

**An Indian's Testimony**

In the state of Oklahoma lives an aged Kiowa brave, grandson of a chief and a devoted Christian. "Before I found the Jesus way," he said, "I felt my soul was drying up; I felt a great need for God's cold water poured upon my soul (the Holy Spirit). I have found the Jesus way much better than the old way. . . . I expect to pitch my tepee in the Happy Hunting Grounds whose maker is the God I have tried to serve since I have found the light."—*World Outlook*.

**Monthly Sunday School Report**

Rev. Reeford L. Chaney, Secretary of the District Church School Board of the Tennessee District, has recently sent in to the "Preacher's Workshop" a sample of the convenient monthly report for pastors which he has devised. A double government postal card (with return) is the basis. On the outgoing card is a brief message to the pastor from the District Church School Board Secretary outlining directions for the report. On the stamp side of the same card in the upper left hand corner is ATTENTION, PASTOR. This is your monthly report card for the Sunday school. Give us five minutes of your time. PLEASE! The return card is self-addressed on the stamp side and on the other side contains in simple tabulated form spaces for NAME of SUNDAY SCHOOL, MONTH, and for each of five Sundays of the month ATTENDANCE and OFFERING.

This might help secretaries of District Church School Boards, if not statistically harassed pastors.

**Epigrams**

No man is doing the will of God when he is fighting to have his own way.

\* The most harmony in the choir is not always produced by the ones who sing the solos.

The man who marches at the head of the parade is not always the most patriotic.

It does not make much difference what else we hear when we go to church if we can hear God, and sometimes He speaks when we are least expecting to hear Him.

Blessed is the man who can adjust to a new set of circumstances without surrendering his convictions.

The hardest thing any man ever does is to surrender a prejudice.—*Dr. Roy L. Smith, in The Christian Advocate.*

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# The Preacher's MAGAZINE

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## Epistles of Christ

WHEN God would speak His last and greatest word to men, He did not commit it to a prophetic scroll or written page. He sent a living Person, His own dear Son, to be His message to men. Jesus Christ is therefore called the Word of God. God's best and last word to us is a life of infinite holiness and love, open to the gaze of the world, and speaking to us in living characters.

And when Christ would propagate His message and His gospel, He wrote no book; He left no literary work behind Him. The only writing of which we have any record was when He stooped down and wrote with His finger in the sand, and no one has ever told us what He wrote. But He sent out living men to be His messages to mankind. Each of us is such a message, such a message addressed by the Lord Jesus to some other individual who needs the very message which we are to convey.

You are a letter, not written for your own particular enjoyment, but a letter from God to some other human being. And if you do not deliver that letter and make it known for whom it is intended, you are guilty of breach of trust, and there will be eternal loss for that life. Think of it, mother! You are a living epistle which God is writing with His own finger for that babe that drinks in with its innocent gaze every expression of your countenance, every quality of your character, every thought of your heart. Think of it, teacher, friend, Christian worker! God has given you an experience, peculiar and unique in some respects, that you may be able to help some other soul through that very experience.

Beloved, are you delivering God's letters, conveying God's messages, and letting your life speak God's thoughts to human hearts?—A. B. SIMPSON.

Two other phases of this first work of grace should be noted. One of these is not often mentioned, but at least it should be brought under consideration, and that is, that in regeneration there is a cleansing which relates to acquired depravity, wherein the excess corruption which has been added to man's own original depravity, added through his own personal acts of sin, is cleansed in the initial work of grace. We have in Scripture mention made of the washing of regeneration which would seem to have reference to this phase of purifying.

Then the other phase is the adoption of man into the family of God whereby he is entitled to all the privileges of a believer and becomes heir and joint-heir with Jesus Christ. This constitutes the culminating work.

With the first step in the recovery of man completed, a work which is so comprehensive that it might seem all that was needful is done, but the discovery is soon to be made that it is not, then comes the next which is the purification of the heart, and the perfecting in love. One writer commenting on this experience says, "To sanctify is to make holy; by this divine act the essence of the soul is cleansed from the unholy taint imparted to it by sin, an impurity inhering in the soul as a sequent of the fall. It is not transgression; therefore it cannot be pardoned. It is not a spiritual death; therefore it does not lie in the realm of regeneration. It is moral uncleanness, fitly symbolized by leprosy; hence it can be removed only by the process of purification."

Accordingly we see that because of the very nature of the state and condition of the case, the fact that a different process is necessary for the most part in the two different works, there is need of two specific works. Sin requires a twofold operation for its complete removal.

#### HUMAN COMPREHENSION NEEDS TWO WORKS

From the standpoint of our understanding of the operation of grace there is a need of two works. This has been described as fourfold in its nature.

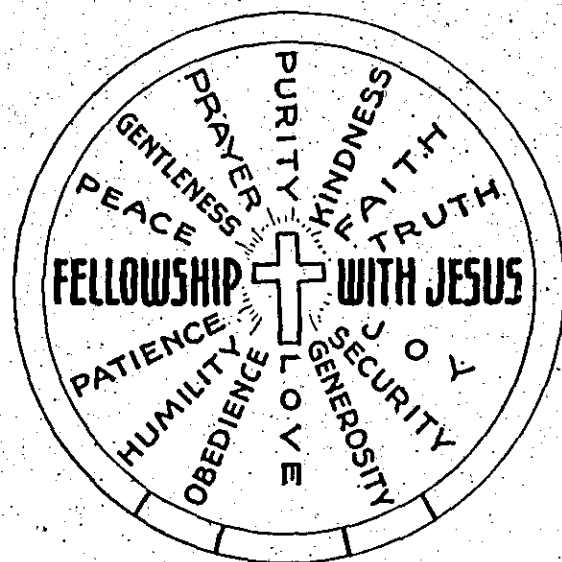
First among these is our concept of sin. "Before conversion," says one writer, "sin appears evil and heinous because it subjects us to the wrath of God. After conversion sin appears heinous because it is contrary to rectitude and righteousness, unlovely in itself and contrary to the nature of God."

Then in the second place we do not have a full understanding of our moral obligations before conversion. We are awed by our exposure to the wrath of God. "But after the great change wrought in the heart and mind by the work of regeneration," continues the writer, "we are much more capable of appreciating moral obligation. Such has been the flood of spiritual light poured into the mind, and the change wrought in the moral nature, that we are now able to discover the strong and binding obligations which rest upon us."

Third in the development of our understanding is the nature of consecration. Before conversion we are in the position of an alien enemy who must needs surrender before he can dedicate his powers for service. After conversion, then as a child of God we may consecrate ourselves to His service. We then can see our duties in this new relationship and make the dedication of all the ransomed elements of our being to this one end.

Finally faith in the first work of grace only reaches out after a restored harmony between the soul and its Maker. "The Scriptures teach us that 'according to our faith it shall be done unto us,'" our writer observes, "and hence what our faith does not embrace we shall not receive. Before conversion the individual's prayers are for pardon of sins, removal of guilt and condemnation. His faith grasps the promise for pardon of sin and acceptance in the beloved, but we hesitate not to say that his faith does not embrace the higher state of Christian experience, for of this he has no definite conception. But after he is renewed, his prayer is for entire deliverance from the inbeing of sin, and his faith grasps this higher state and brings the blessing to his soul. He then enters it with a clear view of the evil nature of sin, of the loveliness of purity, of his obligations and duties, and of consequence does it understandingly."

Thus when we review the various reasons for two works of grace, we see that they are ample and sufficient to substantiate all caviling. First there is the fact that man in his creation is a twofold being, then in consequence of this sin entering the realm of the human became twofold, and finally man in his finite limitations cannot understand the duties and obligations entailed upon him without the twofold process. Two works so distinctive must be separate in action.



## THE BEAUTIFUL

### Sanctification—Radiant

Peter Wiseman

The beauty of holiness (1 Chron. 16:29; 2 Chron. 20:21; Psalm 29:2).

"Holiness," says Rev. John Wesley, "is habitual disposition of soul which directly implies the being cleansed from all sin; from all filthiness of the flesh and spirit; and in consequence the being endued with all those virtues which were also in Jesus Christ, and being renewed in the spirit of your mind as to be perfect even as your Father in heaven is perfect."

Beauty is defined as "possessing conspicuous qualities, excelling in form or grace, complete and harmonious."

Holiness means a wholeness of life and soundness of character which has blossomed into beauty.

#### A HEART BEAUTY

"A habitual disposition of soul," to use Mr. Wesley's expression! This beautiful material world is called *cosmos*, perhaps because it is the physical or material ornament of beauty; taking into consideration, no doubt, the fact that it is a system perfect in order and arrangement, harmony. From this word "*cosmos*," as most young people know, and some older ones, too, for that matter—we have *cosmetic*, because it beautifies (?), but it is not even "skin-deep." Holiness is heart-deep, and out of the heart are the issues of life.

#### A BEAUTY THAT SHINES

An elderly Christian woman with a beautiful complexion was asked what kind of cosmetic she used.

In reply, she is said to have offered this splendid prescription: "I use for my lips, truth; for my voice, prayer, for my eyes, pity; for my hands, charity; for my figure, uprightness; for my heart, love."

Physiognomy tells us how "the various qualities of intellect and the different dispositions and emotions of the soul are expressed in the facial features, so that one can, to some extent, at least, read a man's temperament in his complexion and measure his intelligence by the gleam in his eye. The spiritual nature infallibly expresses itself by signs and symbols not less legible. A rapture always betrays itself. Faith is written on the brow. Hope beams in the eye. Patience is registered on the lips' placid repose. "All sanctified people are beautiful while they are holy." It is a beauty that shines. "It was nothing you said that made me wish to be a Christian," said a man to McChesney, "it was the beauty of holiness which I saw in your face." A man, while on

his way to secure an instrument to play at a dance, met John Fletcher. A few words passed between them. The man returned to the house and said, "I met an angel on the way. I cannot play nor stay." Stephen had the shine. They "saw his face as it had been the face of an angel." Holiness is Christlikeness, and therefore beautiful. It is a universal beauty and it shines out in the reproduction of that perfect character, Jesus Christ. It is natural beauty, natural from grace, of course, "as the womb of the morning." It is youthful, as "the dew of youth."

#### A PROGRESSIVE BEAUTY

The wonderful experience of full salvation prepares the way for marked development or progress. There is growth in grace from the moment of regeneration but it is impeded by the inherited depravity. There are "fightings within and fears without," but the second work of grace frees the soul from these inward enemies, so that the progress is much more rapid. "How they grow." And there is a beauty in growth.

This progress is from glory to glory. Dr. Richard F. Weymouth in his "New Testament in Modern Speech" translates the passage in 2 Cor. 3:8 thus: "And all of us, with unveiled faces, reflecting into the same likeness, from one degree of radiant holiness to another, even as derived from the Lord the Spirit."

#### THE BEAUTY OF GRACE

In the grace of purity there is that beauty of unoffensiveness and blamelessness. Note a few biblical expressions: "without offense" (Acts 24:16), "without rebuke" (Phil. 2:15), "without blame" (Eph. 1:4).

The beauty of this grace is seen in the fact that it restores perfect harmony. There is perfect harmony of the soul with the Divine. Thus the beauty of holiness or harmony is one of the outstanding qualities of beauty. Holiness restores this. The beauty of this grace is seen in its *humility*. In the grace of humility? Holiness is the garment of humility. "Be clothed with humility." "I charge you," says the holy McChesney, "be clothed with humility, or you will yet be a wandering star, for let Christ increase, let man decrease. Remember 'Moses wist not that the skin of his face shone.' Looking at our own shining face is the bane of the spiritual life, and of the ministry. Oh, for closest communion with God, till soul and body, head and heart, shine with divine brilliancy, but oh, for a holy ignorance of their shine!"

