

No Place for the Boys

What can a boy do, and where can a boy stay,
If he is always told to get out of the way?
He cannot sit here, and he must not stand there,
The cushions that cover that fine rocking chair
Were put there, of course, to be seen and admired;
A boy has no business to ever be tired.
The beautiful roses and flowers that bloom
On the floor of the darkened and delicate room,
Are made not to walk on—at least, not by boys;
The house is no place, anyway, for their noise.

Yet boys must walk somewhere; and what if their feet,
Sent out of our houses, sent into the street
Should step around the corner and pause at the door,
Where other boys' feet have paused often before;
Should pass through the gateway of glittering light,
Where jokes that are merry and songs that are bright
Ring out a warm welcome with flattering voice,
And tempting say, "Here's a place for the boys."
Ah, what if they should? What if your boy or mine
Should cross o'er the threshold which marks out the line
Twixt virtue and vice, twixt pureness and sin,
And leave all his innocent boyhood within?

Oh, what if they should, because you and I,
While the days and the months and the years hurry by,
Are too busy with cares and with life's fleeting joys
To make around our hearthstone a place for the boys?
There's a place for the boys. They'll find it somewhere;
And if our own homes are too dainty fair
For the touch of their fingers, the tread of their feet,
They'll find it, and find it; alas! in the street.
Mid the glitterings of sin and the glitter of vice;
And with heartaches and longings we pay a dear price
For the getting of gain that our life-time employs,
If we fail to provide a good place for the boys.

—Boston Transcript.

Ammunition for Summer Offensive

The average minister begins to realize the weight of the summer program early in June. July brings still more trouble and August is a problem. The pastor of the Presbyterian Church of Corinth, New York, undertook to stem the tide of summer stay-at-homes by printing the following article in his bulletin:

SCRIPTURE PRIVATELY INTERPRETED
Do You Read Your Bible Thus?
I will come into thy house in the multitude of thy mercy—except in August.

The Lord is in his holy temple—except in August.

One thing I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life—except in August.

My soul longeth, even fainteth for the courts of the Lord—except in August.

God is known in her palaces for a refuge—except in August.

How amiable are thy tabernacles—except in August.

Preach the gospel to every creature—except in August.

Preach the word; be instant in season and out of season—except in August.

Not forsaking the assembling of yourselves together—except in August.

They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers—except in August.

(If July is your worst month change the above to suit).—Iowa Nazarene Messenger.

He that will be counseled will not be helped.—BENJAMIN FRANKLIN.

Satan's Want Ad

Johnson, the drunkard, is dying to-day.
With traces of sin on his face;
He'll be missed at the club, at the ball, at the play.
Wanted—a boy for his place.

Simons, the gambler, was killed in a fight;
He died without pardon or grace;
Someone must train for his burden and blight.
Wanted—a boy for his place.

The scoffer, the idler, the convict, the thief,
Are lost; and without any noise
Make it known that there come to my instant relief
Some thousands or more of the boys.

Boys from the fireside, boys from the farm,
Boys from the home and the school;
Come, leave your misgivings, there can be no harm
Where "drink and be merry's" the rule.

Wanted—for every lost servant of mine,
Someone to live without grace;
Someone to die without pardon divine.
Will you be the boy for the place?
—Life Boat.

Seven Deadly Sins

Knowledge without character
Business without morality.
Science without humanity.
Worship without sacrifice.
Pleasure without conscience.
Politics without principle.
Wealth without work.

—E. STANLEY JONES.

Clovis G. Chappell's New Book

FEMININE FACES

Here are vivid word pictures of sixteen outstanding women characters of the Bible: Lot's Wife, Hagar, Rebekah, Miriam, Deborah, Delilah, the Maid-servant of Naaman's Wife, The Widow of Zarephath, Esther, Salome, the Poor Widow, Martha, Mary, Anna and the Woman of Sychar.

These sketches are alive with human interest. Every subject is made real and the lessons drawn are easily connected with modern day situations. 219 pages.

Price, \$1.50

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The Preacher's MAGAZINE

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Some Precepts for Preachers

1. Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic unction may impress simple souls, but it corrupts the preacher.
2. Remember Peniel and wrestle with the great themes, even if they throw you. Jacob was not Israel until he shrank a sinew.
3. Be loyal to your text. Be aware of the context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than your own.
4. There is always water if you bore deep enough.
5. Motorists and preachers should remember that the aim is not to cover the ground, but to see the country and seeing, love.
6. Illustrate; but don't illustrate the obvious. One good illustration is worth ten bad.
7. The well is deep, and you must have something to draw with. But there is no need to make people drink out of the bucket, still less to chew on the rope.
8. In preaching—no demand without the gift; no diagnosis without the cure. One word about sin; ten for the Savior.
9. Irrelevance is sometimes an infirmity; usually it is a sin.
10. Emotion arises out of the truth. Emotionalism is poured on to it.
11. Listen before you speak. See before you say.
12. Aim at being independent of the Concordance, but do not disdain it until you are.
13. Love simple speech as much as you hate shallow thinking.
14. Polysyllables are not the sign of profundity. Often they are the cloak of poverty, bought at a jumble sale.
15. Never talk down to your audience; they are not there.
16. Beware of the abstract noun. The abstract puffeth up, the concrete buildeth up.
17. By your consonants people will know what you say; by your vowels where you come from.
18. Be audible, but don't shout. Clearness carries farther than clamor.
19. Be sparing of gestures, but do not be a post or a robot. If your hands can talk, let them; if not, give them a rest.
20. Be not like the brook; pause sometimes.
21. One cannot always finish, but one can always stop. If the flow ceases, do not dribble.
22. A preacher's damnation: "He spoke of great things and made them small; of holy things and made them common; of God and made Him of no account."—W. R. MALTBY, in *The British Weekly*, London.

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That Indefinable Quality

By the Editor

THERE seems to be no word that fitly describes that quality in a public religious service that redeems it from the commonplace and makes it interesting and helpful. It is somewhat like the boy's definition of salt, which he said, "Is that which makes food taste so flat when you do not have any of it in it."

Just a few days ago I sat in a meeting as a sympathetic member of the congregation. The meeting was really quite faultless. The singing was good, the service was well directed, and the sermon was orthodox. There was really nothing that one could criticize, and yet there was something intangible lacking. In this particular instance it may have been I who was "off color," and perhaps others did not feel as I did. But we have all been in meetings like that, and if this was not one, at least we know there are such, and it is not enough for us to just make the passing observation and let it go at that. It is one of those things that ought to have a remedy, and the remedy ought to be within our reach.

In the first place, there may be something in the background that brings about a situation like this. When William Booth commenced his revival work in England, he soon ran across instances of fanaticism in which people talked the meetings to death or worked up demonstrations they did not feel. Booth, afterward General Booth of the Salvation Army in that straightforward manner which was normal with him, proceeded to rebuke the extremists, and to stop the symptoms of fanaticism which he saw. His efforts were too effective, for he discovered that not only the extremists were stopped, but all liberty was dampened, and the meetings lost that element of spontaneity which is so essential to success in spiritual progress and the promotion of revivals. So Booth changed his tactics and commenced to "meet fire with fire," and he found that genuine spiritual demonstration is a better governor of shallow extremes that direct restraint. It is always

difficult to choose between two extremes; but if it must be either "too much demonstration" or too little, too much, properly directed and discriminated is the better of the two; for there is nothing much deadlier than a dead religious meeting.

Then there may be a restraint on the part of the leaders that is too apparent. That saying, "Get the iron hot, but keep the hammer cool," has no proper application to religious meetings and their leaders. The case is the opposite, for it is not often that the meeting can reach the full tide of the leaders. If there is to be fervor among the people, the leaders themselves must be boiling hot. If there is to be liberty among the people of God, those who are in places of prominence must themselves be fully free. It is more important that the preacher should be free, unctuous and spiritual than that he should be accurate and intellectual. There is no reason why he should not be all there, but by all means he must be sincere and free.

And besides these it is possible that the meetings have become too conscious of "clergy and laity" relations, so that the people think of the meetings belonging to the preacher, and they do not accept their responsibility nor claim their privileges. In such matters as these it is often difficult to discern causes and effects, but without attempting to settle this question, it is observed that it is much better to have a singing people than to have a fine choir, and better to have a giving people than to have a rich man who is willing to pay the bills. "A church debt is better than a church endowment."

Going back again to the idea of "That Indefinable Quality," I have been in a meeting where the preacher was limited and the sermon of moderate strength; the singing was ordinary, and the arrangement of the service somewhat faulty; nevertheless, there was that something in the service that saved it from flatness and gave one the suggestion that something was going on. And this was not just an occasional service at the climax of a protracted meeting, but was the usual status—the situation the regular attendants expected. Such a church is a successful church, and such a preacher is a desirable leader.

To close, without some practical suggestions would be to nullify the purpose of this editorial. Dr. A. M. Hills once said he spent four years in college where it was commonly known that he planned to be a preacher, and three years in a seminary where he was a theological student, and that in all those seven years he could remember of no instance in which an instructor or other adviser said plainly, "The baptism with the Holy Spirit is the principal qualification for preaching the gospel." And I would, I think, be remiss if I went any farther without saying that the principal quality that distinguishes a standing and a falling meeting is the presence and power of the Holy Spirit.

But experience has taught us that the Spirit must be wooed to be won, and must be obeyed to be retained. Back of all that public reward which

is so much desired is that secret preparation which we are so likely to leave out. A company of American tourists once came to Spurgeon's tabernacle in London an hour before time for the service to start and were looking about the great building with considerable interest. A man approached and asked if they would not like to see the "heating plant," and when they said they would, he took them to a room where at least four hundred people were in earnest prayer for blessings upon the meeting to start at the end of that hour. That interesting guide was Spurgeon himself, and that "heating plant" was the greatest factor in the work which he carried on in the world's greatest city so many years.

After this essential preparation which is to involve the people as well as the preacher, comes the necessity of having a well-planned service. The preacher should know where he is going and where the meeting is going even before the service starts. If the Holy Spirit breaks into the order, it is easier to revise an expected order than to bring order out of chaos. And if the expected order is interfered with, the preacher must eliminate and revise and charge up against himself whatever time is appropriated. The preacher who must "do justice to his subject," no matter how late the time of his beginning will soon find the people disposed to give him the time right from the start. And even when the schedule goes through, it is well to "hide the skeleton," and to avoid the appearance of too much form. I know the argument for printed schedules, but I do not believe they prove themselves true in the test. It is well to have a schedule, but to advertise it so that any variation is known is to check spontaneity before it is born.

Dr. Walker, that prince of preachers, found that an illustration which could be picked up at the moment was far more effective than any story from books or any quotation from past experience. It is probably not advisable for too young a preacher to emulate his example, but he can at least seek to lean in that direction. Once in the camp meeting at Bonnie, Illinois, Dr. Walker was preaching on "Testimony and Fruit." Just at the climax of the sermon, a thoughtless hen came out from under a bench over at one of the front corners of the tabernacle cackling vociferously. The occurrence might easily have nullified the effect of the sermon, but quick as a flash, Dr. Walker pointed to the hen and said, "That is all right for her to testify, provided only that she is telling the truth, and that the fruit will show it so." Hurrying over to the corner, he came out soon with the freshly laid egg which he exhibited to the crowd, and then he clinched his thought with force and effectiveness.

Liberty must never be allowed to deteriorate into license, joy must not descend to mere fun, shouting and rejoicing must not give way to passing and meaningless noise, spontaneity must be prayed down and not stirred up. But after all is said, preacher, you and I are not complimented by the fidelity of those who would "come anyway," so much as by the presence and co-operation of those who are with us because the meetings are vital and interesting. We cannot compete with the theater and the picnic in spectacular appeal, but we can have meetings that will vie in interest with any gathering whatsoever, and especially with those who themselves take part in the proceedings as helpers and co-laborers.

Thoughts on Holiness

Holiness Symbolized

Olive M. Winchester

Behold, the veil of the temple was rent in twain, from the top to the bottom. (Matt. 27:51a).

IN THE Old Testament not only was holiness taught by precept, it was also inculcated through types and symbols. Standing pre-eminent among these was the tabernacle and its worship, and in this connection the most holy place was the most significant. In this inner sanctuary enshrouded in darkness was the Ark of the Covenant which contained the tables of the law; the covering for this sacred structure was called the mercy seat which set forth the truth that mercy covers wrath. Then above were the cherubim which ever symbolized the divine presence.

Hither into this sanctuary came the high priest only and that too once a year, after he had offered a sacrifice for both himself and the people. Moreover, as he entered in, he carried incense from off the altar of incense. Thus the admission to the most holy place was limited under the old dispensation, but under the new all such barriers were removed.

ENTRANCE INTO THE HOLY PLACE THROUGH ATONEMENT

In studying this particular feature of Old Testament symbolism, we notice that entrance into the holy place was permissible only after atoning sacrifice was made. Thus also in the new covenant

there is only one way by which man can enter into the divine presence and that is through the atoning sacrifice made by Jesus Christ. Jesus Christ is the door, and all who seek to enter in through other mediums are thieves and robbers.

The offering made by Jesus Christ was not only for the sins of the people but also for the sin. When John the Baptist saw Jesus coming to receive the ordinance of baptism at his hand, he exclaimed, "Behold, the Lamb of God that taketh away the sin of the world." Here the singular of the word is used which denotes the state and condition of sin in the heart of man rather than overt acts of sin. If man is to enter the divine presence, he must needs have his heart purified from all sin. The promise is, "Blessed are the pure in heart, for they shall see God." The thought would seem to be in this passage that the experience is one of present realization which will necessarily lead to future blessedness, but primarily relates to this life. Man is to see God now; he has the glorious privilege of entering into the most holy place, for the veil of the temple has been rent in twain. This took place when the atoning work of Christ was finished.

This privilege is given to all. In the olden days not even the priests could enter this inner precinct, only the high priest. But now no mediating priesthood intervenes, and each individual has the privilege of access into the divine presence. Thus the atoning work of Christ opens for us the door of entrance where the Shekinah glory dwells.

ENTRANCE THROUGH PRAYER

Before the closed veil into the most holy place stood the altar of incense. This with the other articles of furniture in the holy place signified the relation of the people to God. And the particular import in this case was the relationship of prayer.

Prayer has ever been the medium of approach of man to God. From the early days down through the ages man has come not only with burnt offerings and sacrifices but with words of prayer upon his lips. Not only in the general matters of life is prayer the medium, but also in particular.

More especially is prayer the expression of need when it comes to the seeking of personal experiences. We behold the despised publican crying out, "God be merciful to me a sinner," and returning to his house justified. So when one enters the realm of heart purity, it is only through prayer that he can realize the experience.

This prayer must have the poignant effect of purging fire symbolized by the coals of fire carried with incense as the high priest entered the most holy place. Before one can realize with full response the glory of the divine presence there must be agonizing prayer for deliverance from the inbeing of sin and for a complete death of self. While God can hear us in our most feeble cries, yet it seems that we cannot come to the end of ourselves, unless we wait in the intensity of intercession. Doing this we find that God manifests himself unto us and we behold the glory of the Lord.

ENTRANCE TO ABIDE

No doubt the high priest looked forward to the day of atonement when this supreme privilege would be his. Throughout the whole year he waited for its return again when he would put on his linen vestments and prepare the sacrifice and go within. But all too soon it was over and he must be content to do as the other priests did, to worship only within the holy place instead of the inner court of the sanctuary.

Perhaps he often related the sacredness of the experience of that moment when he came within the divine presence; he may have frequently mentioned it to the other priests and added that he longed for the coming of the season of the year when he might return again. Nevertheless whatever might have been his longings, the opportunity came only once a year.

But when the veil was rent in twain and Christ ascended up on high ever living to make intercession for us at the right hand of God, then not only could each and every man enter into the holy of holies, but he might also abide there. This privilege was not a Mount of Transfiguration wherein one might catch glimpses of spiritual truths and beings, but constituted a place where in deed and in truth one might build tabernacles.

Occasional experiences in relation to God are of inestimable worth, but much more so is the abiding reality of His presence with His people, and this provision was afforded when the work of redemption was completed. Man no longer needs to find that his religious life is one of intermittent experiences, but he may receive the Divine Comforter who will abide with him forever. Surely he who is least in this present dispensation has far greater benefits than he who was supreme in the Aaronic priesthood.

Thus by similarities and contrasts we catch the vision of truths foreshadowed in the sanctuary of the Israelites. To the Jew these rites and ceremonies expressed the acme of religious worship and he lost sight of their typical nature. Even Jewish Christians after the first joy of their faith had been through the fiery trial of suffering and persecution wondered whether there was not greater reality in these Jewish rites than in the humble form of worship observed by the Christians; but the writer of the Epistle to the Hebrews clearly sets forth the greater efficacy of the sacrifice of Christ and its dynamic work in the heart of the individual.

The holy of holies is open for all. Christ has made the one supreme offering; this stands complete. Man's part is through prevailing prayer to appropriate these blessings that await him there, and if he thus enters in, he may find an experience that ever will be an abiding reality in his life. He may abide under the shadow of the Almighty. While at times there may not be the same sensible realization of the divine presence, yet faith will ever recognize its reality and know that the glory of the Lord ever abides with those who trust.

The Second Rest

Sanctification—Soul Rest

Peter Wiseman

There remaineth therefore a rest to the people of God (Heb. 4:9).

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light (Matt. 11:28-30).

A SECOND REST

YOU WILL notice at a glance that these passages suggest a second rest. There are two rests mentioned, one is obtained by coming to Christ, the other is obtained by going with Christ and learning of Him. The first is from the guilt of sin, "There is therefore now no condemnation to them which are in Christ Jesus"; a rest from the dominion of sin; "Sin shall not have dominion over you"; a rest that a good biblical experience saves us. The second rest is from those characteristics which are opposite to the meekness and lowliness of the wonderful Christ, such as pride, self-will, and all that belongs to the carnal evil tendency. It is a deeper rest than the first, properly designated as "the second rest."

*Breathe, oh breathe Thy loving Spirit
Into every troubled breast;
Let us all in Thee inherit;
Let us find the second rest.
Take away our bent to sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.*

This is quite in line with the teaching of the Hebrew letter. Note, first of all, the fact of their Christian standing. They were called "the holy brethren," "partakers of the heavenly calling." To read the epistle carefully is to be convinced that the writer was writing to Christian people, a people who knew God, a people who could rejoice in persecution, take joyfully the spoiling of their goods, knowing that they had in heaven a better inheritance.

On the other hand, they were troubled with unbelief (3:19), babyhood (5:12), besetments (12:1), a root of bitterness (12:15), and other evidences of carnality. They needed the experience of entire sanctification.

A REST TO THE PEOPLE OF GOD

"There remaineth therefore a rest to the people of God" (Heb. 4:9). "Learn of me, . . . and ye shall find rest to your souls." It is to God's people, not sinners.

*Ye who know your sins forgiven,
And are happy in the Lord,
Have you read that gracious promise
Which is left you in His Word:
I will sprinkle you with water;
I will cleanse you from all sin;
Sanctify and make you holy;
I will dwell and reign within."*

A REST FROM UNBELIEF

"They could not enter in because of unbelief" (Heb. 3:19). Unbelief kept the Children of Israel out of the land of Canaan. God wanted them to go up at once and possess the land. They said, "We cannot do it." God said, "Go up." They said, "We are not able." They were not able because they would not believe.

Unbelief is a traitorous enemy. It is the root of all evil: "Of sin because they believe not on me." It is a heart condition: "An evil heart of unbelief, departing from the living God" (Heb. 3:12). It is that within that would suspect God, question His ability and willingness to do this or that: "Why do these thoughts arise in your hearts?" Is God not capable of forgiving sins and healing the body? Why do you question Him in your hearts?

Unbelief strikes at the foundation of Christian character. It destroys love because it destroys confidence. "If our heart condemn us."

Unbelief paralyzes our powers. "They are too much for us. We cannot go up. It is not the time. Circumstances are not favorable. It is no use." This is the language of unbelief, and this is the way it talks in the unsanctified heart. It is a deadly enemy, and must be rooted out.

Unbelief shrivels the soul. It shrivels our spiritual capacity as well as our ability and power. "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. 3:2). When unbelief is destroyed it is natural for the soul to reach out to greater things, and believe God for them.

*Trusting is like breathing here:
Just as easy doubt and fear
Vanish in this atmosphere
In Beulah land.*

Unbelief is unreasonable, destructive, and not constructive. It requires proof where no further proof is needed. It requires a moral impossibility, and, in consequence, is unreasonable. Some person has well said, "Unbelief requires that kind of evidence which makes it impossible to doubt and hence salvation by faith is out of the question for it."

Unbelief leads to disobedience. It led the Children of Israel to tempt God, to lust, to murder, to merely eat, drink and play.

*Remove this hardness from my heart,
This unbelief remove;
To me the rest of faith impart,
The Sabbath of Thy love.*

A REST FROM WORKS

"He that is entered into his rest, he also hath ceased from his own works, as God did from his" (Heb. 4:10).

Yet there are those who are endeavoring to make it through to heaven by works. Their slogan is, "Do, do." It is work, work, work. There is, thank God, something better than this hopeless drudgery. There is "the work of faith, and the labour of love," without any idea of meriting heaven. We shall never get to heaven on our merit, for we have none. Sanctification is perfect rest in the benefits of the atonement, and the full assurance of faith, an assurance of heaven itself. Our work is from this or because of it. It is because of what Christ has done for us and in us. Yes, a rest from our own works, as God did from His. Wonderful!

A REST FROM SLAVISH FEAR

"There is no fear in love. Perfect love casteth out fear."

"The fear of man bringeth a snare." This fear got Peter into trouble, and it is responsible for a good many people's trouble. How many people have failed God because of the fear in their heart. We need to reach a place spiritually where we will not fear the face of clay. What a need there is of this.

A REST FROM PRIDE

"Learn of me, for I am meek and lowly in heart," and ye shall be saved from the opposite of meekness and lowliness. One of the first lessons after finding the Lord, and becoming a yoke-fellow, is a lesson of the meekness and lowliness of Christ. In our hearts we shall find pride, self-will, stubbornness and such like. Christ will teach us, reveal these things, and deliver us.

A PRESENT REST

"We which have believed do enter into rest."

If they could not enter in because of unbelief, they surely could have entered in had they believed. "The preposition into means motion toward a place as an object sought with subsequent rest thereupon. It is a faith project.

It is present rest, then, through faith. Faith springs forth on the basis of obedience to God's command, a laborious concentration of all our powers—body, soul and spirit—toward one great object, namely, deliverance from all sin through

Christ's atonement. This, we believe, is the meaning of Heb. 4:11, "Let us labour therefore to enter into that rest."

Faith brings the victory. It brings it now. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). First faith, then rest.

(To be continued)

When Should a Preacher Move?

E. O. Chalfant

THE cause of God should be made first in all our planning and thinking. Personal interest should always be last. This is the Christian rule regardless of place or position. When any preacher fails to produce reasonable results in a given field, he should move.

It makes little difference as to the age of a man; how old or how young is not to be taken into consideration. Uncle Bud Robinson was a useful man at the age of eighty. I had him just last year and he was never more effective during the twenty years that I have used him than he was then. I know men less than thirty who, after having tried several times under reasonable circumstances, fail.

I am using the word failure here and not going into the various causes or reasons as to why men fail, other than to say they fail to produce results in their given field. People know when preachers fail. The laity are not unreasonable. It is a common experience to hear it said by laymen on the Chicago Central District, "I am tired of putting my money into churches and preachers who make no progress and produce no results."

After twenty years as District Superintendent, I find that laymen are fair and abnormally tolerant. And I must conclude that they have a right to expect results from preachers and pastors who are working under normal conditions.

Babe Ruth of baseball fame once drew a salary of \$80,000 a year. But when he went to bat twenty-one times without a hit he was let out. Notoriety and past successes did not save him to the game. The baseball association must have men who produce.

A leading salesman of the Southland has a group of men under him as salesmen. He meets them every morning at eight o'clock. If a man goes into a slump and cannot be pulled out of it, he is let out of the organization. They must have men who can sell, and excuses are not permitted. They have the goods that people must have and

(Concluded on page thirteen)

Archaeology and the Bible

Part Ten: The Veracity of the Old Testament

Basil Miller

TRADITIONAL testimony assigns the first five books of the Bible to Moses as their author. Through all the centuries in which the Jewish people were a separate nation, they believed that Moses wrote these books; even so today, though scattered through the nations of the world, they believe the same. Their traditions, monuments and all their history are woven together with this basic assumption.

It is the golden chain binding them with the past, with their history and with the patriarchs. For centuries they dwelt in the land to which Moses led them; and it could not seem possible that they, throughout all the ages, had been mistaken in that this great leader had brought them to their Promised Land and had written for them the beginnings of their history.

Moreover these five books came to us in the proper channels. If they had come to us in the custody of a nation whose history was not bound up with them, we would have reason to doubt their veracity. These writings were the basis of their national life; their religion for centuries had been directed by the writings of Moses; from the same source came also their legal and ceremonial laws.

1. Citations of Pentateuch in Old Testament books. Throughout the Old Testament citations are made to confirm the statements of the Pentateuch. In Isaiah there are more than two hundred forty allusions to the fact that the sentiments, the phraseology and the laws of the Pentateuch refer to Moses as their author; two hundred in Jeremiah; eighteen in Lamentations; eighty in Hosea; one hundred eighty in Ezekiel; sixteen in Daniel; nearly thirty in Joel; over fifty in Amos; four in Obadiah; fourteen in Habakkuk; more than twenty in Zephaniah; over thirty in Zechariah; and fifteen in Malachi. Should some of the references to the Pentateuch be questioned, still a large number are direct quotations from these books.

