on fire with the *baptism 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 evangel* of holy fire and a holy epistle known and read of men. It was a *necessity*, and that necessity rested upon a definite and divine call to preach *holiness*. When that power began 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 had trailed across 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 vernal robes of splendor and caused it to teem with its myriads of animate 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 created in His own divine likeness. Even then, God wrote it definitely and plainly that man was "chosen . . . in him before the foundation of the world, that we should be holy." It wasn't an afterthought, but the plan of an eternity past.

Perhaps it will always remain a mystery just when all things began. There must have been a starting point, when God from the divine finger tips of omnipotence 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 His 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 immensities of space. The imagination staggers, 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 alway 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 of the church.

It is no secret that the foundation of influence and success in the ministerial service is also the measure of the piety and spirituality of the minister, whether he be pastor or evangelist. Next to a divine call to the work, genuine spirituality is the most important qualification for ministerial office. We say "genuine spirituality," for 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 Christian minister is looked up to as an example of moral excellence, and as pre-eminently 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 his office 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 Thessalonian Christians, "Ye are witnesses . . . how holily and justly and unblameably we behaved ourselves among you that be-

lieve." The sainted J. A. Wood said: "Nothing but the power and dominion of a pure heart filled with the grace of God can save any man from being affected by the temptations he shall meet. It requires a pure heart and perfect love." To bring man into this state is the grand aim of the gospel in all its proportions, provisions, promises, instruction, and various ministries. How vital, then, that they who assume these responsibilities be "holy men" of God!

To have a holy heart is the chief essential for success in the work of the ministry. It ranks above talents, learning, favorable circumstances, skillful management and ability in pulpit preparation and delivery of sermons. Without it the minister can neither live nor preach as he should. There is a clearness, a strength, a fullness, and an energy needed in the sacred office impossible without holiness.

Charles G. Finney said: "A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry as has been." And you will remember that Jesus forbade His disciples' entering upon their public ministry until they had received the baptism with the Holy Spirit. They had been three years under His own personal instructions, and had been especially instructed with reference to their work, and they were assured that their names were written in heaven—still there was one indispensable qualification lacking. They needed to be filled with the Holy Ghost. They tarried and received Him. They were then enabled to preach the gospel in demonstration and power, and thousands were converted and added to the Church in one day, as a result. Nothing short of the sanctifying baptism is adequate to produce an effective ministry today.

"How often should I preach on holiness?" is a question frequently asked. I doubt if there is a hard and fast rule that can be laid down for this. But I am more and more convinced that where believers are genuinely sanctified, and begin to live a life of victory, sinners will become hungry for the saving grace of God and be converted. Usually the measure of victory of the Christians is a reliable indicator of the interest of the unsaved.

John Wesley wrote in 1775: "This I always observe—where the work of sanctification breaks out the whole work of God prospers. Some are convinced of sin, others justified, and all stirred up to greater earnestness for salvation." And again in writing to John Baxendale in later years, he said:



"Indeed, His work will flourish in every place where sanctification is clearly and strongly preached." Then later he inscribed in his journal these words: "Where Christian perfection is not preached, strongly and explicitly, there is seldom any remarkable blessing from God; and consequently little addition to the church and to the life of its members. 'Til you press 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 believe." And this prayer further evidences that sanctification is essential to that unity of His people which is imperative if a revival is to come.

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 for sin. Then, too, the preaching of holiness is always strengthening and stimulating to those who are Christians. It edifies them and brings them to see their needs and privileges, and so stirs them up to a more diligent heart-searching and seeking after the divine favor. Thus the revival begins where the true revival always begins, in the church. A revival always comes to the church or through the channels of the church—then we can expect salvation to the unsaved. "Create in me a clean heart . . . then will I teach transgressors thy ways, and sinners shall be converted unto thee."

When the children of God cut the shore lines and get out into the fullness of the blessing, then invariably sinners come under conviction and begin to seek God through the overflow and contagion of lives and groups 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 complete dominance of the Holy Spirit. Public gatherings were prohibited. Those years and decades that followed gave us the catacombs. Everything apparently was against the growth of the Church. Men were hounded from highway to alley, and from alley to cave—molested everywhere. But, "The Word of God grew mightily." It could be said correctly that the post-apostolic age was the purest as well as the simplest age of the Church. Outstanding individual leaders

were few. Men of original gifts were unknown. Most of the converts were of low rank, and their numbers were concealed by their obscurity.

Our problem is not so much the problem of the streamlined age we are living in. There is always a "new day," and always there are changing conditions. But it is the old gospel in its varied presentations which attracts and rebuilds men. The cry, "Tell me the old, old story," must ever be linked with the vital testimony, "I love to tell the story," because the Holy Spirit impels me.

I do not know just how to define the operation of the Holy Spirit in a church or a revival campaign; but I do know that when He is honored and when He, the Spirit of Truth, "is come, he will reprove the world" because of its sin and unrighteousness. And I do know that the evangelistic appeal is more than a type preaching. It is living, flaming truth, which is combustible, set on fire by the Holy Spirit. It is not mere rhetorical thinking or appeal. It must be more than mere emotionalism. It must be more than moving power for its dramatic effect. It means being burned up with a great passion, aglow with the fire of a burning bush—a Spirit-filled life from a Spirit-filled and Spirit-possessed soul. The great Herald of "Good News" said: "The Spirit of the Lord is upon me." It is God speaking through man. It is not only a John Knox causing a Scottish nation to tremble; it is a Robert McCheyne who leaned over his pulpit, his eyes burning into the souls of his hearers, giving them something which warmed and lightened, which melted and glowed. This is not theorizing. It is the truth which burns in letters of flame from every page of the New Testament, and from the Spirit-lit pages of the Old Testament, and in the story of all real revivals. "Ye shall receive power, after that the Holy Ghost is come upon you." Have we forgotten that there is this source of strength and power, and become exhausted in the frenzied dependence upon the human effort and element? Has this streamlined age become materialized and framed us in its own modern furniture? We have discovered a scientific power that can throw long lines across a Golden Gate or a bay; we have pierced the supersonic realm of flight that exceeds sound or at a tremendous speed of sixteen miles per minute; but we have neglected the power of the Holy Spirit. And our revivals should be dominated by Him who is our Strength and Leader, Empowerer, and Victory Giver.

To preach holiness, it must be very real to you who declare this sacred word. The blind 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 life which entered his soul in that garden in Italy so many centuries ago. The *Imitation of Christ* was written by a Roman Catholic long before the days of Luther; but it contains an experience that has preached to 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 enjoyed by a Thomas a Kempis with his strange ideas about transsubstantiation, 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 frothy as yeast or as unreliable as quicksand.

Only by the help of the Holy Spirit can effective preaching be done. Without Him, holiness doctrine and profession are 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. With Him the weakest are strong. 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 exhaustless.

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 stood with Savonarola in the market place at Florence and saw all Italy move Godward. I visited the old Wartburg Castle in the forest and saw Germany through Luther become 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, "Give me Scotland or I die," and saw Scotland turn to God. I stood beneath the window of a prison cell at Bedford, and heard John Bunyan crying, "I will stay here until the moss grows over my eyebrows sooner than deny my Lord," and saw the *Pilgrim's Progress* read down through the ages.

I slipped into Cambridge and heard Henry Martyn decline the high office and honors that were offered him, that he might go to India. I followed him as he planted the Cross in India. I was with him while he lay yonder, stricken with the fatal fever, alone, no friendly voice to comfort him, no kindly hand to minister to him. I saw him as he thrust his fevered brow among the damp boxes of his luggage that it might be cooled just before his great spirit went back to God. And then I saw India awake to the light of the gospel which a holy man lived and preached.

I roamed with David Brainerd through the American forest, and saw how destitute he was of all human fellowship, marking his trail with blood from hemorrhage after hemorrhage, and yet found that he never thought of his own discomforts, so intent was he on saving the American Indian. I heard him cry, "Oh, that I were a flame of fire in the hand of my God!" I went again to that little Massachusetts cemetery and stood by his grave and the grave alongside his own, the grave of fair Jerusha Edwards, whom Brainerd loved but did not live to wed. Then I asked while standing there, "What is the value of such devotion and such self-sacrifice?" And my answer came in the knowledge of the service which Brainerd did for America and the world.