"Humility," says D. L. Moody, "is the fairest and loveliest flower that grew in paradise, and the first that died—has rarely flourished since on mortal soil. It is so frail and delicate a thing that it is gone if it but looks upon itself and they that venture to believe in theirs prove by that single thought that they have it not."

Among those who visited William Carey in his last illness was Alexander Duff, the Scotch missionary. "On one of the last occasions on which he saw him—if not the very last—he spent some time talking chiefly about Carey's missionary life, till at length the dying man whispered, 'Pray.' Duff knelt down and prayed, and then said good-by. As he passed from the room, he thought he heard a feeble voice pronouncing his name, and turning, he found that he was recalled. He stepped back, accordingly, and this is what he heard, spoken with a gracious solemnity, 'Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone say nothing about Dr. Carey—speak about Dr. Carey's Savior.' Duff went away rebuked and awed, with a lesson in his heart that he never forgot."

The beauty of this grace is seen in its consecration. "The body with all its faculties; the soul with all its affections, tastes and appetites; the substance with all its gains and uses, including business pursuits and social relations, recreations, education, thought and reading, embracing all our advantages natural and acquired; indeed, our whole life, together with our death, grave and memory, must be given to Christ and placed under contribution for His glory," or as Miss Frances Ridley Havergal puts it, "A cathedral window seen from without is dull and meaningless; but enter and the light of heaven beams through it with every beauty of form and color. Consecration to God for service may seem dull enough when seen from without but enter into that experience and the light of divine love streaming through it shall glorify your life with a beauty and blessedness which are Heaven's own."

Take my life and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days,  
Let them flow in ceaseless praise.

Take my hands and let them move  
At the impulse of Thy love;  
Take my feet and let them be  
Swift and beautiful for Thee.

Take my silver and my gold—  
Not a mite would I withhold;  
Take my intellect and use  
Every power as Thou shalt choose.

Take my voice and let me sing  
Always, only, for my King;  
Take my lips and let them be  
Filled with messages from Thee.

Take my will and make it Thine,  
It shall be no longer mine;  
Take my heart, it is Thine own;  
It shall be Thy royal throne.

The beauty of this grace is seen in divine love. What is more beautiful in the sacred canon than the thirteenth of First Corinthians. Now sing, "O glorious hope of perfect love." Sing it through. Then sing, "Love divine all love excelling."

The beauty of this grace is further seen in perfection, and holiness is perfection. "Out of Zion, the perfection of beauty, God hath shined" (Psalm 50:2).

The beauty of this grace is seen again in its overcoming power. There is a moral omnipotence in holiness. Argument may be resisted; persuasion and entreaty may be scorned; the thrilling appeals and monitions of the pulpit, set forth with all vigor and logic and all aglow with eloquence may be evaded or disregarded; but the exhibition of exalted piety has a might which nothing can withstand; it is truth embodied; it is the gospel burning in the hearts, beaming from the eyes, breathing from the lips and preaching in the lives of its votaries. No sophistry can elude it, no conscience can ward it off. No bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes and to all phases of our nature. It is universal, invincible; and, clad in immortal panoply, goes on from victory to victory.

The beauty of this grace is seen finally in its perfect satisfaction. It meets the need of deep soul hunger. There is physical hunger which is satisfied by physical food. There is mental hunger which is satisfied by intellectual food, so to speak, books, art, music, in a word, education. There is heart hunger, which is satisfied by sympathy, affection, compassion, kindness. There is a spiritual hunger, the deep soul longing after God in His glorious fullness as the purifier from all the dross of sin, and the restorer of the soul to His own perfect likeness. The beauty of holiness is that it meets this, the deepest need of humanity. "The beauties of the earth," says Rev. L. R. Dunn, "and sky may change, the highest, sweetest forms of beauty in the human face divine may turn to the dust and ashes of the sepulcher; but holiness abides forever. No fires can burn it, no floods can overwhelm it, no age bring wrinkles on its brow, or carve deep lines into its face."

Blessed is the day whose morning is sanctified. Successful is the day whose first victory was won by prayer. Holy is the day whose dawn finds thee on the top of the mount! Health is established in the morning. Wealth is won in the morning. The light is brightest in the morning. "Awake psalter and harp; I myself will awake early."—JOSEPH PARKER.

## Archaeology and the Bible

### Historicity of the Book of Daniel

#### Part Twelve (continued)

5. Was Belshazzar ever king of Babylon? Critics assume that Belshazzar was never king of Babylon. We desire to prove that there is no real objection to the statements of Daniel that Belshazzar was a king, that he was king of Babylon and of the Chaldeans, that he was king for three years, and that he was the last king of Babylon before the Persian domination and that he was a son of Nebuchadnezzar.

It is stated by liberalists that Nabunaid was the last king of Babylon. We shall admit that he was the last *de jure* king of the Babylonian empire; but this does not prove that he was the last *de facto* king of the Babylonians in the city. It must be shown that none by the name of Belshazzar ruled in the city after the death of Nabunaid before the contention of the critics remains true.

The monuments show that there was a Belshar-usur, who was the firstborn son of Nabunaid, and that he commanded the armies of his father. They also affirm that between the 16th day of the 4th month, the 17th year of Nabunaid and the 11th day of the 8th month, the son of the king was in command of the Babylonians in the citadel of Babylon, and that he was *de facto* king of Babylon, since his father had been captured. The probable reading of the Nabunaid-Cyrus Chronicle, ii, 23, is that this son of the king was killed on the night that the troops of Cyrus entered the city under Gobryas.

Belshazzar could have been properly called king from the reasons given in the former section concerning the use of the word king in the Hebrew. Hence we are certain that a Belshazzar was for four months *de facto* king of Babylon, after the capture of his father, and that probably he was killed the night Cyrus' troops entered the city. Dr. Wilson shows that despite the slight difference in spelling the two names, in Daniel and on the monument, the two refer to the same person.<sup>1</sup> Moreover there is nothing in the spelling of the two words in the original to denote a late date for the book.

It is further assumed that Belshazzar did not become king in his father's stead. This is not stated in Daniel. It is said that he was king of the Babylonians, which we have shown to be true, and that he was king of the Chaldeans. In Daniel 7:1 it speaks of the first year of Belshazzar as king of Babylon; and again he is spoken of as the king of the Chaldeans, but it is not said that he was for three years king of Babylonia. These statements can be harmonized with Daniel 9:1

by saying that for at least three years he had been king of the Chaldeans and for one year or a part of a year he was king of Babylon.

It will be seen first that this would be possible. For many times two kings ruled the same domain at the identical time. Solomon was proclaimed king while David was yet alive. Esarhaddon had two sons crowned kings of Assyria and Babylon before he died in 668 B. C. Sometimes the ruling monarch made his son or someone else king of a part of his domain. Sennacherib placed Belibni upon the throne of Babylon as subking. Esarhaddon at one time appointed twenty subkings over Egypt. Belshazzar was in some sense looked upon as king as early as the twelfth year of his father. In five cases the two kings, the father and Belshazzar, are associated together in oaths. Finally Nabunaid had many subkings under him. Hence from documentary warrant we are able to state that Belshazzar and Nabunaid ruled at the same time.

It is certain that both Cyrus and Cambyses were called kings of Babylon at the same time.<sup>2</sup> The word *melek* is used over 500 times in the Hebrew of the Bible, and it is always translated as the chief man of the city, province, kingdom, or empire. "If Belshazzar was not a king of the empire or kingdom, of Babylon, but only the ruler of a province, or city, the writer of Daniel was limited in the pure Hebrew to a choice of terms wherewith properly to designate him to *sar* and *melek*. He chose *melek*."<sup>3</sup>

There is a great difference in the terms "king of Babylon" and "king of Chaldeans." We have shown that he was king of Babylon for a short while before the capture of the city. This is sufficient to justify the writer in speaking of him as the king of Babylon, that is the city of Babylon, and his power would extend to the city alone. In Daniel 5:29, he is spoken of as the king of the Chaldeans. We have only to suppose that his father, Nabunaid, had appointed him as king of the Chaldeans dwelling in the southern part of his dominions. There is no evidence to the contrary; and we have shown that many such instances are known. Thus he could have been spoken of both as king of Babylon and king of Chaldaea. When Daniel speaks of the third year of the reign of Belshazzar he refers to the third year of his reign as king of the Chaldeans; and when the first year is mentioned, this must have reference to his first year as king of Babylon or Chaldaea.

<sup>1</sup> *Diele, Geschichte*, 483, 84.

<sup>2</sup> See also, *Die Keilinschriften und das Alte Testament*, 300.

<sup>3</sup> Wilson, *op. cit.*, 113.



Another objection to this portion of Daniel is that Belshazzar is spoken of as the son of Nebuchadnezzar, while in reality four or five kings ruled during the intervening sixty or more years before Belshazzar, son of Nabunaid, became king. The term son can have several Biblical connotations. It may denote succession in office; members of a family or class; as the son of a prophet; a remote descendant, as the son of David; a grandson; members of a race or tribe; or character, "sons of thunder"; to denote one in a subordinate position; affection or respect; a grandson or an adopted son. Hence it is easy to see why Daniel spoke of Belshazzar as the son of Nebuchadnezzar. He could have been a remote descendant, a grandson, or a successor in office.

"Thus the 'recollections of a late age,'" writes Wilson, "as they are presented in Daniel, will agree exactly with what the monuments tell us about the situation at the time when Babylon was taken by the Medes and Persians. Further it has been shown by the evidence that a son of the king might be called a king; that Belshazzar may have been king at the time his father was; that there may have been two persons called the king of Babylon at the same time; that a man may have been king of the Chaldeans, or both king of Babylon and of the Chaldeans; and that the years of the reign of a monarch might be dated in one way for his rule over one country or people, and in another way for his rule over a second country or people. Lastly it has been shown that Belshazzar may legally have had two fathers; and that hence it is no objection to the accuracy of Daniel that he is called by him the son of Nebuchadnezzar, while the monuments call him the son of Nabunaid."<sup>1</sup>

6. Did Darius the Mede precede Cyrus the Persian to the throne? It is further assumed by critics that Daniel was confused in his historical statements concerning Darius the Mede and Cyrus. Prince in his commentary on Daniel states that "he evidently thought Darius the Mede preceded Cyrus the Persian . . . He makes a Median ruler receive Babylon after the overthrow of the native dynasty, and then mentions the historical Cyrus." Three assumptions will be noted: that Cyrus succeeded to the empire of Babylon on the death of Darius the Mede; that a Median ruler receives the empire of Babylon after the death of the last native ruler; and that Cyrus is mentioned as though he were later than Darius the Mede.

In Dan. 6:29 we read, "Daniel prospered in the kingdom of Darius and in the kingdom of Cyrus king of Persia." But as shown before both might have ruled at the same time; Cyrus as the king of kings of the empire, and Darius as king of a portion of the empire. No reference on the monuments have been found to Darius the Mede. But they show that a ruler under Cyrus, Gobryas, was leading the troops when Babylon was captured and Belshazzar was slain. They also show

<sup>1</sup> Ibid, 127.

that it was a while before Cambyes was installed as king of Babylon under Cyrus, doubtless during this time Darius the Mede was king of Babylon or ruler under Cyrus. This would make him as subking, and nothing on the monuments invalidates this. In Daniel 9:1 it is said that he was made king over the Chaldeans; that is, of a part of the empire of Cyrus. This harmonizes with the Nabunaid-Cyrus Chronicle which refers to Gobryas as Cyrus' governor. It is admitted that Gobryas and Darius are the same person; for Gobryas was governor of the land of Gutium, and was possibly a Mede.

Hence Darius the Mede was Gobryas of the monuments who led the troops of Cyrus into Babylon, and he did not precede Cyrus to the throne of Babylonia, though he ruled Gutium and Babylon as a subking under Cyrus.