Of these references a few from Hosea and Amos will suffice to show their character: God raised up their sons as Nazarites; He brought them out of Egypt by a prophet, and preserved them by a prophet; had them dwell in tents as in the days of solemn feasts. Both prophets assert the existence of a covenant, a law of Jehovah, which the people had rejected, forsaken and transgressed. These transgressions date back to Baal Peor, and to the days of Gibeah and were continued through the time of the prophets. The people had abandoned Jehovah for idols and criminal lusts. Amos recognizes the custom of sacrifices, tithing and thank-offerings.

2. Structure of Pentateuch indicates its source as Moses. The structure, implications and allusions of the legislative portions of the Pentateuch indicate its contemporaneity with Moses. The history of the first five books is intricately interlocked with the remaining books of the Old Testament. The burial place of Abraham has been invested with immemorial traditions. The Bethel of Jacob remains the Beitin of the native. Rachel's tomb was a landmark at the time of Samuel, Saul, and Jeremiah; and has never been seriously questioned until this day. The Passover has perpetually commemorated the last night spent in Egypt and remains to the present. The bones of Joseph accompanied the journey from Egypt and found their resting place in a parcel of ground, which scholars today accept as the original place, near the well which tradition in the time of Christ ascribed to Jacob.

From the neighboring hills, Ebal and Gerizim, where Joshua spoke to the assembled congregation as Moses commanded, travelers can still hear the commandments read antiphonally as in the days of Joshua. The Ark of the Covenant, constructed on the journey, retained its sanctity and was finally deposited in the Temple of Solomon. The brazen serpent which Moses made remained until Hezekiah broke it to pieces. Through all the vicissitudes and desolations of war, captivity and oppressions, the laws, commandments and ceremonies of Moses remained the constraining force of the people.

From the present time backward to the beginning there has been no reason to doubt that the Old Testament was derived from written sources based on contemporary records. As noted in a former chapter Abraham came out of that part of Babylonia where writing had been in use for two or three thousand years. It is not improbable that Abraham traveling from Babylonia to Egypt was in the habit of keeping records of his journeys. Abraham would naturally employ the cuneiform script, in use in Western Asia long before the time of Hammurabi, and the letters of Tel-el-Amarna show that oftentimes Hebrew was written in that script.¹ More than this we are certain that Hebrew was used in Palestine years before the time of Moses. In the Amarna letters more than one hundred Hebrew words appear and more than this many of the places of the same are Hebrew names. In the geographical lists of the kings, Thothmes III and other kings of Egypt, we find more than thirty Hebrew words, the names of cities in Palestine and Syria which they conquered.²

¹ Winckler, *Tel-el-Amarna Letters*.

² Wilson, *Is the Higher Criticism Scholarly?* 16.

3. *Old Testament chronology and profane history.* The general scheme of chronology given in the Old Testament corresponds with that of profane history—from Abraham (circa 2000 B.C.) to Darius II (circa 400 B.C.). From both the Bible and profane history we learn that from the time of Abraham to that of David, Egypt is recognized as a predominant power, and to the days of Solomon she was looked upon as an enemy of the Israelites. In the same time we see the Babylonians occupying an important place in the Far East; and the Hittites, Amorites, Moabites, Edomites and Damascus in the intervening section between Egypt and Babylonia.

In the period between 1000 B.C. and 625 B.C. Assyria has become the chief power among the nations, with Babylon of secondary importance. Egypt is a subject of Assyria. Between Babylon and Egypt, during the first of this era, the Hittites are flourishing. Moreover the distinction between Samaria and Judah is clearly recognized.

During the period from 625 B.C. to 400 B.C. Babylon is the leading power until it is conquered by Cyrus for Persia. Egypt as a world power disappears from history. The Hittites, Damascus, Israel and Judah have ceased to exist as independent powers or nations.¹

The rulers of powers external to Palestine are mentioned in their proper places in the Bible. Chedorlaomer, Hammurabi—the Amraphel of Genesis—and Arioch lived about 2000 B.C.; Tiglath-pileser, Sargon, Sennacherib, Esarhaddon, Kings of Assyria; Merodach, Nebuchadnezzar, Belshazzar, Kings of Babylon; Cyrus, Darius, Xerxes and Artaxerxes, kings of Persia; are all found in their proper historical spheres when mentioned in the Bible. Moreover in the documents of Assyria that mention the kings of Judah and Israel, the kings of the two powers are always found in their proper ages.

As corroborative evidence of the veracity of the Old Testament the strength of this argument cannot be assailed. Had the writers of the Old Testament book idealized the stories of the Bible, historical allusions would have in cases been incorrect. Critics may affirm that this is true, but when these cases are rightly investigated from the documentary sources these discrepancies disappear.

4. *Transliteration of proper names.* Dr. Robert Dick Wilson of Princeton Seminary, the master of over forty-five languages that throw light upon the Bible, says, "An extraordinary confirmation of the careful transmission of the Hebrew documents from their original sources lies in the exact manner in which the names of the kings are spelled. The twenty-four names of the kings of Egypt, Assyria, Babylon, et al, contain one hundred twenty consonantal letters, of which all are found in the same order in the inscriptions of the kings themselves, or in those of their contemporaries.

¹ Wilson, *Is the Higher Criticism Scholarly?* 16-17.

That the Hebrew writers should have transliterated these names with such accuracy and conformity to philological principles is a wonderful proof of their thorough care and scholarship and of their access to the original sources."¹ The writers must have lived during the ages or the nearby ages of the kings to have access to the original sources. "This can be accounted for" he continues, "humanly speaking, only on the grounds that the authors of the Hebrew records were the contemporaries of the kings they mention, or had access to the original documents; and secondly that the Hebrew writers were good enough scholars to transliterate with exactness; and thirdly that the copyists of the Hebrew originals transcribed with conscientious care the text that was before them."

5. *Foreign influence indicated by foreign words.* It is a principle true to early history that the words of one nation that influences another will be incorporated into its language. Those inscriptions that were written in Northern Syria during Assyrian times bear evident marks of Assyrian and Hebrew words.² The Egyptian papyri from Persian times have Egyptian, Persian and Babylonian words in them. If such is the case we would naturally expect the same rule to hold true with reference to the Old Testament. As a nation influenced or had a peculiar relation to the Hebrews, the words of that nation ought to be incorporated into the writings of the Old Testament. We should thus expect that the early account of Genesis would contain Babylonian words; for these records first originated in Babylon. Such is the case. Abraham was from Babylon and in the records of his age Babylonian words appear. The accounts of the creation and the flood contain Babylonian words. The record of the age of Joseph naturally contained Egyptian words. The records of Solomon's time have Indian Assyrian and possibly Hittite words.

Persian words come in with the conquest of Babylon by Cyrus, and are frequent in Daniel, Ezra, Nehemiah and Esther. Only one or two Greek words are found in the Old Testament and these are possibly names of musical instruments. One verse in Jeremiah and about half of the books of Ezra and Daniel are written in Aramaic. This is all we could expect since the Egyptian papyri and the records of Babylon show that the Aramaic language had become the common language of Western Asia and particularly of the Jews during the times of the events narrated in these books.

Hence we see the evident traces of the nations that are mentioned in the Old Testament upon the writings composed in their respective times. The Bible surely was prepared under the guiding hand of the Lord, written by men who lived during the periods they described, else how could these foreign words have crept into the Hebrew language in the order that they have?

¹ Ibid, 19.

² See Cooke, *North Semitic Inscriptions*.

If, as the liberalists would have us believe, Jonaah, Joel, the Psalms, the Song of Solomon, the so-called Priestly Code of the Pentateuch and the other writings which they assert were composed between 500 and 164 B.C., had been written by the author of the Book of Ezra, during the period when the Persian influence was at its height, numerous Persian words should have appeared in these books. But contrary to our expectations such is not the case. And why should the only Babylonian words in the Pentateuch be those in the story of creation and the flood, which were carried by Abraham from Ur of Chaldees? The supposed Greek words that are found in Daniel are often used by the critics to militate against this line of argument for the veracity of the Old Testament.

But the few words that are found in Daniel are not proved to be Greek words, and if they be such, they are only the names of musical instruments. From 1000 B.C. there had been an active commerce between the Semites and the Greeks. Greeks had early settled in Egypt and possibly thousands had been taken captive into the valleys of the Tigris and the Euphrates. For Sennacherib about 700 B.C. had conquered a Greek fleet and carried it to Nineveh. Naturally as the Greeks were carried into Babylon and Persia their instruments were brought with them, and thus these words are found in Daniel.¹

7. *Serious questions for critics.* Dr. Wilson asks a few questions for those to answer who doubt the veracity of the Old Testament.

(a). If Exodus 20-24 and Deuteronomy were written during the periods of the kingdoms of Israel and Judah, how can we account for the fact that the king is referred to but once? Why should these passages make no reference to the house of David, and place its emphasis upon a warning against returning to Egypt?

(b). If these laws were prepared during the Exile, why do they never mention Zion or Jerusalem as the place where men ought to worship? Is it not because they were written hundreds of years before these places were named?

(c). Why does the temple receive no mention whatever, but is cast aside for the consideration of a "mythical" tabernacle which the critics who doubt the truthfulness of the Old Testament say was never built? Why if this plan was devised in Babylon during the Exile should it show resemblance to Egyptian rather than to Babylonian places of worship?

(d). If the Priest Code was made at Babylon, and that fictitiously by scribes with no foundation in truth or history, why does it make mention and place emphasis on the shedding of blood, while it is doubtful that any reference is made in Babylonian religious forms to the shedding of blood, and no Babylonian word corresponds to the Hebrew word for altar? All the names of the articles for priests, the stones for the breastplates, for the

¹ Wilson, *op. cit.* 22-30.

sacrifices, for the altar, for sins and the removal of sins differ altogether from the Babylonian. Whereas had this been surreptitiously written in Babylon during the Exile the words of Babylonian usage in the temple and in the religious ceremonies would have been used.

(e). If the ceremonial law was written by Ezra between the years 500 and 300 B.C. at a time when the Persian power was supreme, why is it that there is an entire absence of Persian words from the priestly document? Why should there have been Persian words in the other compositions of Ezra and his contemporaries and none in this which the Bible says Moses wrote and which the critics affirm Ezra or some other ready scribe wrote during the period of Persian influence?

(f). If the ceremonial law was written after the Exile, when all Jews were speaking the Aramaic, why is it that the law is written in a Hebrew that has no Aramaic words and that differs from the language spoken after the Exile?

8. *Authenticity of the Old Testament.* In conclusion Dr. Wilson writes, "I have come now to the conviction that no man knows enough to assail the truthfulness of the Old Testament. Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible in the original text have stood the test." Thus writes one of the greatest Old Testament scholars of our age.

Indeed the very marks of truthfulness are in evidence throughout the narratives from Genesis to Malachi. We can believe the Bible for it bears unmistakable signs of being the work of God, inspiring men to write His commandments. This evidence for the veracity of the Old Testament is cumulative. Archaeology substantiates its claim of veracity; the first chapter of Genesis stands the tests of science; the text of the Old Testament in the words that have influenced it, in its corroboration of profane history, in bearing the marks of contemporaneity with the events chronicled, all afford evidence of its veracity.

Jesus places His sanction upon the Old Testament. Throughout the Old Testament are found prophecies that are fulfilled only in Jesus. The Bible itself testifies that it is from the hand of God; for over twenty-five hundred times such expressions as denote that God commanded the writers to write, or that "God said" are found in the books of the Old Testament alone. If the Old Testament is not inspired, untrue, if the history is not based upon contemporary records, if it is not written during the ages that it assumes or states that it was, if later scribes fabricated the works that Moses and David are said to have written, then the entire Bible loses its power, influence and authenticity.

The Bible is a unit; each part is so intricately bound up with the remainder that to lessen the inspiration, the veracity, or authority, or genuineness of any part will destroy the inspiration of

the other parts of the Book. If the Old Testament can be shown to be a fraud, written surreptitiously, centuries after the events occurred and by writers of a later date who wrote under the *nom de plume* of the great heroes of the race, then the New Testament is of no more value than the Old, for the Old is bound to the New by that golden chain of prophecies concerning Jesus. And the laws of God progressively unfold until they find their fulfillment in the sacrifice of Jesus on the cross, and by the types of the Old that point forward to the New. The New Testament is also linked with the Old by that chain of the sanction of Jesus and the apostolic writers. The principles of the New are involved with an acceptance of the truths of the Old Testament.

The sin of Adam and the atonement of Jesus to free from sin, the Holy of Holies and the coming of the Spirit, with the rending of the temple veil in twain, connect intricately each Testament with the other. God is the Author of both. One is as inspired as the other; and if one is uninspired then by the same mode of reasoning neither is the other.

The Prophetic Ministry

Lewis T. Corlett

GOD has had a prophet for almost every dark hour of history. Sometimes it was an outstanding national figure, while at other times it consisted of a prophetic ministry in which a number of persons co-operated. The darker the hour, the greater the uncertainty and more intense is the perplexity of the people and the more important that the voice of the prophet be heard in the land.

The prophet is more than a foreteller, he is a declarer of God's way out of the perplexity of the day; he is the messenger of God carrying the light to direct the wanderer in the dark. One modern writer has said, "What is lacking in the modern pulpit is the 'Prophetic Note.' It comes only from the consciousness that we have a message of truth for the world's need laid on us as a divine charge, without which men are wandering sheep. It was the 'burden of God' on their hearts that gave the prophets and apostles their flaming boldness, that robbed them of any fear of man, any foolish apologetic, and any laming self-distrust. They faced kings, and scholars, priests and people, conscious only that all men, without distinction, needed the saving grace of God."

Today, in the uncertainty and unsettled conditions people are listening for a messenger with a tone of authority borne out of superhuman conceptions and supernatural relationships. The characteristics of this type of messenger are worth our consideration.

A minister becomes part of God's prophetic ministry because he has the consciousness of a holy calling that he is God's man, called to do God's work, a servant of righteousness. A real true prophet has not only this sense of consciousness but an appreciation of his exalted mission as an ambassador for Christ. There is not the feeling of compulsion or of forced ministry like Jonah gave to Nineveh; it is a service of joy out of appreciation for what God has done and in fellowship he constantly enjoys with his Master.

Another characteristic of the prophetic ministry is that it is a clear-sighted ministry. It is wrought through faith in an all-powerful God. This brings an insight into divine revelation that sees God's purpose at all times. While the minister may not understand the details of God's plans at all times, God's purpose is always clear to him. There is a definiteness in his message, a certainty in the goals presented, a positiveness regarding the direction that he and all men should travel. It is so clear that as a prophet he becomes a true leader who does not seek to move with the crowd but moves in advance. He is always clear in his personal bearings, definite in his location to God and positive in his service and authoritative in his message. Like Haggai and Zechariah he is able to diagnose the problems of his day, awaken and arouse a sleeping people to action and have the rebuilding of the temple completed.

The prophetic ministry is one that is born of faith in a living God and one that is borne out on faith. Regardless of how others may draw back or question, he must move ahead with the certainty of seeing Him who is invisible. Malachi faced this problem in his day. An indifferent people said, "It is a vain thing to serve the Lord," or in modern parlance, "What are we getting out of religion?" Malachi had a faith beyond the indifference and carelessness of his people and saw God. He told the people that their God was One who did not change and that was the reason they were not consumed. Also he had so much faith in God that he challenged the people to test Him. He literally said, "Come up on the plane where I am and you will see a God who invites you to 'Prove me now, saith the Lord, and see if I will open the windows of heaven and pour you out a blessing which you will not be able to contain.'" The prophet is a messenger of faith to lift the people to God's point of view.

The prophetic ministry is a courageous ministry. The messenger of God must be bold with the courage of conviction. He must not be rude, and purposely give offense, but he must not be like many preachers who start out to be tactful and end with being tasteless. He must have the courage to obey God regardless; not like the prophet who was sent on a mission to denounce Jeroboam and his altar at Bethel. He made the journey and God protected him from the wrath of Jeroboam only to let an old prophet sidetrack

him from divine orders. He turned back to eat with the prophet and on his return a lion met him in the way and slew him. The prophet obeys divine orders regardless of what other ministers are saying or doing.

A writer in a magazine tersely put it, "God is on the lookout today for a man who will be quiet enough to get a message from Him; who will be brave enough to preach it, and honest enough to live by it." The prophets of old had their spells of discouragement but arose again and again to courageously carry out God's plan and message. "We are not here to counteract the spirit of the age, and many an Elijah, collapsed under the juniper, must be hidden at Horeb to learn to listen to the still small voice." But when he hears God's orders again he is ready to carry them out.

The outstanding characteristic of the prophetic ministry is that of passion—they are heralds of a passion. Like Jeremiah of old their heart is broken, their eyes become a fountain of tears to weep over the slain of the daughter of the people. In fact, running through the writings of the prophets is a strange combination. Practically every time they were called upon to pronounce judgment on the people in vindictive terms they joined to it a message of hope and promise of deliverance. Paul, in writing to the Corinthians, explained his ministry which at times to them seemed to make Paul beside himself, as one which was under the constraint of love, "for the love of God constrains [overmasters] me." That was the driving force of the great apostle, love to God and for man. A book on the life and work of Winston Churchill is titled, "Blood, Sweat and Tears." That should be said of every one of God's messengers. They must not bow at the shrine of statistics or burn the incense of palaver at the altar of position, but overmastered by the love of God go out to serve the best interests of the kingdom.

The rewards of the prophetic ministry are unique. Too many ministers have their reward in the joy that Christ discouraged, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10: 20). The history of the prophets reveals that they received very little enjoyable reward in their lifetime. During life they had misunderstandings and the dungeon like Jeremiah, lions' den like Daniel, Isaiah was sawn asunder, John the Baptist had prison and his head presented to a devil-possessed woman, Jesus received His cross, Paul endured hardships of every nature and ended at the chopping block; Huss was burned, Luther had to hide from his enemies; Wesley had closed doors and was maligned by his wife and others; Bresee had to say "Goodbye" to ecclesiasticism and go out under the stars; Jernigan and others of our early leaders did likewise. Their reward was not always apparent.

One of the outstanding points of reward is like that Ezekiel was assured of when he started to

preach to the Jews in exile: "The people will know that a man of God is in their midst" (Ezek. 1: 7). While it is true some have enjoyed part of their rewards on earth yet most of the applause that has been given God's prophets came in later generations. But, in spite of all hardships, they revelled in the reward that surpasses all earthly and temporal commendation, they labored with their eyes on the Master and when He smiled, all was well. They were content to wait for the future world to receive their crown.

Christianity

That Can Save the Modern World

J. Carey Campbell

THE present world conflagration is a world-wide revolution which began at the turn of the century. Forgetting history we say that nothing on this wise ever existed before; but just such world-proportioned shakeups have been the story of man's "progress."

We must admit that the Church has not been immune to revolution. In every tumult, however, God's people have had an uncanny way of sensing the need and pointing the way out. Churches have always profited by revolution; because in the filtering process, men of convictions have come to the fore, and the church in general has been purified. We often cut to the premise and say, "If everyone would mind God, all else would shape up." Of course this is our foundation, but from the point of God's will, we must work out salvation for this age with fear and trembling.

We ever owe to the past a debt which can never be paid. To Judaism we owe the fact that through this people God chose to enlighten the world in so many ways. Monotheism was first emphatically brought to the world by them; and this race carried over to our age ethics in conduct, the simple life, and social justice. When Jews relied on their heritage, they became static; so Christ began to upset their thinking and revolutionized the world. It was Christ versus Caesar.

Christianity was started in a Hellenistic Age. It thus took on much of the philosophic aspect of the Greek philosophers, but in many ways this was help for its propagation. Of course at that period there was the struggle of putting Christ among the other duties. However, when the church became established, it left its moorings.

In the days of Constantine there emerged an eastern church. It became a pagan structure with the tincture of New Testament Christianity. It

was characterized by: Traditionalism, Intellectualism, Ritualism, Monasticism, and Nationalism.

With this great movement in the East, Augustine was among the leaders of the Roman Church; but this church had become a political power in a hypocritical Christian dress. The great Augustine saw this to be true in his time; and as we see the British empire sacked, so Rome was being sacked. The illustration was drawn for Augustine's "City of God." The Roman Church was based on the Psalms and Paul, the church proper was purely Roman, the type of which was Neo-Platonism and mysticism.

In the great break of the Protestants, we find a break from the Roman empire idea and a freedom from the fear bondage of the church. Man came to worship as he saw best. Evangelism came to be a passion rather than a monastically secluded idea. Luther, Calvin, Zwingli, Fox and others—men of conviction—all brought the Church back to its spiritual resolve. And while there was a break, these men forced a counter reformation in the Roman Church. With this of course came the many sects and denominations, which kept splitting and fighting over minute differences. Freedom was the watchword; so freedom became license.

God, however, was good. The Church was revived after the 18th Century revolution; and with the revivals of Wesley, Whitefield, and Edwards the church was called back from an apathetic club. However, it straightway became soft with the Victorian Age.

Since passing through a scientific criticism, which in fact is still in progress, there seems to be an attempt among Christians to fortify and organize for strength. What shall we take from our heritage? What will fortify us for the still greater fight in the future which we feel shall come—a fight for true righteousness amid pagan, atheistic, and totalitarian philosophies, a fight against a synthesis of religious thought?

First, we must not throw to the winds Traditionalism. Anything that will fit this day, if it must be able to stand the tests to come, must be anchored in the truths of the long-tried past. This heritage, however, must be placed to fit its new environment. Second, we must not be so scientific that we have no room for mysticism. This is basic in satisfying man's worship nature. Mere esthetics, however, is not enough. Man's nature requires more than can be satisfied by the five senses. Third, there ought to be enough Ritualism, used as a path, to draw man to God. However, when Ritualism becomes the center, God is lost. Fourth, Social Justice must be placed before man in a new unselfish, dynamic way. This will come about only by God eradicating selfishness from men's hearts. Fifth, and somewhat akin to the fourth, there must be a new enthusiasm for the gospel of Christ. This must so possess us that we shall use every means to show others our new-found joy.

These points may be general, but I feel that they are fundamental. This is the only kind of Christianity that can save a modern world. We need to get away from our "sickly love" Christianity. There must be some punch and vigor about our gospel. If we are not careful as a church, we shall become "respectable"; the "world" will accept us and we shall become apathetic. Let us take the lead in the reconstruction of humanity. It should be more than a phrase that, "The Church of the Nazarene was brought to the kingdom for such a time as this." I plead with my fellow ministers that unless we have a message for this modern world, that we hang our heads in chagrin and never speak again. Conviction, convictions—not holiness because it is expected—that remind one of a dog trailing his master. No! but the second generation pioneers with a message for this modern world! Let us lose ourselves in the task of salvaging man in the here and now!

The Preacher's English

Leewin B. Williams

IS IT not strange how old habits of incorrect speech stay by us? College graduates, who know better, stand in the pulpit Sunday after Sunday and say, "Each one should bring their Bibles." "Every one of the teachers were present." "No one should fail to bring in their missionary envelope." Remember *each one, every one, no one*, are singular and must be followed by singular pronouns and verbs.

MAY—CAN *May* denotes permission. *Can* indicates some form of possibility.

There was a vacant chair near a young lady at a social gathering, a young man said, "Can I sit here?" She replied, "I do not know whether you can or not." It was embarrassing for the young man, but he learned a lesson in the use of *may* and *can* that he never forgot.

Right: May I ring the bell? You may go. May we boys come in? You can jump over the fence (that is, you have power). You may sing the next verse. You can sing the verse if you try.

IN—INTO, ON—UPON

Wrong: The cat jumped on the table.

Right: The cat jumped upon the table.

Wrong: He fell in the water.

Right: He fell into the water.

Right: The bird flew into the woods. The auto ran into the ditch. Jesus went up into the mountain.

SIT—SAT—SET—Do you use these little verbs correctly? *Set* means to place and takes an object. *Sit* means to recline and does not take an object. The principal parts of each verb are—

sit	sat	sat
set	set	set

Drill on these sentences—

Please sit in this chair. Set the lamp on the table. The boys were sitting on a pile of straw. Sit here by me. Set the bowl down carefully. Where does the pupil sit? Come in and sit down for awhile. Set your bag on the floor and sit down. If the dish is hot, set it down. He set the hen on the eggs and she is still sitting. The child will not sit long in one place.

Pronounce these words correctly:

GRANARY—GRAN-a-ry, the first syllable rhymes with *man, plan*; not GRAIN-er-y.

HOSTILE—(1) HOS-til, (2) HOS-tile, long i in second pronunciation. The first pronunciation is preferred in America.

FEBRUARY—FEB-ru-a-ry, not FEB-you-a-ry nor FEB-way-ry.

CONSPIRACY—con-SPIR-a-cy, short i; keep the *spire* out of it.

SABAOTH—(1) SAB-a-oth, (2) sa-BA-oth, armies, hosts. The Lord of SAB-a-oth.

SHARON—SHARE-on, first syllable rhymes with *fare, dare*. Not SHAY-ron.

RHYME—RIME. Do you know the dictionaries prefer the second spelling of this word—*rime*? Funk and Wagnalls says, "The spelling *rhyme* having been introduced in the 16th century through a mistaken connection with *rhythm* is etymologically incorrect."

MONSIGNOR—mon-SEE-nyor, a title bestowed by the pope.

MORPHINE—MOR-fin, or MOR-feen.

MORALE—mo-RAL, or mo-RALL, a in first pronunciation as in *ask, mask*; in the second pronunciation the *a* as in *arm, farm*.

MOSCOW—MOS-ko, there is no cow in the word.

BONERS—

He preached that the world would come to an end in five years, then the next day went to town and bought a rug guaranteed to last at least forty-five years.

This was not a preacher, it must have been a college professor. He was dining at the restaurant one day, and looking up from his newspaper he saw a familiar face, but the name he could not recall. He stood up, shook hands warmly with the man, and said, "How are you, where have you been? Will you join me?" and other polite remarks while trying to recall the name.

Said the embarrassed fellow, "I'm the water."

(Send in your boners.)