I stood on the dock as the little ship pulled out that was to carry a band of missionaries to the faraway lands. I heard friends make their final plea to a Moravian missionary to remain at home; then I heard his answer in the lines of the old hymn which he quoted:

*I hear a voice you cannot hear,  
Which bids me not to stay.  
I see a hand you cannot see,  
Which beckons me away.*

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 Phineas Bressee walk out under the open stars and start a movement to evangelize the church and girdle the globe with missionaries and preachers lifting high the holy banners of full salvation. I listened to the triumphant tread of a John Goodwin,

H. F. Reynolds, J. G. Morrison, R. T. Williams, a J. B. Chapman, and an innumerable host of others, and 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 was fired, my soul was thrilled, my whole being was quickened into a realization of what God can do with men who are 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 truth and not for knowledge, not for courage in the fight,*

*Not for strength to do Thy service—not for these my prayer shall be,  
Not for any gift or graces, but for Thee, Lord, just for Thee.  
Make me lonely for Thy presence, every earthly friend above;  
Make me thirst for Thine indwelling; make me hungry for Thy love;  
'Til in full and free surrender I shall yield my life to Thee.  
Only then, in full perfection canst Thou give thyself to me.  
Empty me of all my glory, all my boasting, all my pride;  
Let my righteousness, my wisdom, on Thy cross be crucified.  
Fill me then with all Thy fullness; all Thy will work Thou for me.  
In thyself is nothing lacking; make me, Lord, complete in Thee.*

## HOMILETICAL

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

TEXT: Isaiah 6:1-8.

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

#### I. 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. Unclean.
2. Carnal.
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.

THEME: WHY HAVE WE DONE SO LITTLE?

TEXT: Rev. 3:8.

INTRODUCTION: I. Brief setting of the text.

2. Brief exposition of the text.

#### I. SELF-INTERESTS:

1. Not our poverty, inability, or lack of time or intelligence.

2. Indolence and indifference. Too many of us want something for nothing.

3. What we want versus what God wants.

#### II. FEAR.

1. Afraid to venture out on faith.
2. Afraid of poverty, sickness, etc., if we give to God's cause.
3. Fear, greatest enemy of man: more in hell through fear than any other one reason. I will do my duty for God and the church and take the consequences. Fear only defeat! All heaven is back of the Christian.

#### III. LACK OF DIVINE PASSION.

1. Man is sick.
2. Man is lost.
3. Christ is the Great Physician, Saviour, and Deliverer.

CONCLUSION: We Christians are responsible.

*Suggested by*

S. ELLSWORTH NOTHSTONE.

### Evangelistic Outlines for Use During the Fall Evangelistic Season

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

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

that she and her house were to be saved. In using the text symbolically, the scarlet thread 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 the story that man can be saved through the precious blood of Jesus Christ.

1. SAVED FROM THE GUILT OF SIN.
2. SAVED FROM THE LOVE OF SIN.
3. SAVED FROM THE CONTROL OF SIN.
4. SAVED FROM THE POLLUTION OF SIN.
5. SAVED FROM THE ETERNAL RESULT OF SIN.

THEME: AN APPALLING INDICTMENT AND A JUST JUDGMENT.

TEXT: Ezekiel 22:1-16

I. AN APPALLING CATALOGUE OF THE PEOPLE'S SINS.

A. The nature of these sins.

1. Forgetfulness of God.
2. Blood-guiltiness.

3. Idolatry.

4. Disregard of the tenderest and most sacred obligations toward their fellow men.

5. Profanation of divine institutions.

6. Unchastity in its most revolting forms.

7. Covetousness in its worst manifestation.

B. The scene of these sins

1. *Jerusalem*. She had become ripe for the sickle of divine judgment.

2. A *Jerusalem* may become a *Sodom*. God is no respecter of persons.

C. The maturity of these sins.

"When lust hath conceived, it bringeth forth sin: and sin . . . 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 could 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: *Lest the cross of Christ should be made of none effect* (I Corinthians 1:17).

*We make the cross of Christ of no effect*

1. When we indifferently reject the overtures of a merciful God.

2. When we fail to avail ourselves of the sanctifying benefits of the atoning blood of Jesus Christ.

3. When we do not take a positive attitude toward sin.

4. When we fail to realize God's plan for our lives.

THEME: THE BEATITUDES OF THE APOCALYPSE.

1. Rev. 1:3—Blessed are the readers; hearers; keepers.

2. Rev. 16:15—Blessed are the watchful.

3. Rev. 14:13—Blessed are the dead who die in the Lord.

4. Rev. 19:9—Blessed are those who go to the Marriage Supper.

5. Rev. 20:6—Blessed are the holy, who have part in the first resurrection.

TEXT: Psalm 139:23-24.

Topical sermon on theme, "Ten Carnal Traits Found in the Unsanctified"

1. Lack of interest in secret prayer and Bible study.

2. Stirrings of jealousy when certain ones receive more attention or are given preference over me.

3. Desire for the recognition of my talents and abilities in preference to others.

5. Intense dissatisfaction when I cannot have my own way.

5. Inclination to be extremely sarcastic.

6. An unwillingness to be in subjection and gracefully submit to those in authority over me.

7. A lack of power to bridle my tongue.

8. An earnest effort to please those whose opinion I value, even at the cost of displeasing God.

9. An unwillingness to allow God to have His way.

10. Fear of facing the judgment.

THEME: 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 SUMMONS

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.)

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 TRIAL

- A. There is a judgment awaiting us all.
- B. Judgment will be affected by weighing our conduct and testing it by divine standards.

Notice the indictment by Daniel.

- (1) Proud, (2) Presumptuous, (3) Arrogant, (4) Sacrilegious, (5) Idolatrous, (6) Ungrateful.

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.

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

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

How that nonresponsibility is cared for in the atonement.

How the means of escape after responsibility is assumed is found in the atonement.

- 1. Sin is a blighter of man's ideals.
  - 2. Sin contaminates man's motives and intents.
  - 3. Sin destroys the finer ethical senses which form character.
  - 4. Sin changes and finally determines a man's destiny.
  - 5. Sin will wipe your name from the Lamb's book of life.
- 

## A THOUGHT ON CONSECRATION (*Selected*)

*Consecration is being*

- 1. Willing to receive what Thou givest.
  - 2. Willing to lack what Thou withholdest.
  - 3. Willing to relinquish what Thou takest.
  - 4. Willing to suffer what Thou inflictest.
  - 5. Willing to be what Thou requirest.
  - 6. Willing to do what Thou commandest.
- 

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 Jesus the Saviour."

TEXT: *And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him* (Judges 16:20).

INTRODUCTION: Setting of text.

## I. THE FACT

- A. There are men whom God has forsaken.

- B. His departure is the greatest curse which could fall upon a man.

- C. The cause of His departure is found in the conduct of man, not in the will of God.

- D. A past enjoyment of God's presence is no guarantee against His future departure.

## II. IGNORANCE OF THE FACT

- A. The presence of God is an inward, spiritual, silent, secret presence. Be careful lest His departure leave no outward sign.

- B. Old Christian habits may continue for a season after His departure.

- C. One of the worst effects of His departure is that it leaves one in a spirit of indifference.

- D. The tests of God's absence are not always immediately applied.
- 

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 REVIVAL

TEXT: *Wilt thou not revive us again: that thy people may rejoice in thee?* (Psalms 85:6).

- 1. A lack of ecstatic joy.
- 2. A conformity to and expectation of the usual.

- 3. A failure to appreciate really spiritual things.

- 4. Relegating revivals to the religious scrap heap.

- 5. Losing the earmarks of a primitive Christian.

- 6. The times of refreshing are infrequent.
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# THE PREACHER'S SCRAPBOOK - - - -

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## *Revival Essentials*

1. Humbling ourselves
  2. Intercessory prayer
  3. Faithful preaching
  4. Home visitation
  5. Good advertising
  6. Real altar services
  7. Souls really saved and sanctified
  8. Getting people into the church
  9. Great 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 tithing.
  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 or camp meetings so common to the past history of America. Then if old-fashioned revivals can build and mold a nation like ours, let us in this generation keep forever these fires burning brightly and help save America.
- 

## *Listen*

*You're strong and well:*

*That's fine!*

*You hope to remain so:*

*That's natural!*

*You may be disappointed:*

*That's possible!*

*You will die:*

*That's sure!*

*You'd better start to get ready:*

*That's wisdom!*

*You want to start right:*

*That's proper!*

*You don't know the way;*

*Then attend*

*the REVIVAL, etc.*

*—The Houston Nazarene*

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"Aunt Sophie," a converted scrubwoman, who said she was "called to scrub and preach," was made fun of by someone who

said she was seen talking to a wooden Indian in front of a cigar store. Sophie replied, "Perhaps I did. My eyesight is not good. But talking to a wooden Indian about Christ is not so bad as being a wooden Christian and never talking to anyone about the Lord Jesus."—*Heart and Life*.