7. Conquest of Babylon. Those who doubt the veracity of Daniel assume that he states that the Medes separate from the Persians conquered Babylon, and that he had a dim consciousness that the Persian empire grew out of the Median, and on this he builded the story that Darius conquered Babylon. It might be rightly said that the Medes took Babylon; for Gobryas was king of Gutium, in part at least coextensive with Media. Daniel states that after the death of Belshazzar, Darius received the kingdom, and that he was king of the Chaldeans. From the time Cyrus the Persian and Harpagus the Mede revolted against the Scythians, and Cyrus became king of the united people, the Medes and the Persians, the two are inseparable. An objection has been made relative to the decree that Darius issued, for "all peoples, nations, and languages that dwell in all the land, or country, and would refer to the land over which he ruled, the land of Gutium and Babylon, and not of all the Persian empire. The subking under Cyrus might have issued this decree without exaggeration, or of any stretch of his authority."

8. Was Nebuchadnezzar mad? Critics tell us not to take the madness of Nebuchadnezzar literally, since they assert that no man could suffer from such a malady for seven years. The Dictionary of Psychological Medicine says that insanity may result in the "complete loss of personal identity, and the conviction of being changed into one of the lower animals." The same dictionary gives a case of a man who thought he was a wolf and tried to act like one. Dr. Burrell states in the American Journal of Insanity, April, 1894, "Nothing could be truer to nature and the daily manifestations of the insane than the account of the recovery of the king; the coming out of chaos . . . the return of understanding; and then a heart overflowing with thankfulness." The same authority says that the king ate grass in imitation of the animal he claimed to be. Hence it is possible for one to be as insane as Daniel affirms the king was.

The next question is whether or not this could have continued for seven years. Dr. Wilson asserts that this translation of the word "seven years" is possible, but not necessarily correct. The word is not *shana*, the ordinary word for year, but *iddan* or *'adan* which means a fixed or appointed time. There is no documentary evidence that the king was not insane. That after the regaining of sanity he should have resumed his duties as king is not impossible. For many kings have been judged insane, and were not deposed. Numerous acts of the Caesars, George III of England, and Louis of Bavaria were termed insane, but still they retained their kingly office.

9. Were the edicts issued? Criticism blatantly states that these edicts are impossible and unreasonable, and for these reasons were never issued. The first decree is that the wise men should be killed. This is not physically, morally, legally nor historically impossible. Many such cases are recorded in history. Many monarchs of Rome treated their subjects in such a manner. Tyrants of all ages have held the lives of their subjects in their hands. The decrees in the third chapter refer to the fiery furnace and to the Hebrews who would not bow to the image, and one states that the people of the Hebrew boys should be cut to pieces. This is morally possible. For in Roman times beautiful maidens were thrown to the wild beasts, men were burned because they would not give up Christ and bow to the image of Caesar. Nebuchadnezzar slew the sons of the captive Zedekiah, and also the princes of Judah.

The decree in the fourth chapter is a general one directing the nation to praise God. Similar historical instances abound on every side. Many times on the inscriptions do the kings call on the gods to aid them, and render praise to them for victories. Legally the king could have issued this decree, and physically there is no impediment to its having been carried out.

The decree of Darius concerning casting anyone into the lions' den who prayed to another save the king is possible. For kings in those days had lions' dens in which they cast their political enemies and their captives. The decree that exalts the God who delivered Daniel is not improbable, impossible and without historical parallels.

10. The word Chaldean denoting a class of wise men. It is commonly objected by the critics that the use of the word *Kasdim*, Chaldean, referring to a class of wise men or astrologers, is inconceivable at the date of the writing of Daniel, when the Chaldeans were the rulers of the world. The term is employed in the Bible and on the monuments to denote a people in the same sense as Daniel uses it. "It will be seen from the above reference that the people and the country of the Chaldeans are mentioned on the monuments as existing from about 850 B. C., and in the Greek historians as existing immediately after the flood to the time of Christ."<sup>1</sup>

<sup>1</sup> Ibid, 236, 237.

Classical writers speak of the Chaldeans in the time of Herodotus as a class of wise men or priests; he refers to the "Chaldeans who are the priests of the city." Ctesias speaks of them as being astrologers, and Aristotle, the tutor of Alexander, speaks similarly of them. Berosus writes of the wisdom and writings of the Chaldeans. In his history he avers that the Chaldeans for several centuries had been acquainted with the science of the heavens, or astrology. Quintus Rufus, a Greek writer, asserts that during an expedition of Alexander the Chaldeans interpreted a dream for the general. Again the same writer speaks of the Chaldeans warning Alexander against entering Babylon. Hence the evidence gathered from the monuments and other sources of antiquity is that a distinction is made between the Chaldeans or the Babylonians as a people and the Chaldeans as soothsayers or wise men, and this distinction has been held from the earliest times. There is no evidence to show that Daniel does not use the term Chaldeans consistently and that this word might have been used in the sixth or fifth century to designate a special class of astrologers, or priests.

11. Daniel a member of the society of wise men. Liberalists who believe Daniel to have been written in the middle of the second century B. C. affirm that a strict Jew could not have been a wise man without besmirching his reputation; that an author writing thus had only a vague notion what magicians were; and that he must have been guilty of practicing the black art. But the critic is uncertain of his ground, for the word here used to denote wise men is employed in the good sense as those who told fortunes, foretold plagues, interpreted dreams and omens, etc. A pious Jew might well have studied those arts that were not harmful to the community. Josephus says that God granted to Solomon the power to learn demonology for the profit and service of men. The same writer states that not only did he himself possess the power of prophetic dreaming, but that he was able to interpret them. From this we see that Daniel could have been a wise man with the Chaldeans and at the same time have been a pious Jew.

Moreover the same argument that is here used can come with greater force against the composition of Daniel in the second century. For it would have been as bad for a pious Jew to have made one of their leaders in ages past a member of the wise men. If it were wrong for Daniel to be one, it would have been wrong for an author, a pious Jew, to have created him as such.

There is no just reason for believing that Daniel did not exist and perform all that the book states he did. No evidence has so far been presented which in any way contradicts or negates the statements of the book. As to the content of the vision contained in the book, revealing the unfolding of the history of the nation, culminating in the coming of Christ, we have said nothing. This we leave for the student of hermeneutics to interpret. We have been concerned only with

those historical facts which critics declare invalidate the historicity of the book. The method pursued with Daniel is a fair representation of criticism with reference to the other books of the Bible. They affirm without evidence, and their assertions and conclusions are broader than their premises.

"It is wrong to assert that the author of Daniel attempted to reflect backward the life and acts and character of Darius Hystaspis upon a fictitious and supposititious Darius, unless we can prove it. . . . In view of the evidence, we think it is manifestly unfair, to accuse the author of them either with lack of intelligence, knowledge, candor, or consistency, or with confusions, reflections, inaccuracies and exaggerations."

## When Is a Preacher a Success?

A. S. London

### NOT DEPENDING UPON A BIG PULPIT

IT WOULD be natural to think a man has succeeded in the ministry if he has climbed to some place of prominence. But this is certainly not the standard by which God looks upon a successful ministry. A man may be a success in a big pulpit, or he may be a failure. Many men have refused big places in order to continue in a chosen field, or complete a God-given task to which they have dedicated themselves and their talents.

The One who knew best how to evaluate life said, "Whosoever desires to be great among you shall be your servant, and whosoever desires to be first among you shall be your bondservant; just as the Son of man came not to be served, but to serve, and to give his life a redemption price for many" (Weymouth).

Many called ministers never allow the "honor" or the "obscurity" of the place in which they serve to stand in the way in their choices of fields for the work of the ministry. Their first and only choice has been to render Christlike service to broken humanity. The special needs of the fields have governed their decisions.

### NOT DEPENDING UPON A BIG SALARY

There are those who look upon a successful ministry by the amount of salary received. This group seems to think if a man is a great financier and can draw a large salary, he is a successful preacher. This may or may not be the case. It is easy to overlook the fact that God-called men are not to be found on sale as one would find an article down at the market. Great men have gone into fields without much pay and have succeeded well as ministers. A man's life does not consist in the abundance of things he possesseth. The greatest things in life are not to be determined in the sight of God by the size of the pay check. The

164d, 236, 237

man who continues to enrich the world rode to triumph on a borrowed beast. "The Son of man hath not where to lay his head."

### NOT DEPENDING UPON MASTERY OF HUMAN KNOWLEDGE

There are those who feel that a man has succeeded in the ministry if he has acquired a college and seminary education. This group seems to think that a man cannot succeed without scholastic equipment. No sane man will attempt to deny the value of the widest possible training. And of all classes of men it seems that the minister stands in need of a trained mind as much or more so than any other class. He is to interpret the Word of God to dying men. But there are scores of earth's greatest preachers who were and are successful men in spite of the lack of college training.

### THE PREACHER'S INFLUENCE

The attributes of a successful minister are to be found in influences and not in material things. The preacher is a success who is constantly building into his life strength of character, and a power of leadership that enables him to exceed his achievements of yesterday by his helpful labors of today. He is growing within. He is a student, a thinker, a lover of human beings, and is willing to pay the price for success in painstaking preparation. He believes that commendable acts and helpful messages are the fruitage of hard work, prayerful study and consecrated effort.

### THE PREACHER AN AMBASSADOR FOR CHRIST

The preacher is a success who intelligently and sincerely represents Christ. He may not be a gifted speaker, a financier, or widely known, but he is a success. This type of a man keeps himself unspotted from the world. He is convinced that what he is and what he says is in his inner life. He lives above common gossip. He offers remedial measures for the present ills of humanity. He is one who stands out as an example against greed and selfishness. He lives on a big plane both physically and spiritually. He is not slovenly in dress or deportment. He thinks on a high level.

### THE PREACHER IS A SUCCESS WHO HAS COMPASSION

The preacher is a success who has soul-compassion and a vision as wide as the needs of humanity. His vision encompasses every human ill; a love that bats none from its tender embrace. The minister is a leader of men through whom God can work toward the salvation of a sin-hurt world. He knows Christ and dedicates himself to the task of promulgating the Gospel of Christ. He is not a money-grabber, nor an office seeker. He takes the lot that has fallen to him as God's appointment, and works to the best of his ability with whatever his hands find to do. He is constantly challenged by his call. He uses every possible means to qualify for his place as a spiritual leader.

### THE PREACHER IS A SUCCESS WHEN HE HAS LEARNED TO SERVE

The preacher is a success when he has learned to live and serve a bruised and broken-hearted people. I heard Bishop Hughes say a few days ago that every preacher should do two things as he stands up to preach. First, he should remember that all before him are tempted or will be tempted. Second, that all before him have suffered and had trouble or would suffer and have trouble. A good preacher lives so that his influence and leadership contribute largely to the social, moral and spiritual uplift of man. He is a success when the forces of sin are supplanted by the works of righteousness. He is a success when the kingdom of God is sanely interpreted and established in the hearts of men and women.

A successful minister is a good shepherd. He loves people. He looks after his flock. He is not physically lazy, mentally dull, or morally unclean. Someone has said that this kind of a minister studies his Bible and books in the forenoons, and door plates in the afternoons.

A successful minister is not an accident!

## Just in Passing

General Superintendent Miller

SOME little time ago I was paid a real compliment. Now compliments usually partake of such personal nature that one is exceedingly reluctant to speak of them. But this time I am going to be perhaps injudiciously bold largely because of the source from which the commendation came. It was from a ten-year-old boy and, personally, I consider compliments from such sources really worth while.