When Should a Preacher Move?

(Continued from page six)

they expect their salesmen to sell regardless of conditions.

The conclusion is simple. If the secular world will not keep men in their organizations who cannot or will not produce, how much more so should the Church of the living God expect of

those who have the divine call, the divine equipment, and then go out, fill a place, collect a salary, and at the same time fail to produce results and build up the kingdom of God?

Only one preacher out of every two hundred ever gets out of the ordinary routine as a preacher. Why? They fail to produce.

Read the Bible: "Read the Bible and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Abraham and learn his faith; beside Daniel, and learn his courage to do right; and beside Isaiah, and learn his fiery indignation toward the evildoer; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel His love."—SPURGEON.

N. Y. P. S.
S. T. Ludwig

This Is News!

Three cheers for British Isles youth. In spite of the war and its many handicaps, with many of our young men in the service, they made a net gain in membership of twenty-two. This is a fine record. It ought to put some districts to shame in the United States—especially those that have shown losses, as well as some who have not gained as many as have the British Isles Nazarenes. Suppose we all do better in '42.

Problems Peculiar to Preachers
CHARLES A. GIBSON

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

QUESTION: Is it proper for the church board to insist that the gasoline expense and other expenses which have been made by the pastor for the promotion and growth of the church, and not for his own better living, be included in his salary in order that the report at the assembly may look better?

ANSWER: I think the motive as stated would be a wrong motive, but I cannot understand why a pastor would not want the report of his church to look as good as possible. It would seem that if the people pay this money as a separate item they would be within their rights in insisting that it be reported. If the expense is met from the salary already received, then it is of course reported when the salary is reported. It is true that nearly every

expense a pastor has is made to further the work of the church of which he is pastor, and any separation in this will likely lead to misunderstanding. Like, for instance, a feeling that the salary is too small and yet the board does not feel clear at this time to recommend an increase, and some plan is made to sidestep this feeling by getting some department of the church to provide a traveling or gasoline fund. Unless the above can be done with the knowledge and sanction of the church board, it will lead to difficulty.

This is the first time I have had a question of reporting too much to the assembly that the report might look better. I have known of a few cases where the salary was set in name only, and reported to the assembly, when in fact it was agreed between the board and the pastor that he would turn back ten dollars each week. In other words, it was not intended that he ever would receive the amount as shown; but this was done that the record would help the pastor to get a better church when he changed. It is a joy that few cases of this kind have been in effect, and they have in every case failed, as they should. No selfish motive ever will prevail, and a sincere effort to keep your church in the very best light possible will prove the best in the long run. If the church pays gasoline bill, telephone bill, or what not, give them full credit.

Q. Is it right for the pastor of a small church to be required to do the janitor work?

A. I do not see anything inconsistent with the pastor of a small church doing the janitor work, and doing it gladly, if there is no one else who can or will do it. I recall that it was my job to build the fires, fix up the lamps, sweep the floor and then walk a mile home and get ready for my other pastoral duties. I never felt that it hindered me in that field, nor did I resent it, as there seemed to be no better way to get it done. There were those whom it seemed could have done this work, but they did not seem so disposed, and since the church could not hire the work done I took it as a part of my work in ministering to the people.

Q. If the pastor is doing the janitor work because there is none other who can be hired because of the war work, should the money he receives for the janitor work be included in his salary?

A. That would all depend on how the agreement was reached when he accepted. I should think that normally this money should not be included in the salary, but rather should be reported in all board meetings and to the assembly, as other church expense.

Q. I have been praying, and feel that I should not consider remaining on my present field for another year; should I allow the people to vote and then resign, or should I resign and not allow them to vote?

A. It is my judgment that your decision should be reached by prayer and conference with your brethren, including your District Superintendent, before any vote is taken. I feel that if you are to be clear enough about staying to allow a vote, that if you receive the necessary number of votes to be elected, you should be prepared to accept at once. Since the decision is in your hands until voting time, and then in the hands of the members at voting time, it never seems quite fair to hold the people up for weeks after the vote while you pray.

Your question raises another issue, namely, the matter of resigning. I question if there is another term connected with our usage that is more misapplied. I want to ask you a question: If you do not allow the people to

vote for you for another year, or even if you do permit such a vote and have made up your mind that you will not remain another year, from what can you resign, unless you intend to end your term of pastorate at once, and thus leave open a portion of the year you now are serving. You have not been elected for another year, and if so, do not mean to accept, then how can you resign from anything to which you have not been elected or accepted? It would be good for us all if this term could be used in its real meaning only.

Now since I am on this subject of misused terms, let me call attention to another one—"recall." To recall in the sense that we use it, means in reality to renew the call formerly extended, but to the general public it means to revoke the call that is in effect. We would help our cause if we learned by usage to employ the term "renew the call" or "extend the call" by renewal for another year.

There is still another word that with many is used in too careless a sense. It is the term "call." Often it is stated that this person or that one had a call to such and such a place, when in fact some member of the church, or some board member, or even a District Superintendent may have mentioned the possibility of same and tried to ascertain the feeling of the person involved regarding the church that was in need of a pastor. We all know that a call is not a call until the whole machinery of the church has operated, and a pastor has been elected by a two-thirds vote of the members present and voting. It would be a great help if all of our preachers would use these terms as they are meant, literally.

Q. Is it proper for a church board to raise money for the evangelist and then withhold a portion of the amount that is given, or set a limit to the amount the evangelist shall receive?

A. Such a procedure would not be proper, and there will be a day of reckoning for those who do such. It would be proper for a church to make an agreement with the evangelist in advance and pay him a given amount whether that much comes in from the offering taken for the evangelist or not. Then if more does come in, they would be within their rights in using it as they see fit, provided they have not misled the people into thinking that all the money which has been given goes to the evangelist. Our church has a fine feeling between evangelists and pastors and church boards, and the instances where something like that suggested might happen are very, very few—we shall hope that not even one will exist.

Q. Several of our folks have moved to other localities due to war work, and our finances together with our attendance is down. What do you suggest as a remedy?

A. I know only one suggestion. Keep up a good spirit. Do not mention in any way the fact that a lot of folks have moved away. Pray much, and recall that those before you did not have as much to work with as you have, and keep in mind that there are still plenty of folks in your section of the country that have not gone to war, moved away because of war work, nor have they started to attend anybody's church. The challenge is to you to reach a new crowd and fill up your depleted ranks with new blood. I believe that prayer and everlasting hard work coupled with a spirit of optimism will bring into our ranks more new ones than the ones who have been forced to leave. Let me suggest in this connection, that in every case where one has gone to another town, be sure to get our pastor in touch with such a one. If you do not know the pastor, write your District Superintendent and he will direct the matter to the proper place.

HOMILETICAL

A Preaching Program

For July, 1942

Hugh C. Benner

Fellowship with Christ

SCRIPTURE READING—Luke 24:13-36.

TEXT—Truly our fellowship is with the Father, and with his Son Jesus Christ (1 John 1:3).

INTRODUCTION.

There are many and widely divergent ideas concerning the fundamental element in the religion of Jesus Christ as it relates to Christian experience. Some would emphasize the intellectual element, holding that it is fundamentally a matter of knowing truth from a mental standpoint. Others emphasize the emotional phase, contending that Christian experience is essentially a matter of feeling. Still others stress the ritualistic element; and others the legalistic, or the socialistic.

But the heart of the plan of redemption is this: To bring human beings into fellowship with God through Jesus Christ. Man was created to enjoy that fellowship; but sin entered the human heart and placed a barrier between man and God. Through the atoning sacrifice of Jesus Christ, the barrier was removed and the possibility of full fellowship with God was restored. This is the essence of Christianity.

I. FELLOWSHIP WITH CHRIST: THE ULTIMATE IN RELIGIOUS EXPERIENCE

1. The most exquisite experience possible to the human being. It has in it that mystical element of the divine presence that cannot be explained on the basis of religious psychology, the "mystery of the kingdom," whereby a human being enters into an experience of partaking of God, sharing with God, and communing with God in the deep secret place of his soul. It is an incomparable experience which is above any heights of human companionship, enthusiasm or inspiration. Fellowship with Christ is an experience, unique and supreme.

2. Without this fellowship with Christ, the Christian life becomes formal, drab, uninspired, uninteresting, monotonous and ineffective.

II. MADE POSSIBLE IN THE FULLEST SENSE BY THE HOLY SPIRIT

Jesus said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). Jesus Christ on earth in the flesh was available only to the few. Through the Holy Spirit, He was universalized; that is, He was made immediately and individually available to all, so that anyone at any time could know and experience His presence and His fellowship. "He shall testify of me," "He shall glorify me," declared Jesus concerning the ministry of the Holy Spirit. Thus, the provision of divine grace whereby we may be wholly sanctified and "filled with the Spirit," is designed to do more than keep us out of hell, but has in it the purpose of taking out of our hearts those elements of the carnal

nature that militate against full fellowship with Christ, and of giving to us the full possibilities of this fellowship with its joy, blessing, enrichment and victory.

III. NEW TESTAMENT EMPHASIS ON THIS FELLOWSHIP

1. Jesus Christ, in that marvelous prayer recorded in John 17, said, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." This word "know" involves more than mere awareness; it carries with it the idea of acquaintance, understanding and experience. To have eternal life involves more than a mere mental recognition of the existence of Jesus Christ, even as the Son of God; it is more than an assent to true doctrine; it is a close personal relationship with Christ whereby we enter into fellowship with Him and know Him ever more fully and intimately.

2. The Apostle Paul, after giving a summary of his natural advantages (Phil. 3:4-6), sweeps them all away declaring, "Those I counted loss for Christ. Yea doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (verses 7, 8). Then in the 10th verse he emphasizes his supreme purpose, "That I may know him [Christ]." In this is found more than a light, momentary interest, but rather, a life of developing communion and fellowship with his Lord, a rich and blessed experience for which Paul was willing to sacrifice everything, and which he summed up in one simple testimony, "Christ is all."

IV. THE EMMANUEL ROAD SYMBOLIZES THIS FELLOWSHIP

1. The scriptures were opened. The Word of God is a closed book without the divine Spirit to interpret and reveal Jesus Christ. Fellowship with Christ is the basis for this personal revelation. The great, sufficient plan of God becomes clear when "He opens to us the scriptures."

2. Their "hearts burned within" them. In that divine fellowship they found light, assurance and hope. This was not a shallow, effervescent "blessing," but an abiding joy, warmth and inspiration that reached the deepest needs of their hearts.

3. The humble and commonplace was exalted and glorified. "He was known of them in the breaking of bread." In their humble home, at an ordinary meal, without the ritual and trappings of formal worship, "their eyes were opened, and they knew him." This fellowship can bring its ineffable glory in ordinary times and ordinary places; it can touch the commonplace with celestial radiance, until even the most humble tasks and associations become unspeakably precious and filled with blessing.

4. Communion led to witnessing. "They rose up the same hour, and returned to Jerusalem . . . and they told what things were done in the way." The soul that comes from the presence of the Master is ready with a joyous witness to the delights and blessings of that sacred fellowship.

CONCLUSION

One of the greatest needs of the Church of the Nazarene is that our people take time for fellowship with Christ. In this are unlimited possibilities for individual enrichment and effective service.

Christ's Minimum Requirements

TEXT—Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me (Matthew 16:24).

INTRODUCTION

What does it mean to be a genuine Christian? It means more than the average professing Christian thinks.

This is a day of desire for benefits without bearing proportionate responsibilities, especially in religion. Multitudes want to be known as Christians, accept a creed, maintain nominal Christian associations, engage in some mild form of Christian activity, but evade any heavy Christian responsibilities, ignore the call to deep spirituality, exhibit a worldly spirit, are careless of God's house and God's day and shun any serious implications of Christian service. They are "optional Christians."

The key to the genuine Christian attitude of Jesus Christ. As you think of the record of His life and ministry, was His experience filled with things that He might or might not do, as the whim of the moment should dictate? Was He occupied with matters that were optional? Surely not! Nothing seemed optional. His whole being was gripped by a deep, basic seriousness; He was in dead earnest. At the age of twelve: "I must be about my Father's business." In maturity: "I must work the works of him that sent me." For Him there was no compromise, slackening of pace, selfish ease, evasions, temporizing, cooling of zeal. The "divine imperative" held Him in unequivocal commitment to His divine purpose, and He utilized everything—weddings, funerals, multitudes, individuals, fish, little children, miracles, saints, sinners, messages, mobs, Golgotha's cross, Joseph's new tomb—to further that purpose.

What are the minimum requirements of Jesus Christ?

I. "LET HIM DENY HIMSELF"

This means, "Let him always choose and do God's will, rather than his own will." It involves putting Christ first; making Him the king of our lives. See Matt. 10:37.

Here is a solemn question: Are you doing anything as a Christian that is not perfectly convenient for you to do? If there is a conflict between what you desire, humanly, and what would please God, who wins?

Who wins? When your easy chair comes into conflict with prayer meeting? When the desire for recreation conflicts with the service of worship in God's house? When the temptation to ease comes into conflict with soul winning? When business affairs and secular work (within your control) conflict with the proper observance of the Lord's day? When the personal use of money conflicts with the Lord's tithe? When the indifference, jeers or demands of friends or loved ones conflict with the will of God? The answer is clear! If you are a genuine Christian, God wins!

II. "LET HIM TAKE UP HIS CROSS"

This means, "Let him accept and bear his Christian responsibilities."

Here are some more pertinent questions: Have you any responsibilities, related solely to your Christian life, that are accepted and carried with consistent seriousness? Are you active in definite Christian service in some church or other well-defined Christian field? Can you attend or fail to attend the services of the church, and feel uniformly comfortable? Does your vacant seat in God's house disturb you? Do you feel any responsibility for the evangelistic services? Are you glad to carry a burden for souls and do you assist them consistently when they are seeking God at the altar? Can you feel free to jeopardize your Christian influence (1) by attending questionable places of amusement; (2) by worldly associations; (3) by worldly adornment which is not "as becometh holiness"? Again, the answer is clear. The genuine Christian gives serious and consistent attention to all these Christian responsibilities.

III. "FOLLOW ME"

This means, "Enter into a life of personal contact and fellowship with Jesus Christ, dominated by His

spirit, attitudes and activities." Such a life is consistent in humility, consecration, zeal, persistence. It implies constant, earnest activity in soul winning, intense interest in all phases of Christian service and a willingness to pay the price for continued vital communion with Christ. Jesus said, "The works that I do bear witness of me, that the Father hath sent me" (John 5:36). Again He said, "As my Father hath sent me, even so send I you" (John 20:21). The activities of the genuine Christian will "bear witness" that he is a follower of Christ, commissioned and empowered to do the work of Christ in the world. Are you following Christ?

A noted preacher tells of a business man who made phenomenal progress in his Christian life. Meeting the man in the office of his business establishment, the preacher asked the secret. "It is simple," said the business man, and reaching into a drawer of his desk he drew out a small New Testament. "Every day since I was converted, I have locked my door, taking fifteen minutes alone with God and this Testament, and daily I have renewed the experience of my conversion." Such an experience will keep us conscious of the divine presence and will touch our lives with spiritual joy, beauty and power.

CONCLUSION

This is the sketch of a genuine Christian; not the Christian maximum, but the Christian minimum. This is not some peculiar "Nazarene notion," but "Christ's minimum requirements" for all who would follow Him in vital, effective life and service.

To the indifferent, nominal, presumptive professing Christian, this is a warning that if you take an optional attitude toward Christ and Christian responsibilities, you will lose your soul.

To the sincere, devoted follower of Christ, this is challenge to enter, by the help of the Holy Spirit, ever deeper and more fully into the purposes and plans of the Master for His followers.

To and from Pentecost

TEXT—They were all filled with the Holy Ghost (Acts 2:4).

INTRODUCTION.

Much has been written and said concerning the personal benefits of Pentecost as represented in the immediate experience, but relatively little concerning the route to Pentecost and from Pentecost. In this message we shall take our text as a pivotal point, stressing not so much the experience as the divine conditions which we must meet to obtain this experience and the resulting ministry of the Spirit-filled heart and life.

I. TO PENTECOST

1. The clear understanding of the need for heart purity. It is clear, both from scripture and experience, that the regenerated heart has in it numerous barriers to the full achievement of God's will; that there remains the carnal nature, the "carnal mind," which, as Paul so graphically emphasized, "is not subject to the law of God; neither indeed can be." Carnal dispositions clog the channel against the full flow of divine power and blessing, encourage doubt and disobedience, thwart effective service and make consistent victory impossible. The road to Pentecost begins with a sense of need for God to purify and cleanse away this essential and inbred impurity of the nature; to destroy this "body of sin"; to crucify "our old man" of sin; to cleanse us from all unrighteousness; to make us "dead indeed unto sin."

2. A realization of our utter helplessness apart from the fullness of the Spirit. Along with the impurity of the unsanctified heart, there is spiritual weakness. The road to Pentecost leads through the recognition that without the abiding presence of the Holy Spirit, other equipment is of no avail. Too often the unsanctified life is like a great locomotive with inadequate steam pressure. It is only by the fullness of the Holy Spirit that we can possess adequacy of power to live holy lives and do the will of God.

3. Humility. The proud heart never is "filled with the Holy Ghost." To experience the cleansing, filling baptism with the Spirit, we must be willing to confess our need and our lack. We must experience the very essence of self-denial and renunciation. This is a factor in seeking the fullness of the Spirit that often takes time, for it is not easy to humiliate ourselves to the point where we feel our complete unworthiness and need of God.

4. Consecration. In this we turn deliberately and forever from following our own will and selfish personal ambition. It is a complete and determined abandonment to the will of God. It must be an active consecration which actually puts at the disposal and command of Jesus Christ all we are and all we have.

5. Faith that persists until there is the divine witness, the conscious fullness of the Holy Spirit. Jesus' command to His disciples was, "Tarry ye . . . until ye be endued with power from on high" (Luke 24:49); "wait for the promise of the Father" (Acts 1:4). Of the disciples just before the Day of Pentecost it is said, "These all continued with one accord in prayer and supplication." They persisted until the record could be given, "They were all filled with the Holy Ghost."

II. FROM PENTECOST

Fundamentally, this was a life of interpreting and representing Jesus Christ to the world. "When the Comforter is come . . . he shall testify of me" (John 15:26). "He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:14).

1. "Not to be ministered unto, but to minister." The presence of the Holy Spirit in sanctifying power made them more interested in giving than getting. In a spirit of love, sympathy and unselfishness, they gave the message of hope to the sin-sick around them, helped bear their burdens and exhibited the same concern for the spiritual welfare of others that had been so consistently demonstrated by the Savior. It is well to ask ourselves, "Which way do we think, in what direction is our primary concern: toward ourselves, or toward others?"

2. Steadfastness. Pentecost stabilized those who experienced its fiery, purging baptism with the Spirit. Gone were the days of heartbreaking failure and weakness. The cleansing of their hearts had removed the unpredictable carnal mind and their purpose was firm, their attitudes consistent. Neither flattery nor persecution could turn them from the clear path of Christian duty.

3. Spiritual morale. The fullness of the Holy Spirit gave them steadiness in the face of darkness and uncertainty. Their sense of God and of His constant companionship, their unwavering faith and confidence, gave them a vision that reached beyond the immediate circumstances. From Pentecost they went with assurance, courage, joy and victory.

4. "To the glory of God." "Whatsoever ye do, do all to the glory of God." This seemed to be the attitude of those who were "filled with the Spirit." There seemed to be little differentiation between the "secular" and the "sacred," but all they did was glorified by the presence

of the Spirit. Even the humble associations and activities partook of a kind of heavenly radiance.

CONCLUSION

1. We today can get to Pentecost in its essential reality of heart purity and the baptism with the Holy Spirit, if we will meet the divine conditions.

2. We today can move out from that Pentecost with the same desire to serve others, the same holy steadfastness, the same "spiritual morale," and the same "glory of God" that those early disciples knew.

Divine Desperation

SCRIPTURE READING—Acts 20:17-38.

TEXT—I am made all things to all men, that I might by all means save some (1 Corinthians 9:22).

INTRODUCTION.

1. Paul was an outstanding soul winner. In this brief statement we can sense the innermost purpose and controlling passion of the great apostle in his objective service: to "save some." The thrill of "fishing for men" has gripped his heart. Men without Christ were lost and Paul felt it so keenly that it was the absorbing idea of his life.

2. How did he endeavor to accomplish this purpose? "By all means." Paul's soul winning had in it the drive of "Divine Desperation." It was never casual or secondary in character, but carried with it the desperation of divine love. Paul used every talent, every agency—voice, pen, chains, imprisonments, persecutions—to "preach Christ crucified," as the only hope for the lost. He threw everything into the project. He let nothing interfere or take a more important place in his thinking and activity. Against his own best interests, he was "made all things to all men," sacrificing all in his desperation to "save some."

I. SOUL WINNING AND THE CHURCH

1. There is no higher calling for the church than the business of soul winning: bringing men and women into touch and fellowship with God through Jesus Christ. No other interest or program, however needful and vital, can take its place. When any other activity takes first place in the life of a church, that church is on the decline.

2. Soul winning is the "spearhead" of Christian advancement. The church that ceases to win souls out of the sinful world cannot expect to grow. True, we may secure numbers of members, but unless they are brought into vital touch with God, such a church becomes merely a kind of religious club.

3. "By all means." The church is called to use every possible agency for soul winning. These are days when we need to challenge our activities to see whether they are helping us toward this basic purpose. And with all our activity as a church, we must sense, as did Jesus Christ, the eternal peril of a lost soul and must feel that sense of divine desperation that will give warmth and enthusiasm to our efforts.

II. SOUL WINNING AND THE INDIVIDUAL CHRISTIAN

1. Where is soul winning in the list of your interests? Is the salvation of souls a vital and normal part of your thinking, planning and activity? Or is it something that engages your attention occasionally, spasmodically and rather rarely; something that is reserved for special times of revival? The successful Christian will give first place to this basic activity and will be concerned about it consistently. When solicitude for souls takes first place in our plans, then souls will be saved. One of the great tragedies of the modern church is that thousands of pro-

lessing Christians never have won a soul for Christ and the Church of the Nazarene is not guiltless on this score.

2. How desperate are you about soul winning? Does it seem optional or is there a feeling of necessity? Are you troubled and concerned when souls are not saved? Effective soul winning never is a mechanical process; it always is accompanied by strong feeling, yearning, divine love, burden. "Burden for souls" is not emphasized much in these days, but it still is as vital and essential as ever if souls are to be won.

3. Burden for souls, if effective, always leads to some measure of "divine desperation," for it involves (1) entering into Christ's burden and (2) entering into the need of the lost souls for which we pray. It was this "divine desperation" that caused Moses, after Israel had made and worshiped the golden calf, to pray thus, "Forgive their sin—; and if not, blot me, I pray thee, out of thy book" (Ex. 32:32); that impelled Queen Esther to say, in the time of her beloved people's peril, "If I perish, I perish" (Esther 4:17); that led Paul to declare, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3). It was this desperation of divine love that moved Jesus Christ, as He contemplated the agony of the cross, to pray, "For this cause came I unto this hour" (John 12:27). Some are satisfied with theology, but theology is dead unless it becomes a vital part of the "all means" by which we lead men to Christ. Others are satisfied with mere emotion, but emotion may be dangerous unless it comes to effective fruitage in service. God is calling every Christian to this highest holy business, soul winning.

III. SOUL WINNING IN THIS AGE

God can save the lost in this age if His people will pay the price and be willing to bear the burden for lost souls. It means that God's people must pray, agonize, weep, fast, witness, invite and urge with the consistent constraint of divine love and with the urgency of divine desperation. Nothing less will bring results, but if we meet conditions, God will not fail.

We can so live and enter so fully into this sacred task that if souls are not won and saved, God will recognize that it is not our fault. (See Acts 20:17-27; especially verse 26.) Of course God expects us to use the best methods possible, but methods, people, organizations, budgets, sermons, money, will not bring results in genuine soul winning unless all of these are shot through with divine love, a burden for souls and "divine desperation."

God's Challenge

TEXT—Behold, I am the Lord, the God of all flesh: is there anything too hard for me? (Jeremiah 32:27).

INTRODUCTION

In such a godless age as this, it is good to exalt the name of the living God; to bring to our remembrance His power. Even the church has been caught in the meshes of the web of materialism and humanism with its dependence on human wisdom and ability.

We need a revival of sincere recognition of God and of a sense of dependence on God. This age needs to experience that dependence on God which makes God's will the goal of life; that considers God's wisdom as essential to the solution of life's problems; that feels the need of God's power to meet life's deepest demands.

Who can fathom the power of God? In Him is all power of creation, sustenance and eternal determination. Thus God throws out the challenge of our text, "Is there anything too hard for me?" God's challenges can be taken at full value. It is as if He says, "Bring on your prob-

lems; bring on your difficult situations; bring on the human impossibilities; let me deal with them."

I. THE PROBLEM OF SIN

Sin has been called by all sorts of names. It has been analyzed and explained, or "explained away." But sin still remains a problem beyond the reach and power of humanity.

Is sin "too hard" for God? No! Sin is too hard for the educator. Sin baffles the psychologist. Sin breaks through the restraints of the criminologist. Sin brings to futility and failure the efforts of the reformer. Sin is "too hard" for these, but not for God.

God's answer to the problem of sin. "Behold the Lamb of God that taketh away the sin of the world" (John 1:29). "He was manifested to take away our sins." "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:5 and 8). "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Jesus Christ, the Redeemer, gave the answer to the problem of sin on Calvary's cross, and God challenges humanity, "Bring your sin to me; bring both your guilt and your inner pollution; I will forgive and I will cleanse."

II. THE PROBLEM OF LIFE

Life is a complex experience. Life brings its puzzles, its burdens, its bewilderments, its disillusionments. Life's problem is beyond the scope of our power to understand or to work it out with assurance. In the midst of such an array of personalities, adjustments, forces, influences, mysteries, inequalities, theories and propaganda as modern life presents, we feel that it is "too hard" for us.