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## *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, so does He respond to the movings of each soul of mankind. If we were to call the roll of 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:

1. To the artist He is One altogether lovely.
2. To the architect He is the Chief Cornerstone.
3. To the baker He is the Living Bread.
4. To the banker He is the Hidden Treasure.
5. To the biologist He is the Life.
6. To the builder He is the Sure Foundation.
7. To the carpenter He is the Door.
8. To the doctor He is the Great Physician.
9. To the educator He is the Great Teacher.
10. To the engineer He is the New and Living Way.
11. To the farmer He is the Sower and the Lord of the Harvest.
12. To the florist He is the Rose of Sharon and the Lily of the Valley.
13. To the geologist He is the Rock of Ages.
14. To the horticulturist, He is the True Vine.
15. To the judge He is the Righteous Judge and the Judge of all men.
16. To the juror He is the Faithful and True Witness.
17. To the jeweler He is the Pearl of Great Price.
18. To the lawyer He is the Counselor, the Lawgiver, the Advocate.
19. To the newspaper man He is the Good Tidings of Great Joy.
20. To the philanthropist He is the Un-speakable Gift.

21. To the philosopher He is the Wisdom of God.

22. To the preacher He is the Word of God.

23. To the sculpter He is the Living Stone.

24. To the servant He is the Good Master.

25. To the statesman He is the Desire of All Nations.

26. To the student He is the Incarnate Truth.

27. To the theologian He is the Author and Finisher of Our Faith.

28. To the toiler He is the Giver of Rest.

29. To the sinner He is "the Lamb of God, that taketh away the sin of the world."

30. To the Christian He is the Son of the Living God, the Saviour, the Redeemer and Lord.

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#### —Selected

As God's own chosen, then . . . be clothed with compassion, kindness, humility, gentleness, and good temper—forebear and forgive each other . . . as Christ forgave you, you must forgive.—Moffatt's Translation of Colossians 3:12, 13.

The carpets in front of the mirrors of some of you people are worn threadbare, while that at the side of the bed where you should kneel to pray is as good as the day you bought it.—BILLY SUNDAY.

The Most Reverend Cyril Foster Garrett, archbishop of York, said: "The Christian, despite all his hatred of war, must recognize that war is not the worst of all evils. Utter degradation of man, loss of human rights, and the trampling underfoot of all that is righteous and true is an evil worse than war.—Quote.

The person who makes the most out of seeming defeats is the individual who makes lemonade out of the lemon that is handed him.

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### Silencing the Atheist

A generation ago Charles Bradlaugh, an atheist, challenged Hugh Price Hughes, a godly minister, to debate with him the truth in the Christian faith. The challenge was immediately accepted in these words: "The courts, as a rule, in rendering their verdicts, do not rely solely upon the arguments of the lawyers on either side. They carefully scrutinize the evidence offered by those who have firsthand knowledge of the facts. I will bring with me to the debate one hundred men and women who have been saved from lives of sin by the Gospel of Christ. They will give their evidence, and you will be allowed to cross-examine them. I will ask that you bring out one hundred men and women who have

been similarly helped by the gospel of infidelity which you preach." The debate was abandoned. The agnostic had no evidence. The Christian had evidence.—*Unknown*.

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During the summer of 1948, magazine *Time* published an article which was the result of a series of surveys concerning the habits of their male readers. They made the following discoveries:

A man took seven and a half minutes a day shaving, using 78.8 strokes. He usually had \$30.50 in his pocket. (Don't sigh while hoping.) He possessed eleven shirts, six pairs of shoes, three hats, thirty-one ties, but used only thirteen of them. He carried six keys, and one he seemingly never used.

That one key intrigued me—the sixth key. What did it open? Maybe it was one he had carried for five years, and opened the cellar door of the house from which he had moved. Maybe it was the key to the long-disarded piece of luggage. Someone else might think it was a key to some Bluebeard's closet, severely locked away from intrusion. But the question the statistician asked no doubt carries with it the sense relative to each of one of us. Who of us at some time or other has not found a key on his key ring that puzzled him?

But the idea involved is one that a preacher would mull around in his mind and finally get a lesson.

Are there unused keys in our possession which might unlock closed doors, but which we rarely use?

1. The key to *serenity and peace of mind*. Many never open this door even though they possess the key. The key is *faith in God*. We say we believe. But has belief become reality, so as we can really appreciate it? It eliminates turmoil, fear, anxiety, instability as we enter the room of peace. St. Paul was not afraid of any amazement, because he was persuaded that neither life nor death, nor principalities nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature could separate him from the love of God which was in Christ Jesus his Lord. Faith in a God of love is the great key needed by society today.

#### II. The key to *happiness*.

This is one door which you cannot crash. The more you force it the more invincible it becomes. You can't blast your way into happiness. There is a key to it and it is found in the words of Jesus, "He that loseth his life . . . shall find it." This key demands that we forget self and its insistent demands, and put service to others first, and then happiness comes as a by-product. History and life are full of examples of people who have slipped the key of love into the door to happiness, and it has opened to them.—*Pulpit Digest*, Nov., 1948.

## 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 that they were far apart in faith and doctrine, but they had studied the Scriptures together and had come to realize that the doctrines of the Christian Church were based on the foundation of the New Testament; and among the practices which they had in common was the anointing with oil for Christian healing. The older man was the rector of a small Episcopal church in an eastern state. The other was the pastor of the local Church of the Nazarene. Both of their congregations were overshadowed by a large Protestant denomination in the community. The very proximity of these two men had made for their friendship, as their homes were close together and they often had neighborly chats over the back fence.

After three years the Nazarene pastor was 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 kneeling by the bed, after reading from his Bible, drew from his pocket a bottle of holy oil, praying and anointing his Christian brother.

We leave all who read to draw their own conclusions, but the rector says, "It was a bit of heaven."—*Contributed.*

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## 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, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

This Christian mother's counsel to her son John needs the attention of every mother and father and child today. If more parents would be Christian in character as Mrs. Wesley was, there would be less sabotaging 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 and recklessness will wreck a church. Evils cannot be battered into the dust by the ceaseless lashing of a vociferous tongue. Some preachers are always on the warpath. Denunciation is their forte. A minister of the gospel is not a sheep driver; he is a sheep feeder. A little less shearing and beating and more feeding would give you less trouble.—F. LINCICOME.

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## 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—even to the neglect of the well one—knowing that death is not far away.—C. B. MCCAULL

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## 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 underrate anything just because you do not possess it.

Don't believe that everybody else in the world is happier than 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*

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"... Whatsoever 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 pertinence to ourselves and to our circumstances. . . .

The Bible is a book for all time. What it said, it says. What it was, it is. You tell me it was written so many centuries ago; but I reply the ink is still wet on its immortal pages. They have been read and pondered by generations; but the light of its eye is not dim, nor its natural force abated. Sin is the



same, man the same, God the same, in all ages. And the Bible's claim to be God's Word is substantiated by the fact that it is possessed of living power, and of the same perennial freshness as the sun, or the spring, or the ocean, or the faces of the little children. Would that we might daily read it as we read the newspaper, damp from the press, realizing that it is our Father's great message for the life of every day.—F. B. MEYER.

All men think all mortal but themselves.  
—YOUNG.

Watchfulness is needed lest we be robbed of our spiritual strength.

David Livingstone tells of his being threatened by savages. He goes on, "But I read that Jesus came and said, 'All power is given unto me in heaven and on earth. Go ye, therefore, and teach all nations . . . and, lo, I am with you always, even unto the end of the world.' It is the word of a Gentleman of the most sacred and strictest honor, and there's an end on't."—Selected.

We "grieve" the Spirit when we say "Yes" to Satan when he lures us into sin." We "quench" the Spirit when we say "No" to God when He woos us into sanctification and service. To bring the believer wholly into the will of God is, perhaps, the Holy Spirit's hardest task. Self-will is latent in every one of us and is always bursting out into rebellion. The only cure for it is a deliberate choice to do God's will in all things, at all times, and at all costs. It is to have one's heart firmly fixed upon the doing of God's will as the rule for daily life and to permit no exception to the rule.—RUTH PAXSON.