I was being entertained in the hospitable home of a Nazarene preacher. One morning after the family altar had been conducted and I, due to the courtesy of the hour, had read and prayed, the young son approached me. He pushed up close in that childish gesture of real confidence and said, "I liked the way you read the Bible. You read as though it really meant something." Rather a mature observation for one of his years. And though I do somewhat seriously question his judgment as to the quality of the reading, yet I know he meant exactly what he said. And so I appreciated the compliment not only because of the spirit in which it was offered, but also because it came as a distinct reward for effort from an unexpected source.

It has been my habit for quite a number of years to make the reading of the Word of God in public a means of grace. I do think, sometimes, we of the pulpit have been most careless in this particular; not only in the manner in which we read, but the very brevity of our reading, and

sometimes the utter neglect of this means of grace in some types of service.

Just in passing I want to stir my own mind to greater effort in this particular as well as to exhort you, my brethren. Do you not think we should give more painstaking effort in preparation and practice as far as the public reading of God's Book is concerned? Where is there anything in our common language so majestic and beautiful? And above all it does contain the message supreme to men—the good news of the gospel. In the light of these common facts, then, what importance ought to be attached to the reading in a spirit and manner consistent with the great truths it enunciates.

So often we read in a sort of absent-minded way as though the task were purely incidental and really ought to be disposed of as quickly and as inconspicuously as possible. The truth is, every public reading from the Word of God should leave its particular imprint of reverence and message. No part of God's Word can be read that does not contain some message, and it seems to me that that message should always be sought out and kept clearly in mind. There is a simple way in which by proper enunciation and inflection and emphasis the beauty and meaning of the Book shines forth. Never should it be mouthed and mumbled with phrases colliding with each other. Nor should it be read like a phonograph recording, neither in a death telling monotone that leaves the congregation apathetic and absent-minded. It is a difficult task anyway to capture the minds of your congregation and hold them in consistent captivity throughout the service.

Nor does this imply stilted and distasteful speech. Of course God's Word should not be read in an unnatural tone and manner any more than it is proper to preach that way. But one can read naturally and easily yet with proper phrasing and clearness of speech that will leave a helpful and intelligent impression upon the hearer. And not only so, but we believe habitual practice in this regard will develop a greater love and hunger in the hearts of the people for the grand old Book.

So just in passing, we leave this thought with you. Why not give greater attention to this simple but important task? It would not exactly be beneath the dignity of a preacher to read aloud to himself in order to reverently cultivate his own skill in the art of reading. But regardless of how the improvement is made, we sincerely believe much improvement could be made at this point, not only as a means toward a higher level of ministerial ability, but also as a means of increasing the value and depth of our ministry to those whom we love to serve. Let us pledge ourselves individually that we will read God's Word with reverent and prayerful care, conscientious in our effort never to waste any precious seeds of truth due to our personal carelessness or clumsiness.



## The Preacher's English

Leewin B. Williams

### PRONOUNCE THESE WORDS CORRECTLY:

**ADVANTAGEOUS**—Ad-van-ta-jus, slight accent on the first syllable, primary accent on the third syllable.

**ATROPHY**—At-ro-fy, at-ro-fid, wasting away. Not a-tro-fy.

**ZACCHAEUS**—Zac-key-us, the man who climbed the sycamore tree.

**PARMENAS**—Parr-me-nas, not Par-me-nas.

**ARCHITECT**—Ar-ki-tect, not arch-i-tect.

**ANTIPAS**—An-ti-pas, not An-tip-as.

**ANCESTOR**—An-ces-tor.

**MISCHIEVOUS**—Mis-chiv-us, keep the accent on the first syllable, not mis-cheev-us.

**DETOUR**—dee-toor, or (French) da-toor.

**DEAF**—(1) deff, (2) deef; early writers rhymed this word with leaf, but the dictionaries give preference to deff. So general has this pronunciation now become that one who says deef is considered not up to date.

Troublesome verbs:

wake, awake, awaken, awoke. Awake is intransitive (does not take an object); wake is transitive (takes an object).

Right: When did you awake? Did you awake of your own accord, or did someone wake you? I awoke at six. He awoke when you knocked. Please see if father is awake; if not, please wake him. Wake Emily also.

fly, flow. Rivers flow; birds fly.

Right: Where did the river formerly flow? How long has it flowed in its present channel? Will the water that flowed by the mill never return? John carelessly said that the river overflowed its banks last spring. Of course he meant that it overflowed its banks.

Every, each, person, neither, any, must be followed by singular nouns and pronouns. This is a very common error that many well educated people make.

Right: Every one of you has (not have) to study more carefully. Each of you has (not have) to go. If a person protests he (not they) is (not are) laughed out of court. Each child does his (not their) work. Everyone knows his (not their) mistakes.

If any person needs a knife I will lend him (not them) mine. Every author has his (not their) faults. Has (not have) every one finished his (not their) lesson? No one should hurt himself (not themselves) so carelessly. Each guest was asked to choose his (not their) favorite game.

Note—Use his and him in referring to a mixed company.

### SOME DON'T'S FOR PREACHERS

Don't let your voice stamp its foot.

Don't "scribble" with your hands or feet, make your body behave.

Don't be an idea nudist; know twice as much about your subject as you will need to say in any argument.

Don't be alarmed at another preacher's extravagant advertising or claims. A good salesman likes a competitor who is a liar.

### BONERS

A minister received a hurry-up-call to conduct a funeral. The dear departed was a complete stranger to the minister; and after the service was well under way the preacher realized that he had neglected to inquire as to the sex of the deceased. The name, unfortunately, was one of those trick cognomens that may be applied to either sex. In a cold sweat, the minister proceeded as diplomatically as possible, trying to avoid mentioning the sex. But finally he came to a point where he simply had to know. So calling on the choir to sing, he beckoned to a nearby mourner, pointed to the casket, and whispered hoarsely, "Brother or sister?" Back came the answer, "Neither—a cousin."

A Sunday school teacher frequently gets answers that bring smiles in the most serious moments of instruction. Note the following:

An epistle is the wife of an apostle.

The Prodigal Son wasted his substance in riotous-loving.

To be struck by lightning is an act of God in suspicious circumstances.

Who killed Abel? Answer. I don't know, I just moved here yesterday.

Who was sorry when the Prodigal Son returned home? Answer. The fatted calf.

What do you know of the Last Supper? Answer. I was away for that, I had the measles.

The Darkey's hour is just before dawn. This is a famous African proverb.

When asked to close the service with a "word" or prayer, the brother did so quite literally: "Amen."

(Send in your boners to THE PREACHER'S MAGAZINE, names will not be used.)

### This Is Faith

To live one's best today, believing that God will give us strength for the responsibilities of tomorrow when they come.

To use one's best judgment in each emergency, refusing thereafter to reproach oneself for not having used better judgment.

To invest all one has on the side of right, confiding in God that the investment shall be eternally safe.

To meet each rising sun with the knowledge that no temptation will be more than we can meet, if we walk with Christ at our side.

To do the duty that I now see clearly, trusting that each new duty will be clear when I come to it—this is faith.—AUTHOR UNKNOWN.

## N. Y. P. S.

S. T. Ludwig

### September 20 to 27

**YOUTH** Week has been suggested by the General N.Y.P.S. Council for the specific purpose of stressing the importance of saving and establishing our young people and of helping them to achieve more effective service for Christ through the church.

A complete program with suggestions will be found in the August *Young People's Journal* (pages 3 and 4). Please consult this material for definite suggestions. The Council will greatly appreciate your co-operation and support of this enterprise. It has been designated specifically to help young people to appreciate the program of the local church and is intended to assist you as a pastor in getting the young people of your church back of the total program.

#### Schedule for the Week

The following schedule of emphasis and activity has been suggested: Sunday—September 20—A Message to Youth by the Pastor; Monday—September 21—A Special Prayer Service; Tuesday—September 22—An Executive Meeting of the N.Y.P.S. Council; Wednesday—September 23—Regular Church Prayer Meeting Night; Thursday—September 24—Family Night; Friday—September 25—Nazarene Youth in Action; Saturday—September 26—A Fellowship Meeting; Sunday—September 27—A Mass Meeting of Youth.

If your N.Y.P.S. president has not planned with you for this week, will you not talk to him about it and make arrangements for some special activities to be stressed at this time?

### Our New General N.Y.P.S. Secretary

**DUE** to the resignation of the present Secretary who is taking up his duties as President of Bethany-Peniel College, Bethany, Oklahoma, it became necessary to make arrangements for a successor to fill the vacancy thus created. A special meeting of the General N.Y.P.S. Council was called. After due consideration, the Council elected Rev. John L. Peters to this position. He assumed his duties as General Secretary August 3, and is now located in Kansas City and has charge of the General N.Y.P.S. office.

Prior to his election, Rev. Peters has been Professor of Philosophy and Religion at Bethany-Peniel College. He assumes his new duties as Executive Secretary of the Nazarene Young People's Society with distinct qualifications which will make him a great leader of youth. He is a graduate of one of our own church colleges, Bethany-Peniel. Later he received a Master of Arts

degree from the University of Oklahoma and has spent nearly two years of additional graduate study at Boston University.

Brother Peters has held two very successful pastorates at Lake Charles, Louisiana, and Norman, Oklahoma. He comes from a background of Christian training and religious culture which has deeply marked him for the work of the church. He is a deeply spiritual man and stands uncompromisingly for all that we hold dear as a church in the matter of faith and experience.

As the retiring Secretary, I wish to express my appreciation to all the pastors for their courteous co-operation during the six years I have been permitted to serve in this capacity. And because of your faithfulness and loyalty in the past I am sure I can speak for this same type of co-operation as we follow the leadership of our new General Secretary.

### Recent Sermon Themes

"Husbandmen in God's Vineyard," by Rev. R. W. Cope-land.

"The Blessings of Discipline" (Matthew 14:24), and "An Assurance of Victory" (Judges 5:2), by Dr. Willard Wylie.

"God Watching Yet" (2 Chronicles 16:9), by Dr. Clyde H. Canfield.

"My Kind of a World" (Philippians 4:9), by Rev. Robert H. French.

"The Twelfth Commandment" and "The Victory Assured," by Rev. J. O. McDonald.

"A Face and a Banner" (Acts 6:15 and Isaiah 13:2), and "The Significance of the Individual" (Luke 15:10), by Rev. Charles W. Fulton.

"The Return to Reverence" (Leviticus 26:2), by Dr. D. H. Hammond.

"Death and After—What?" by Rev. A. H. Griffith.

"The Single Eye" (Matthew 6:22, 23), by Dr. Joseph M. McCalmont.

"The Spirit of God in Man," by Rev. Harold S. Wilson.

"The Pity of God," by Rev. James M. Guthrie.

"Silver Linings," by Rev. William H. Neebe.

"A Good American," by Rev. Walter R. Young.

"The Call to Noble Tasks," by Rev. Roy W. Hofstetter.

"Pillars of the Church" (Galatians 2:9), by Rev. W. S. McMunn.

"Only Leaves or Fruitless Lives," by Rev. R. W. Cope-land.

"God's Blueprint for Our Lives" (Proverbs 31:10), by Dr. Joseph M. McCalmont.

"Our Prayer Life" (Matthew 7:7-11), by Dr. James Best.

—The United Presbyterian.

**NOTICE**—I wish to recommend Brother Otis Krigbaum, Box 245, South Zanesville, Ohio, who is well qualified in searching for scarce, out-of-print, religious and theological books. He is a local preacher of our church, and has the personal endorsement of Dr. Charles Gibson, our District Superintendent, whom he has served in this respect. Those interested in such service, write Brother Krigbaum at the address given, enclosing stamp for reply.—GEORGE McELVAIN, Pastor of South Zanesville church.

## HOMILETICAL

### A Preaching Program for September, 1942

Hugh C. Benner

#### Realizing Pentecost

TEXT—Have ye received the Holy Ghost since ye believed? (Acts 19:2).