But life is not "too hard" for God. Through the psalmist He promises, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalm 32:8). In His "exceeding great and precious promises," God has provided grace, wisdom, strength, comfort, guidance, assurance and His own presence through the Holy Spirit, giving all the blessings of divine companionship.

III. THE PROBLEM OF DEATH

Concerning this, there have been all kinds of conjectures in this age. Numerous forms of spiritualism have been promoted and all manner of fakes have been foisted upon the gullible in trying to meet this problem in mere human wisdom. But the problem of death is "too hard" for humanity; it is a dark subject, filled with inexplicable mystery.

But death is not "too hard" for God.

1. "We shall all be changed" (1 Cor. 15:51). "The last enemy that shall be destroyed is death" (1 Cor. 15:26). "We shall be like him; for we shall see him as he is" (1 John 3:2).

2. Christ will bring His beloved people to Himself. "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). God has the solution to death. The only sure word we have concerning death and immortality is in God's Word, for it is the revelation of Jesus Christ who was victor over death and the grave. Through Him, "death is swallowed up in victory."

IV. GOD AND THE PROBLEM OF JUDGMENT

The original setting of the text was judgment. The armies of Babylon were coming against Jerusalem. Zedekiah, king of Judah, asked Jeremiah for the message of the Lord. While false prophets promised victory for Judah, Jeremiah prophesied captivity for king and people in Babylon. (See Jeremiah 21 and 22.) In spite of a brief retirement of the Babylonians under a temporary threat of the Egyptians, the Chaldeans returned and Jeremiah's prophecy was fulfilled to the letter. (See Jer. 37:6-10.)

Today we face a wide skepticism regarding the judgments of God. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11).

Is the execution of judgment "too hard" for the Lord? "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all" (Jude 14, 15). And in spite of the "swelling words" of dictators and godless skeptics, God will "execute judgment" on this modern world in His own good time.

CONCLUSION

"God is still on the throne." He is able to meet every problem of time and eternity. "There hath not failed one word of all his good promise" (1 Kings 8:56).

Wind and Whirlwind

TEXT—They have sown the wind, and they shall reap the whirlwind" (Hosea 8:7).

INTRODUCTION

1. Law is a common word and frequently is used with little meaning, for human laws are often characterized by errancy, weakness, injustice and inadequate enforcement.

2. But in the spiritual realm, law represents the operation of forces that are immutable and uniformly effective. "The word of God shall stand forever." "The law of the Lord is perfect." God's laws are eternally established; they cannot be evaded or broken with impunity. We need to realize that nothing in the spiritual realm is accidental.

3. "Sowing and reaping" represents a great principle of action in the spiritual realm. The law of sowing and reaping implies three simple facts that are profound and eternal in their significance.

I. WE REAP THE KIND THAT WE SOW

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). You may say, "I can sow as I please." That is true. You can choose the seed, but having chosen the seed, you cannot choose a different kind of harvest; the law of God takes care of that. If you sow "flesh," you will reap "flesh." Sow "spirit," and you will reap "spirit." Sow "sin," reap "sin." Sow "wind," and reap "wind." There is no way to reverse this; no way to escape this. We reap the KIND we sow.

II. REAPING BRINGS INCALCULABLE INCREASE

It would be foolish for a farmer to sow grain, expecting to reap only the amount he sowed. Sow "wind"; reap "whirlwind." Sin never decreases; it always increases with terrifying rapidity. "Sin, when it is finished, bringeth forth death" (James 1:15). Sin changes even the legitimate elements of life into means of destruction: ambition to selfishness; love to lust; education to skepticism and mental bondage; the search for truth into bewilderment.

III. REAPING OF A FORCE OUT OF CONTROL

The individual in sin begins sowing innocently and self-confidently. He boasts of his self-control. He sows that which is apparently desirable and insignificant.

Illustration—Paul and the sailors at Fair Haven. "When the south wind blew softly . . . they sailed," against the advice of Paul, and very soon they were in the grip of a tempestuous wind that destroyed the ship and which nearly cost the lives of all aboard the vessel. (See Acts 27:7-44.)

Sowing "innocently" the seed of sinful activities, pleasures, habits, associations, attitudes of carelessness and procrastination, feeling that there is "no harm" in them, having chosen the "wind," the harvest of "whirlwind" in-

evitably will follow. Nothing is more terrifying than wind out of control. Floods of water remain within well-defined limits. Fire yields to some semblance of control. But wind is fickle, capricious and unpredictable. Every tornado leaves its trail of strange results as well as terrible destruction. We need to remember that life never is static. It moves and gains power and momentum. The life of sin finally goes OUT OF CONTROL.

IV. "SOWING TO THE WIND" IN NEGLECT OF GOD

1. Nationally.
2. Socially.
3. Individually. Lives ruined, hopes blasted, homes wrecked, influence dissipated, souls lost.

CONCLUSION

Only one hope of safety against the threatening whirlwind. Jesus, in the midst of the tempest, said, "Peace, be still," and the winds and waves obeyed the voice of their Master. In the face of the whirlwind of sin, the tempest of approaching judgment, Jesus can speak peace; He can throttle the whirlwind. In Jesus Christ is power to stop the onward drive of life's momentum, reverse its course and start the soul toward eternity with Him.

What Is Christ to You?

TEXT—What think ye of Christ? (Matthew 22:42).

INTRODUCTION

Through the centuries more bitter controversies have raged concerning Jesus Christ than concerning any other man. The essence of the wide divergence of opinions as to His character and work is illustrated by attitudes taken while He lived on earth.

1. By His followers He was acclaimed as "the Son of God."
 2. By His enemies He was accused of performing miracles through the power of the devil.
- This same sharp variance continues to the present.

I. WHAT WAS JESUS CHRIST?

1. One group declares He was:
 - a. A mistaken idealist. They acknowledge His unusual teaching, His high ideals, and His wonderful example, but apart from honoring Him for His idealism, they feel that little was accomplished by it.
 - b. A trouble maker. He interfered with the status quo, raising issues that could better have been left alone. He raised hopes unduly. He made certain people uncomfortable.
 - c. A failure. He was rejected and crucified, thus coming to an ignoble end in spite of His idealism. His standard was too high for human achievement and His death ended the possibilities of success.
2. On the other hand, another group declares He was:
 - a. A divine realist. He attacked humanity's trouble at the heart, dealing with sin. He defined His divine ideals and insisted that these could and should be wrought out in practical life. That His emphasis on the reality and primary importance of the spiritual was not mistaken idealism but eternal realism.
 - b. A "trouble shooter" rather than a trouble maker. That His consistent success in making people feel uncomfortable was because He was dealing with facts in their hearts and lives, and that in order to help them He was compelled to make them feel their need. That He struck at basic difficulties in individuals, society and religion, hold-

ing up the divine standard by which the deficiencies were made glaringly apparent.

- c. An eternal success. That He lived a life completely consistent with His teachings; that He acted like the Son of God He claimed to be. That even His rejection and crucifixion put the stamp of the genuine upon Him and His ministry. That His death accomplished the atonement for sin which God's Word had prophesied. That He arose from the dead on the third day to be the Living Lord, eternally successful over the powers of sin, darkness and death.

II. WHY THIS EXTREME VARIANCE?

What Jesus Christ means to you depends upon your attitude toward Him. It was said of Christ that He was "unto the Jews a stumblingblock, and unto the Greeks foolishness" (1 Cor. 1:23). The subjugated and bitter Jews demanded a national leader, and the "meek and lowly" Nazarene was not acceptable to them. The cultured Greeks desired one that would move only in the circles of the intellectually elite, that would approach religion from the standpoint of human mental ability, and to them the spiritual emphasis of Christ was foolishness. "But unto them which are called . . . Christ the power of God, and the wisdom of God." The humble believer, seeking peace and forgiveness, finds in Jesus Christ just the Savior for which his heart calls. "Unto you therefore which believe he is precious" (1 Pet. 2:7).

III. WHAT IS CHRIST TO YOU?

1. In life; "The stone":
 - a. "Which the builders rejected," or
 - b. "The head of the corner."
2. In judgment:
 - a. The terrible Judge, to be feared, or
 - b. The loving Savior, to be our refuge and safety.
3. At His return:
 - a. A terror to sinners, or
 - b. The eternal comfort of His saints.

Our position in these alternatives will depend upon our attitude toward Christ.

CONCLUSION

Someone may say, "What we think of Christ will not change Him," and this is true. But what we think of Him will change us and our relation to Him. I well remember, in my boyhood days, a man who was employed by an electric power company. One day he was sent with another man to trim trees growing near a high-voltage line. Trying to reach a limb from a difficult position, he grasped the steel handle of the trimmer and accidentally touched the live wire, which brought instant death. The tragedy resulted from getting into a wrong relationship to the powerful electric current. The same wire that carried power, comfort and light to make life more happy for those in proper relation to it, carried death to those who were in a wrong relation.

Bargain Hunters

SCRIPTURE READING—Luke 14:25-33.

TEXT—For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? (Mark 8:36, 37).

INTRODUCTION

"Bargain hunting" seems to be a natural weakness of humanity. Trade today almost lives on periodic injections of "bargain serum": "Dollar Day," "Thursday Specials," "Pre-Inventory Sale," "Fall Clearance," "Fire Sale," and some stores seem always to have a sale in progress.

I. THE MARKET OF GOD

Salvation involved dealing with God for vital realities of eternal importance: souls, spiritual life, faith, eternity, peace, forgiveness, heart cleansing. As transactions, in human markets involve meeting conditions laid down for purchase, so in dealing with God, we must meet the conditions for securing that which we need from Him.

We often hear the statement, "Salvation is free." Yes, this is true, so far as our ability to buy it is concerned, but there are definite conditions to be met, a "price" to pay, for everything we receive from God. Humanity has carried the "bargain hunting" tendency into the spiritual realm, until we find people trying to "deal" with God for a bargain in spiritual experience; trying to get God to give them a special "cut price."

II. TWO CLASSES OF SPIRITUAL BARGAIN HUNTERS

1. Among those who profess to love and serve Christ. Trying to bargain with God for:
 - a. Conditional consecration.
 - b. Evasion of holiness as a definite experience.
 - c. A low standard of life under the excuse, "I'm not sanctified."
 - d. Evasion of responsibility: soul winning; tithing.
 - e. Pampering of self and weaknesses: pride, jealousy, ambition, anger, position.
2. Among those who know not God. Trying to bargain with God for:
 - a. Easier conditions.
 - b. More time.
 - c. Better opportunity.
 - d. Less than a "born again" experience.
 - e. A compromise with the world in activities, habits, associations, appearance.

III. THERE ARE NO BARGAIN DAYS WITH GOD

1. To be saved, we must:
 - a. Repent.
 - b. Forsake sin.
 - c. Make wrongs right.
 - d. Surrender to God's will.
 - e. Obey God and live for Him.
2. To continue as a real Christian; we must:
 - a. Be actually and fully consecrated.
 - b. Walk in the light of holiness.
 - c. Pay the price for a continued vital relation to God.
 - d. Bear our Christian responsibility.

CONCLUSION

The joy of being all the Lord's; of accepting God's will without question; of paying the full price for His blessings. Surely, "God's way is the best way"; "it pays to serve Jesus."

God's terms are based on His love and our best interests.

We must deal with God NOW on His terms, or we shall be forced to meet His terms of judgment later.

If We Want Him as Much as—

If we want God as much as the astronomer Herschel wanted the distant stars, with such sincerity that he would sit all night on a balcony in the wintry winds with an awkward telescope; if we want Him as much as Edison wanted an electric filament, so that he would experiment with six hundred different substances that he might get his radiant light—if we hunger like that for God, we will not complain about difficulty; we will quit arguing and postponing and begin this very hour to seek Him!—ROBERT M. BARTLETT, *The Wesleyan Methodist*.

ILLUSTRATIONS

Basil Miller

Christ in the Mirror

"I want a picture of Christ," a young girl said at a Scottish bookstore.

"And what will you be wanting it for, my lassie?" asked the dealer.

"For my mirror," she returned as she made her selection.

Arriving home she placed the picture in various spots on her wall until she found the right one, where, when she looked into the mirror from her bed she could not only see herself but Christ as well.

Daily thus as she looked into the mirror she beheld the likeness of the Master by her side. One day, however, she wanted to get a plainer view of Jesus, so she moved nearer the mirror, when much to her amazement she had entirely blotted out Christ's image by her own.

The farther she stayed away from the mirror to see self, the more plainly she could see the Master. This was a soul discovery for her, and on looking into her life she found that when she wanted Christ's glory to shine through her, she must look not at self but at Him.

Said Peter Connolly, Irish evangelist and pastor, speaking in Kansas City, "A clear picture of self always blots out Jesus. If you would see Him in His glory you must not look at self."

The Christian Policeman

"So you called for the police," said a policeman to Mrs. Roy Cantrell, when she reported a case of a neighboring man who came home drunk night after night and beat his wife. "You should have prayed for the man and not called us," chided the policeman.

There was little the preacher's wife could say, so she left the talking to the policeman.

"He needs his heart changed," said the officer. "Only a conversion will stop all of that. Are you a Christian?" "Yes," answered Mrs. Cantrell, "and a minister's wife."

"His help," continued the cop, "will come only from above."

In the city of Toronto, with more than 800,000 population there is a band of Christian policemen who conduct religious services in various churches, and who often pray for criminals whom they have to arrest. One Sunday night while I was speaking in the city, at a neighboring church this band had charge of the service.

Before the policeman left, he said, "This drunkard is a fireman, and I know a bunch of firemen who are Christians, so I'll put them on his trail."

The only cure for crime is a changed heart. Law courts will not do it. Arrests and trials will not achieve this end. Only the spirit of Christ coming into a criminal's heart will change his life.

The Drinking Preacher

"Let's burn the church and parsonage," suggested a renegade at Grimsby Center, Ontario, more than fifty years ago.

"The preacher's no good," broke in another, "for he drinks."

No sooner suggested than a band of hoodlums of the community set fire to the church and parsonage, and for fifty years there was no house of God in the place,

until a few years ago Joseph A. White, then a layman, felt the pull of God on his heart to go to Grimsby Center and open a gospel meeting.

That meeting ran twenty-seven weeks and scores of people were converted. Finally a man was called to the section as pastor and the work of the Lord was established there.

"Any particular results from the meeting that were noteworthy?" I asked Rev. Mr. White last year while in his country.

"During the meeting, Elsie Walker, then a school-teacher, came to me and said, 'Pray for me, God is talking to me about going to the mission field.'"

"A year later she resigned her school and went to Africa. She is still there on her first term and will soon return home on her furlough."

Fifty years without a preacher! what a tragedy, what a calamity! What a judgment of God upon a community where men would dare burn God's house—even though God's minister was a hireling and drunk. But what a glorious reward for the faithful service of Brother White in conducting that twenty-seven-weeks long meeting.

The Negro's Shinestand

"Will you give up your shoeshine stand to be my secretary?" asked Booker T. Washington of a colored man who ran a shine stand in an Ohio city.

"Sorry, Mr. Washington, but I just can't bring myself to make the exchange."

"And why? I can pay you better than your shine stand, and you will have an easier time."

But the colored man always refused the famous Negro's offer to become his secretary. He was educated well enough to fill the bill but his heart was in shoeshining.

For twenty-six years the colored man stayed at his stand, always working ten younger Negroes, all of whom he insisted must be in school. Some went to high school, several attended college and others went to night school, but they all, during those twenty-six years; whoever they were, were students at some school.

During the years the personnel made a steady turnover as the boys would graduate and get better positions. And others came in to take their places both at the shine stand and in school.

When the colored man died the secret of his turning down Booker T. Washington's offer came to light. The shine stand could have continued business with less than ten boys, but the Negro decided early in his career to keep ten boys in school throughout his life by the earnings of his shine business. And this he did.

He lived for no other purpose but to train these boys, and during the years scores of them went out into the world with good educations to take their places in professional and business circles.

How Graceful Was the Ark?

"It may come as a surprise to be told that the Ark was as graceful a ship as ever sailed the seas," writes the *London Tatler* in the March 23, 1938, issue. She was about 400 feet long, 75 beam, and 45 depth.

"One of the most beautiful ships ever built was Carmichael's *Golden Fleece*, launched by Barclay, Curle and Company in 1869. Her measurements conformed almost exactly to those of Noah's Ark, for, multiplied by two, they give the following comparative figures—446 by 74 by 44.5."

"Her first master, Captain Fife, said of her, 'She can be steered with the little finger.' Said Mr. Ismay, the great

Cunard shipowner, 'She is the handsomest sailing vessel I have ever seen.'

And recall the *Tatler* is not a religious magazine and cannot be accused of having any interest in proving the Bible story.

Dr. Shelley in the *Bible League Quarterly* says, "How, if there were neither ark nor flood, did a supposed Hebrew forger, 700 years B. C., hit on the exact proportions necessary to the construction of a huge vessel?"

It must be recalled that Josephus says there were remains of the Ark to be seen in his day, A. D. 90, and in a place called "the place of descent." He also names various earlier historians who testified to this fact.

Berosus the Chaldean affirms, "It is said that there is still some part of this ship in Armenia at the mountain of the Corydaean, and that some people carry off pieces of the bitumen to use as amulets for averting mischief."

Nicolaus of Damascus only thirty years before Christ wrote, "There is a great mountain in Armenia called Baris. One carried in an ark came on shore here after the flood. Remains of the timber were a great while preserved here."

Says Ernest Gordon in the *Sunday School Times*, "Bitumen is subject neither to decay, oxidation, nor attacks of insects. Huge timbers covered with it would be almost indestructible on the Ararat level. Ararat was but four hundred miles from Jerusalem. These secular historians had no interest in defending the Old Testament."

The Word of God is thus sustained by secular history. None yet has been so wise as rightly to challenge a single statement in it. It is the Rock upon which our salvation is based. No true Bible, there can be no sure salvation.

Gift Prompted by a Premonition

"Here is \$400 that I want you to have for your tabernacle," said a Christian lady to Dr. John W. Goodwin when he started the First Church of the Nazarene in San Diego many years ago.

"No, I can't take it," said the minister, "for it is all you have. And I do not feel right in accepting your last money."

"But I want this to go for starting the work in this city," she answered, hesitating. "I feel that I'm going home soon."

The doctor took the money, started his tabernacle and began preaching in it. Shortly afterward word came to the minister, "They've found the lady dead in her bed—"

"And what a home-going that must have been," said Dr. Goodwin many years later to the writer as we were driving through the beauties of Southern California. "What a grand welcome she must have received. Giving her all for the work she loved, what must Christ have returned to her in the heavenly city?"

A Dollar a Soul

"I have \$500," said Brother Messenger in Chicago to Rev. E. O. Chalfant, District Superintendent, "that I want to put into a gospel tent for your work this summer."

Writing out the check, he gave it to the minister, who in turn bought a tent that was put to work immediately throughout Illinois. That tent was used all summer, and when the campaigns had been ended, the evangelistic workers counted the number of people who had been converted. There were five hundred as they estimated.

"A soul won for the investment of one dollar," said Messenger to his minister. "Where can you do so much with so little money?"

When this sainted wealthy man reached heaven's gates some years ago, what a grand reception he must have had into that land of glorious delight.

Money is for investment in souls, not for hoarding in banks. Souls bought for money are better than land and bank stock and bonds purchased for the price.

"Invest in souls," said a wealthy man, "and you lay up treasures beyond compute."

The Power of the Bible

"Janet Livingstone, David's sister, gave me a Bible just before I went to find David," said Stanley, the man who found Livingstone. "Not wanting to risk it on the voyage around the Victorian Nyanza, I asked Frank Pocock, my companion, to lend me his somewhat worn and stained copy; and I sailed on my way to Uganda, little thinking of the revolution that Book would make in Central Africa."

For several days the explorer stayed in Uganda, then one morning the subject of religion came up, and while talking Stanley struck an emotional chord in the king's heart by making a casual reference to the angels.

"Tell us more about the angels," said the king.

Stanley's verbal descriptions about them were insufficient to satisfy the king and his chiefs, so Stanley remembered his friend's old and battered Bible.

"I have a book with me," he said, "which will tell you far better, not only what angels are, but what God and His blessed Son are like, to whom the angels are but ministering servants."

"Fetch it," they eagerly cried. "Fetch it now; we will wait."

They waited until the book was opened and Stanley read the tenth chapter of Ezekiel and the seventh chapter of the Revelation from the ninth verse to the end.

"As I read the eleventh and twelfth verses, 'And all the angels stood round about the throne and about the elders and the four beasts, and fell before the throne on their faces and worshiped God, saying, Amen, blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God, forever and ever, amen,' you could have heard a pin drop. And when they heard the concluding verses, 'They shall hunger no more, neither thirst any more, neither shall the sun light upon them, nor any heat. For the Lamb shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes,' I had a presentiment that Uganda would eventually be won for Christ."

When Stanley started to leave, and had gone a little ways from the king, that old King Mtesa could never forget the wonderful words, so he sent a runner after him, saying, "The Book! Mtesa wants the book!"

Stanley gave the messenger the Book. That Book began to work spiritual revolutions in Uganda, and today there are many thousands of Christians in that land. On the very spot where later Bishop James Hannington was murdered by cannibals, there now stands one of the largest churches in all the world; and often as high as eight thousand Christians gather there for worship.

The Bible is spiritual seed to be sown in fertile soils that a harvest shall be reaped in all eternity.

Said a famous missionary speaking to five hundred preachers, "The problem of the Christian ministry is the Christian minister."

He also asked this question: "Can you by acting like the devil get the devil out of people?"

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

Our Country

"Our country is worth dying for, not because of its wheat fields, its tall buildings and its gold, but our country is worth dying for because of those values of moral and spiritual force which are intangible."—Dr. J. B. CHAPMAN at 1942 Superintendents' Conference.

America's Creed

Dr. Daniel A. Poling, president of the International Society of Christian Endeavor has offered to youth an "American's Creed for 1942." It contains the following points:

1. I will put first things first (God and country, church and home).
2. I will do my bit and make it my best.
3. I will serve where I am called (for such a time as this, freedom is not an inheritance—it is an achievement).
4. I will destroy intolerance—beginning in my own heart (we are Jews; we are Catholics; we are Protestants, we are white; we are black; we are first generation and sixth generation Americans—and we are Americans all).
5. I will be unusually alert in my usual activities and duties (life must go on and there must be neither neglect nor a war hysteria).
6. I will "hate no one" (hate their vices, not themselves, for hate corrodes the souls of those who hate).
7. Always I will conquer fear with faith; I will meet rumor with reason; I will assuage my sorrows by sharing my joys; I will make prayer my practice and service my program; I will "laugh and love and lift"; I will trust and not be afraid.—The Allied Youth.

The Foundation of National Greatness

The spectacle (of war) is full of warning for ourselves. It shows us that material advance may be moral retrogression, and that widely extended comfort, rapidly increasing knowledge, vast literary activity may co-exist in philosophy with a dreary materialism, in morals with a corrupted selfishness, in religion with a blank negation. It proves to us—and at this moment the white cliffs of England

seem to reverberate to us in echoing thunder the solemn lesson—it proves to us that not on refinement, but on spirituality; not on selfishness, but on sacrifice; not on knowledge, but on wisdom; not on intelligence, but on faith, rests the entire superstructure of national greatness and individual peace.—CANON F. W. FARRAR during Franco-Prussian War in 1870.

And What of America?

A preacher in England presents this heart-searching contrast which we in America do well to heed:

"We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing—now the seashores are barred, no picnics, no bathing."

"We have preferred motor travel to church-going—now there is a shortage of motor fuel."

"We have ignored the ringing of the church bells calling us to worship—now the bells cannot ring except to warn of invasion."

"We have left the churches half empty when they should have been filled with worshipers—now they are in ruin."

"We would not listen to the way of peace—now we are forced to listen to the way of war."

The money we would not give to the Lord's work—now is taken from us in taxes and higher prices."

"The food for which we forgot to return thanks—now is unobtainable."

"The service we refused to give to God—now is conscripted for the country."

"Lives we refused to live under God's control—now are under the nation's control."

"Nights we would not spend in watching unto prayer—now are spent in anxious air-raid precautions."

"The evils of modernism we would not fight—now we see what Germany, the seat of this teaching, has produced!"—*Alliance Weekly*.

Drunkenness Versus Temperance

"Some of the domestic evils of drunkenness are: houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals or manners. Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution."—BENJAMIN FRANKLIN.

The "Success" of Repeal

The Eighteenth Amendment was repealed to "get rid of bootlegging," you will recall. The other day the largest illicit still in the history of the government was found by federal agents. One purpose of the Eighteenth Amendment's repeal was to get rid of the awful saloon and the promise was given that it should never return. Today there is in this country one saloon for every seventy-one families, two saloons for every church, five saloons for every three public schools, and \$3 spent for liquor for every \$2 spent for education.—*United Presbyterian*.

Pagan or Christian

Raise pagans and you reap paganism!

A nation that allows its children to drift out from under "the greatest civilizing, molding, uplifting power in the globe" ought not to be surprised when it reaps a devastating crop of violence—lawlessness—immorality—and an annual crime bill of \$15,000,000,000.

With 29,000,000 boys and girls in America uninstructed in religious

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principles, with child delinquency and crime in rapid increase, with statistics clearly showing that the lack of spiritual instruction is a major contributing factor in youth crime careers—is it any wonder that crime experts—two-fisted realists—have been challenging the friends of youth to do something toward teaching these youngsters religious fundamentals—how to make wise choices—how to take the high road in life?—Missouri Church and Sunday School Council.

"All Out" for Victory

"Our church ought to strip the decks, take off the bright colors, put on the battle gray and man the guns for a spiritual crusade as intensive and expensive as the 'all out' of the United Nations against the enemies of freedom."—Dr. J. B. CHAPMAN, at 1942 Superintendents' Conference.