### **When the Trumpet Sounds!**

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

*Where crumbling buildings fall before the  
wrath*

*Of quivering tremors, in a swift descent!  
Dread fear shall fall upon all men alike*

*As they shall flee before the licking flame  
In wild confusion, crying in alarm,*

*\*And try in vain to hide in guilty shame!*

*Then He for whom the saints have longed  
and waited—*

*The Heavenly Goel, who has tarried long—  
Shall part the clouds, in bright pennates of  
glory,*

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

*Passing the storm and tempest that sur-  
rounds them,*

*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  
long;*

*No autumn fields to cheer the heart with  
song;*

*No rising sun, no moon to give its light;  
No placid lake 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 lost one call;  
No eye to see the righteous battler fall;*

*No balm of Gilead to dull the throbbing  
pain;*

*No one to comfort and the heart sustain.  
Millions would die in unforgiven sin,  
With none to bring the lost and straying in.  
Yes, this great universe would melt away  
If God forgot the world for just one day.*

—From the Free Methodist

### **PROFIT:**

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 profit by the mistakes of other people?"

"Most certainly not," replied the minister.

His caller brightened, and held out his right hand. "Then, if that's the case," 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 interminable, on a family in his parish. The little daughter got very weary of the conversation. At last she whispered piercingly in 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 knelt to say his prayers before going to bed, upon his return, he prayed: "Dear Lord, we had a good time at church to-night. I wish you could have been there."—Christian Advocate.

# THE PASTOR AND HIS MANUAL

By Harold W. Reed

**T**HE 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 as well as giving the details and specifications for building the local church program.

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

At present, ten parts and an appendix make up the content of our church *Manual*, and fill its 334 pages. Needless to say, a factual book of that size cannot be memorized; but, because 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 sanctified conscience of the entire denomination. Its polity is the outgrowth of the wisdom and experience of its leadership from West, East, North and South. Its organizational genius is that of wise leaders improving organizational machinery in the light of new needs tempered by past experience. Its ritual is simple, yet effective, and reveals the necessity of good form without yielding to formalism. In a word, the church *Manual* guides the local church, the district organization, and the general church as well.

Obviously, any document so important ecclesiastically demands some time and attention from every pastor. Perhaps one cannot take a rigid examination on it, but he should be familiar with it in general and know 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 should know the specific demands and fulfill them as far as possible.

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* designated ways. They are as follows:

## I. THE PASTOR IS TO PREACH THE WORD.

He is to preach, and 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.

## II. 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 43), 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 the General Rules, and question them in reference to their faith and experience—and if acceptable receive them into church membership (paragraph 44).

## III. THE PASTOR IS TO ADMINISTER THE SACRAMENTS.

The Church of the Nazarene recognizes two sacraments: the sacrament of baptism and the sacrament of the Lord's Supper. We believe (paragraph 18) that Christian baptism is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers, as declarative of their faith in Jesus Christ as their Saviour, and full purpose of obedience in holiness and righteousness. We believe (paragraph 19) that the memorial and Communion Supper instituted by our Lord and Saviour Jesus Christ is essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of 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 again. Being the communion feast, only those who have faith in Christ and love for the saints should be called to participate therein.

## IV. THE PASTOR IS TO CARE FOR THE PEOPLE BY PASTORAL VISITATION, PARTICULARLY THE SICK AND NEEDY.

The cross reference here (paragraph 92 and paragraph 253) is carelessly given. These references refer to the work of a deaconess, and not the work and responsibility of the pastor. A great part of his task lies in this fourth *set* responsibility. Pastoral visitation, particularly of the sick and needy, is a part of the work assigned to the ministry by the entire church, and cannot be dismissed lightly.

## 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 free access to the hearts of the loved ones. This opportunity should be utilized to the full in encompassing the salvation of the family.

## VI. THE PASTOR IS TO REPROVE, REBUKE, AND EXHORT, WITH ALL LONGSUFFERING AND DOCTRINE.

The insertion of this paragraph clarifies to a certain extent the first duty 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. 4:1, 2). This kind of preaching makes for a sound church doctrinally and makes for an exemplary church in Christian living.

## 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 ministry. All that we do, and all that we are, and all that we say are a means to this supreme end—the encompassing of the salvation of the lost, the sanctification of the believer, and the upbuilding of the church. The Church of the Nazarene (paragraph 23) is composed of those persons who have voluntarily associated themselves together according to the doctrines and polity of said church, and who seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament Church, together with the preaching of the gospel to every creature. That program envisions 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 seems to me that it includes the Sunday school, the N.Y.P.S., and the W.F.M.S. It includes, moreover, the entire record of the church. If the church succeeds, the pastor gets the glory for the success. If the church fails, the pastor gets the blame for the failure.

1. He is responsible for the financial record.

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 his city with an evangelistic holiness church.

5. He is responsible for the outreach, vision, and progress of the church which he serves.

## IX. THE PASTOR IS TO APPOINT THE TEACHERS OF THE SUNDAY SCHOOL.

The teachers (paragraph 145) of the Sunday school shall be nominated by the Sunday-school superintendent and appointed by the pastor. In the case of schools having departments, the nominations shall be made by the Sunday-school superintendent and the department supervisor of the department in which the teachers are to serve.

## X. THE PASTOR IS TO ADMINISTER THE SACRAMENT OF THE LORD'S SUPPER AT LEAST ONCE A QUARTER.

Only (paragraph 36) unfermented wine and unleavened bread should be used in the sacrament of the Lord's Supper. This sacrament is a source of blessing and strength to the people, and no congregation should be deprived of having Holy Communion at least four times each year. That is the minimum requirement of the church *Manual*.

## XI. THE PASTOR IS TO READ TO THE CONGREGATION THE CONSTITUTION OF THE Church of the Nazarene and the special rules contained in paragraph 1 to 43, inclusive, within each church year, or have this section of the *Manual* printed and distributed annually to the membership of the church. This task should be taken seriously. For all new people coming into the Church of the Nazarene, it is imperative that they be indoctrinated in our standards, polity, and doctrine. This may be done by three Sunday messages.

1. The Doctrine of the Church of the Nazarene.

2. The polity of the Church of the Nazarene.

3. The standards of the Church of the Nazarene.

Or it may be done by reading this portion in prayer meeting. Another alternative is to have it incorporated in some bulletin or literature and then sent out to the mailing list.

## XII. THE PASTOR IS TO SUPERVISE THE PREPARATION OF ALL STATISTICAL REPORTS from all departments of the local church, and present promptly all such reports through

the district secretary to the district assembly. This includes at least four reports:

1. N.Y.P.S.—President
2. The W.F.M.S.—President
3. The Sunday School—Superintendent
4. The Church Treasurer.

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 ACCUSATION FILED AGAINST A CHURCH MEMBER.

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

XV. THE PASTOR IS TO SEE THAT ALL GENERAL BUDGET FUNDS RAISED THROUGH THE LOCAL WOMEN'S MISSIONARY SOCIETY ARE REMITTED PROMPTLY THROUGH REGULAR CHANNELS of the Woman's Foreign Missionary Society, and that all the other general budget funds are remitted promptly to the general treasurer; and that all district budget funds are remitted promptly to the district treasurer.

The *Manual* expects a great deal from the Nazarene pastor. The church demands his reasonable best. God requires of him a fruitful service, as is outlined in this fifteen-point program.

## PREACHING WITHOUT NOTES . . .

## YOU CAN DO IT!

By Paul Steele

**Y**OU 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 becomes very simple; it also makes preaching a greater joy because of the greater freedom you can have in the pulpit. It opens your mind and heart to the present leadings of the Spirit; it gives you greater aptitude for sensing what needs more emphasis and what needs less emphasis than originally planned. Yes, you can do it; the ordinary preacher can do it just as easily as the more experienced man. 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 may be which you've just read, forget it. It won't help you in your preaching even if your people do tell you how good they think you are. You have only repeated a sermon; you haven't preached at all. God has called you to be a preacher—not a reciter. Almost any tenth grade student could read and report on an ordinary sermon found in books.

Do your own thinking; do your own praying; then preach what *you* think should be preached from this text or topic. Don't be afraid of your own ideas on the matter; take the attitude that they're probably as good as anyone else's. They might *not* be as good as those of someone else, but you aren't that someone else. Only your own are the best that you can preach. Preach your best by preaching your own!