##### INTRODUCTION

Attitudes toward the experience of the disciples on the Day of Pentecost have varied widely:

1. Suspicion. This has arisen largely by reason of fanaticism and inconsistent living, until even the word "pentecostal" has fallen into disrepute.

2. Interpretation as an "infilling" that did not affect their natures in any basic manner.

3. Emphasis on the manifestations which accompanied that epochal "gift of the Holy Spirit" and attempts to reproduce some of these. (It is significant, incidentally, that such attempts are confined almost wholly to the physical manifestations, particularly "speaking in tongues," while little serious effort is made to reproduce other phenomena such as the "rushing mighty wind," or the "cloven tongues like as of fire.")

4. Emphasis on the doctrinal or theological element in Pentecost.

##### I. PAUL'S QUESTION STRIKES AT THE HEART OF PENTECOST

The devil is not alarmed about any of the above attitudes as such. Even the presentation of "second blessing holiness" as a mere doctrine or theory causes no undue interest on his part. It is only when believers discover and experience the essential elements of that pentecostal miracle that the powers of darkness are alarmed. We need to understand that we can theorize and talk about Pentecost at great length without experiencing any of its reality.

God's highest interest and will is that we realize the truth and essence of Pentecost in our hearts. Pentecost was first an experience and later, a doctrine. The disciples entered into this blessed experience of the baptism with the Holy Spirit, even though many of them could have given only an inadequate explanation of it. In other words, the church of that day advanced on the power of Deity rather than the mere logic of correct doctrine. It is relatively easy to get this original order reversed until we insist on the understanding of the doctrine regardless of whether the individual has been "filled with the Holy Spirit." Of course correct doctrine is essential to the life of the church, but the church is definitely on the decline when mere orthodoxy is substituted for the vitality of genuine experience.

Thus Paul asks, "Have ye received the Holy Ghost?"

##### II. PENTECOST: ESSENTIALLY THE REVELATION OF JESUS CHRIST BY THE HOLY SPIRIT

Jesus, speaking of the coming of the Holy Spirit, said, "I will not leave you comfortless: I will come to you" (John 14:18). The essence of Pentecost was not in external phenomena, not in fine-spun doctrines; it was

Jesus Christ himself. Negatively, it involved cleansing from those carnal, un-Christlike dispositions which made impossible the full, victorious operation of the divine nature and will in their hearts and lives: fear, envy, pride, selfishness, spiritual weakness and ignorance. Positively, it meant the full, free, unhampered domination of the Holy Spirit; indeed, "The Spirit of Christ" (1 Pet. 1:11), as the Holy Spirit is sometimes named, came into their hearts to abide. Reverently, it was, in a very real sense, a reincarnation of Jesus Christ in the personalities of His believers. As He was incarnated at Bethlehem that He might reveal God to the world, so at Pentecost, He was incarnated in the hearts of His disciples, by the Holy Spirit, that He might be revealed to the world through His "body, the church." His promise, "I will come to you," was realized and with His presence came courage, vision, authority, humility, love, power and such revelation of the truth of the gospel and of the nature and will of Christ as they never had known, even when He walked with them in the flesh. They suddenly came to understand the things He had spoken to them during His ministry. "With hearts made pure," they accepted the full implications of the gospel.

##### III. PENTECOST AND THE CHURCH

The apostolic church looked upon Christianity, not as a mere body of doctrines or a way of living, but as based on the miracle of the indwelling Christ. Without trying to explain Pentecost, they went forth to witness to the power of Jesus Christ and the transformation He had wrought in them. They saw as He saw; they felt as He felt; with love and tenderness; they thought as He thought, accepting His standard of values; they acted as He acted, with unselfish spirit and consecration to the will of God; they depended on God as Jesus did; they felt the same assurance that He felt, realizing that the force that possessed them controlled the universe. Before Pentecost the disciples had tried to adjust God to their situations and weaknesses; after Pentecost they adjusted every element of their lives to the divine will: business, pleasure, ambitions, religious attitudes, personal relationships, all were considered in the light of the presence of Christ within.

"Christ in you," in pentecostal fullness, is the answer to the need of the Church today. An indifferent, fearful, bewildered, ineffective, lukewarm church cannot meet the tremendous spiritual challenge of a time such as this: Even a church that believes in holiness, entire sanctification, Pentecost, cannot be sufficient for this day merely because of such beliefs; we must realize Pentecost. We must have hearts that are "cleansed from all unrighteousness," and "filled with the Spirit," so "that Christ may dwell in [our] hearts by faith," giving us victory, power, radiance and effectiveness.

##### CONCLUSION

"Have ye received the Holy Ghost?" This is the one great question for the Church, for in His fullness is our only hope. Our call is to do less "explaining" and more "experiencing." Rather than majoring in the attempt to reproduce the phenomena of Pentecost, God is calling us to enter fully into the spiritual essence of that event and to reproduce the significant results of Pentecost.

#### Truth Plus

TEXT—Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance (1 Thessalonians 1:5).

And my speech, and my preaching was not with enticing words of man's wisdom, but in the demonstration of the Spirit and of power (1 Corinthians 2:4).

##### INTRODUCTION

In the truest sense, thought is impossible without words. Thus conceptions of truth and the conveyance of truth cannot be dissociated from words. This is as true in the spiritual realm as in any other field of truth. It is no accident that the highest development of human thought was among the Greeks with their superlative language. Neither is it accidental that God chose to give His written revelation in its original form in two of the most highly developed and expressive languages of mankind: Hebrew and Greek.

It is natural to think of truth as the correct conception and statement of facts. Thus we develop words and phrases that stand for spiritual truth; we develop words and phrases that stand for spiritual experience: sin, atonement, redemption, justification, regeneration, repentance, sanctification, love, holiness, etc.

##### I. "IN WORD ONLY"

1. There is a tendency to reduce the kingdom of God to mere words; a tendency to reduce spiritual experience to mere words. In that case, our conceptions of the kingdom and its vital relationships become merely a matter of correct analysis and of "using the right word," rather than of being the expression in words of the deep and genuine realities of the spiritual life.

2. Then follows the willingness to accept these words in place of realities. "Sin" becomes just a word to express a theoretical idea, but without any vital connection with experience, without any genuine significance of its terrible reality. "Redemption" becomes a word standing for a beautiful theoretical plan of God for humanity. "Justification" becomes a word representing a legal relationship in the theory of redemption. "Sanctification" becomes a word used by "holiness people" to represent their theory of "full salvation." All these stand for "truth," but it has become truth "in word only." We need to realize that we may have all the correct words and phrases, that we may have them properly related and may give them forth cleverly and accurately, and yet the whole matter be in the realm of theory. Herein is one of the most insidious and treacherous quirks of the human mind and heart: the ability and willingness to let mere words stand in place of reality. Yes, we need "the right word," but we need more than that.

##### II. WE NEED "TRUTH PLUS"

Paul declared, "Our gospel came not unto you in word only"; "my preaching was not with enticing words of man's wisdom"; "the kingdom of God is not in word." (1 Cor. 4:20). There was something deeper than the mere statement of truth. There was a spiritual reality of which words were merely symbols, a reality that never could be put into words. It was truth plus "the demonstration of the Spirit." It was truth plus divine "power." It was truth plus "the Holy Ghost." It was truth plus "much assurance."

Herein is the very essence of the gospel of Jesus Christ. Behind and beneath all the words are supernatural, mystical, divine reality and presence and power that are not to be found in correct doctrine or accurate statements of spiritual truth, in themselves. It is this element that grips the hearts of men and causes them to sense the realities of the spiritual realm. "Sin" ceases to be a mere word and becomes a damning reality that separates a soul from God and which will eventually bring eternal death. "Redemption" becomes a glorious fact of experience whereby a soul, doomed to eternal night, is delivered from the power and penalty of sin. "Atonement" ceases to be a mere theory and becomes the supreme expression of God's love for a lost race, a real satisfaction for sin

wrought out by Jesus Christ in His agonizing death on Calvary. "Justification" becomes an experience whereby in reality the soul is made "right in the sight of God." "Entire sanctification" becomes more than a mere word to express the "Wesleyan interpretation" of the atonement, but becomes a gracious and effective experience whereby the heart is in reality made pure and is brought into full conformity to the will of God.

##### III. "TRUTH PLUS" THROUGH THE HOLY SPIRIT

Spiritual reality comes only by the ministry of the Holy Spirit. It is the Holy Spirit that makes spiritual truth effective, that gives to the church something beyond correct words. Only by His blessed ministry can we have the holy anointing, the divine presence, the spiritual power, the convincing sense of "much assurance." This age needs more than correct doctrine; it needs desperately "the demonstration of the Spirit and of power," that will "convince the world of sin, and of righteousness, and of judgment." As Nazarenes, our churches must be more than places where spiritual truth is proclaimed; our churches must be centers of the gospel that goes forth not "in word only, but also in power, and in the Holy Ghost, and in much assurance." Our altars must be places where seekers do more than assent to truth; our altars must be places where souls meet God and where the reality of spiritual experience comes to their hearts. Thank God, this can be true for all our churches. Just last evening, at the close of a wonderful Lord's Day, a young woman, among others, bowed at our altar, prayed most earnestly and soon arose from the altar with such victory and glory that her shouts of praise filled the sanctuary. She had more than the truth of holiness; she had entered the realm of "Truth Plus," and the reality of the blessed truth of heart purity and the baptism with the Holy Spirit had come to her heart. It is in this realm that the deepest implications of the gospel are to be found. It is in this realm that we find hope of being and keeping free from formalism and spiritual coldness, for only as we know "the demonstration of the Spirit and of power," will our ministry and services be filled with divine vitality and refreshment.

#### When the Ark Moves

(Prerevival Sermon)

TEXT—When ye see the ark of the covenant of the Lord your God, and the priests and Levites bearing it, then ye shall remove from your place, and go after it (Joshua 3:3).

##### INTRODUCTION

Of all the furnishings of the ancient original tabernacle of the Israelites, the ark of the covenant was the most significant. By the command of God, it was made of rare and almost indestructible wood, overlaid "with pure gold, within and without" (See Exodus 25:10-22). Upon it was placed the mercy seat which was made of pure gold, at the ends of which were placed the "two cherubims of gold," facing each other and "covering the mercy seat with their wings." On each side of the ark, toward the corners, were fastened two rings of gold through which "staves" or rods of rare wood overlaid with gold were placed for the purpose of carrying the ark. In the ark was deposited, by divine command, "the testimony," or the tables of the law. "And there," said Jehovah, "I will meet with thee, and will commune with thee from above the mercy seat."

##### I. THE SIGNIFICANCE OF THE ARK

1. Containing "the testimony," it symbolized the will of God for Israel, not only in the Ten Commandments, but



in the unfolding of His will in the future life of His chosen people, for He said, "There . . . I will commune with thee . . . of all things which I will give thee in commandment."

2. It symbolized the presence of God, for it was over the mercy seat that the glory of God was manifested in the Shekinah.

3. It represented a covenant between God and His people whereby He promised to lead them and care for them so long as they were obedient and believing.

4. The ark was the center of Israel's interest and life.

## II. THE MOVING ARK.

There were certain periods when the ark remained still. These periods represented the normal life of Israel and might continue for a considerable time.

But there were other times when, according to the command of the Lord, the priests would begin to move the ark, bearing it away from the place in which it had rested for a time. These were times of crisis, times of special achievement in the will of God and the corporate life of the people. The ark of the covenant always led the way in Israel's journeyings.

Significance of the moving ark:

1. It marked the direction of the journey; it was the moving point of concentration for the people. It was not enough that they move in just any direction: they were "going somewhere."

2. The ark guaranteed the help of God. Where the ark was, there was God, remembering His covenant, manifesting His presence, demonstrating His power. Following the ark, Israel was assured and victorious.