A Worthy Cause

If we cannot choose a cause that is certain to win—we can choose a cause which it would be an honor to lose."—J. P. JACKS.

Within God's Keeping

And are we yet alive,
And see each other's face?
Glory and praise to Jesus give,
For His redeeming grace.

What troubles have we seen,
What conflicts have we passed,
Fightings without and fears within,
Since we assembled last!

But out of all the Lord
Hath brought us by His love;
And still He doth His help afford,
And hides our life above.
—CHARLES WESLEY from Hymns for Christian Friends.

Ten Rules for Christian Living In a World at War

1. Do not let the war become an excuse for neglecting and ignoring life's normal responsibilities and duties.
2. Take time for counsel and give place to reason before following through on decisions made when the emotions are aroused.
3. Make light of your own sacrifices while being ready to acknowledge the greater sacrifices of others.
4. Maintain a sense of humor.
5. Let there be no hate of persons in anything you think, or say, or do.
6. Do not impute selfish motives to those who differ with you in what they conceive to be their compelling duty in this time of war.
7. Hold fast to regular habits of prayer and worship, which renew the

soul, strengthen the mind, and keep one morally fit.

8. Learn to surmount fears with faith, to conquer rumors with reason, and to overcome personal grief through sharing the grief of others.

9. Forget not that you are an ambassador for Christ and thereby especially sent to live for peace and universal brotherhood.

10. Set no god above God the Father of all, who is suffering with burdened humanity and co-operating with man in his struggle for permanent peace.—W. RALPH WARD, JR., in Zion's Herald.

If He Should Come

Where would I be on a prayer meeting night

If my Lord should suddenly come?
At church, in my place, or out with the crowd

Just having some innocent fun?

Where would I be? Getting food for my soul,

And praying for those who are lost;
Or, absent again—forgetting the One Who bought us at infinite cost?

Where would I be? I've excuses enough,

But how would they look in His sight?

Where would I want Him to find me at last

Should He come on a prayer meeting night?

—Selected in Bulletin First Church Hutchinson, Kansas.

Some Sentence Sermons? ? ?

Those with the most horse sense do the least kicking.

Some minds are like concrete, thoroughly mixed and firmly set.

Cheerfulness or joyfulness is the atmosphere under which all things thrive.

The measure of a man's real character is what he would do if he knew he would never be found out.

A godly walk brings godly talk.
—Albuquerque First Church Bulletin.

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3. An Appraisal of Life's Values
4. Faith the Overcoming Principle
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The Preacher's MAGAZINE

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Speaking for God

By Charles A. McConnell

WHEN the American ambassador speaks at the court of St. James, not only Britain, but all the world hears the authoritative voice of the United States. It is not the social rank to which this man was born that gives his words their value—he may have sat in the same classes with you and me. The ambassador may have been a royal prince or a herdsman, a fisherman or a pupil of Gamaliel. It is the authority back of the commission, the voice speaking through him, that gives value to his message.

It is true that no high authority will be careless in the selection of its representative. He must be trustworthy. In human affairs the very existence of a nation may hang upon the honor of its representative. He must be in perfect harmony with the character and policy of the power which he represents. He must understand clearly the meaning of the words he bears and be void of fear in their delivery. The American ambassador brought to England, to the world, this nation's stand for universal peace.

But there have been greater ambassadors than he, representing a dominion infinitely superior to the grandest of earthly governments—forthtellers, prophets of the King of kings, the Prince of Peace. And their word has been and is of supreme authority. Hear ye! "Righteousness exalteth a nation, but sin is a reproach to any people." "The blood of Jesus Christ his Son cleanseth us from all sin." Whom shall God send with this message, and who will go for Him with that good news which is salvation from eternal death?

The call is for all, even those whom He can trust; those whose lives are in harmony with His character; those who know and can give His word in truth; those whose courage and consecration have been Spirit-refined and Spirit-tested. The same God who commissioned Amos and Isaiah is still calling for ambassadors who have received the fiery preparation and hence are willing to cry, "Look me over and see if I will do."

The Preacher's Magazine

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True, But Not Timely

By the Editor

THE congregation had a crude but ample tabernacle as its place of worship. There had been a misunderstanding about the use of the place on a given night, so that a prayer meeting group was disturbed just after their meeting had started by the arrival of a political group who understood they had been promised the use of the building. Seeing there was bound to be disappointment, the trustees calculated that the prayer meeting group could take it more gracefully, so they decided in favor of the political meeting, and the change interfered with a visiting minister's plan to preach. But the next night marked the beginning of a convention that had no connection with either the prayer meeting or the political group, and the minister who was disappointed on the night of confusion was invited to preach the opening sermon of the convention. Rankling from the blow his pride had received the night before, he proceeded to indulge in personalities and to draw comparisons as to one's allegiance to Christ and to other things. What he said was true; but it was untimely, and the sermon brought on tension between neighbors and friends and contributed to the spirit of schism and suspicion. Under such conditions a wise preacher would have preached on the love of God or on some phase of the gospel altogether unrelated to the occurrence of the night before. The preacher did what a great many expected he would do, but for all that, he was a disappointment to those who loved God and wanted His cause to prosper and had no wish for vengeance.

A preacher was the driver of a car which was struck by a train, and although he and his wife escaped serious injury, the neighbor woman in the back seat was killed. At the funeral which was held by another minister, the preacher-driver of the death car asked to say a few words, and gave a dissertation on submission to God's will.

What he said was true, but it was untimely, for the bereaved loved ones were fighting against the suggestion in their own minds that the preacher was careless and somewhat to blame for the tragedy. Silence would have been golden in such a case, but if he was compelled to speak, his words should have been on some theme that would not have smacked of self-justification.

A noted preacher was just getting started in his sermon on "Moses" when about two hundred delegates from a preachers' convention meeting nearby walked into the service. The preacher turned aside then to make a somewhat extended boast to the effect that he would preach the truth no matter who tried to hinder him and that he would not cringe or kowtow before any crowd of preachers that might come to hear him. He spoke a good truth on an important subject, but his words were untimely. There was no evidence that the visiting preachers thought to embarrass him or restrict his liberty, and his notice of the matter put these preachers out of his reach and dulled his sword for other listeners also. How much better that he should have stuck to Moses and enlarged upon his meekness and exemplified his boast rather than to have made it in words.

Just now I have read a paper published by a body of people well known for their high profession, and, so far as I know, generally consistent with their claims. But this paper is pretty well filled up with discussions of race questions, with a decided bias toward a provincial interpretation of this age-old subject. Figures are quoted, statements are made, deductions are exhibited. So far as I know what is said is true, but just now in the crisis of war when race prejudices serve so large a place in the mischief of inflaming imagination and engendering hatred, the theme is out of place. What good does it do to stir up the base prejudices of men in a time when sanity is at high premium?

Before a day crowd of thirteen sanctified Christians a young preacher preached on, "The wicked shall be turned into hell and all the nations that forget God." To an afternoon crowd of indifferent sinners a preacher spent his time on a religious indictment of the use of tobacco. In a Sunday evening service where there was a good chance for a successful altar service the preacher spent his time indicting women's styles of dress, and spoke in a vein which was a near approach to offensiveness to refined feelings and common decency. In a community where it was important that a hearing should be gained, the preacher entered the lists of politics and spoke with heat on the morals of the people's chosen candidate. A traveling preacher made his home community the standard by which he measured the places he visited and soon there was a feeling that a man who could do so much in one place as this man seemed to have done ought to be able to do better here also.

But enough of examples and illustrations. It is not enough that what the preacher says shall

be true—it must also be timely and must be spoken in love. And that question of timeliness is an important and exacting one. I suppose we have all been shocked, after we have been trying for twenty minutes to get people's attention, by the discovery that what we are saying has no particular application to the people and to the occasion. There are no rules for the discovery of timeliness. The only way is for the preacher to "feel his way." It is well that subjects dealing

with law and judgment should be avoided unless and until the preacher is overcome with tenderness of heart, for there is nothing more gruesome than a sermon on judgment by a tearless prophet. Why should I tell these people this at this time? What end can such truth serve just now? Why this and no other? The answer can come only by means of the Spirit's impression on the heart of the preacher, and so this subject becomes a challenge to a closer walk with God for us all.

Thoughts on Holiness

Christian Experience and Our Natural Dispositions

Olive M. Winchester

Let us not therefore judge one another any more (Romans 14:13).

WHILE in the experience of entire sanctification sin is eradicated from the heart, yet dispositional characteristics remain the same. There is a uniformity in individual believers in the fact of heart cleansing, but the same diversity that existed previously along the line of natural tendencies still remains. At times we have looked for uniformity in natural reactions and inherent dispositions, but in this we are mistaken. Therefore we should always remember that traits of behavior persist, and in consequence we should be very careful in judging.

TEMPERAMENT AND ITS CHARACTERISTICS

The word temperament is often used to indicate dispositional traits, and while we have a hazy idea of its meaning, yet often it has not been too explicit, so we will stop for a few minutes and see if we can obtain a more specific understanding of the term. It has been defined as a fixed emotional attitude. Then another definition given that temperament is a native constitution of the mind which determines the type and intensity of the various emotional states. One thing that stands out in these definitions is that temperament relates to the emotions and has to do with the type of emotions.

Carrying the thought of the emotional aspect farther, we will seek to define the various types. Generally four are given. First there is the sanguine person who is always hopeful; he is not inclined to discount anything, but is willing to undertake almost any enterprise, feeling that all will come out well. Sometimes he plunges rather recklessly into debt with his generally optimistic attitude toward all things. Then there is the phlegmatic person who is rather unperturbed and is not seized with intense, passionate feelings. Further, another type is described as melancholic. In this case there is an inclination to

sadness which becomes rather chronic in the life. Finally, there is the choleric individual, a person of irritable temperament; yet while he is easily provoked, he quickly recovers. The impulsive type is to be classed here.

Thus we have the different temperamental characteristics, and as we have noted, these persist after the heart has been cleansed. The sanguine individual will be sanguine still, the phlegmatic will have the same imperturbability and the melancholic still will possess the touch of sadness while the choleric will be impulsive and easily annoyed. It is true that the experience of entire sanctification will help to modify these traits, but will not change them; it will destroy all distemper in them but dispositionally one will be the same.

Thus a writer for the *Guide to Holiness* observed, "Christian perfection does not change the peculiarities of character which belong to every man. God has made each of us different from the other, and never designs that those distinguishing characteristics which are not deficiencies, should be changed. They may be modified by grace—they should be wholly sanctified to God but every perfect Christian will be distinguished by his own peculiar characteristics. If he is naturally a man of strong feelings, he will show them in his religion. If of a mild character, this blessing will never make him a boisterous man, or one of deep pathos. He may enjoy as fully the blessing of perfect love as the other, but it will show itself differently."

As well-known illustrations of difference of temperamental type, we may refer to Peter and John in our New Testament history. Peter was the quick, impulsive type without too great stability while John was more contemplative and generally slower to move. After the day of Pentecost there was a modification in these traits, but no essential change. Studying other cases, we would find the same results.

CAUTION TO BE USED IN JUDGING

Because there are these various traits which deflect emotional and thought reactions, we must not expect other people to have the same outlook on life or its special phases that we have. He sees the world so to speak through a different colored glass and it looks different to him. We have all watched the play of lights on objects and have seen the various effects that colored lights have produced, so it is with temperament.

Writers have noted this in days gone by and have sounded out a warning. In the *Advocate of Christian Holiness*, 1881, this word of caution is given. "Great injustice in judging both ourselves and our neighbors constantly arises from the failure to recognize how powerfully temperament modifies the outward aspects and working of religion. Persons who are what is called phlegmatic, that is, cold-blooded, sluggish, not easily moved to action or passion, can by no possibility be brought into the same mold with those who are very excitable, impetuous, mercurial, and hot-headed. A nation made up chiefly of the one class would formulate, from the same written records, a very different system of theology and a different set of religious observances from a nation made up chiefly of the other class. The divergence would be inevitable and blameless."

Then again we note that Foster, so well known for his book on *Christian Purity*, gives a like admonition. He says, "Two men equally, and, if you please, entirely holy, may, under certain circumstances, appear with very different advantage, and may generally indeed exhibit quite variant manifestations of character. If judged without respect to constitutional makeup and educational influences, and peculiar circumstances and temptations, they may seem most dissimilar, when in truth they are equally holy in the sight of God. It is for this reason mainly that we ought to judge without palpable indications. One man is of a highly nervous temperament—another is as decidedly imperturbable; one is sanguine—the other disturbing; one is impulsive—another dispassionate; now let all these be brought under the influence of sanctifying grace; it will not change their temperament all into one—it will not remove the constitutional difference between them, but only control and regulate them."

So we see that writers on holiness have recognized these facts and have used them as a basis for conservation in judging individuals. If we follow their example, it will save us many a time from misjudging ourselves and our own personal experience. If we are inclined to sadness temperamentally, then we will not always have the same exuberant reactions as someone who is more sanguine in his makeup. The enemy will often sweep in upon us and accuse us wrongfully, chiding us that if we had the experience that we profess, we would not be troubled with such melancholy tendencies. While it is true that the Christian religion is the best antidote for melancholy there is,

yet certain tinges of sadness will persist in a temperament of that nature, so we should resist the foe and declare our faith in Christ Jesus. Likewise also should we do with other traits.

Furthermore the same measure of allowance we grant to ourselves should be exercised toward others, and if we find that our brother or sister is tempted along certain temperamental lines, we should not charge him as possessing a defect in his experience, but admonish him that the Word of God tells us that divine grace is made perfect in weakness, and that our Lord and Master will enable us to appropriate grace to triumph over some of these temperamental weaknesses and to modify others.

If we do these things, we will save ourselves and others from many a snare of the enemy, and we will foster peace and harmony in the church. Moreover, we will build our lives after the fashion of the One who gave Himself for us to redeem us from sin and thereafter to remove the wrinkles from our natural dispositions and bring us to perfection of Christian maturity.

Rules for Effective Preaching

1. In your preparation go to the bottom of your subject and think of all that might be said upon it.
2. Do not torture your subject or the people by saying all that can be said.
3. Do not make your sentences too thick with thought. Water poured too fast into a funnel runs over and makes a mess of things.
4. Do not preach too long; the length of a sermon is measured by the extent of hearer interest. Take aim—fire—quit!
5. Do not fire your sermon as though it were gunshot rather than a bullet. Aim at results that are likely to strike and stick.
6. Preach as if Christ were standing at your elbow.
7. Be downright in earnest. Preaching is earnest work. Set forth Christ crucified and risen again as the center of all Christian truth and life.—*North Carolina Christian Advocate.*

Correct Aim—

Our only safeguard amid the babels of opinions around us is a fuller and more accurate knowledge of Holy Scripture. This alone will enable us to distinguish, in teaching new to us, the true from the false, and it is not too much to hope that such fuller knowledge will not only preserve us from disquietude, but will reveal to us a nearer and clearer view of the Son of God, and thus work in our hearts and lives a richer likeness to Him. And this is the true aim of all biblical scholarship.—JOSEPH AGAR BEET.

The More Excellent Way
Sanctification—The Nature of God

Peter Wiseman

God is love. (1 John 4:16); The greatest of these is love (1 Cor. 13:13).

THE whole plan of redemption is but an unfolding of love. God "so loved" that He gave His only Son. Christ so loved that He gave Himself. His sacrifice is proof of the Father's love. "The gift of Christ to man," says Dr. Adam Clarke, "is the measure of God's love; the death of Christ for man is the measure of Christ's love."

The great test of religion is love, for the Christian religion is love—love to God and man. Perfect religion is perfect love. Without love there is no Christian religion. There are creeds many, gods many, but true Christian religion there cannot be without love; for the Christian religion is Christ, "Christ in you, the hope of glory"; and Christ is God, "the Word was God"; and "God is love."

This love, *agape*, is divine love; "the love of God shed abroad in the heart by the Holy Ghost given unto us"; "the love of Christ"; the love that brought Him down from above, down to man, to the way of poverty, to the way of the cross, and was and is despised, down to death; all for others.

DIVINE LOVE AND GIFTS

After enumerating the various gifts in the twelfth chapter of his First epistle to the Corinthians, Paul ends the chapter with the striking words, "But covet earnestly the best gifts: and yet show I unto you a more excellent way"; the way of divine love. In the next chapter (the 13th) he compares gifts and love. Love is greater than the tongues of men and of angels (v. 1), greater than prophecy (v. 2), greater than faith (v. 2), greater than charity (v. 3), greater than loyalty to one's religion or belief (v. 3). It is greater than words (v. 1), greater than thoughts (v. 2), greater than deeds (v. 3).

By a comparison of 1 Thessalonians 1:3, with Revelation 2:2-4, we have a further illustration of the aforementioned. The church of Ephesus had works, labor and patience, but they had not the works of faith, labor of love, and patience of hope as did the church of the Thessalonians (1:3). They had lost the three cardinals of Christianity as seen in the thirteenth chapter of first Corinthians.

Divine love in its nature is long-suffering and kind. "Has a long mind to the end of which neither trials, adversities, persecutions, nor provocation can reach. The love of God, and of our neighbor for God's sake, is patient toward all men; it suffers all the weakness, ignorance, errors, and infirmities of the children of God; and

all the malice and wickedness of the children of the world; and all this, not merely for a time, but long, without end; it is still a mind or disposition, to the end of which trials, difficulties, etc., never reach" (Clarke). It is kind, tender, compassionate in itself, and kind and obliging to others. "Kindness," says one, "has converted more sinners than zeal, or eloquence, or learning, and these three have never converted anyone unless they were kind." "Kind words are the music of the world." "Charity envieth not" the financial, intellectual, or spiritual blessings of others. "Vaunteth not itself, is not puffed up," yea is humble, for it knows what is worth having is from God.

A heart full of perfect love is full of humility. Holy people are very humble. "Doth not behave itself unseemly." "Love never acts out of its place or character; observes good manners; is never rude, bearish or brutish; and is ever willing to become all things to all men, that it may please them for their good to edification" (Clarke). "Seeketh not its own," ease, pleasure, and such like. "Grasps not at her own rights" (Clarke). "Thinketh no evil." Indeed, it can but see and hear evil things, and know that they are so; but it does not willingly think evil of any; neither infer evil where it does not appear. It tears up, root and branch, all imagining of what we have not proved. It casts out all jealousies, all evil surmisings, all readiness to believe evil" (Wesley).

"Rejoiceth not in iniquity," yea weeps over it, "but rejoiceth in the truth," for it is of the truth. Holy people speak the truth in love and always rejoice in the truth. "Beareth all things," that is, covers all things. "Whatever evil the lover of mankind sees, hears, or knows of anyone, he mentions it to none; it never goes out of his lips, unless where absolute duty constrains to speak" (Wesley). "Believeth all things"; a charitable construction is God's plan. "Hopeth all things and endureth all things" First, it covers, as much as possible; if unable to cover, it believes; if unable to believe, it hopes; if unable to hope, the facts being clear and unanswerable, then it endures. "Love never faileth." While gifts disappear, tongues cease, knowledge vanisheth, love continues. Love is eternal, for love is God.

DIVINE LOVE THE GREAT END

The end of the commandment is love out of a pure heart. "All the laws are fulfilled in one word even in this, Thou shalt love." "God is love. He that dwelleth in love, dwelleth in God, and God in him."

This love is as high as heaven. It is as deep as

the heart of the Eternal. It is as broad as the universe of God. It is as long as eternity; longer than the longest day; longer than the longest night; longer than the longest road; longer than the longest life. It is eternal (Eph. 13:6-21).

"Thou shalt love the Lord thy God is as long as eternity; longer than the with all thy heart—sincerity; with all thy mind—intelligence; with all thy soul—emotion; with all thy strength—energy." Hence our love must be sincere, intelligent, emotional and energetic. We love God with all our heart, when we love nothing but in reference to Him; when we are ready to do or suffer anything for His glory. We love God with all our soul, or rather life, when we are ready to give up life for His sake; ready to endure all kinds of trials and sufferings for His glory. We love God with all our strength when we exert all the powers of body, mind, soul and spirit in His service. (See Dr. Adam Clarke's comment on this passage.)

DIVINE LOVE, THE GREAT CONSTRAINING POWER

"The love of Christ constraineth us"; a force, a power, a compelling power. They tell us that there was a time when the Niagara failed owing to an ice dam thrown across the river, the rainbow vanished, the vast music was hushed. But there has never been a moment when the love of God has failed; when its eternal music has been broken, or the rainbow has ceased to span the throne. There never will be such a moment. The crystal tide flows richly and flows forever."

*Love on, love on; love higher, deeper;
Let love's ocean close above her;
Only love thou more love's Keeper,
More the love-creating Lover.*

DIVINE LOVE HOLDS

Paul speaks of an inseparable love, a love that holds in the face of every conceivable opposition, even death. Of this he was persuaded. "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

DIVINE LOVE PRE-EMINENT

"Another ground of these and a thousand mistakes, is, the not considering deeply, that love is the highest gift of God; humble, gentle, patient love; that all with visions, revelations, manifestations whatever, are little things compared with love; and that all the gifts mentioned above are either the same with, or infinitely inferior to it."

"It were well you were thoroughly sensible of this, the heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing

else; if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. When you are asking others, Have you received this or that blessing, if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more, but more of that love described in the thirteenth of 1 Corinthians. You can go no higher than this till you are carried into Abraham's bosom" (Wesley).

"The greatest of these is love." Henry Drummond: "Only give me love, pure, burning love, and loyalty to Him, and I shall climb from law to law, through grace and glory, to the place beside the throne where the angels do His will."

Four Perils of a Preacher

A. S. London

THE minister is beset with dire perils. The Apostle Paul knew of these perils and said, "I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain." The assaults on a minister's life are many. There are many devices Satan uses to wreck the life and work of a gospel preacher. A recent reading of the court proceedings of the trial of a minister makes one shudder at the subtle influences at work to wreck a minister.

First, there is the peril of man worship. Preachers are beset by the pitfall of all eyes being focused upon them. There is always tragedy when the work of the Lord revolves around a man with a strong personality, a commanding appearance and a winsome way. He is in danger. A preacher of this type is open to temptations on every hand. Often his picture is sought as an eager prize. His name becomes a household word for those who are evil and those who mean well. The human element often looms so largely in the work of carrying on church machinery, that the preacher is in peril. There is a tendency to focus the attention of the people upon himself, rather than the cause he represents.

A preacher should work and conduct himself in such a manner as to cause the people to say that they "saw no one, save Jesus only." Any preacher who trifles with his sacred calling and drags it in the dust, is not worthy of a place in the ministry. Flirting, doing questionable things, causing others to talk of things unbecoming to a gospel preacher, brings the Church of the living God into disrepute.

Brethren, if God is not able to keep our ministry clean and above reproach we are in a deplorable condition! "He is able." But our ministry must constantly be on guard, "lest Satan should get an advantage of us: for we are not ignorant of his devices."

Second, there is the peril of negligence of inner spiritual living. I believe after touching our ministry in my travels in every state of the nation, that this is one of the most dreadful perils to preachers. They get so busy with the work of the church that they neglect the fuel which maintains the spiritual fire. Here is the beginning of the downfall of any minister. Men do not plunge into gross sins overnight. There is a beginning far back from the actual plunge and fall. The ministry makes demands upon anyone who gives himself to it. Laziness, an unconcerned attitude toward the church, holy living and saving of the lost bring spiritual paralysis and in the end, death, to any preacher. "And as thy servant was busy here and there, he was gone." No matter how gifted, how talented, how well educated, or how intense his enthusiasm may be, if a preacher's inner life is barren and cold he is headed for the breakers. A preacher must live what he preaches. He must be inwardly what he professes to be outwardly.

Any preacher is headed for the rocks who does not live at home and in his secret life what he publicly professes to be! There is no escape for a hypocritical preacher. His days are numbered. And beware! Do not think you are different, or will not get caught. God's bloodhounds are on the trail of any preacher who wilfully and maliciously pretends to be something he is not. Keep the inner life burning with the fires from off the altar of Almighty God, or suffer the consequences of a humiliated, ostracized, and defeated ministry. Be sure your sin will find you out, is as true for the preacher as it is for the layman.

Third, there is the peril of green-eyed jealousy. Jealousy strips one of his right to the high calling of the ministry. Listen to that jealous and God-forsaken, Saul! "They have ascribed to David tens of thousands, and to me they have ascribed but thousands." David was looked upon from that time on out of a jealous eye of Saul. How deceiving! How tricky, and what a peril is jealousy! It will eat the heart out of any preacher. It will rob him of spiritual power, make him lose sleep, take away his appetite and cause him to be a tinkling cymbal and a sounding brass. Jealousy crucified

our Christ. The Jews killed Jesus because of this peril. A preacher must labor for the glory of our Christ. This is to be his supreme objective. Wire-pulling and such like must not be known among us. It is death to even the name of a worthy ministry.

The preacher who fights back and throws the javelin that is thrown at him is doomed. "Vengeance is mine, I will repay, saith the Lord." This battle is not ours but Thine.

Fourth, there is the peril of substituting results for the Holy Spirit. Crowds, professions and visible things are not evidences that the preacher is a holy man. You cannot substitute things seen for things unseen. Only God knows the heart. Do not be deceived by thinking that because you are having success, as the term is generally used, that you can live just any way, and everything will be all right.

A preacher sent word to a friend and told him that he was having good success, and not to worry over whisperings that were going the round about him. But one who knew the life in other days sent word back that he could not go on that as an evidence of being right with God, for when he was conducting himself in an unbecoming way as a minister while in another town, he was having the same kind of success that he was pretending to have where he now resides.

If a minister is doing things unbecoming to a Christian gentleman, living a double life, playing loose with the opposite sex; visiting too often at a place until the town and community begin to talk, neglecting his own for another, and paying too much attention to certain members, there is death in the pot. A minister of that type is headed for a toboggan slide that will take him over the precipice.