There is room for commentaries and published helps—after you put down on paper

what you think personally should be said. And remember, get those helps *after* you have already jotted down your own thoughts. Commentaries are not to help *you*, nor to make light work of a tremendous task; commentaries are to help *edit* what thoughts you have already proposed to present. Use the commentaries to check for accuracy as to the facts of geography, history, customs, etc. Then stand your theological positions up against your denominational theology. If it fits, then preach it; if it doesn't fit, make the needed adjustments. But get these published helps before you *after* you personally have done your own sermon preparation, and after you have done your own thinking on the text or topic. The content of your message should come from general study and general reading, not from thirty minutes of "research" (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 alliteration. Alliteration will be most effective and genuinely oratorical only if it stems from and is a part of real simplicity. Simplify the arrangement as much as possible. Bring your central truth down to two or three major thoughts which you believe will adequately support it. Then jot down those two or three major points. If you find yourself putting down five or six or seven major points, give them close examination; in all likelihood you can join this one and that one. Such joining and simplifying will eliminate overlapping of thoughts, which overlapping works a hardship on both

preacher and listener. Overlapping of thoughts is also a stumbling block to preaching without notes. If three major divisions will both support and convey the one over-all truth, then why add on two or three extras? Simplify the outline as much as possible. You can preach without notes if your message is outlined in advance with simplicity as your measuring stick. After weeding out the surplus, put those two or three major thoughts down on clean paper. Throw away all scratch notes you've used up to this point, and set before you a page with only the three major points written out. Space them evenly apart for further work. At this point, you should have before you a simply arranged, concise, and brief outline. Moreover it is required of those who preach without notes that said preachers strive for simplicity.

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—almost automatically—take its 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 naturally come from the scripture-context, from the purpose in mind, or from the need of the occasion. Put it down where it naturally fits. This filling-in will probably take the form of subpoints A and B, etc.

Examine each of these major points, now, with their subpoints one at a time. Take the first major point with its subpoints; is this really one thought, and is it naturally divided? Or have you divided it just so you can have an A and a B? Be sure each major point with its subpoints is a unit, consistent and self-supporting within itself. If you had to, you could make point I a sermon in itself, with very little adjustment; yet, at the same time, it is naturally related to what is set forth in points II and III. If you think your outline can pass this test, then go on to the next step.

4. *Considering your three major points, try to rearrange them now, as to their order in the outline, so as to fit the present occasion best.* If they can be arranged differently so as to present the over-all truth more clearly, then make that rearrangement. Maybe point II should become point III. Again, perhaps point III really should become point I. Depending upon your present purpose, you can arrange the outline to suit the occasion. An illustration can be given here which will clarify this thought. Credit is due to the late Dr. Selden Dee Kelley for the source of this topic and portions of the outline, which Dr. Kelley called "Paradoxes." His 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, in which I have been stating that an outline can often be rearranged to suit the present purpose better. We'll set Dr. Kelley's outline (with our own additions 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 salvation.

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 is taken, leading the audience to what the preacher wants to be his climax—the fact that there is plenty of religion in the world, but there 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 during Home and Family Week. By a simple rearrangement of this outline, interchanging points now numbered III and IV, we could easily make our climax the point that there are many houses being built, but not enough homes. We might then choose to submit our suggestions for home-building; we might point out causes for this situation; at any rate, we could climax with the thought which is pertinent for the present occasion.

Let us suppose that we are called upon to speak in the city park for Memorial Day Services. We could use this same outline, making point II become our final point, and climax with a challenge for something greater than nationalism—i.e., brotherhood.

This illustration is given here to indicate that an excellent outline might be rearranged to make it fit "this occasion" even better. I am saying also that when we have decided that our outline is simple yet complete, when we feel that the content as set forth in the subpoints is accurate and sufficient, even then we might better that outline by rearranging it to fit the present occasion. You can preach without notes if your outline and your message will fit the present occasion.

5. Now, having made sure that your outline is in the best arrangement, and feeling sure that its content is satisfactory, you should be *sure it is rounded out properly by having a good introduction and a good conclusion.* Too many sermons don't go just because they don't have a starter. Too many sermons don't end, even though the benediction is pronounced. How often is that

benediction pronounced simply because the preacher's glance at his outline led him to think that he had finished the sermon!

There really ought to be a beginning to the sermon, brethren, as well as to the outline. And there ought to be an ending to the sermon, as well as a cessation of preacher-talk. If you have a beginning for your sermon, then jot it down on the paper as part of the outline; but if you don't have any beginning, then don't fill in that space on your outline just so it looks "balanced." The same can be said about the conclusion. The sermon needs to be well rounded-out if you are going to preach without notes. If this part of your preparation is in good order, then you can preach without notes; you will know where to begin, what to say while you're going, and where to stop. Yet all the while you will not be tied to any piece of paper, but will be able to follow the course you sincerely feel God would have you take at any given moment.

6. Here's the last step; and if you can't do everything heretofore suggested, and if you still want to preach without notes, then be sure to adhere to this rule by all means. It is a simply stated one: *Don't take any outline into the pulpit with you.* That's right! Just get up there and preach.

Leave that outline neatly folded in your desk drawer or, at the nearest, in the back of your Bible somewhere. You might want to use it as a bookmark to find your text quickly when you are ready to preach, and this might assist you in more ways than one. For instance, you might want to take one last glance while the offering is being received, to be certain of getting started properly. If so, carrying the outline in your Bible as a marker is all right and useful. However, once you have stood before your congregation and have announced your text and scripture from the pulpit, don't you dare sneak a look at that outline. Get right up there, brother; preach without one look at that outline, sink or swim. You won't sink very often, and everytime you do go under a bit, you'll soon wiggle up again.

After all, there you are standing before your congregation; you'll have to say *something*. And having given careful preparation to the matter beforehand, standing there with the absolute necessity laid upon you of saying *something* that would sound like preaching, just what do you suppose you'll find yourself saying? That's right, you'll be saying what you had prepared to say—with more grace, more effectiveness, more liberty, more pleasure than ever before. You *can* preach without notes, if you'll just get up there bare-handed and full-hearted.

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"An ounce of mother is worth a pound of clergy."—Spanish.

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# The Nature and Necessity of Unction

By R. N. Gunstream

A SERMON delivered without unction is as food without taste. It is a lifeless message, possessing little or no power. To preach the gospel of Christ without full dependence upon Him is to fail utterly in the undertaking. Mankind today is ever in search for the illumination of the truth and its application to their several needs. To fulfill this task is to have Christ possess all the man and the man to desire and seek for all of Christ. This accomplished, the minister will inevitably have a God-inspired, anointed message.

To understand the nature of unction is to realize one's great need of it. Webster maintains that the significance of unction is as follows: to anoint; affected fervor. The original Greek offers this definition: *Chrio*—that with which the anointing is performed—the unguent or ointment. The root of this word—*Chrio*—is the same as the root of the word meaning Christ—*Christos*. Therefore, unction is an anointing, an affectual fervor, the unguent or ointment itself, which comes from Christ the Anointed, the Holy Spirit.

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

*But ye have an unction from the Holy One, and ye know all things* (I John 2:20).

*Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows* (Hebrews 1:9).

*Now he which stablisheth us with you in Christ, and hath anointed us, is God* (II Corinthians 1:21).

It is further confirmed through these passages that this ointment comes from God. In Old Testament times anointing was applied to kings, to prophets, and to priests at their inauguration. "The Lord's Anointed" was a common title to the king. Prophets are called "Messiahs," or anointed ones. Hence the word Christ, *Christos*, was representative of our Lord, who united in himself the offices of King, Prophet, and Priest.

In the field of medicine ointment is used to aid the healing of skin diseases. The anointing, the ointment of God, is applied from a heavenly source to aid the Christian minister and his message in order that that message may be so applicable to the heart and life of the people before him that they will be both changed and lifted by it.

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

After taking into consideration those things which already have been said, it may easily be understood and heartily believed that the minister is in need of this uplift. It is a vital necessity to the man who proclaims the gospel. If he does not have it, he will discover that he is lacking one of the most important essentials in his preaching ministry. The man who lacks unction is also lacking in other important factors necessary for his ministry. To obtain unction and help from God is to spend hours in the secret chamber of private fellowship with the Master. It goes without argument that no man can successfully win souls except he be won himself. Therefore, when it is obvious that a minister is unctionized and anointed and blessed as he delivers his message, it is also obvious that he has had previous fellowship and contact with God. These two factors, unction and prayer, go hand in hand and are vital necessities for any message.

Unction is necessary in that it brings Christ into the message. The preaching of a sermon without Christ becomes a mere speech of words illuminated only by the holy scriptures involved. When these scriptures and this message and the man proclaiming them are anointed by the Holy One, then they contain all of the power possible to convict the hearts of men.