3. The moving ark meant action for Israel. "Go after it," was the terse, direct command when the ark moved. The moving ark involved preparation, co-operation, and included everybody in Israel. Often it was difficult and inconvenient; probably it interfered with personal plans and interests; but God said, "Go after it," and after it they went, in obedience and consecration.

4. The moving ark finally brought them into the Land of Promise.

## III. "WHEN THE ARK MOVES" TODAY

The church has normal times of life and development. Such are in the plan of God and are essential to depth, enrichment, spiritual illumination, establishment and strength. But there are times, in the providence and guidance of God, "when the ark moves." God's plan calls for more than settling down in ease and comfort. He calls for special periods of activity and progress. Through established, Spirit-moved leadership and apparent providential circumstances, the time comes for revival, for the application of unusual interest and energy to the work of God.

The challenge to the church:

1. For the leaders and people to be sensitive to the direction in which God is leading. Just as Israel followed the ark in a definite direction, so the church must be willing to concentrate its activities upon God's will. When such is true, revival efforts will not all be alike, but God can lead in the way that is essential to the best interests of His cause.

2. When the church follows God's leading, it can be assured of victory, for as the symbol of His covenant accompanied "the testimony," His revealed will, so in this day, as we move out in the direction of God's will, we can be assured of His presence and power. God does not call the church to fail; He expects us to succeed, and if we can fully obey His will, we can confidently expect victory.

3. Action: "Go after it." As with Israel, revival efforts call for preparation, co-operation, obedience and sacrificial consecration. Of course such spiritual activity will

often be difficult and inconvenient. Sometimes there may be a difference of opinion as to just what should be done, and how. But God's people will sacrifice their notions, their ease and comfort, their own interests, all to the effectiveness of the revival. Such a revival will involve everyone. All other interests will be laid aside for the time being. "When the ark moves," the people of God are called to attend every service, give of their money gladly and liberally, make every possible contact, take an active part in the prayer program—cottage meetings, pre-prayer services, and at the altar when souls are seeking help from God.

## CONCLUSION

Such faith, obedience and co-operative, sacrificial activity will bring victory. The faithful will be strengthened and stirred; the drifters will be brought again into touch with God and the church; the unsanctified will be convicted of their need for holiness; the unsaved will turn to God. "When the ark moves, go after it."

## The Vision that Preserves the Church

TEXT—Where there is no vision, the people perish (Proverbs 29:18).

## INTRODUCTION

There is little probability of serious argument relative to the general principle expressed in this text. We have heard this declaration frequently and it is always received with agreement and acceptance. It is a matter of emphasis that concerns us in this message.

The usual emphasis is on the vision of leadership. Surely any adequate leadership must have vision and it is natural and proper to expect such. There can be no hope for any spiritual movement if the leaders fail. This fact is abundantly supported by the situation in the modern church, wherein the unspiritual and skeptical attitudes of leaders have been transmitted to the people, until certain church groups have turned completely from their original purposes. It is most essential that the Church of the Nazarene continue to guard well her ministry, for weakness there will inevitably be mirrored in the whole church fabric.

But more is necessary than adequate vision in leadership. We need to be warned against the false notion that all is well and success is assured if the leadership is competent and possessed of a vision. What of the vision of the people?

## I. THE VISION OF THE PEOPLE

1. This is as essential to full spiritual effectiveness as the vision of the leaders. The periods of greatest achievement in the church have been those in which the rank and file of the church were awake, zealous and possessed of vision.

2. When the people have no vision, the leadership is thwarted.

a. Israel at Sinai. While Moses was on the mountain receiving the law from God, "The people said, Up, make us gods." The people were not content to trust in the living God, because they could not see Him, so they demanded and received a god they could see: the golden calf.

b. Israel at Kadesh-barnea. After the adverse report of the majority of the spies, "All the congregation lifted up their voice and cried; and the people wept that night." It was an expression of the lack of vision and faith on the part of the people.

The people must share with the leaders the responsibility for spiritual failure.

## II. THE VISION OF THE CHURCH

1. In apostolic times. It is clear that in the early days of the church, there was not the sense of difference between ministry and laity that has existed in later centuries. Many of the outstanding episodes in the remarkable experience of the apostolic church were the result of the vision and zeal of the laity. The people shared the driving vision of their leaders and thus they were able to succeed and triumph in the unity of their vision.

2. The Church of the Nazarene. Our own beloved Zion has come into being and has become a considerable force for God and holiness by reason of early church leaders who found in their people a vision and a zeal equal to theirs. The people were willing to pay the price to realize the highest vision and faith of the leaders. We honor our founders and early leaders for their courage and faith, but we should not forget the tremendous debt we owe to those thousands of consecrated laymen whose names have not been heralded beyond their own communities, but whose courage was as high and whose faith was as strong as that of their ministers.

## III. MAINTAINING THE PIONEER SPIRIT

One of the great problems of the Church of the Nazarene is that of maintaining the pioneer spirit after the "drive of necessity" is gone. Our early days were filled with the spirit of pioneering; hundreds "went out under the stars," willing to sacrifice all to the cause of vital religion and holiness. But as we have more people and more resources, humanly speaking, the tendency is to rest on past accomplishments: to be content with partial victory.

For many years there has been an annual celebration in a southwestern city known as "Pioneer Days." For several weeks prior to the actual event, the people of the community dress in pioneer costumes, ride through the streets in pioneer vehicles and generally reproduce the appearances of the "Old West." On the final day of the festivities, there is a great parade, with hundreds of horses and riders, numbers of stagecoaches, "prairie schooners," buggies, carriages and carts, all typifying the "Wild West" days. But really, year after year, it was just a play. They were traveling on a wide, paved boulevard; policemen stood at every corner to maintain order; plenty of water and food were at hand; no hostile Indians lurked about; they were surrounded by every convenience of civilization. But how different in the real "pioneer days"! Then there were only trackless deserts, mountains and plains; dangers beset those hardy souls at every step; they faced death from bitter cold winters, lack of water and food, or scalp-collecting Indian braves; their experience was a matter of life and death. That was no play; that was the real thing. Those days demanded faith, courage, resourcefulness, risk, patience, loneliness, hardship.

The true people of God are pioneers and constantly exemplify the pioneer spirit. Indeed, they are partakers of the spirit of their Lord Jesus Christ, whose designation by Peter as "the prince of life" (Acts 3:15), has been translated, "the pioneer of life." Joshua faced the problem of maintaining the pioneer spirit and asked of Israel this accusing question, "How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" (Joshua 18:3). Apparently Israel was content to have just a limited part of their inheritance and were settling down in ease and lethargy. Our only hope as a church is to be so filled with the Holy Spirit that we shall maintain the true spirit of spiritual pioneers; that into this great and holy business we shall put faith, courage, resourcefulness, risk, patience, yea, and real hardship, to "possess the land," to do the will of God, to

achieve God's purpose for us in this generation. The vision and zeal of adequate leadership, matched by equal vision and zeal among our people, is the challenge God gives us. Let us purpose, with all our hearts, to answer that challenge.

## Behold I Knock!

TEXT—Behold, I stand at the door, and knock (Revelation 3:20).

## INTRODUCTION

These words of Jesus Christ are taken from the message to the Laodicean church, the seventh and last of the churches addressed by the Lord in the early chapters of the Revelation. Directed toward the closing period of the Church age and representing Christ's last pronouncement to the Church as such, these words are invested with unusually solemn and portentous meaning.

## I. CHRIST AT THE DOOR OF AN AGE

While it is unwise to be dogmatic on details of prophecy, yet it is scriptural to assert that God's people should sense the fulfillment of prophecy and should be cognizant of the signs pointing to the closing of the Church age and the return of the Lord. This much is certain: never has there been an age that so completely filled the requirements or scriptural description of "the last days" as the time in which we live. Abounding iniquity, "distress of nations," "wars and rumors of wars," spiritual ignorance and apathy, pagan materialism, humanism in religion, all point toward those days as marking the rapid movement in the direction of final crisis.

Christ is knocking at the door of this age, seeking for recognition and an opportunity to save this age from the ravages of sin and destruction. Through the years and decades He has sought for contact and attention amid the din and clamor of these noisy days. He has been trying to awaken this age from spiritual drowsiness and lethargy; He has been trying to warn against the perils of human greed and selfishness. God has been attempting to remind our age that "righteousness exalteth a nation, but sin is a reproach to any people." In the growing unrest, in earthquakes and pestilences, in famines and floods, in the rising tide of pagan ambition and the increasing threats of rule by brute force, Jesus Christ has been knocking insistently at the door of this age, endeavoring to awaken the consciousness of need; attempting to stir the conscience of the people to sin and judgment.

What a tragedy that He has not been heard! In Him is the only hope of this age, for without His presence, wisdom and power, the forces of sin and iniquity will triumph.

## II. CHRIST AT THE DOOR OF THE CHURCH

What a strange picture! It is Christ knocking at the door of the Church, founded by Him, called by His name, and supposed to be fully possessed by Him and His will. But it has failed of its high and holy purpose and calling. "Neither cold nor hot," the Church is pictured as gripped by deadly indifference; there are no keen convictions of belief or behavior. Instead of a sense of dependence on God, there is self-sufficiency and the feeling that they "have need of nothing." Believing themselves to be "rich," they are in utter poverty of the true spiritual riches; spiritually bankrupt and do not seem to recognize it. To the Church Christ says, "Behold I knock"; He seeks to be heard as He exhorts them to sincerity, purity and spiritual vision (Rev. 3:18).

What a transformation would come to hundreds of churches if they would open their doors wide to the Son of God. I wonder if the doors of all the Church of the



Nazarene are fully open to His gracious presence. If we would meet the issues of the treacherous days in which we live, we must have Jesus Christ in the midst of the church, ruling, directing, unifying, illuminating and empowering. Oh, that there may be no barriers to His holy presence in our churches!

### III. CHRIST AT THE DOOR OF THE SOUL

Here is the essence of this picture, for in the last analysis it is a matter of individual attitude: "if any man." Jesus Christ made it clear that He was interested ultimately in each individual. He was willing to take the time and trouble to seek the "one out of a hundred" that was lost. And in His interest in the vast age, or in His concern for the Church, He does not lose sight of the individual.

1. "Behold." This heralds something extraordinary. It is the fanfare that announces Royalty Divine. That which follows merits the most careful attention.

2. "I stand at the door." Here is love beyond the cross, a love that is willing not only to die for the lost, but to follow and call in extended mercy. Here is divine patience that would impel the Son of God to "stand" at the heart's door seeking admittance. Here is courtesy, not forcing attention, but waiting for the soul to move. Here is a strange attitude of equality—not God thundering His call from high heaven, but taking His place "at the door," on our level, pressing His claim.

3. "If any man will open the door." Each soul must bear his own responsibility in this matter. If I really want Christ in my heart, no one can keep Him out. I can have Him in my life regardless of what anyone else, or everyone else may think or do.

4. "I will come in." Christ comes into the heart at a definite time, and this is a promise that when the door is open, He will come in. "And sup with him," calls to mind the fact that eating together was the oriental seal of friendship and fellowship. When they ate together they pledged each other their best in common interest. Jesus Christ agrees to be the honored guest of our heart, bringing with Him into our lives His blessing and joy, the sharing of His eternal interests, His companionship, sympathy and power.

### CONCLUSION

For the individual there are many other insistent knockings: pleasure, promising joy and happiness; pride, that minimizes the spiritual heart need; sinful associations; selfish interests that insist that we cannot afford to listen to the call of God. In this clamor the call of Christ is frequently unheard. But His words, "Behold, I stand at the door, and knock," represent the one knocking that should be heard and heeded above all others, for if we fail to hear and heed this call, if we turn Jesus Christ away from our heart's door, opportunity, mercy, eternal life, and heaven go with Him.