No amount of tears will substitute for a holy life. Getting happy and being blessed will not take the place of living in accord to the Word of God. Flipping around with a group of silly girls, petting and acting in a manner unbecoming to a gospel preacher, spells doom for any man, regardless of place or position.

A broken, sin-wrecked preacher, is the saddest sight on this earth! It is enough to make angels weep.

As William Burns, the apostle to China, said as he walked down the street and saw the multitudes hurrying on without a ray of hope, we say of any preacher who has lost the way and been trapped by any one of these perils, "O God, these perishing souls break my heart!"

Archaeology and the Bible

Part Eleven: The Historicity of the Book of Daniel

Basil Miller

THE veracity and truthfulness of each book of the Old Testament can be proved. In a general way Orr, in his *The Problem of the Old Testament*, clearly proves the insufficiency of the hypothesis of criticism as applied to the religion of the Old Testament. The outstanding problems as presented by criticism are herein scholarly and skillfully answered. What Orr has done for the Old Testament, can be done for every book of the same.

It is possible for one to begin with Genesis and answer all the difficulties that higher criticism claims to invalidate the veracity of the Old Testament books. To do this is beyond the scope of the present work. But that the student might be able to understand the method of criticism and how such is met, we shall take the Book of Daniel as an example. All the historical statements that are made which criticism denies, and all the facts which seem contradictory to what we know of life during that age, we shall discuss, and show that so far no documentary evidence has been presented that in any way negates the true historicity of the book.¹

1. *Argument from silence:* The argument from silence is simply based on the fact that since no mention is made of a statement in the contemporary records of its age that the statement is untrue. But it will be seen that since no other record of an event is made save the one source, it is not necessarily true that the event did not occur. Most of the events of antiquity are mentioned in but one or two sources. For practically all the information concerning Cyrus, Darius and Xerxes we are dependent upon the information of Herodotus.

For Artaxerxes and Darius II our information comes from the partial account of Xenophon. For the history of Assyria and Babylonia, and for Syria and Egypt before 500 B.C. we have no historian who was contemporaneous with the events. About 300 B.C. Manetho wrote in Greek what purported to be the history of the Egyptians from the earliest times. About the same time Berosus wrote a history of the Babylonians; Meander a history of Tyre and Nicolaus a history of Damascus. And but fragments of these histories are preserved for us.

The Bible gives many illustrations of silence concerning events which occurred at different

¹ For sake of clarity and brevity, we shall follow the renowned work of Dr. Wilson, *Studies in the Book of Daniel*.

times. In Isaiah 20:1, Sargon is called the king of Assyria, though nowhere else is he mentioned by that name. In Ezra Asnapper is spoken of, but nowhere else by this name is he referred to again. Facts are also given on the monuments which are not mentioned in the Bible.

Shalmaneser III of Assyria mentions a campaign against the king of Damascus and his allies, among whom is Ahab of Israel, who contributed 2,000 chariots and 10,000 warriors to the king of Damascus. But concerning this the Scriptures are silent. Moreover the Bible is usually silent concerning the history of great monarchies in the midst of whom the Hebrews are placed. Numerous instances occur in the Bible of mention of events and persons not spoken of on the monuments. Among the persons we need only mention Abraham, and Moses, and among the events, the plagues and the wars of David and Solomon.

As to some decades of Israelitish history there is a silence in the Scriptures. Nothing is stated of the people during the sojourn in Egypt, and but few things concerning the wandering in the wilderness. The forty-seven chapters in the Books of Kings contain all that is written of the history of Israel from the beginning of the rule of Solomon to the destruction of Jerusalem. There are many decades and centuries of the history of the Jews not referred to at all on the monuments. On the monuments of Egypt there is but one mention of Israel down to the time of Shishak. The next reference comes about two hundred and fifty years later. But comparatively few times are they spoken of on the monuments of Assyria and only once on the Babylonian monuments.

In the records of Israel only occasionally is a foreign power spoken of. There are numerous events in the lives of kings referred to on one of his monuments, but passed over on others. With regard to the Medes we have no original information. Many eminent men are referred to on the monuments by their names alone. As only a few inscriptions and monuments have been preserved from the past, how differently would read the history of the nations should all the monuments be possessed at present!

Hence the argument from silence cannot be taken as decisive in any matter of historical interest. We shall refuse to accept as true charges unsupported by evidence against the incidents quoted or referred to in the Book of Daniel. When critics deny the historicity of persons and

events of the book, would it not be well to wait for further evidence before reaching a conclusion based on the argument from silence?

2. *Was Daniel a historic character?* The first question we face is whether or not was there ever such a man as Daniel? In *The Expositor's Bible, The Book of Daniel*, page 5, we read, 'It is natural that we should turn to the monuments and inscriptions of the Babylonian, Persian and Median empires to see if mention can be found of so prominent a ruler. But hitherto neither has his name been discovered, nor the faintest trace of his existence.' In this two assumptions are involved: (1) that the absence of the name of Daniel from the inscriptions would prove that he did not exist; and (2) that inasmuch as we have not found on the monuments so far unearthed any trace of his existence, he did not exist.

a. On the contract tablets no trace of the name of Daniel has been found, though several thousand of these have been collated and many names appear on them. Several difficulties make it hard to find any trace of Hebrew names on these tablets. The forms and roots of Hebrew names are common with those of Moabites, Edomites and Arameans. Also many Hebrews who came to Babylon adopted Babylonian names. For these reasons we are skeptical as to whether we can identify personal Hebrew names on the tablets of the period of Daniel, from the reign of Nabopolassar to Darius Hystaspis. The argument from silence of the monuments in this case will prove too much. If since Daniel is not mentioned, he did not exist, neither can we say that any Jews were ever in exile in Babylon; for on the monuments we are not certain that any Hebrew names appear.

But the new name of Daniel, given him by the king, in its Babylonian equivalent many believe to be found on the monuments. Dr. Wilson gives several instances of the new name appearing on the monuments. One is found on a tablet from the fourth year of Cyrus; another from his eighth year, and again in the second year of Darius Hystaspis. In the change of names it is possible that they wrote Daniel's new name as Belshazzar, the same as the son of the king. In transliterating both the new name of Daniel and that of Belshazzar, the Septuagint version and Josephus make them Baltasar. If such transliteration be accepted as correct on the contract tablets, then Daniel is here mentioned as an "asharidu"—the first, the noblest of the king.

b. On the building inscriptions of this period no mention of the old or new name appears.

c. On the historical inscriptions practically no names save those of the kings are used. Hence Daniel is not mentioned.

There is thus no undoubted reference to Daniel on the monuments. But this no more proves that he did not exist than that the numerous governors, judges, generals, priests, wise men, architects of this age not referred to on the monuments, did not exist. Who led the armies, supervised the

building of the large canals, who ruled supreme in the councils? Surely these men existed, even though their names do not appear on the monuments. Had the king no friends, priests, wives, or daughters worthy of mention? None that their names should have been inscribed on the monuments? Surely such lived, even though in the inscriptions their deeds are not written. And the argument from silence does not prove that Daniel did not exist.

3. *Did Nebuchadnezzar go up against Jerusalem in the third year of Jehoiakim?* (Daniel 1:1). It is objected that according to Jer. 25:1; 44:2 the fourth year of Jehoiakim is the first year of Nebuchadnezzar; and according to Jer. 25:9 and 36:9 the Chaldeans had not yet come to Jerusalem in the fifth year of Jehoiakim; hence this statement of Daniel that the expedition was made in their third year of the king is false. This is due, critics state, to an erroneous combination of 2 Kings 24:1, 2 and 2 Chron. 36:6. For they reason that since Kings is silent with regard to this expedition in the third year, the statement in Daniel is improbable.

From the passage in Kings it is noted that Jehoiakim served Nebuchadnezzar three years after the latter came up against Jerusalem; then Jehoiakim rebelled. The Book of Kings does not say in what year Nebuchadnezzar came up to Jerusalem. From this it cannot be shown that before the death of Nebuchadnezzar's father, he was not called "King of Babylon." If he was so termed, which was common in those days, since the two kings ruled contemporaneously eight years—Jehoiakim ruled eleven years and the fourth year of this reign Nebuchadnezzar ascended the throne—then there would have been sufficient time for Jehoiakim to have served Nebuchadnezzar three years.

The Book of Jeremiah mentions no expedition of Nebuchadnezzar against Jerusalem. But the fourth year of Jehoiakim is synchronized with the first year of Nebuchadnezzar.

2 Chron. 34:4-8 states that Nebuchadnezzar did come up against Jerusalem in the days of Jehoiakim; that he carried him in chains as a captive to Babylon; and that Nebuchadnezzar took some of the vessels from the temple in Jerusalem and put them in the temple at Babylon. No other Old Testament passage refers to Jehoiakim.

In his *Antiquities*, XI, vi, 1-3, Josephus says that Nebuchadnezzar before he became king was sent by his father on an expedition against Egypt and Palestine; that he took over the government of Babylon in the fourth year of Jehoiakim; that Jehoiakim paid tribute for three years; that Jerusalem was taken the eleventh year of Jehoiakim.

Berosus says that Nebuchadnezzar was sent by his father against Egypt and Judea; that he conquered Jerusalem and took the people captive to Babylon; and that on another expedition he learned that his father had died and that he was king.

Summing up the testimony we find: (1) That Kings, Chronicles, Berosus, Joseph and Daniel all affirm that Nebuchadnezzar did come up against Jerusalem in the days of Jehoiakim. (2) They affirm that many captives were carried from Judea to Babylon. (3) Berosus supports the statement with reference to the vessels of the temple being taken to Babylon. (4) The same writer further supports Daniel in declaring an expedition to have been sent against Jerusalem before the death of Nabopolassar, the father of Nebuchadnezzar. (5) He also states that the father had died while Nebuchadnezzar was away on an expedition. Since this is true he may have been king *de jure* before he came up against Jerusalem, during which time he could easily have conquered the city. Hence there is no evidence produced from any reliable source that in the third year of Jehoiakim Nebuchadnezzar captured Jerusalem and took the king captive, and also took vessels from the temple to Babylon.

After establishing the fact that the expedition was made by Nebuchadnezzar, critics change the argument and state that though the expedition was made, still it is impossible for it to have been in the third year, that the king came up against Jerusalem. For Nebuchadnezzar was not made king of Babylon until the fourth year of Jehoiakim.

It is likely that the captured king would have been carried away to Babylon. For kings commonly did such in their wars. Zedekiah was twice a captive in Babylon. It is also likely that sacred vessels were taken to Babylon. The same is true with reference to the nobles of Jerusalem being taken captives to the city of the conquerors.

Daniel did not mistake the third year of Jehoiakim for the reference in Jeremiah for the fourth year of this king. Methods of reckoning the years of a king differed in many nations. The monuments of Babylon and Egypt show that the last year of the king who died is called the beginning year of the new king. In other words, the first year of the new king was accounted as his second year. Wilson states that the forty-third year of Nebuchadnezzar was the same as the beginning year of the reign of Evil-merodach; the latter's first year is what would be termed his second. Hence Daniel was merely using the Babylonish method of counting the years of a king; while the statement of Jeremiah is based on the method of reckoning the years of a king according to the Hebrews. "Owing to these two methods of reckoning, it is obvious that the third year of a king according to the Babylonian calendar would be the fourth year according to the Egyptian. Among the Hebrews it is generally agreed that the Egyptian method of reckoning the years of a king are employed." Wilson continues, "... in concluding the discussion of the objections to Daniel on the ground of the date... we have only to suppose that Jeremiah writing

in Palestine used the manner of reckoning common in that country, and that Daniel writing in Babylon used the method employed there; or to assume that here were two distinct expeditions, one in the 3rd and one in the 4th year of Jehoiakim."

4. *The meaning of the word "king" in Daniel.* The argument of modernists is that Nebuchadnezzar could not have been king in the third year of Jehoiakim. It is assumed that a man could not have been called king unless he was reigning at that time; that one related to the king could not have been termed king for the mere reason of honor or distinction; and that the word king used by Daniel must have had the same connotation and meaning as it does for us at present.

The facts in the case have been well stated already. Nebuchadnezzar while on an expedition hears that his father had died and left him the kingdom. As soon as possible, which might have taken him a few months, he returns to Babylon, though having been *de jure* king, he is then made *de facto* king. Daniel is writing of these events not at the time they occurred, but possibly seventy-five years later, and twenty-five years after the death of the general in charge of the expedition, Nebuchadnezzar. It was but natural for him to speak of the leader of the expedition as the King Nebuchadnezzar; the same as today we speak of President Lincoln having been a lawyer, or President Roosevelt having been governor of New York.

In Matt. 1:6 we read, "Jesse begat David the king"; evidently David was not king when he was born, but he is referred to as king in the same way as Nebuchadnezzar, the general, was called king. The word king could have also been used to distinguish the Nebuchadnezzar spoken of. The word is also used with reference to the sons of kings, as well might have been the case with him. This word is at times used in speaking of the father of a king, who in reality never ruled. On one cylinder inscription Nergal-sharusar calls his father "king of Babylon" while on another he is spoken of as "the wise prince, the perfect lord, the guardian of the guards." This illustrates the fact that the title was not only to the reigning monarch.

We do not rightly interpret the original words meaning king. The Hebrew *melek*, the Aramaic *malka* are uniformly translated king in the English Version, *rex* in the Latin Vulgate and *basileus* in the Septuagint. When we think of king it is always as the supreme ruler of an empire. While among the ancient Semites, the Greeks and the Romans, the term might mean the ruler of a city, a small state, a kingdom, or an empire. The word *basileus* meant the ruler of such cities as Argos and Sparta, of the countries great and small such as Macedon, Media, and Egypt, or of great empires as those of Cyrus, Darius and Alexander. The Latin *rex* denotes king of the city of Rome.

¹ Wilson, *Studies in Daniel*, 69.

Herod was the subject king of Judea. The Hebrew *melek* referred to the ruler of a city, or of a small country such as Judah and Israel, or of the king of kings, such as Esarhaddon and Darius.

Hence there is no reason why Nebuchadnezzar could not rightly have been called king of Babylon even before he ascended the throne of the empire. He could have been so named through respect, or because in later years he was the king, or because he was the son of a king, or he might have been a subking, or the king of a city under his father. In this case as is always true, the results of criticism will not stand the test.

Ministerial Ethics*

D. S. Somerville

THE call to the ministry involves the choice of the Almighty. To be "chosen, ordained, and called" of God to preach the wonderful gospel of Christ represents the highest honor that could be conferred on an individual.

The person so honored should, therefore, always maintain the proper appreciation of the nobility of his profession or calling. If one's conception of this "high and holy calling" should become commonplace, incidental, or a means to an end, then, by all means, the minister should either pray through to a normal ministerial vision, or retire from active service.

Each minister should take care that his public or private conduct be not unbecoming to the best traditions of his profession. There is an offense for which military officers are sometimes court-martialed, known as "conduct unbecoming an officer and gentleman." Conduct unbecoming a gentleman is always unbecoming to a minister. But sometimes "conduct allowable," or permissible to other gentlemen, may be unbecoming to the ambassador of the cross. "All things are lawful for me, but all things are not expedient," said St. Paul.

PASTORAL ETHICS

"All's well that ends well," but in order that one may end well there should be a good beginning. A bad start in a pastorate is disastrous. The blunders of the first few weeks may throw a shadow over many years. When the minister goes into his new pastorate he ought to give himself at once to his supreme task, *feeding the sheep*. Whatever else a minister may be, he is first of all a shepherd. To feed the people entrusted to his keeping is his first and most urgent duty. If he attends first of all to this and keeps on attending to it, blessed is he. The minister who on the first Sunday magnifies himself by telling his hearers

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what he has a right to expect of them and what they may expect of him, is guilty of an indiscretion for which he may be forgiven, but which a man of tact will not commit. Do what he may, the minister on his opening Sundays is sufficiently in the public eye, and it is the part of wisdom for him to obliterate himself so far as possible in the humble work of feeding the sheep. Keep the congregation's eyes fixed upon Christ.

Why not first of all feed the sheep? To feed the sheep is not an act of presumption nor does it stir up opposition. Sheep like to be fed. They never resist. When repeatedly fed by the same shepherd they will follow him whithersoever he leads them. He can shear them again and again, and weave their wool into all sorts of lovely patterns for the glory of God, but when the new pastor attempts to shear a flock of strange sheep the first day before noon, he usually precipitates a furious scrimmage which is likely to leave the shepherd discomfited and out of breath. Many a man has complained bitterly of the foolishness and stubbornness of his sheep, who would have had no trouble had he only placed the feeding before the shearing.

The new pastor should not be in a hurry to revolutionize the constitution and by-laws of the church before the people learn to trust his judgment and come to occupy his point of view. He may be able to introduce an improvement here and there as time goes by, but he should wait until at least after dinner to start. Instead of splitting the former methods into kindling wood why not be content to feed the sheep? Feeding sheep involves no perils, whereas kindling wood may lead to a conflagration.

The pastoral change is a time when nearly every person has to readjust himself. Some time before the change is made it is usually known by all; and in either case whether the pastor is voted out or has resigned the result is about the same. The congregation ceases to look to the old pastor for leadership and therefore he is unable to make any plans for the future and the church comes to a standstill. During this time of transition great care should be taken by all concerned so that the proper ethics will be maintained. The outgoing pastor has certain standards that he must maintain. He may be prompted to get a few of his people told that they were the cause of all the failures of his ministry with them. He may slack up on his work and not keep up the contact with those who are becoming interested in the church.

It is much better for the old pastor to keep a sweet spirit during his last few weeks of service. The people will appreciate being fed instead of being skinned. Being a mechanic before entering the ministry I cannot go by this opportunity to make this exhortation balance. There is a definite responsibility during this time that the church has too. Any attempt by one or more of any of the church members to assume a certain amount of authority which is not legitimate should be re-

sisted by the entire church. Then, too, just because the ministry of this good man has come to a close is no reason at all for his good name to be pulled down. The church can and does have a part to play in the making or breaking of the minister. Usually the pastor has enough to undergo at this time without his best support letting him down. Then when the new pastor comes the church should try to adjust themselves as rapidly as possible to the methods of the new pastor. The proper ethics during a pastoral change will go a long way in proving to the world that holiness is not only preached by the Church of the Nazarene; but is lived by the church also.

THE MINISTER'S COMMUNITY ETHICS

The pastor's relationship with the community is one of great importance. The success of the minister is somewhat limited by his ability to keep the proper relationship existing between his church and the community. And, too, there is a proper unwritten code of ethics that should exist between the pastor and ministers of other denominations of his community. There are certain codes of ethics that exist between the other professional men, and if the ministry is to hold the proper place of being an example to all men then there is going to be certain ethical conditions that shall be maintained whatever the cost. The lawyer will not take the client from another lawyer until the former lawyer is dismissed. The doctor will not go to another doctor's waiting room and tell the patients to come to his office; but when the patient desires to dismiss the former doctor then he will take the case.

Therefore, even if the pastor is called into the home of another denomination, I think that he should be very careful what is said about the various church doctrines and church membership. However, if a person is saved at our altars I believe that we have the right as well as the responsibility then to ask him to become a member of our church. Or, if he has been attending our services for some time and we have evidences to believe that he is dissatisfied with his church relationship and is saved from sin, then it becomes our duty to press upon him the value of church membership.

Every pastor should be interested in the Ministerial Association of the city in which he lives. There will be many things in which we can co-operate with the other churches of the city in which we live, which will also be a blessing to us as well as a help to the community. There will be a number of things that we can work together and accomplish which will help nonchurch members such as: Christmas baskets given to the needy, union Thanksgiving services, World's Day of Prayer and so on. However, there are going to be some things that we cannot do and we can frankly but courteously refrain.

The minister will have to live in a material world while he proclaims the gospel to a group of spiritual people. His living in this materialistic

world will compel him to be associated with business men and corporations that measure one's salvation by his promptness to take care of his business. The minister should never allow a shadow to be cast over his business relations with these men of financial affairs. The day that one is to look after his business obligations is the time to do it. There may be a legitimate reason why you cannot meet the entire obligation but your creditor does not know this until you tell him. The same excuse offered again and again soon becomes a "gag" and the influence of the minister and the church has been injured by negligence.

It is a pleasure to be able to call to any house of merchandise and order any amount of material and to have the conversation to be concluded with a, "Thank you for this fine order." The only way that this can exist is for each pastor of a local church to pay all bills when due.

Here again I think that the exhortation needs balancing. The members should consider what a precarious position the pastor is in and give, that they may pay him a salary that he may be able to meet his obligations; and that there may be money in the treasury to meet the obligations of the church.

Now in closing, just a word about ethics of ministers to ministers. There is a proper relationship that should exist between the resident minister and the pastor. The relationship should be one of courtesy, frankness and co-operation. The resident minister does not have the burdens and spiritual leadings from the Lord that the pastor has; therefore the minister should co-operate rather than to force himself on the pastor. A minister should be careful lest he establish himself as a local, district and general pest, because of a lack of co-operation. The local resident minister if he will, can be a great blessing to the pastor, if he is sweet-spirited, humble, kind and noncommittal on matters concerning the leadership of the church.

Ministers are leaders and should live exemplary lives. The relationship that a minister preaches should exist between the members of his own congregation must be experienced by himself and other ministers if his preaching is to be effective. If sanctification of a lay member will make him easy to be entreated it will do the same thing for a minister. And if this blessing will make a lay member rejoice to see his brother succeed when he seems to be failing; it will do the same thing for the minister. And surely if we expect each member to take the vow to be courteous to all men, then the ministry should take the lead.

Meekness cannot well be counterfeited. It is not insensibility, or unmanliness, or servility; it does not cringe or whine. It is benevolences imitating Christ in patience, forbearance, and quietness. It feels keenly, but not malignantly; it abounds in good will, and bears all things.—W. S. PLUMER.

HOMILETICAL

The Preaching Program for August, 1942

Hugh C. Benner

Showing Forth God

TEXT—Oh that I knew where I might find him! (Job 23:3).

But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises [virtues] of him who hath called you out of darkness into his marvellous light (1 Peter 2:9).

INTRODUCTION

The question of the ages has been, "Where is God?" "How can He identify Himself? How will He reveal Himself to human beings?"

It has been said that God is revealed through many sources, that He can be found in many ways. God is said to be found in nature: the heavens, the earth, flowers, mountains, oceans, trees, etc.; the revelation of God has been argued from the standpoint of "plan," "purpose," "intelligence of design." While it is true that, "The heavens declare the glory of God; and the firmament sheweth his handiwork," yet in the last analysis, these objects and facts of nature, though causing men to recognize God, do not lead men to God. It has been said that God may be found in the "worship instinct," but this is inconclusive for though it may lead men to worship something, it does not, of itself, lead men to the true God.

The only conclusive manifestation of God is in and through redeemed, consecrated human personality. The only revelation of God that is effective in leading men to God is found in human lives and experience.

I. IN OLD TESTAMENT TIMES

1. Moses. When God came to Moses in the desert, He said more than, "I am God"; He significantly said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 3:6). To most satisfyingly identify Himself to Moses, God used His manifestations in the lives of these men. He was reminding Moses of His promises to those who had gone before and reminding him as well that His promises had not failed. In other words, it seems that God's best guaranty to Moses was His manifestation of grace and power in the lives of Abraham, Isaac and Jacob.

2. Elisha. When Elisha faced his first great trial of faith and spiritual power at Jordan, after the translation of Elijah, he asked not, "Where is God?" Rather he asked, "Where is the Lord God of Elijah?" (2 Kings 2:14). Apparently Elisha thought of God in terms of His manifestation in the life and ministry of Elijah: the effective prophecy of drought; the multiplying of the meal and oil; the raising from the dead of the widow's son; the fire from heaven on Mt. Carmel. Elisha's faith gripped the God who had done miraculous things for and through Elijah and as a result, the Jordan was rolled back, the widow's oil was multiplied, Naaman was cured of his

leprosy and a ministry filled with manifestations of God's power followed.

3. Nebuchadnezzar, after the deliverance of the three Hebrews from the fiery furnace, expressed the amazement of his heart and his recognition of the divine presence thus: "Blessed be the God of Shadrach, Meshach, and Abednego." To him, God was identified and manifested by His intervention in their lives.

4. Darius was moved to express his recognition of God, not in terms of philosophy or theology, but by declaring, "The God of Daniel . . . he is the living God."

II. IN NEW TESTAMENT TIMES

1. Peter and John. After they healed the lame man at the gate of the temple they were imprisoned. The next morning Peter gave his defense before the Jewish leaders and it is recorded, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13). The manifestation of Christ that was effective was that which came through the lives of these disciples.

2. Paul. When Stephen was martyred, "the witnesses laid down their clothes at a young man's feet, whose name was Saul." As Stephen died, saying, "Lord Jesus, receive my spirit . . . Lord, lay not this sin to their charge," Saul received such a revelation of the spirit and presence of Jesus Christ that when he met Him on the road to Damascus, his first reaction was, "Who art thou, Lord?"

3. (While we digress somewhat at this point from the immediate idea of our message, it is significant that God chose to reveal Himself in Jesus Christ as a man among men, rather than as an angelic being. It was the revelation of God through human personality.)

III. GOD'S PLAN TODAY: TO REVEAL HIMSELF THROUGH HIS PEOPLE

1. The world needs more than the "footprints" of Christ in nature or in some vague instincts. The world is waiting for a genuine manifestation of God in the lives of redeemed human beings. No other manifestation is conclusive or effective. "That ye should show forth" the spirit and power of Christ, is the divine purpose. The need is not so much a matter of "In His steps," as Christ being revealed "in our steps."

2. Changed lives and achievements of faith always convict people of their need of God. The world is seeing so little of these miracles of character and action that they are ignoring God. "Let your light so shine," said Jesus, "that they may see your good works." Is the lost world finding Jesus Christ revealed in and through your life?