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## A QUOTE WORTHY OF NOTICE

FROM THE HOUSTON NAZARENE

Under a caption "Private Life of a Parson" 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 uplift, inspiration, and blessing. There were great volumes of prayer going up at the opening of each service. And it was not unusual to find folk secreted in the basement and Sunday-school rooms in private meditation and prayer for God's blessing upon the services.

The emphasis of prayer seemed to make for better fellowship among the preachers, and seemed to open the 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 the usual. Now if there is spiritual demonstration among us, some of our folks are nearly frightened beyond control. One little girl (preacher's daughter) was heard to ask in a service recently what the people were weeping about. A mute testimony to our unusual behavior in divine worship!

These conventions of twenty years ago were marked by great singing. Now the singer has to beg and coax the people to respond to singing. And I may frankly remark that I sometimes believe this is partly so because our song leaders don't have the good wisdom to sing old songs that everyone could sing without a book. A convention is no place to teach new songs or choruses. Save that for choir practice.

Then, they seemed to have time for 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 these meetings too. If we preachers cannot get our poor souls fed there, then we are in a bad way. I'm sure that we need the practical side, and we need to discuss technique, and method; but these should not have first place. The operation is not a success in my 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 require about nine-tenths 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 program without inspiration is death to New Testament Kingdom building.—(And all the ministers said "Amen."—Editor.)

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"When we worship God, the near horizons 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 worship we get a different view of our own lives. 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 disturbed 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.*

# POINTED PARAGRAPHS FOR PREACHERS

By Rev. F. Lincicome

**T**HE FOUNTAIN never rises higher than its source. Like begets like. A people will be like their priest. If these statements are true, preachers have been given a great responsibility. We, as spiritual leaders, become spiritual thermometers. If the temperature in the church we serve is below par—below normal—we stand indicted. God wants to change us from thermometers to thermostats. A thermometer merely registers the temperature of its surroundings while a thermostat changes the temperature. We are serving religion too cold. A preacher's temperature seldom rises above the degree reached beforehand in the closet. (The closet is the thermostat that changes the preacher's temperature.) A baseball pitcher begins with a warming up period. He gets off to one side and does some pitching before the game begins. One outstanding preacher, I am told, goes into seclusion from Friday evening until he enters the pulpit Sunday morning. This is the secret of his pulpit power; he takes plenty of time to warm up so that he can serve the people religion hot. More fire in the pulpit and more fire in the pew would make what we have to offer the world more attractive and more effective. A visiting minister was asked to fill a certain pulpit one Sunday; and, as he walked toward the front, he noticed there was a thermometer in the pulpit. He, at first, thought it a strange place for such an instrument. But as he thought about it, he decided it was in the right place; for when it gets warm in the pulpit, it usually gets warm in the pew. With all our theorizing, organizing, catechizing, baptizing, intellectualizing, advertising, popularizing, socializing, systematizing, and sermonizing, my greatest need as a minister is a new fire baptizing.

A call to the ministry is more than a call to college and the seminary. It is not, necessarily, a call to a city pulpit nor a lucrative salary. It is not to be a hail fellow well met, to be a popular after-dinner speaker, nor to be in demand as an orator at commencement time. The high objective of the ministry is not to be a good organizer, a good business executive, nor a good salesman. These all have their value; but a minister may excel in every one of them and yet be a miserable failure in so much as the real purpose of his calling is concerned. Indeed, these very things may drain off a preacher's energy and his essential, inner resources necessary for the task, and leave him useless and ineffective in the realm of the thing he ought to do.

No other calling can so completely and pathetically deceive and mislead a man into thinking he is essential and effective when, in fact, he may be only a pitiful failure. The ministry is a human agency for the accomplishing of a divine purpose. That ideal is to rescue men from sin through the atonement of our Lord and Saviour, Jesus Christ.

To preach the gospel, effectively, one must first arrest the attention of his hearers. The mind of every person you meet is preoccupied. It avails nothing for you to arise before an assembly and say, "Please give me your attention." Not one in a thousand has sufficient mental discipline to give his undivided attention until you arrest it. On the back seat sits the architect, criticizing, not your sermon but the style of your church. In the next seat is the physiognomist, scanning the faces of his neighbors; and by his side is the phrenologist, counting the bumps on their heads. Further back is the young lover, casting glances toward his sweetheart. Some of the sisters on the other side are also engaged: some, examining bonnets and ribbons; some, taking patterns of the new styles of dresses. Another imagines she can see her boys stealing neighbor Jones's apples; another remembers that she forgot to return the clothesline she borrowed last week; another wonders if poor little Jimmy might not get into the well before she gets back home. These cases of inattention are not rare cases. I have given you only a glimpse of the mental workings, or rather wanderings, of every congregation you address. Till their attention has been arrested, you are not getting anything across. So, your first big job is to capture it. You have no right to complain of their inattention, and it will do no good to scold them about it. It is your business to arrest them, knock their thoughts and reveries into pie, and insert your theme into their minds and hearts. To do this you must wake them up, and for you to wake them up you will have to be thoroughly awake yourself.

In the Sermon on the Mount the emphasis is on deeds and not "words" alone. "Whosoever heareth these sayings of mine, and doeth them, shall be likened unto a wise man . . ." Jesus had no tolerance for idle listeners who did not translate emotion into motion, inspiration into perspiration, who did not translate vision into performance. His sayings, as hard as they might seem, were not to be aimed at, only, but to be performed. His teachings were



not only to be admired, but to be executed. With Him all objectives must be reached. If you ought, you can, was His demand. The Sermon on the Mount religion is more than a matter of believing and escaping; it is a matter of being and doing. It is more than a message to be heard; it is a deed to be done. It is not only to be received; it is to be reflected. There are too many who have religion only on the receptive side. They get it, then hold on to it because it makes them feel good. Their religion is a mere entertainment rather than a ministry. The idea persists too much among us that religion is something to be enjoyed rather than something to be shared. The thing that counts is performance. Christianity must, of necessity, become practical before it can either benefit man or glorify God.

Most churches have failed through one of two contrasting faults. Either they have lost their force or they have lost their field. The church that has lost its force ordinarily lost it by compromise. The church that has lost its field has lost it by an overemphasis on incidental truth. When a church loses out through compromise it sometimes gains the field, gets a larger following, touches a greater number of people; but there is little or no virtue in its touch. When a church loses out through a misplaced emphasis it may maintain its force or power, but loses its field—its following. So, we have the church with the field but no force; we have the church with the force but no field.

Which is the worse for a church—to lose its force or its field? If it loses force it is ruined; if it loses its field it is useless. Someone is asking, Can both the force and the field be maintained? If it can, it can't be done by the preaching of a negative gospel. We have made ourselves needlessly offensive by overstressing the "Thou shalt not's." If both can be maintained, it can only be done by the preaching of a positive gospel on the fundamentals. Some have never been able to distinguish between the incidentals and the fundamentals. Some are still making fundamentals out of incidentals. All truth is important but not equally important. Jesus told us that when He said, "You tithe, and this you ought to do; but you neglect the weightier matters." I believe in a fourfold gospel: justification, sanctification, divine healing, and the second coming of Christ; but I do not think they are of equal importance. Therefore, they should not be given equal emphasis. "If we unduly stress a minor truth at the expense of a major truth, then we hinder the whole range of truth. For truth is a unit; truth is symmetrical; and an undue emphasis will spoil the symmetry." Balanced and proportionate truth is the exception rather than the rule. What we eat and what we wear have a definite importance in our salvation but, if unduly stressed, will cause the church to lose its field, its following, its influence and standing in the community.

## BUILDING DOCTRINAL SERMONS

By C. T. Duckett

THE WORD "BUILD" comes from the Anglo-Saxon. Webster defines it thus: "To unite materials in order to make or construct; to create or produce gradually as a result of effort and system."

Doctrine is of first importance because it is the basic part of our spiritual foundation without which we become spiritual driftwood. Doctrine has to do with what we believe. Yes, belief is important, for belief affects or influences our character. Holiness is our doctrine.

The preacher is not the source of his message but a channel for God; then his inner life is a primary matter. Far more important than what the minister can do about his sermons is what he can do about himself. As I understand it, this paper is not to be an artisan sermon but rather a clear-eyed look at the task for which Jesus pleaded so earnestly with His disciples: "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish

it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish."

Charles Fiske, in *Scribner's Magazine*, says, "Sometimes one marvels, when the sermon is over, that so many persons still go to church." The writer then goes on to deplore the general tendency toward sensationalism which he has observed in the efforts of the preachers to attract crowds. But attention is also called to the fact that there are indications that the people generally want and appreciate clear, definite, logical, informing preaching, and that no factors are so good and so lasting as sincerity and truth.