### Desolate Houses

TEXT—Behold, your house is left unto you desolate . . . And Jesus went out, and departed from the temple (Matthew 23:38 and 24:1).

#### I. REFLECTIONS ON A DESERTED HOUSE

One of the most pathetic objects in the world, to me, is a deserted house. Here and there, along the highways of America, I have seen them; and almost always I think of what they have been and what they have represented in the years past. Once they were filled with life and human interest: children were born there who played about the door and whose voices of laughter and whose shouts at play resounded through the house; a mother was there

who looked through the windows as she watched for her husband to return from his work; the happy family gathered around the table for happy meals together; the hearth fire gleamed brightly on the winter nights, bringing to the family around it a special sense of security and peace. Once that house stood for love, warmth, fellowship, protection and comfort. The voice of prayer was heard within it. Through generations that house was home to scores of human beings: home, with all its joys and blessings.

But now the roof is sagging, the foundations are crumbling, doors are partly off their hinges and swinging at crazy angles, window panes are gone permitting the rain and winter cold to sweep through the rooms unhindered. Now there is no life, no warmth, no beauty, no protection. It is deserted, abandoned, forsaken, desolate.

#### II. JESUS USED THIS FIGURE

"Your house is left unto you desolate."

To get the full significance of this idea, we must recall the wonderful dealings of God with Israel. Out of Egypt He led them with His mighty power; He had given to them the tabernacle with its rich symbolism, and later the temple, which represented the place where God met with His people—the house of God. In it was His presence. In it were the altar fires, the Shekinah, the revelation of God's will; filled with life and meaning and beauty, it was designed as the rallying point for the people of God as they carried out His will and purpose with spiritual power, joy and blessing; it was to be the focal point of the revelation of the Messiah.

But God's plan was thwarted. Christ had come as the complete fulfillment of all for which the house of God stood, but they had rejected Him. They had refused His love and mercy; they had consciously turned away from the warmth, protection, compassion and life which He came to reveal to them. They had chosen to have Jesus Christ depart, a choice which was to culminate in their bitter cries of, "Away with him," which sent Him, to the cross. "How often would I have gathered thy children together . . . and ye would not." These were the pathetic words of the Son of God concerning their rejection.

"And Jesus went out, and departed from the temple." When He left the temple, the one essential factor was gone. Without the Lord, the temple was desolate. This symbolized the more important fact that when Jesus Christ was rejected by "his own," they had brought utter desolation upon themselves. It was the vision of that tragic situation that caused the Master to weep over Jerusalem. Israel's spiritual house was deserted, abandoned, forsaken, desolate.

#### III. THE MODERN "DESOLATE HOUSES"

1. Desolate churches. Many such churches there are that have failed God, refused light, turned from the self-denial and faithfulness of true Christians. Once the presence of Christ was with them; once the fires of holy joy and power burned brightly on their altars; once there were life, liberty, evangelistic fervor and miracles of redemption. But now there are only the hollow echoes of the former glory. It is not that their doors have literally been closed: the preacher may still preach; the routine of church life may be maintained, their budgets may be paid to date and everything may look pretty good. But the power and presence of the living Christ are missing and thus, regardless of appearances, it is a "desolate house." (Nazarenes will do well to reflect seriously on these things. Without the genuine manifestation of God's presence, our house will be as desolate as any other.)

2. Desolate hearts. All around us are desolate hearts. They were made for the joy, love, warmth, beauty, effectiveness and blessing that accompany the life of Jesus Christ in the soul. But He is not there. Maybe He never has been there; or possibly He has been crowded out. With Christ not there, the heart is empty, unhappy, desolate. If He remains away from the heart, there is only the prospect of judgment and a lost soul. But He will come in if we will let Him, and when He comes, He will bring gladness, security, and redemption from sin.

### The Imperceptible Loss of God

TEXT—He wist not that the Lord was departed from him (Judges 16:20).

#### INTRODUCTION

Samson is one of the most intriguing characters of the Old Testament.

1. His birth was prophesied by an angel who declared that the coming of the child should "begin to deliver Israel from the hand of the Philistines." In many ways his birth is remarkably similar to that of Samuel. The seriousness with which God regarded the promised son is indicated by the instructions given for the careful living of the mother before his birth; also by the detailed instructions for the rearing of the child.

2. By the command of the Lord, Samson was a Nazirite, which involved a peculiarly sacred vow of relationship to God and which committed the individual to separation, willingness to bear the reproach of long hair, which was the symbol of his separation unto God, and complete abstinence from fleshly pleasures.

3. The favor of God was upon Samson; for at various junctures of his life we read, "The Lord blessed him"; "the Spirit of the Lord began to move him"; "the Spirit of the Lord came mightily upon him."

4. He became the leader and champion of God's people against their enemies, doing numerous miraculous exploits by the power of God.

#### I. "THE LORD WAS DEPARTED FROM HIM"

In the record of Samson's later life, we read these tragic words. Regardless of his miraculous birth, the presence of God with him in earlier days, and the achievements of his leadership, "The Lord was departed."

1. He had become increasingly careless of his associations. Instead of maintaining his position as one "set apart" unto God, he had gradually entered into relationships that were incompatible with this holy separateness. He seemed to forget that he could not be true to his God and still be "as others."

2. He became more anxious to please a human being than to please God. His sense of values became distorted; the appeal of human approbation gradually blinded him to the highest value of God's favor.

3. He forgot his vows to God. The appeal of human friendship with its values of the moment, caused the sacred vows of his earlier years to seem remote and distant; his sense of obligation to God had diminished to the vanishing point.

4. The loss of God was an inner condition. True, the shaving of his long locks marked the point of final failure, but the loss of his hair was in reality the symbol of the failure of Samson to maintain heart fidelity to the vows he had made to God. His willingness to compromise and to reveal the secret of his strength to his enemies was but the external proof of an inner loss of God.

5. The loss of God was gradual. Such is almost always true when a soul loses contact with God. Turning from the will and presence of God is seldom a matter of a

single moment of crisis or decision. It is usually a drifting over a considerable period of time. This is the basis of "The Imperceptible Loss of God." Herein is the treachery of the human heart.

#### II. "HE WIST NOT"

Lost, and did not realize it! This is one of the strange quirks of the human mind and heart: so little consciousness of his vows, so small a concern for the things of God, so intent on his own interests, so self-confident, so engrossed in the things about him, so forgetful of his great responsibilities, that he took God for granted. His strength was gone, his hope had vanished, his basis of achievement had disappeared, "the Lord was departed," and he did not recognize it. Gradually, imperceptibly the process had continued, until in spite of favorable outward appearances, he was only the shell of his former spiritual self.

"The Lord was departed," and nothing could compensate for that loss. Past victories, reputation, good intentions—none of these could suffice without God. Consequently Samson failed in the crisis, and this great leader, whose exploits had thrilled his people and brought terror to his enemies, is easily taken captive by the Philistines, his eyes put out and in utter humiliation, he takes the place of a witless ox, making the monotonous circuit of the mill as "he did grind in the prison house."

#### III. WHAT OF US?

1. Are we "set apart?" Are we willing to bear the reproach for Christ? The cross?

2. Do we want God's approval more than that of humanity?

3. What of our vows? Is our relationship to God, our inner heart experience, up-to-date?

4. Are we alert to the "wiles of the devil" and resisting the temptation to drift?

5. Is God with us? Are we ready for the crisis that will test our spiritual life to the very foundations? Or has there been that gradual, imperceptible process going on in our hearts whereby the love for pleasure, the sense of self-assurance, the reliance on outward appearances has taken the place of the vital presence of God?

#### CONCLUSION

The crisis will come, and without God, it will mean tragedy. Recently a transport plane crashed with a high toll of life and the explanation was, "The beam failed." Somewhere, miles away from the scene of the disaster, the plane began to veer gradually from the safe course. The tragedy was not a matter of the final moment, but of the accumulation of moments in which the plane imperceptibly moved into dangerous territory.

### Life's Composing Room

TEXT—Them that honour me I will honour, and they that despise me shall be lightly esteemed (1 Samuel 2:30).

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven (Matthew 10:32, 33).

#### INTRODUCTION

Printing is one of the major elements in modern life and in all its possibilities and ramifications it presents an unusually complex situation. But when reduced to its simplest terms, the process of printing is a matter of reaction: the results obtained upon the paper depend basically upon the form of the composition. Thus, if there is an error in the printed page, the mistake is not to be blamed

on the paper, the press, or the operator; the error fundamentally is in the form of the type.

### I. LIFE IS A COMPOSING ROOM

The eternal issues of life are a reflection of our spiritual attitudes. The average individual does not take God very seriously, but the attitude of the individual toward God is the one basic attitude of the human heart. Success or failure in spiritual life has eternal significance, for one's attitude toward God affects all of life, both here and hereafter. It is a law of the spiritual realm that this attitude, whether of obedience or rebellion, will bring its reaction in determining:

1. The individual's character.
2. God's attitude toward the individual.
3. The eternal destiny of the individual.

### II. "WHAT SHALL I DO WITH JESUS?"

In this dispensation, our attitude toward God is summed up in our attitude toward Jesus Christ. When Pilate asked this question, it was probably considered relatively incidental, but time proved it to be one of the most fundamental questions ever propounded. For us, this question will not come under such dramatic or epochal circumstances as then, but nevertheless, it is just as important.

Let us consider the answers given by those around Jesus.

1. Pilate said, in substance, "I'll evade Him." Under the pressure of the hour, he temporized, philosophized, shifted the responsibility and finally washed his hands as symbolic of his innocence of guilt in the proposed execution. But he had failed God in his attempt to evade Christ, and having failed God, Pilate found that he had failed himself, his own best nature and his eternal interests. His attitude reacted to determine his character and destiny.
2. Judas said, "I'll betray Him." And he did, only to find that he had betrayed himself and his own soul into the hands of the devil. "I'll sell Him," said Judas, only to discover with uncontrollable remorse that he had sold his soul and his eternal welfare. Judas' attitude reacted upon himself and determined God's attitude toward him.
3. Peter said, "I'll deny Him," but when he did, he found that he had denied his own heart and "went out and wept bitterly."
4. The mob said, "We'll crucify Him." They did, and with that crime they crucified their own hopes and turned the terrible judgment of Christ upon their own heads. The unspeakable horrors of the fall of Jerusalem a few decades later testify to the tragic reaction of their attitude upon them and their children.
5. One thief, crucified with Christ, "railed on him" with bitterness and rebellion, and found himself dying under the curse of God.
6. The other thief, turned to Christ in humility and said, "Remember me." Immediately he found Jesus Christ turning toward him with those wonderful words of eternal comfort and life. His attitude of faith and obedience brought its instant and eternal reward of Christ's interest and presence.

### III. WHAT IS YOUR ANSWER?

If we receive Christ, He will receive us. If we give Him the love of our hearts, He will lavish His divine love upon us. Our interest in His cause will bring His interest in our lives. Our loyalty to Him will guarantee His loyalty toward us. Our full, active consecration of all we are and have to Him and His kingdom will bring to us the right to all the divine resources.

On the other hand, if we deny Him, He will deny us. If we are ashamed of Him, He will be ashamed of us in the judgment. If we refuse spiritual light, we shall find ourselves walking in darkness. If we reject Him here, we

shall be rejected eternally in the great day of judgment.

### CONCLUSION

We hold our destiny in our own hand, and that destiny is being determined by attitudes we are taking day by day, here and now. We are in "Life's Composing Room," and the final results will not be accidental, but will represent the accurate reaction or impression of our present attitude toward God.

## ILLUSTRATIONS

Basil Miller

### "I Cannot Sell Out"

"I cannot go," said Elizabeth Cole, then a student nurse who had come to the time of graduation from her course. "But, Elizabeth, you must go to this theater party the doctor is giving for the graduating nurses. He will be insulted and will not permit you to graduate."