Dodging the Promises

TEXT—When the Son of man cometh, shall he find faith on the earth? (Luke 18:8).

INTRODUCTION

A few random promises: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John 14:16). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). "Ye shall receive power,

after that the Holy Ghost is come upon you" (Acts 1:8). "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8). "I will come again, and receive you unto myself" (John 14:3).

I. THE CHURCH AND THE PROMISES

1. The early church enjoyed unusual spiritual power and victory because they apparently did not attempt to "dodge" any implications of God's promises. They accepted the Christian way of life, the outpoured power of the Holy Spirit, the presence of Christ, the power of the Spirit in service, the providence of God in every situation, even though it entailed self-denial, sacrifice and death, the provision for holy living, the supernatural, miraculous power of God to meet their needs. They really appropriated the promises of God with all their outreach of blessing, joy, and victory.

2. The church today is dodging much that those early Christians accepted and by which they normally lived: New Testament standards of experience and life; the possibilities of the supernatural, the miraculous.

3. The promises of God are extravagant in their provision for the spiritual, temporal and physical interests of God's people. They are designed to make Christians happy, victorious, effective, spiritually powerful, confident, steadfast, bearing the stamp of deity on their personalities.

4. In the face of such extravagant promises, why the spiritual dearth of these days; why the impotent condition, even though it entailed self-denial, sacrifice and are inseparably connected; the promises must be believed in true appropriating faith if they are to be operative. These promises must cease to be merely theoretical and become practical. We must make them our own, now.

II. FAITH, THEN, THE KEY TO SPIRITUAL SUCCESS—"Without faith it is impossible to please (God)"

1. What is the basic purpose of faith? To get things from God? To help us? To perform miracles to attest our righteousness? To save us from discomfort or want? Surely not! Faith is for the purpose of enabling us to help God in His work; to get things for God; to achieve for the glory of God. Much that is called faith is merely projected selfishness: our desires, needs, notions.

2. What is the character of true faith? Faith is not a kind of "magic button" which one may learn to press in order to satisfy his own desire. It is not a "business proposition." Neither is it a matter of "ordering God around." Faith is basically a personal relation.

a. Based on love. The true lover does not demand constant and immediate "proofs" of love. There is a confidence that is deeper than "sight." True love for God will impel true faith, which operates effectively even when we cannot see immediate and continuous results.

b. Implies abandonment to God and His will. In this there is a clear realization of our inability to know what to do or how to do it. Faith implies fitting our will into the will of God, rather than attempting to bend God's will to ours.

c. Responding to the call of God in obedience. Faith is not merely calling on God for something, but also fitting our actions into our faith. Faith involves having confidence that God has the power to achieve His purpose for which we pray, and then acting like it.

III. WHY NOT MORE EFFECTIVE FAITH?

1. Not enough love; not enough abandonment to God; too much of self and self-interest; too little obedience.

2. We limit ourselves too much to the "reasonable" as determined by human standards.

3. We prefer to manufacture excuses and alibis rather than pay the price of effective faith.

4. We are interested ourselves first in results, rather than in the conditions to be met if God is to answer.

CONCLUSION

Let us make our lives "Promise Laboratories," in which God can demonstrate to the world His wonderful provisions for His people; where the full benefits of the promises of our loving heavenly Father can be wrought out to the exceeding joy and blessing of our hearts and to the eternal spiritual good of those around us. Let us openly and confidently face the promises in relation to spiritual power, temporal needs, effective service, the promotion and progress of the kingdom of Christ and every phase of Christian living in personal experience.

The Christian's Land of Promise

SCRIPTURE READING—Genesis 17:1-8.

TEXT—And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession (Genesis 17:8). Wait for the promise of the Father (Acts 1:4).

INTRODUCTION

Our Scripture Reading is the record of the epochal covenant between God and Abraham which has influenced the whole course of history since that time. It is recorded elsewhere in various forms, but always represents an everlasting agreement of God with His faithful servant which was to include the possession of Canaan. After many centuries this covenant was realized when the Israelites entered Canaan to "possess the land."

But this is but a type of another covenant: the temporal symbol of an eternal spiritual reality; the earthly figure of the heavenly experience; the passing shadow of an abiding spiritual substance. God's covenant with Abraham pointed to "the promise of the Father," God's covenant with His people to give to them the "gift of the Holy Ghost." This latter covenant is as definite and real as the first; it was realized on the Day of Pentecost and represents for the Church, the modern Israel, "The Christian's Land of Promise."

We shall consider five parallel provisions of these covenants.

I. CANAAN WAS PROMISED TO CHILDREN OF ABRAHAM

God promised Canaan only to those who bore the nature of Abraham. They had to enjoy a blood relationship to the "friend of God," and had to be alive in order to receive the promised land. Canaan was not to be the possession of strangers and aliens, but to the "children of the promise."

Just so, "the promise of the Father" is a covenant directed only toward "children of God." Before this covenant becomes effective, the individual must be "born again," miraculously brought into "the family of God" by the power of the atonement of Jesus Christ. This glorious "gift of the Holy Ghost" is not for spiritual aliens and strangers but for those who have become "partakers of the divine nature," those who are spiritually alive, for only the living can claim an inheritance. It is the "second definite work of divine grace," it is "subsequent to regeneration."

II. CANAAN WAS OBTAINED BY FAITH

Canaan came into the possession of Israel not by reason of Israel's merit, strength or ability. God said, "I will give . . . Canaan." It was to be secured only by the will and power of God as an inheritance. "We have heard . . . how thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their

own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance" (Psalm 44:2, 3).

"The promise of the Father" cannot be received by merit, by works, by effort, but comes to the believer as a token of the loving will of God. One does not have to "work" for an inheritance; it is a matter of meeting conditions laid down to receive the essence of the covenant. We must believe God's promise and realize that "faith is the victory."

III. CANAAN WAS ENTERED BY A CRISIS: JORDAN

Although there had been much preparation, there finally came the time when they took the course of immediate obedience, courage and action: the priests stepped into the water with a willingness to risk all, and the people followed. By a divine miracle "all the people were passed clean over Jordan" (Josh. 3:17).

"The gift of the Holy Ghost" comes as a crisis of spiritual experience. While there may be considerable preparation, there must finally come the time when we "die out" to the risks involved and with full obedience, courage and faith we step out on God's promise. By a divine miracle we can pass through this "valley of the shadow of death" to glorious entrance into this Christian's Land of Promise.

IV. THE PURPOSE OF CANAAN

Sustenance, abundance, wealth and permanence for God's people were God's purpose in His covenant. God wanted His people to have the blessings of establishment and to enjoy abundant resources. Instead of the limited manna, "they did eat of the old corn of the land . . . the fruit of the land of Canaan" (See Josh. 5:10-12).

In the "baptism with the Holy Spirit" there is the provision for spiritual sustenance, wealth and permanence. The blessings of power, establishment and spiritual resources are provided through the Holy Spirit.

V. CANAAN WAS A PERPETUAL STEWARDSHIP

God said, "The land shall not be sold for ever, for the land is mine" (Lev. 25:23). Canaan was not to be used selfishly but for the glory of God. It was an everlasting trust under the covenant and was to be administered according to the divine will.

The sanctified life is a perpetual stewardship: "stewards of the manifold grace of God." We are called to administer our lives, our influence, our possessions, our talents according to the will of God. "The gift of the Holy Ghost" is not an experience to be merely enjoyed, but is to enable us to serve Christ with full effectiveness and to accomplish His purposes. The Christian's Land of Promise is a place of loving obedience and of consistent bearing of responsibility.

Sleeping Disciples

SCRIPTURE READING—Matthew 26:31-46.

TEXT—And he cometh unto the disciples, and findeth them asleep (Matthew 26:40).

INTRODUCTION

This surely is one of the most pathetic and tragic episodes in the life of Jesus Christ. He had warned the disciples of their impending failure, only to hear Peter, in his self-assurance and self-ignorance declare, "Though all men shall be offended because of thee, yet will I never be offended. . . . Though I die with thee, yet will I not deny thee." "Likewise also said all the disciples." Coming to Gethsemane, He left eight of His followers at the entrance of the garden and took Peter, James and John nearer to His place of agony with this sorrowful plea: "Tarry ye here, and watch with me." Going "a little farther," He "fell on his face and prayed."

1. After a period of prayer, Jesus returned to find the three disciples asleep and gently chided them saying, "What, could ye not watch with me one hour?"

2. After the second period of prayer, He returned to find them "asleep again."

3. Returning after the third period of agonizing prayer and finding them sleeping, He said, "Sleep on now, and take your rest."

I. THESE "SLEEPING DISCIPLES" WERE THE PICTURE OF

1. A great need and a unique opportunity. Jesus Christ was fighting one of the epochal battles of His ministry of redemption. He was bearing the most terrible burden ever carried by a human being and but for the ministering angels that came, might have been crushed beneath the staggering spiritual load. Then, as never before, our Lord must have desired human sympathy and a sense of companionship. Then also was presented such an opportunity as could not come again; to share in this mighty moment in the plan of redemption.

2. The expectation of Christ. For three years He had walked and talked with these men, giving them the full benefit of His gracious ministry in word and deed. For three years He had tried to give them the spiritual vision of Himself and His redemptive mission. Jesus Christ had a right to expect faithfulness from these to whom He had given such devotion and training.

3. Failure in crisis. In spite of Christ's warnings, in spite of the apparent burden on His heart, heedless of His exhortation, "Watch with me," and insensible to the significance of His words, "My soul is exceedingly sorrowful, even unto death," they soon slumbered, and in the crisis they failed.

4. Lost opportunity. "Sleep on now," said Jesus, for the time for sharing the heavy burden was gone, their opportunity had passed, it was too late to help.

II. THE BASIC REASON FOR "SLEEPING DISCIPLES"

"The spirit indeed is willing, but the flesh is weak." In this declaration of Jesus is the key to their weakness, the clue to their failure. The difficulty was not mere physical exhaustion, but a fundamental spiritual lack. "The flesh" here is that which "lusteth against the Spirit," that carnal disposition of the unsanctified heart that makes the individual indifferent and apathetic in the midst of the direst spiritual need. Along with Judas as the betrayer, we must put these carnal hearts that would let Christ bear His burden alone while they would sleep. The tragedy was not what they did, but what they were. There was an inner "fifth column" that was "not subject to the law of God," that defeated them in the very presence of Christ.

III. THESE ARE "GETHESEMANE DAYS"

The forces of evil, as in the closing days of the earthly life of Christ, are bringing all their power to bear upon the people of God. Never have the forces of righteousness been confronted with such tremendous, sinister and determined powers of iniquity, challenging God and His cause in the earth. In the midst of such a situation, the church is filled with "sleeping disciples."

1. Unspeakable spiritual need and unlimited opportunity.

2. Jesus Christ expecting the full support of His professing followers, and with good right, for behind them are nineteen centuries of Christian faith and experience.

3. Tragic failure because "the flesh is weak." Carnal hearts that "can't be bothered"; spiritual apathy; little of compassion or soul burden; apparently little realization of the essential moral and spiritual problem.

4. Soon the word will come, "Sleep on now." Opportunity is passing rapidly for the situation of the world and its spiritual interests is changing so swiftly that the church has almost lost its chance to meet the challenge of evil.

CONCLUSION

The need of the Church is the fiery baptism with the Holy Spirit that will purge and purify the hearts of "sleeping disciples," taking out that debilitating carnal spirit, putting in its place the "power from on high," that keen interest in the burden and mission of Jesus Christ. "Filled with the Holy Spirit," the Church can meet the tremendous issues of this day in assurance and victory. "Awake, thou that sleepest."

Children of God

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

INTRODUCTION

There is much loose thinking today upon the matter of "divine sonship," with a very general emphasis on the idea that all men are "sons of God." While there is a sense in which, by creation, "we are his offspring," yet in the deeper spiritual sense we are in reality "sons of God" only by redemption through Jesus Christ; by being "born again," "born of the Spirit."

I. THE CHARACTER OF DIVINE SONSHIP

1. Rooted in the love of God. "Behold what manner [quality] of love the Father hath bestowed upon us." Surely it is a wonderful manifestation of divine love "that we," sinful, hopeless, rebellious, should be so changed as to "be called the sons of God." No more fundamental explanation ever has been given, in the revelation of God to man, for redemption.
2. Effected by divine power. "As many as received him, to them gave he power to become the sons of God" (John 1:12): "Ye are the children of God by faith in Jesus Christ" (Gal. 3:26). "Born of God."
3. A conscious relationship. "Beloved, now are we the sons of God." "The Spirit [himself] beareth witness with our spirit, that we are the children of God" (Rom. 8:16). "We know that we are of God" (1 John 5:19).
4. Brings conflict with the spirit of the world. "The world knoweth us not." Divine sonship brings to the soul a clear sense of variance from the spirit and standards of the world. "They are not of the world, even as I am not of the world."

II. VITAL ELEMENTS OF DIVINE SONSHIP

1. Dignity. "Walk worthy of the vocation wherewith ye are called" (Eph. 4:1). "Walk worthy of the Lord" (Col. 1:10). "Walk as children of light" (Eph. 5:8). "The high calling of God in Christ Jesus" (Phil. 3:14). "Partakers of the heavenly calling" (Heb. 3:1). "Sons of God" are called to walk through this world with the sense of heavenly nobility upon them. In the true dignity of children of God, there is no room for carelessness, pettiness, inconsistency, or an apologetic spirit.
2. Privileges.
 - a. Freedom of access to the Father. "Come boldly."
 - b. Assurance. "Your heavenly Father knoweth that ye have need of all these things" (Matt. 6:32).

"Who shall separate us from the love of Christ?" (Rom. 8:35).

- a. Liberty. "No more a servant [slave]" (Gal. 4:7).
- d. Inheritance. "If a son, then an heir of God through Christ" (Gal. 4:7). "If children, then heirs; heirs of God and joint-heirs with Christ" (Rom. 8:17). "We know that, when he shall appear, we shall be like him." "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:4).
3. Responsibilities. It would be splendid if we could close on this high thought, but it would not be a true and complete picture, for divine sonship implies:
 - a. The desire to be like the Father. No higher compliment can be paid to a good father than that his son should desire to be like him. So with our heavenly Father, we honor Him most when we desire to be like Him in His most fundamental attribute: holiness. "Every man that hath this hope in him" (Christ)—this hope of eternal inheritance set or fixed on Christ—"purifieth himself"—meets God's conditions for heart purity—"even as he [Christ] is pure." No amount of activity or external conformity to religious codes or creeds can compensate for a lack of this inner godlikeness.
 - b. Doing the will of the Father. It is inconceivable that the true child of God should be indifferent to the interests of the kingdom of God. With the psalmist the loving, obedient, consecrated son of God says, "I delight to do thy will, O my God."

A Paradox and God

SCRIPTURE READING—Joel 2:12 through the first phrase of verse 19.

TEXT—Rend your heart, and not your garments, and turn unto the Lord your God (Joel 2:13).

INTRODUCTION

The Book of Joel contains only three chapters, but they portray two dramatic pictures, so extreme in their contrast as to be veritable paradoxes. (For the purposes of this message we shall not attempt to explain the prophetic implications of Joel, but shall deal with the spiritual message of the book as a whole, remembering that the prophets were first of all preachers to the people of their generation.)

I. THE FIRST PICTURE (Joel 1 through 2:11.)

A portrayal of terrible judgment; so severe that it had not been equaled in the past, and will be told to generation after generation in the future (Joel 1:2, 3).

1. An aggressive enemy. May have been literal locusts, or it may have been the symbol of a warring nation. In any case, they were the instruments of defeat and humiliation for the people of God.
2. Material desolation. Famine, drought and pestilence: "the harvest of the field is perished. The vine is dried up, and the fig tree languisheth," and so on.
3. Sorrow and lamentation. "Joy is withered away from the sons of men."
4. Spiritual desolation. "The meat offering and the drink offering is cut off from the house of the Lord." The land is so destitute that even the simplest services of the temple are impossible. The House of God is deserted.
5. Reproach. The people of God who profess to serve a living, powerful deity, are the subject of reproachful slurs and questionings by the heathen about them, saying, "Where is your God?"

II. THE SECOND PICTURE (Beginning at Joel 2:19) A portrayal of unmeasured blessing.

1. Victory over the enemy (Joel 3:12-16).
2. Material abundance and satisfaction. "I will send you corn, and wine, and oil, and ye shall be satisfied therewith." "The mountains shall drop down new wine, and the hills shall flow with milk."
3. Joy and blessing. "Fear not, O land; be glad and rejoice." Rain and refreshment have come and they are told that they "shall eat in plenty and be satisfied, and praise the name of the Lord your God." Their losses are to be restored to them: "I will restore to you the years that the locust hath eaten."
4. Spiritual abundance. "I will pour out my spirit upon all flesh." "A fountain shall come forth of the house of the Lord." "The Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion."
5. The reproach gone. "My people shall never be ashamed." "I will no more make you a reproach among the heathen."

III. HOW CAN THESE PICTURES BE RECONCILED?

The text is the answer: the path from judgment to blessing.

1. "Rend your heart." Humility, confession, contrition.
2. "Turn unto the Lord your God." A complete change of direction, from selfishness and rebellion to a full devotion to the will of God.
3. "Then will the Lord be jealous, and pity his people. Yea, the Lord will answer" (2:18, 19). "The Lord will do great things" (2:21).

IV. THE APPLICATION

1. To group life. In varying degrees, the modern church presents the counterpart of the First Picture. Aggressive enemies are victorious; spiritual famine and dearth; lack of joy and refreshment; the house of God deserted and His work languishing; reproach to the name of the living Christ.

If the church will "humble themselves," and turn to God with all their heart, "The Lord will answer," the Holy Spirit will be poured out in power and effectiveness, the people will rejoice in God, the cause of Christ will prosper and the world will be convinced of the reality of the redemptive power of the Son of God.

2. To the individual. All about us are those whose hearts are spiritually destitute. They are defeated, unhappy, hungry for God and often feel that there is no hope and no use trying to get to God. To them God is saying, "Turn to the Lord your God; for he is gracious and merciful, slow to anger, and of great mercy" (2:13). God never can be indifferent to "a broken and a contrite spirit." His mercy is extended to all who turn to Him in humility, confession and contrition. Defeat can be changed to victory, famine to plenty, sorrow to joy, storm to calm, bondage to deliverance, emptiness to satisfaction. Hear it again! "He is gracious and merciful." "The Lord will answer . . . the Lord will do great things." God is equal to the demands of this paradox.

Miracles in Color

TEXT—Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isaiah 1:18).

INTRODUCTION

This verse in the first chapter of Isaiah is like a beacon light in dense darkness, for the earlier portion of the chapter is filled with a terrible indictment against Judah.

Addressing them as "ye rulers of Sodom," and "ye people of Gomorrah," the Lord declares, "I am full of burnt offerings of rams . . . incense is an abomination unto me . . . your new moons and your appointed feasts my soul hateth." He calls them "a sinful nation, a people laden with iniquity." But suddenly, in the midst of these solemn accusations, the yearning heart of God speaks in this text.

I. GOD'S INVITATION: "Come now, and let us reason together."

1. Divine Initiative: "Come."

Here we find the miracle of God's personal initiative in seeking those who have strayed away from Him. In His great love and wisdom, He has given us more than impersonal truth; He has revealed Himself as a God of personal interest and willing to make the first overture in the hope of leading the sinner and the backslider to mercy and pardon.

2. Divine Urgency: "Now."

This is God's consistent attitude, that men should hasten to attend to the matter of their souls' welfare and their relation toward Him. "Behold, now is the accepted time; behold, now is the day of salvation." The devil says, "Wait"; but God always says, "Now."

3. Divine Reasonableness: "Let us reason together."

God is not driving men toward righteousness, but is saying, "Let's talk it over; let me discuss this matter with you with a view to decision." God is not interested in "arguing," but always invites humanity to reason concerning these things. Such a challenge is sincere, for God's truth, will and standards will bear up under any process of legitimate reasoning.

"Let us reason," signifies: (a) God's respect for human personality; (b) His patience; (c) His love. The call of God is not unreasonable for in it He faces facts and gives the solution for the problems involved. No man can reason sincerely with God and fail to see the divine truth and heed the divine call. Men refuse God only by refusing to think and act reasonably; good judgment commends God and His will every time.

II. GOD'S PROMISE: "Though your sins be as scarlet, they shall be as white as snow."

1. "Scarlet," in ancient days was recognized as:

- a. Standing for the highest degree.
 - b. The most vivid color.
 - c. The most persistent color. There was no human means known whereby scarlet could be removed from cloth. "Neither dew, nor rain, nor washing, nor long use could remove it." So long as there was even a tiny thread of scarlet-dyed cloth remaining, that thread retained its vivid scarlet color.
2. Surely sin is "as scarlet." It touches every part of the personality until it seems that every "thread" of the human fabric is deep-dyed with its stain, and no human means is sufficient to wash it away. But in God there is the provision for "Miracles in Color"; there is hope in God for He has the power to change even "scarlet" until it is "as white as snow."

III. ILLUSTRATED BY THE DAY OF ATONEMENT (Leviticus 16).

1. The high priest offered a bullock as an atoning sacrifice for himself and his family, sprinkling its blood upon and before the mercy seat within the veil.
2. He then took a goat that had been chosen by lot from two such animals, and offered the goat for the sins of the people, again sprinkling the mercy seat as before.
3. The other of the two goats was the "scapegoat," upon whose head the high priest laid his hands, confessing the sins of the people, after which the goat was led into

the wilderness: "And the goat shall bear upon him all their iniquities unto a land not inhabited" (v. 22).

4. Early rabbinical writers declare that in the course of this ritual, a scarlet cloth was fastened to the scapegoat and another such cloth was attached to the door of the temple. After the high priest had confessed over him the sins of the people, a trusted individual led the goat twelve miles into the wilderness and cast it over a precipice to death. They assert that as the scapegoat was hurled to its death, the scarlet cloths on the animal and on the temple door instantly changed to pure white. It is of more than passing significance that these writers say that this miracle ceased forty years before the destruction of Jerusalem, for that was approximately the time of Jesus Christ's atoning death on the cross, which made unnecessary such transitory symbols and figures. But whether this tradition is true or false, the miracle represented in it has its full realization in Jesus Christ, and His power is available today to make "as white as snow," the sins that "be as scarlet." As on the Day of Atonement, through Christ there is satisfaction for our guilt and our sins are taken away, to be "remembered no more against us forever." God is still working "Miracles in Color."

Waiting

SCRIPTURE READING—John 5:1-9.

TEXT—A great multitude . . . waiting (John 5:3).

INTRODUCTION

This is one of those pathetic scenes which so often confronted our Lord as He went about in His blessed ministry. Apparently, the space about the Pool of Bethesda was crowded with this "great multitude of impotent folks, of blind, halt, withered," and among them was this man to whom Jesus addressed himself particularly.

The usual emphasis, in sermonic treatments of this passage of scripture, is placed upon the phrase, "I have no man . . . to put me into the pool." This emphasis is important and legitimate, for there is a tragic neglect of those who need spiritual help. But in this message we have another interest: the word, "waiting."

I. THIS MAN WAS "WAITING"

1. In his need and helplessness.
2. For certain conditions: "a certain season"; "the troubling of the water"; the opportunity to be "first."
3. For human help: some man to put him into the pool.
4. Hopelessly; for after years of waiting he seemed no nearer to deliverance than at the first.

II. MULTITUDES ARE "WAITING" TODAY

1. In the need and helplessness of their sin.
2. Waiting for certain conditions; then they will be Christians.
 - a. The youth says, "When I have had my good time," or "When I have entered adult life."
 - b. The mature individual says, "When I am established in business," or "When I retire from active work." "When I find a perfect church"; "When I am moved in a certain way"; "When I am in more favorable surroundings"; "When I have less opposition."
3. Waiting for human assistance: friends, husband or wife, children, parents. Putting off the matter of salvation until someone else moves toward God.
4. Most of these are waiting hopelessly, for these conditions, these human helpers fail to materialize.

III. "WHEN JESUS SAW HIM . . ."

To this man, "waiting," came a strange character, asking what seemed to be an utterly meaningless question, "Wilt thou be made whole?" The man answered with a

review of his problems and a declaration of his helplessness. To his utter surprise, Jesus brushed aside the whole complaint, ignored the problems and said not one word concerning conditions—"seasons," or "troubled waters"; He made absolutely no comment on the matter of human failure to assist the man to help and victory. Here was One who was independent of conditions, unhampered by human frailties and failures. Here was One who could make an end of futile "waiting." In Jesus Christ was all that this poor man needed—more than the capricious "angel" with his spasmodic "troubling of the waters,"—for He had resources that could operate independently of these lesser forces. His power was available immediately. Thus, He said to the man, discouraged in his "waiting," "Rise, take up thy bed, and walk." The man's faith, seized upon the divine hope that was voiced in that challenge; gone were his years of waiting; gone was his hopelessness and helplessness; gone was his dependence on "conditions" and people. "Immediately, the man was made whole, and took up his bed, and walked."

CONCLUSION

Tonight there are too many just "waiting." Sinners are waiting. Unsanctified believers are waiting. Prodigals, far from Father's house, weary, hungry, poverty stricken, are waiting. To them all Jesus Christ is speaking His challenge to trust Him now. He is asking, "Wilt thou be made whole?" And if you will obey and trust Him, He will cut through conditions and human failures and will make an end to your "waiting."

The Range of Redemption

TEXT—Wherefore he is able to save them to the uttermost that come unto God by him (Hebrews 7:25).

INTRODUCTION

Here is the gospel of Jesus Christ in a sentence; a sentence-summary of the fundamental purpose of Christ's coming to earth—"to save"—and of "The Range of Redemption" provided through His atoning sacrifice on the cross.