The first word Jesus gave to His own disciples was not "Go" but "Come." He said to them, "Come ye . . . apart . . . and rest a while." Stand where I stand. See what I see. Hear what I hear. Jesus' prelude to preaching—the same yesterday,

today, and forever—is, "Freely ye have received, freely give."

If the preacher gets nothing in his study, the pulpit will mean nothing to his people. At my first preachers' meeting several years ago, a number of us asked Dr. Chapman about books and preparing sermons. I shall never forget his reply. He said: "Study; study commentaries; read good books; read current events; read sermons; read books on philosophy, history, literature; read many books on second blessing holiness; but most of all read and study your Bible. Keep plenty of wheat in the hopper (the people are coming to church for spiritual food), and there is nothing that makes more noise than a mill with an empty hopper."

Dr. Chapman in one of his editorials said: "One of the most pitiable sights one will see in a lifetime is that of a preacher approaching middle life, or perhaps edging just a little upon 'age,' whose heart is still full of zeal, but who seems to find no field for his service. He cannot understand why others are preferred and why he is set aside in what seems to him to be his prime. In most instances one would have to go back thirty years to find the explanation; and when that explanation is found, it will gather about a failure to comprehend the seriousness of the task, and a consequent skimming in the matter of preparation. The pathetic part of the story is not that so many of us are mediocre preachers or worse, but that so few of us are as good preachers as we are capable of being. Some good preachers preach such a poor gospel that they do but very little good, while some preachers preach a good gospel so poorly that the good gospel has but a small chance."

We have the highest calling God ever gave to man. We are ambassadors for Christ, appointed by the divine government to represent its Sovereign before a sinful, dying world. No higher position can be conceived of for a mortal man; and none can demand a more exalted character. We cannot fitly represent God unless we are morally and spiritually like Him. God teaches us that we should present our souls and bodies a living sacrifice, every faculty, power, and possession devoted to His service. Let us never forget that even the sinless Jesus did not attempt to preach until He was baptized with the Spirit. He began His first recorded sermon by saying, "The spirit of the Lord is upon me, for he hath anointed me to preach the gospel." Jesus "full of the Holy Ghost," "led by the Spirit," and "in the power of the Spirit," left us an example that we should walk in His steps.

General Booth was asked the secret of his great Christian usefulness. He replied, "God has owned every inch of me."

A sermon is like a brick: it fulfills its function only as it is placed in relationship, in a structure. A sermon is more like a highway well posted with legible signs, in-

dicating, "This is where we are now; the next place will be so and so." The power of a sermon lies in its structure, not in its decoration. "By their fruits ye shall know them." The true test is not, How beautiful does it sound on Sunday? but, How available will it be on Monday; how will it undergird a person for the strain of Monday's load; how will it rebuke a person for Monday's temptation to pride and self-righteousness and self-seeking; how strongly will it carry over to be a challenge and a persuasion to the hard struggle to bring Monday's world more into harmony with Sunday's truth and with the purpose of Him who rose on Sunday morning?

Whatever a sermon may aim to do, there is one end for which it should be prepared, that is as a means to bring lost men to the feet of Jesus Christ. That end justifies the use of every ounce of strength we may be able to call forth in preparing that sermon; in short, it demands all there is of our being, moral, mental, and physical. The sermon must be so accompanied by the Holy Ghost and power that it persuades men to follow Christ. Prayer is the greatest factor in the preparation of any sermon, no matter what subject we may have to be treated as the result of much prayer, good guidance of God, and the needs of our people. The foundation of a skyscraper is not placed on top of the ground; it is founded upon the rock many feet below. We are not interested in putting up "shacks"; we are building for eternity! Our sermons must have their bearing upon Jesus Christ, the Rock of our Salvation.

The skeleton or framework should be well sized and framed in proper proportions. The three-point sermon, with all its advantages, is by no means a holy trinity. God fulfills himself in many ways, in the pulpit as well as nature. Nature has many forms: ground shrub and giant redwood, gnat and elephant, hummingbird and eagle—many forms, but all have definite structure, order, and outline. So there are many varieties of effective sermons. One of the most helpful of all the large, sweeping divisions which can be applied to sermons, as well as other kinds of discourse, is the twofold division of predicament and cure. First, what is the matter? Second, what can be done about it? Good, pointed illustrations, fresh from life, serve as windows to let light upon the truth we are trying to get upon hearts.

The preachers that have moved and held men have always preached on doctrinal themes like redemption, salvation, faith, love, judgment, destiny, and heart purity. We must know that stalwart workers must have meat and bread as well as light desserts. We must know that a house has to have a foundation as well as decorations on the walls. Just so, people must be indoctrinated and made to think, as well as made to feel and act. Let us, as preachers of the gospel, heed

the admonition of Paul when he said, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Holiness is the universal solvent of the Kingdom—it combines with everything that makes for God and heaven. Wesley had the perspective when he told his preachers that their mission was spreading doctrinal holiness. Holiness preachers, to remain holiness preachers, must spend much of their time reading books which are definitely holiness books. It is not a matter of being narrow-minded, but it is a matter of being a holiness preacher. If we are to remain holiness preachers, our minds and our hearts must be filled to the saturation point with holiness material. What we are in spiritual life makes a difference in the influence we have upon other people. If our church is to fulfill its mission to this day, if we are to fill the place in our generation which God desires us to fill, we must go deeper in spiritual things. We must learn again the meaning of soul burden, of fasting and prayer, of sleepless nights spent wrestling with God in prayer for a spiritual revival. We must have a more intense desire for things that are spiritual, a greater faithfulness in meeting God in the secret place of prayer, in taking a new interest in the reading and meditation upon His Word, and of having a greater concern for His work.

Finally, the end of all things is the glory of God. To know all things, and to love all things, in God; to annihilate self in all the various forms of creature-love and of self-will; and to make God the great center of our being—this only is true wisdom and everlasting life. He, therefore, who is led by the teachings of the Holy Ghost will be taught that he must think for God, feel for God, will for God, and act for God. Happy is he who is led, not by mere sights and sounds, not by strange and momentary impressions, which may come from the disordered senses, from the world, or from the devil; but by that clear light which illuminates the intellect, the conscience, and the heart; which is ever consistent with itself and with God's Word and providences; and which has, in reality, for its Author the Comforter, the Holy Ghost. "Take heed how you build."

*Lord, speak to me, that I may speak in living echoes of Thy tone;*

*As Thou hast sought, so let me seek Thy erring children, lost and lone.*

*Oh, lead me, Lord, that I may lead the wandering and the wavering feet;*

*Oh, feed me, Lord, that I may feed Thy hungering ones with manna sweet.*

*Oh, strengthen me, that, while I stand firm on the Rock and strong in Thee,*

*I may stretch out a loving hand to wrestlers with the troubled sea.*

*Oh, teach me, Lord, that I may teach the precious things Thou dost impart;*

*And wing my words, that they may reach the hidden depths of many a heart.*

*(Paper presented at Tennessee District Preachers' Meeting)*

## **The Voyage of Life**

*Human life is launched*

*On an ocean deep and wide.*

*It has many storms, some claim—*

*A constant flow and ebb of tide.*

*There are shoals, 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, taken 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 thin soup. Leave self out of the pulpit and take Jesus in. Do not scream. Empty vessels ring the loudest. Thunder isn't power. Thunder is harmless. Lightning kills. If you have lightning you can afford to thunder. Do not scold the people. Do not abuse the faithful ones who come to meeting when the weather is bad, because others do not attend.

Do not say, "As I said BEFORE." If you said it before, why say it again? Beware of long prayers except in your closet. Stop to breathe once in a while and you will not finish off each sentence with a gaspAH, as if you were dying for airAH. Do not keep on talking after you are done. Aim at a mark; hit it! Stop and look where the shot 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 rocks at the goats. Respect honest convictions. Be patient toward all. Judge no man harshly. Remember each sermon may be the last you shall preach, or someone in your congregation may listen to. Keep the Judgment in view. Please God and you will please Christians. Let others praise you. Preach the Word. Live for Christ.—S. E. NOTHSTINE

# *"Muscular Christianity"*

**C. O. Christensen**

## *(An Experience)*

"I trained," said Dr. Harry Rimmer, in Pasadena, California, "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. But we went, and he stayed behind. 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 telling a good story (I had been saving it for two weeks). When I was halfway 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," and immediately 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 vigilantly watching him 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 nonplused 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, 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 was 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—cocaine to pep him up—more work—more fatigue—more cocaine, 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 burlap sacks 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 Bible Institute, and became the head of a Presbyterian hospital in China, 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.