I. THE RANGE OF NEED: "He is able to save."

1. The infinite price paid for man's redemption is an indication of the desperate need of a lost soul. Humanity in sin has that need, whether they realize it or not, for indifference to need does not abolish the need. "All have sinned, and come short of the glory of God" (Rom. 3:23). "Death passed upon all men, for that all have sinned" (Rom. 5:12). Sin is no respecter of persons.

2. But in Jesus Christ is a provision broad enough and deep enough to compass this need for salvation from sin. "He is able to save" the wicked, degraded, vile, hardened sinner; and "He is able to save" the moral, decent, respectable kind of a sinner. In Christ is redemptive authority and power to meet the whole problem of sin. The Lord hath laid on him the iniquity of us all" (Isa. 53:6).

II. THE RANGE OF EFFECTIVENESS: "To the uttermost."

1. In point of quality. "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8). Full provision has been made in Christ to deal with sin "to the uttermost."

- a. "To forgive us our sins." In the first work of divine grace, our sins are forgiven and divine life is restored to our souls; we are "born again," "born of the Spirit," regenerated and justified.
- b. "And to cleanse us from all unrighteousness." In the second work of divine grace the principle of sin is eradicated from the heart of the believing child of God, the heart is made pure, and the

Holy Spirit in His fullness is poured out upon the individual. "Saved to the uttermost!"

2. In point of time. The redemptive purpose of God in Jesus Christ not only provides for the limited period of time in this life, but also has an eternal outreach. In Christ is victory over death and eternal life in the presence of God.

III. THE RANGE OF THE WAY: "By him," Jesus Christ.

Jesus said, "I am the way." Knowing that He is the way to God, we are not dependent upon our limited human knowledge or inadequate human efforts. There are those who declare that insistence on Christ as the only way to God is a narrow and intolerant attitude. But the many other purported ways to God are evasions of the legitimate truths revealed in God's Word concerning sin and repentance. "There is none other name . . . whereby we must be saved," and there is no other needed.

IV. THE RANGE OF THE INVITATION: "Them . . . that come."

Who can find any limits to the divine invitation? "Come unto me, all ye that labour and are heavy laden." "Him that cometh to me I will in no wise cast out" (John 6:37). "Whosoever will, let him take the water of life freely" (Rev. 22:17). This outreach of divine love is so wide that only the hardness or rebellion of our own hearts can make it ineffective. It includes the lowest of the low and the highest of the high, for all are leveled by the fundamental need of redemption through Christ.

Bill Riley was a guard for Jesse James while the outlaw gang participated in robberies in Minnesota. After James' death, Riley was taken for murder in New York. Pardoned after thirteen years in Sing Sing, he could not hold any position long because of his past record. With three other men, he planned a train robbery near Los Angeles. Just before going to the scene of the proposed crime, he dropped into a Los Angeles mission. The message of hope in Christ came to his heart, he was saved, testified to his partners in crime and became an honored Christian worker.

Christ or Barabbas

SCRIPTURE READING—Matthew 27:11-26.

TEXT—Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? (Matthew 27:17).

INTRODUCTION

The scene is in Pilate's judgment hall. Armed guards are everywhere. Outside, the mob has gathered, sullen, restless, demanding. Out of the Garden of Gethsemane they had brought Jesus of Nazareth, who had just passed through the most agonizing season of prayer the world ever had known, a prayer that had guaranteed redemption for a lost race. Out of the dungeon, where he had been incarcerated, "bound with them that had made insurrection with him, who had committed murder in the insurrection" (Mark 15:7), they brought Barabbas. In what seems to have been a sincere attempt to save Christ from the murderous hatred of the people, Pilate, according to an annual custom, offered them the choice of releasing Christ or Barabbas.

I. THE NECESSITY OF THEIR CHOICE

Pilate gave the people just two alternatives and they were compelled to choose. There was no neutral ground on which they could take their stand and evade the issue. This situation is symbolic of the whole message and ministry of Jesus Christ. His character and teachings were so fundamental that they could not be ignored or evaded indefinitely.

Today, as then, there is no neutrality in relation to Him. Inevitably we face Him and must make a choice concern-

ing Him. Indifference or scorn cannot suffice to release us from that choice.

II. THE DUAL ACTION OF THEIR CHOICE

The release of Christ automatically meant the death of Barabbas. The release of Barabbas automatically meant the death of Christ.

Spiritual choices and attitudes are always dual in action and direction. As one chooses Christ, he resists and denies the devil. As one chooses the will of the devil, he resists and denies Christ. This principle is constitutional in the spiritual realm: it represents the basic conflict between the power and will of God and of the devil. Stephen, in his defense, declared, "Ye do always resist the Holy Ghost," and as they resisted God's Spirit, they automatically submitted to the power of the devil and before sunset they were murderers.

III. THE SIGNIFICANCE OF THEIR CHOICE

In choosing Barabbas instead of Christ, they chose:

1. Insurrection rather than peace.
2. Robbery rather than divine giving.
3. Murder rather than salvation and eternal life.
4. The worst of humanity rather than the best of deity.

Choice against Jesus Christ will release the devil and sin in your life. When you make such a choice, out of the dark dungeon of your heart will come forces of evil which you do not suspect and which you cannot control: lawlessness and rebellion; robbery of your peace, happiness and security; and eternal death to your soul. The worst that is in you will live and thrive; the best in you will be crucified.

Choice for Christ will crucify the sin of your heart and will release Christ in your life. With him will come the peace and joy of doing the will of God; your heart will become a treasure house of the "unsearchable riches of Christ"; and you will live in the security of life everlasting. When you release Christ in your life, the worst in you of sin and self will be crucified and the best will be multiplied.

IV. THE RESULTS OF THEIR CHOICE

After Pilate protested his innocence of the blood of Christ, the people answered, "His blood be on us, and on our children." It was. At the fall of Jerusalem, unspeakable cruelties were perpetrated on them. Jesus Christ's prophecy of their terror and fate was fulfilled.

God is in earnest about sin. The only safety for any of us is to choose Jesus Christ.

Ambition

To hear the Master when He speaks; to go
Or stoop as He directs; to be content
To serve though none may praise or even know;
To do, not what I choose, but what He meant
For me (and when a task of mine is done,
Have grace for others' sake to step aside);
Above all else to bring him souls I've won—
But so they come to Him be satisfied
Though in it I may have a minor part;
To look to Him always that He may touch
With power trembling hands or timid heart
And fill my lack. That He who suffered much
Might through a simple life be praised, I would
That He might say, "She hath done what she
could."

—LUCILLE WHARTON in Arkansas Methodist.

ILLUSTRATIONS

Basil Miller

Try Jesus

"Russia needs a national leader," said a Russian diplomat to a famous preacher not long since.

The two were crossing the Atlantic on the same ship and became quite friendly, and the minister was able to grasp much of the Russian psychology.

"We have no Lincoln, no Washington as national heroes. We have thought of making Lincoln our national hero, but then he is American. We have sought but all have been cast aside as not quite fitting the need."

"Have you tried Jesus?" quickly responded the preacher.

Yes, the hero of the world is Jesus. He is a sufficient national leader for any age or clime or nation.

And as an individual leader, there is none to match Christ. Try Him first—not last, and no soul will be disappointed.

Before closing the conversation, the Russian added tersely, "Yes, we have thought of Him. He would do and meet our needs but He has made such a poor showing with you," and turned on his heel and left the preacher standing by the ship's rail.

He has been too poorly tried by America. The results are not Jesus, but our fault.

The Guessing Game

"I guess," I said, as we were driving through Pasadena with General Superintendent Chapman.

"You guess, so we can know. Is that the way it is?" he retorted, then after a pause added, "That's the way it is with those who question the Bible. They guess and give their guesses to others as a sure 'know.'"

This is the problem of those who are uncertain in their faith and its rock foundation upon the Book of God. They give their guesses as truth and guessing long enough they try to make themselves believe they know what is man's right way without respect to the Word of God.

We know what is salvation's way because we base our knowledge upon the Bible and not human guesses.

Two Preachers

Recently I heard two popular and famous preachers, poles apart in their beliefs. Each is famous in his circle. One has been the university preacher for many leading universities, and has delivered many addresses on forums at colleges and universities of the nation. He is a popular writer (in his field). He is pastor of a leading liberal church in Pasadena where his fame thus becomes nation wide, and is lecturer in Ethics at the California Institute of Technology, the scientific institution with 800 professors and lecturers and fellows with 750 students, and four or five Nobel prize winners in science.

The other is a southern pastor and has been called upon to deliver many sermons throughout the nation among evangelicals. He is the author of numerous books of sermons, and as a speaker is one of the most eloquent in the nation.

I heard them both speak, one on the meaning of Columbus Day in religion and the other on the Bible. The first tore every foundation away from the Bible, leaving it but the guesses of men and the unscientific dicta of

distant ages. In its fabrication it is human and inspired only as Shakespeare is inspired. When I left the Neighborhood Church of Pasadena, where T. G. Soares is the minister (and the man of whom I speak), I felt that there was no God to inspire and no sure way of salvation, unless one calls the uncertain path of man's inventive genius a sure one.

There was nothing spiritually constructive. Every word was destructive.

When I left the Bible Institute in Los Angeles where Robert G. Lee, the famous Baptist preacher of Memphis, Tenn., spoke on the Bible I had in my possession the richest treasure of the ages, crammed with glory and God, and was to me the sure path from sin's blight to heaven's height.

Lee was eloquent and proclaimed the unassailable Book. Soares was masterful and wrecked faith. Lee marched out the enemies of the Bible and under the dust of oblivion crumbled their theories and dogmas to naught. Soares heaped the Bible with other forgotten literature in the wrecked thought of the past.

Said Fulton Ousler, editor of *Liberty*, certainly not to be accused of being a religious magazine, "It looked like for some time that the ministers were going to empty the churches with their doubts" (quoting freely). And this I thought is the true reason why the churches are empty.

It takes a sure faith to lay a foundation for a true worship. Doubt will never do it. A sincere proclaiming of God's Word as God's Word alone will put people back into the churches.

Just Holler

"And what do you do, Brother Hutchens," asked a student at Pasadena College where Rev. E. M. Hutchens had just spoken, "when you get into the brush?"

"Just holler," came the terse reply.

"Have you ever been in the brush?" asked the student.

"Too many times," said the minister.

And by way of emphasis too many ministers substitute, "just holler" for true preparation and inspiration.

Launch the Boat

"Launch the boat," commanded the captain of the Coast Guard cutter that had arrived at the scene of an ocean wreck.

Out there the waves were high, the storm turbulent, the sea in the throes of a convulsion. On the quickly sinking vessel near the rocks the passengers and crew were huddled expecting at a moment's notice to be hurled into the bosom of that wild and raging sea.

"Launch the boat," cried the captain.

Returned the new recruit, "The storm, captain, we can't get back."

Snapped the captain the third time, "Young man, we have to go out but we don't have to come back."

There's no rule in the book of life for our "coming back" as Christ's crew, manning the boats that sail the ocean of time. We are to go, die for Him, and worry not about coming back. We are to go as Esther Carson Winans did—though she died in going. As Dr. Leonard Wilbur did when he arose from his sick bed, as he was suffering with typhus fever and performed a life-saving operation on an old withered Chinese woman and returned to his typhus bed to die. They went out, but they made no preparation about coming back.

So must we go into the world of woe and assuage the pain of the needs. Christ will take care of "the coming back."

Painting the Barn

"I'm painting the barn," answered the artist who sat long hours in the farmer's pasture with his brushes busy at the scene.

Before him lay a pastoral scene of unmatched beauty. Long sweeps of greenland led gently down to the emerald bay that notched the coastline on the gentle Pacific. Behind towered the pine-clad mountains, and the old historic adobe house was marked with the carving hand of a century.

When evening came the old farmer returned to the painter to ask what he had done, and just as he was putting his tubes and brushes away to return to the city, the farmer looked at what he thought would be a glorious picture of his place. All he saw was the barn. With a dropping jaw he said, "Only the barn!"

He had wasted his time with the barn! "So are young people," said Rev. S. T. Ludwig in a Pasadena youth meeting, "often so busy with the non-essentials that they never get to the vital issues of life. Paint the barns when needful, but do not spend all your time on the barn. Remember the important things, the grand issues, the challenging items that demand your attention and do these."

Memory's Horrors

"So you killed your mother," said Holland London, who is chairman of the Penal Board, State of Arkansas, to a young man who was sentenced to die for murder.

"Yes, Mr. London, I killed my mother."

"Why did you do it?" asked the preacher, who was visiting in the penitentiary and talking with the condemned man.

"It was like this. I killed my mother on August 21. I'll die in the electric chair for it. I know that all right. I ought to. But—"

"But what?" asked the minister, who expected the youth to request leniency since he was head of the Penal Board.

"What makes it the worst of all," the criminal youth went on, "is the fact of memory. I can't forget that for fifteen years my mother taught me the better way, took me to a Methodist Sunday school, and then I got in with the wrong crowd. Got to drinking. Did what I shouldn't. And then—"

"Yes?"

"Then, Mr. London, I got dead drunk that night, went home and got my gun," sobbed the youth, his head down.

"And I killed my mother. I knew better. I can't get away from the memory of it."

Hell will be more hellish because of memory. "Son, remember," are the words of Jesus to the man in hell. And in hell memory will blazon across the walls of fire, "Son, remember!"

Sin's Wreck

"I've just heard from him," said a woman whose husband had run off and left her.

"Did he?" I asked.

"Yes, he left the woman that caused the wreck of our home and is now in the East. He's married to a woman."

"Divorce you?"

"No, he didn't. He just took up with this girl and then married her."

I thought back through the months that I had known the family. I had seen that man at the altar praying for souls, when he himself was victorious in his faith. I had heard him testify and the glory was on his soul. I had visited in his home which was a happy one. Then came the attack of sin.

He met a girl—not an innocent one—that knew the ropes that lead to a man's heart.

From then on it was the old story of sin—nights together in parked automobiles—long rides when no one suspected but that they were each at home—nights at a hotel together. Then came the crash, when the wife found out.

Today the home is wrecked. The little children are in need. The sick boy is without medicine and the care of a father. All because of sin! Sin did it! It could have been stopped by just one hour of prayer at the right time.

Healed of Cancer

"There is no doubt, Mrs. Davis, but you have cancer of the breast," said the cancer specialist Dr. N. P. Keen of Shawnee, Okla.

Those were tragical words spoken to this woman.

"I had darting pains shooting through me and intense burning sensations. As I prayed I asked God to show me if there was anything in my life that would hinder me from being healed."

"And did you find anything in your life?"

"He did not show me anything, so I called on God with all my heart for healing. The pains stopped as I prayed and I slept well that night, and the next day the fight began again," says Mrs. A. Davis.

She called for the minister and a Christian lady to pray with her for healing. After prayer she felt stronger, but the symptoms kept coming back with increased fury.

"I rebuked them," she says, "and got victory over them, and it felt like I was fighting the devil face to face. Each time the symptoms returned I went to praising God for victory. The glory rolled over my soul in waves of triumph. I was healed."

"Any doubt about your having had cancer?" I inquired.

"None whatever. I wanted to know if it was really cancer so I went to an experienced cancer specialist. He said I had had all the symptoms of cancer—and that if anyone doubted my testimony they should write him—Dr. N. P. Keen, Shawnee, Okla."

The Cost of Gambling and Drinking

"So you can't keep from drinking and gambling?" asked Judge Kenneth Newell, of the superior court, Pasadena, California.

"No, your honor, I am not able to keep away from drink," answered the man.

"You understand that if you are to receive the benefits of this will, amounting to approximately \$200 a month for life, that you must keep from gambling and drinking?" asked the judge.

"I understand that's the statement of the will—and—"

"And between the time of the codicil of the will and the probating of the same you have been found drunk and have been gambling, according to the testimony of the trustee of the estate."

"Yes, your honor."

"Then because of the weakness of your will power and your inability to stay sober and not to gamble you have forfeited the estate."

Gambling, says the youth, is an insignificant matter and can be given up at will.

Drinking, says the girl, can be stopped at any time.

Ask this man who but shortly ago lost this income for life, if gambling and drinking are habits easily broken. He testifies, "I would have given anything I had could I have only given up these habits."

The blood of Jesus' route is the only one to freedom from the clutches of sin's habits. "The cleansing blood" will free.

God Protects the Innocent

"God doesn't let innocent men die in prison," said Scott Stone, 68, who once was within seven and a half minutes of hanging, and later four and a half minutes of the same fate.

In 1925 Stone was convicted of the Red Riding Hood murders of Mae and Nina Martin, thirteen and nine years old, and after sixteen years was unconditionally freed of the crime by Governor Olson of California.

"I knew," said Stone, "that God would free me from prison just as He saved me from the gallows. Once I was three steps from the gallows and again two steps from the traps. But I wasn't afraid. I was innocent and I knew that God would save me."

The second time when they were preparing to execute

Stone, the officer said, "Now will you tell the truth?" Said Stone, "I have told the truth. I didn't do it. God almighty will save me."

The guard said as they walked to the trap, "Well, it doesn't look like He is going to do it this time."

"Don't worry," returned the convicted man, "He will."

Just then a man came waving a white handkerchief, and shouted, "Take him down. Take him down."

Stone said of his feeling at the time, "I guess I was the least surprised man there."

God would not let an innocent man die, Stone believes, and he attributed his belief to the fact that he built a firm faith in God and His goodness.

"I felt calm in the face of it all," he states.

This is the victory that overcomes, even faith!

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

The Rune of Hospitality

I saw a stranger yestere'en;
I put food in the eating place,
Drink in the drinking place,
Music in the listening place;
He blessed myself and my house,
My cattle and my dear ones.
And the lark said in her son,
Often, often, often,
Goes the Christ in the stranger's guise;
Often, often, often,
Goes the Christ in the stranger's guise.
—Old Gaelic Rune.

Mr. "Glory-face"

Adoniram Judson went as a missionary to Burma. He so burned with the desire to preach the gospel before he learned the language that he walked up to a Burman and embraced him. The man went home and reported that he had seen an angel. The living Christ was so radiant in Judson's countenance that men called him "Mr. Glory-face." When Christian workers really come to know the love God has given unto them, the Christian gospel will become irresistible.—The Call to Prayer.

GRACE AND GRACES

"Grace is given us for ourselves; graces are given us for others."—ABRAHAM KUYPER.

Would this Do in America?

In south India 45,000 Christians have adopted a sixteen-point program. Brevity but pointedness characterize these tenets: no illiteracy, no filth in or around the house, every Christian's

clothes clean, cleansing of tobacco from personal and social habits; no expensive feasts, no liquor, no excessive interest charges, no debts contracted through marriage, all disputes settled out of court, a co-operative in every village, no recreation that cannot be taken in the name of the Lord Jesus, one-tenth of each one's income to the church, caste remnants wiped out, punctuality stressed, salute everyone in a respectful Christian manner.—United Presbyterian.

The Issue

This tremendous struggle (the present World War Number II) is something far more than a clash between sovereign states. Western civilization, when it was split in twain by the Reformation, produced the national sovereign state. Now, after four centuries during which western man operating in the frameworks of his states has explored and exploited the whole surface of the globe, the material problems of existence are solved, or if not solved, we know that the machine can solve them. Remains the deep and searching question, "What is the purpose of life?" That is the question this war is being fought to resolve.

On December 16, 1918, General Smuts said, "There is no doubt that mankind is once more on the move. The very foundations have been shaken and loosened and things are again fluid. The tents have been struck, and the great caravan of humanity is once more on the march."

Ponder those words. Examine them against the background of the events which have taken place since they were spoken nearly twenty-five years ago. Since then we have seen the ineffective attempt to organize peace on the basis of collective security; the rise of the Nazi-Fascist dictatorships; the emergence of Soviet Russia which, once feared and hated by the West, now stands in the forefront of a battle in which democracy fights for survival; Japan, drunk with western materialism, apes the empire builders of the seventeenth, eighteenth and nineteenth centuries; the U.S.A., guardian of the American dream, isolationist by tradition and intention, drawn inevitably into the whirlpool.

Can there be any doubt that, when we are dead and gone and the paper on which these words are printed is again dust from which new trees will grow, men will look back and talk of our times as those of the World Revolution?

Therefore it is well that from time to time we should lift up our eyes from the jungles of Malaya, from the stormy waters of the Atlantic, from the sands of Libya and the snows of Russia, and remember that all these vast and bloody exertions on land, sea and in the air are means to an end and not ends in themselves.—National News Letter, England, February 5, 1942.

When the Bishop Slept

You and I cannot end this war or bring peace to a world threatened with universal disaster, but we can refuse to let anxiety and fear rob our nights of sleep and darken our days with despair. We can hope and pray and pay our taxes and, with gratitude for living in this land, not across the sea, take what comfort and pleasure life has to offer, and greet our friends with a smile whether we feel like it or not.

It was a fine old bishop, who, years ago, worrying his heart over what seemed to him the evils of a doomed world, tossing on his bed at midnight, thought he heard the Lord say, "Go to sleep, Bishop, I'll sit up the rest of the night."—Our Dumb Animals.

"Heaven is blessed with perfect rest; But the blessing of earth is toil."

HENRY VAN DYKE.

Prayers that Made History

George Whitefield, the famous English evangelist said, "O Lord, give me souls or take my soul."

Henry Martyn, missionary, kneeling on India's coral strand, cried out, "Here let me burn out for God."

David Brainerd, missionary to the North American Indians, 1718-1747:

"Lord, to Thee I dedicate myself. O accept me and let me be Thine forever. Lord, I desire nothing else, I desire nothing more." The last words in his diary, seven days before he died, "O come, Lord Jesus, come quickly. Amen."

Dwight L. Moody: "Use me then, my Savior, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Martin Luther—A few words from his great agony of prayer on the night preceding his appearance before the Diet of Worms: "Do Thou, my God, do thou, God, stand by me against all the world's wisdom and reason. O, do it! Thou must do it. Stand by me, Thou true eternal God."

John McKenzie—A prayer of a young missionary candidate as he knelt on the banks of the Lossie: "O Lord, send me to the darkest spot on earth!"

Praying Hyde, a missionary in India: "Father, give me these souls or I die."

Mrs. Comstock, a missionary in India—A prayer of parting when she sent her children home: "Lord Jesus, I do this for Thee."

John Hunt, missionary to the Fiji Islands—A prayer upon his dying bed: "Lord, save Fiji, save Fiji, save Fiji. Save these people. O Lord, have mercy upon Fiji, save Fiji!"—SELECTED.

Briefs

It would be a sin to please some people by preaching to suit them.

Very few worries live very long unless they are given careful nursing.

It does not make much difference who gets the credit so long as someone gets the results.

The length of a sermon is its least important dimension.—The Christian Advocate.

For Christ, Church and Country

Defense priorities make church building programs practically impossible. At the same time circumstances may be creating pressure for expansion of the church plant. Rev. W. D. McGraw, Jr., and his forward looking people at Hutchinson, Kansas, First Church are utilizing the pressure of need together with the current desire to aid in national defense, harnessing both in getting ready for building as soon as circumstances permit. Money is being raised for a Sunday school annex through the purchase of Defense Stamps and Bonds. The pledge card contains the following:

FOR CHRIST, CHURCH AND COUNTRY
To help accumulate a fund for a new brick annex to our church, I subscribe to pay the sum of \$_____ within the next twelve months.

Since the building plans will probably be deferred until after materials are not so vital to our government's Victory program, I will either pay my pledge in Defense Stamps or Bonds, or authorize the treasurer to purchase them with cash paid in.

Total Pledge.....
Name.....
Address..... Date.....
Payable:
\$.....weekly
\$.....monthly
\$.....

Both pledge cards and collection envelopes are decorated with the government's official defense stamp and bond advertisement.

Faith Is Power

All the strength and force of man comes from his faith in the unseen. He who believes is strong; he who doubts is weak.—JAMES FREEMAN CLARKE.

The Hour of Prayer

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
The hour of prayer?

No words can tell what sweet relief
Here for my every want I find;
What strength for warfare, balm for grief,
What peace of mind.

Hushed is each doubt, gone every fear;
My spirit seems in heaven to stay;
And e'en the penitential tear
Is wiped away.
Lord, till I reach that blissful shore,
No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to Thee.

—CHARLOTTE ELLIOTT, in
Wesleyan Methodist.

For My Church

Somewhere, some way,
Some time each day
I'll turn aside
And stop and pray
That God will make
This church THE WAY
OF RIGHTEOUSNESS to men.
—Selected in Church Bulletin,
Hutchinson, Kansas.

Members or Adherents

"If a movement is intended to tear down one world order to replace it with another, then its leaders must clearly understand the following principles: Each movement will first have to sift the human material won over by it, and to divide it into two large groups: adherents and members."

"It is the task of propaganda to win adherents, that of the organization to win members."

"An adherent of a movement is he who declares himself to be in harmony with its aims; a member is he who fights for it."

"Adherence requires, but a passive acceptance of an idea, while membership demands its active representation: and defense. Adherence is based upon understanding; membership upon the courage to personally represent the newly found truth and to propagate it."

"Understanding in its passive form will be found with the majority of mankind which is indolent and faint-hearted. Membership requires an active mind, which is found only in a minority of mankind."

Therefore it must be the incessant care of propaganda to win over adherents to an idea, while the untiring effort of an organization, however, must be to convert the most valuable of the adherents into members."

"The more comprehensively propaganda has worked the masses, and the more exclusively, rigidly and firmly the organization has been built up, the more likely is the final triumph of an idea."—ADOLPH HITLER in Mein Kampf.

The Spirit of Missions

"Is the spirit of missions dead? It does not even sleep. What is the spirit of missions? Missions means 'sent forth.' When the sun forgets to send forth its light and warmth, and shed summer upon the face of dying winter; to throw its influence abroad over the earth, then will divine love in human hearts forget to beat and the gospel to bring men to Christ."—The Other Sheep.