# A Suggestion for a Local Treasurer's Monthly Report.

We have appended below a copy of a chart which can be used monthly by the church treasurer. The numbers after the items involved correspond with the numbers after the same items on the district reports. Both pastor and treasurer can use this report blank, and at the close of the assembly year can have a report for the year tabulated from these twelve reports. This simplifies the matter of the annual report and eliminates the possibility of the hectic, last-minute round of tabulations with their accompanying mistakes.

If the demand is sufficient, the Publishing House has agreed to publish these blanks for the local pastor and treasurer's use for a cost of twenty cents (\$.20) per dozen.

## CHURCH OF THE NAZARENE

### REPORT OF THE CHURCH TREASURER FOR THE MONTH OF \_\_\_\_\_ 19\_\_\_\_

	CHURCH	CHURCH SCHOOL	N.Y.P.S.	W.F.M.S.	TOTAL
Balance Brought Forward	.....	.....	.....	.....	.....
Total Receipts	.....	.....	.....	.....	.....
Total	.....	.....	.....	.....	.....
Total Pd. All Purposes	(27).....	(28).....	(29).....	(30).....	(26).....
Balance on Hand	.....	.....	.....	.....	.....

## ANALYSIS OF EXPENDITURES

PAID ON LOCAL INTERESTS	PAID DISTRICT INTERESTS	PAID GENERAL INTERESTS
Buildings and Improvements (1).....	District Budget (11).....	General Budget (19).....
Church and Parsonage Debt (2).....	Schools and Colleges (12).....	Naz. Ministers Benevolent Fund (20).....
Pastor's Salary (3).....	District Home Missions (13).....	Specials not in Gen. Budget (21).....
Est. Rental Value of Parsonage (4).....	District Church Sch. Expenses (14).....	Gen. W.F.M.S. Expenses (22).....
Local Church Expenses (5).....	District N.Y.P.S. Expenses (15).....	W.F.M.S. Relief & Retirement (23).....
Local Ch. Sch. Expenses (6).....	District W.F.M.S. Expenses (16).....	Other General Benevolences (24).....
Local N.Y.P.S. Expenses (7).....	Other District Benevolences (17).....	Total Paid Gen. Interests (25).....
Local W.F.M.S. Expenses (8).....	Total Paid District Interests (18).....	
Other Local Benevolences (9).....		
Total Paid Local Interests (10).....		

Signed: .....

Church Treasurer

## 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 there was a man named Philip Nolan who 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 blasphemy against the government of the United States and exclaimed, "I wish I may never hear of the United States again." For this outburst of temper Philip Nolan was arrested, tried, and the sentence imposed as punishment was 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 fifty years of his life in this way.

In his room he tried to make an American flag and hung it on his wall. He outlined a picture of George Washington as best he could draw from memory. He drew a map of the United States to gaze upon it. On his deathbed a friend came into his room, and he begged him to relate the past fifty years history of the United States. Nolan said in his last days to a friend, "Never forsake your country, boy. If you are tempted to say a word or do a thing that will put a bar between your family, your home and your country, pray God in His mercy to take you that instant. As for your flag, boy, never dream a dream but of serving her as she bids you, though the service carry you through a thousand hells. No matter what happens to you, no matter who flatters you or who abuses you, never look to another flag; never let a night pass but you pray God to bless that flag."

This is the cry of a man who had forsaken his country and had to live without a country for half a century. I am thinking of those who will have to live in eternity without a home, without a country, and without God. There are those who think they do not need the church, and turn from God as if they do not want God. They reject the privileges of salvation as if they did not need the protection of the blood of Christ. Their punishment 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 peo-

ple. If people do not want salvation, they can spend eternity where salvation is not offered. If people do not want God, they can be in a godless eternity.

### *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. "I became so thirsty that I would gladly have given my right arm for one drink of water. I became so thirsty that I would have given both arms for one drink of water. I became so thirsty that I would have given my life for one drink of water."

That is the condition for being filled with righteousness. Your supreme desire must be to have God in His fullness. You must be in the place where nothing else concerns you quite so much as God. Jesus said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

### *Soiling the Atmosphere*

The Pacific coast octopus or devilfish can hide itself by clouding the water about it. It has been found that an octopus only a few inches long can cloud fifty cubic feet of water in a few seconds. The power of this creature in surrounding itself with a cloud of inky water is well known.

A man of impure conversation is like one of these creatures. He can soil the atmosphere in the whole social circle. He may not really say anything vile, 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 did not believe about religion and what they were not afraid to do. Finally one of the young men in the group remarked that, as far as he was concerned, 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 and overheard the remark.

"I said that for five dollars I would sign away all my interest in Christ; and so I will."

The old farmer who had learned to know the human heart pretty well drew out his leather wallet, took from it a five-dollar bill, and put it on the counter. Then call-

ing for ink and paper, he said: "My friend, if you will just step to the desk now and write as I direct, the money is yours."

The young man took the pen and began: "In the presence of these witnesses, I, A—— B——, for the sum of five dollars received, do now, once for all and forever, sign away all my interest ——." Then he dropped the pen and, with a forced smile, said: "I take it back; I was only fooling."

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

### George Wilson

In 1830 George Wilson, in Pennsylvania, was sentenced by a United States court to be hanged for robbing the mails and for murder. 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 gave the following decision: "A pardon is a paper, the value of which depends upon its acceptance by the person implicated. It is hardly to be supposed that one under sentence of death would refuse to accept a pardon; but if it is refused, it is no pardon. George Wilson must hang." And he was hanged.

Who was responsible for his death? No one but the man himself. The law said he must die. The President stepped between him and the law, and the man refused the pardon.

Indirectly the Supreme Court of the United States decided that the truth of the atonement of Christ in making provision for the salvation of the whole world is beneficial only to those who receive Him as their own and accept the provisions of redemption.

### The Snare

An Indian was found one day in the forest kneeling on the snow, arranging a little lane fenced in with branches and twigs. He

constructed a little arch big enough for a rabbit to enter the lane. He was asked what he was doing. He answered that he was making a rabbit snare. The observer said, "Where is the snare?" He answered that he did not want to put in the snare yet. "Then what is the use of your present arrangements?" he was asked. The Indian said, "I first make the rabbits familiar with the run. I leave the lane open so they can pass through unharmed. They might come tonight and be very suspicious; but they will soon find there is no danger, and they will pass through and come out all right. After a while many rabbits will come by to nibble twigs, and then I put in my snare and catch them."

That is the way the enemy of souls lays his snares. Sin is made to look harmless. People are first made familiar in the environment of sin and may not suffer any apparent injury in the beginning. Then the great snare comes and the soul is caught.

### At the Portal

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

*Spoken through the silence by our Father's  
voice,*

*Tender, strong, and faithful, making us  
rejoice.*

*For the year before us, oh, what rich sup-  
plies!*

*For the poor and needy living streams shall  
rise;*

*For the sad and sinful shall His grace  
abound;*

*For the faint and feeble perfect strength  
be found.*

*He will never fail us, He will not forsake;  
His eternal covenant He will never break.*

*Resting on His promise, what have we to  
fear?*

*God is all-sufficient for the coming year.*

*Onward; then, and fear not, children of  
the day;*

*For His Word shall never, never pass  
away.*

—FRANCES RIDLEY HAVERGAL, 1873

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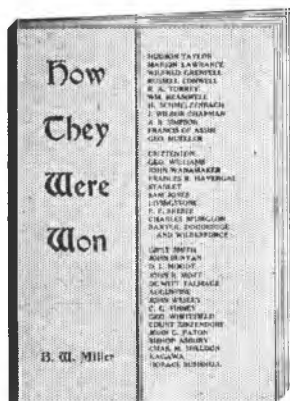
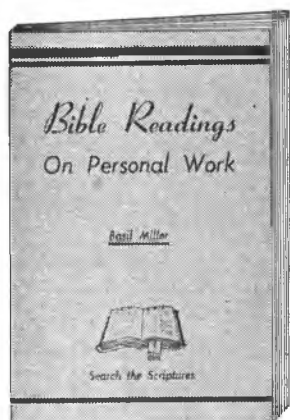
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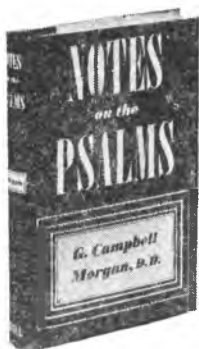
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