"I would rather not graduate, supervisor, than sell out my convictions," returned the nurse, who now is a missionary in Africa.

The head doctor of the hospital had planned a theater party for the graduates and of course the supervisor was insistent that Elizabeth go with the rest of the graduating class. But Elizabeth's convictions said, "Don't go." And rather than break with her convictions and sell her soul for the privilege of lacking R.N. (registered nurse) after her name, she was willing to give up all her training and not become a nurse.

When such convictions were seen, though she was forced to mop the floors and carry out bedpans and do other menial tasks, she was finally permitted to graduate—and she did not go!

I wrote her life's story not long since in the book, *Missionaries in Action—On the African Front*, and in that story she said, "It looks like the dream of my life at last is about to come true and I can go to the leper colony for Jesus."

She wants to be a medical missionary to the lepers of Africa. God's missionaries are made of such tough-fibered convictions as Elizabeth's. Had she given in to the demands of the hospital supervisor, she would not have been in Africa today!

### The Clouds from God's Viewpoint

"There they are," I exclaimed.

"Are what?" asked a friend with whom I was traveling through the Rockies in Colorado.

"The clouds from God's point of view," I returned.

And below us were those frowning clouds that looked foreboding as we drove up the 12,000 feet mountain pass. They were dark and freckled with awe and splashed with dirges. They brought fear as I herded the automobile up the pass. But when the summit was conquered, I saw the same clouds as God looks upon them.

They were kissed with the sun, streaked with silver, and piled as billows of glory. Not a dark frown marred their grandeur.

"That's how God looks at our clouds," I said to my friend who had just gone through a sorrowing experience when the clouds wrinkled their brows at him in all their fury.

"Yes," he returned, "and I suppose I should get the heavenly view of my storm clouds instead of looking at them from the somber side."

This is our problem. God sends storms to strengthen us. He grants the clouds the power of covering our lives. He permits the heavens to roll with blackness and snarl with lightning. All of this is that we might be tuned to catch the heavenly prospect.

No man who lives on the earthly side of his clouds is a fit subject for heavenly companionship where the angels sing with glory and all earth is vibrant with praise. Climb higher and your clouds will be made of silver.

### Heritage of a Clear Conscience

"Tom, get out of my office before I throw you out," said a California Episcopalian to a friend who had just presented him an offer whereby he could make a fortune.

Tom had come to the man's office and laid the plan before him, saying, "It's a safe investment. You can't lose."

"But is it within the law?"

"Sure, it's legal, and no one can pin a thing on you from that score—"

The Episcopalian sat a moment in deep meditation, going over the scheme, thinking of what it would mean. Money for educating his family, for travel, release from financial burdens and the freedom of his mind from worldly cares. Weighing the evidence he looked up at his friend.

"Tom, get out of here!" he thundered. "It's as crooked as hell itself. My father didn't leave me much, but he did leave me the testimony of a clear conscience, and that I want to keep."

Said Bishop Karl Block, Episcopalian bishop of San Francisco, in an address to the Los Angeles clergymen, "Above all things this is supreme in life. Care more for conscience clear than bank accounts. Strive to lay up heavenly treasures rather than to hoard gold."

### Tithing Paid

"I want to tithe," said Florence Atkins, an evangelist, to her husband Arthur, who was not then a Christian.

"But," said the husband, "how can we stretch our little money, when we don't now receive enough to go around?"

Said Florence, "I believe God will provide and what we have left will go farther than all of it previously."

So the young convert persuaded her husband of the soundness of tithing. The first week, where Arthur had been making about five dollars from his taxi-driving, he made about eight. This converted him to tithing as a financial plan, even though he was not yet saved.

"And we find," say Arthur and Florence Atkins, now pastors of our Downey, California, church, "that tithing has paid all along the way. Even before Arthur was saved, it paid, and as preachers if we want to keep God's blessings on our work, we must keep our tithe paid."

### The Unfinished Face

"Are you finished with your 'Last Supper?'" someone asked Da Vinci, the famous painter of this the world's most famous picture of Christ and His disciples at the Last Supper.

"Finished? you ask," returned the painter, "all but the face of Christ."

"And why not His face?"

"No man can finish the face of Christ," answered the artist.

So today when you see reproductions of this masterpiece Christ's face is unfinished, for the artist felt rightly

to picture the glory of the Master there were no colors in his tubes, no brushes in his kit, no skill in his abilities for a task so grand.

In the beautiful Forest Lawn Chapel, in Los Angeles, there is a reproduction of this painting done in stained glass. Daily companies of people are conducted through the tiny chapel which holds the stained glass window with the picture. During the ceremony of seeing this masterpiece, brilliant lights are focused upon the painting.

Then they are turned off gradually, letting the picture fade into the darkness. All the pictures of the disciples go out of sight first, leaving only the face of Christ gradually, to melt into the dimness of the room.

So amid all the darkness of the ages, other faces and forces disappear, leaving but one portrait, one person standing supremely above the wreck of time—Christ, the master of life and death.

Other forces disappear with the ages, but He shines with a more brilliant luster the darker the centuries become. His face across the pages of time can never be effaced.

### Greater Love Hath No Man

"Doctor, are you able to get up and perform an operation upon an old woman?" asked a nurse of Dr. Leonard Wilbur, a missionary in North China.

North China had been struck with a typhus epidemic and the Christian doctor had fought it to the end, only himself to be struck down with the disease. When the sickness was the worst, an old Chinese woman presented herself at the hospital greatly in need of an operation.

While others thought the doctor ought not to get up, this one nurse realizing the life of sacrifice he had lived there in China, took the news of the needy woman to him.

"I'm able," he breathed, and dragging himself to the operating room, he performed the difficult feat, then returned to his bed.

Two days later Dr. Wilbur died of typhus fever a certain end he knew faced him if he got up and performed the operation.

Said the Master, "Greater love hath no man than this, that he lay down his life for a friend."

It is interesting to note that the doctor was the son of Curtis Wilbur, Secretary of the Navy under President Coolidge, and he went out as a missionary under the American Board of Foreign Missions.

### The Buried Bible

"What'll we bury in this time capsule?" asked the officials of the Westinghouse Company, when they finished the time capsule, in the Flushing Meadows in New York City, at what was then the World's Fair. The date was 1939, and the capsule was to be opened in five thousand years.

They buried a few things from the everyday world, such as a can opener, a telephone, and a woman's hat.

They also placed in the capsule 10,000,000 feet of microfilm, on which were two novels, three pieces of music. The novels were "Gone with the Wind," and "Arrow-smith."

With the film also went some sound film which consisted mainly of sports events.

The only real book that was buried in this capsule, which was to remain closed for five thousand years as representative of our civilization, was the Bible.

And as Bernard Clausen, famous Baptist preacher, said in an address to the ministry of Los Angeles, "The most

representative and powerful thing in our present civilization is the Bible. It speaks the language of the human heart and to every age. Great scientists like Millikan and Compton and Einstein believe it. And our faith can be rested upon it."

### Love the Measure

"It is magnificent," said the masses when viewing the artist's portrait of Christ.

It hung there in the famous gallery, the masterpiece. Daily throngs viewed it and daily by its side they wept.

One day a lone man was seen sitting before the portrait of the Master. He looked at it longingly, and finally when a crowd had gathered around him, he looked from the picture to them.

"I could have painted Him better," said the artist, pointing to his masterpiece, "if I had loved Him more."

Our love for Jesus is the measure of our true portraiture of the Master. No man can walk like Him, speak with the gentleness of His inspiration, without loving Jesus supremely. Nor will men point to us as His likeness unless we are deeply shaped by our love for Him.

### Learn from the Goats

"The mountain goats have more sense than some people," said Leon Tucker, a former Baptist evangelist of Canada.

"And how is that?" asked a friend.

"Some time ago I was hunting mountain goats in the Canadian Rockies when far in the distance I saw an old ram coming down a narrow trail on a high cliff, and soon another ram came up the trail. I thought sure enough I would see a real fight between two mountain goats, fighting for the right of way, fighting for their rights like people sometimes do."

"Well, didn't you?"

"Not on your life. They acted like goats and not humans when they met. The old fellow from below simply lay down when he met his brother from the uplands, and the uplander jumped over his back. Each of them went on his business like Christian goats ought to."

"This is a lesson," said Tucker, "we humans ought to learn from the mountain goats. Give way and you will in the end gain your way."

### A Cleansing from Sin

Said an Episcopalian as he sat in a national conclave, "If they are guilty of all the sins they have just confessed they ought to be in jail."

Thank God there is the possibility of freedom from sin through the blood of Jesus. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Sin is the easy, broad way; righteousness is the hard way of confession and the narrow way of God-fear.

### Standardizing the Church

"I would have said Amen in church this morning," confessed a Nazarene preacher who had visited a neighboring Church of the Nazarene, "if I hadn't been afraid of frightening someone."

Returned a Methodist lady who was sitting in on the conversation and who had been present at the service, "If they had sung 'Gloria' I would have thought I was in a Methodist church."

There is a danger that we will quiet our services and forget our amens. It is easy to make it popular to be quiet and think this is holy solitude in the Lord when in fact it is mere starchiness, and an inclination to standardize our church with those less spiritual than the Nazarenes are supposed to be.

Some worship programs put on by some Sunday schools have not enough spiritual dynamics "to stir the down on a gander's neck," as the janitor says.

We must keep spiritual freedom present so that rejoicing may break over the congregation as the Lord leads.

A few amens will not hurt the service any—and most of the services can be improved by a liberal sprinkling of such rejoicings.

### Value of Friends

"Cannot accept the position," wired U. E. Harding to General Superintendent, Goodwin on being offered the appointment of Superintendent of the Ohio District. "Recommend my friend Charles Gibson."

Dr. Gibson, as you recall, received the appointment and Rev. Harding continued as pastor of First Church, Pasadena, which at the time had 685 members.

Dr. Gibson has been Superintendent of the Ohio District since that time, has organized scores of churches, has seen hundreds of revivals held on the district among the churches, and under his guidance has seen the district grow until it is one of the strongest in the denomination.

This is the question: Had Harding not recommended his friend, would the present leadership be possible?

Our most important assets as ministers are our friends. We have, however, a Friend that sticketh closer than a brother.

### The Bank of Heaven

"Wife, I'm afraid of the Bank of England," said Studd, the missionary hero.

"You mean you are not going to put our \$25,000 inheritance in the Bank of England?"

"Yes, I'm afraid of that bank."

"Where will we put it?" she asked.

"I'm going to put it in the Bank of Heaven," he returned, and immediately began to check it out to worthy missionary causes.

There are too many of us who are afraid of the Bank of Heaven and hence put our money in earthly banks that are subject to fail. Let us remember the only safe place for surplus money—or any money—is the bank of heavenly investment. Let us pour out of that which is ours into the coffers of God's kingdom enterprises and our souls will be heavenly refreshed with the dews of holy anointing.

### Fiction Down—Truth Up

The Bureau of Census in Washington tells us that during the past ten years the output of fiction has dropped fifty per cent, while during the same period the sale of the Bible has increased by two and a half million copies.

Fiction then is down. Men are seeking for a more solid basis upon which to found their lives.

They are reading the Bible with the divine way.

Fiction paints a fanciful method of escape from reality and men formerly lived in it to escape the realm of reality.

The Bible pictures the true way out of today's troubles and men in the hour of distress are searching for this true way. Hence they are buying and reading the Bible.

## 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

### A Prayer for America

"Almighty God! we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of obedience to government and entertain a love for one another. And, finally, that Thou wilt most graciously help us all to do justice, to love mercy and to act with charity, humility and courage, for without these things we can never hope to be a happy nation. Grant our prayer, we beseech Thee, through Jesus Christ our Lord, Amen."—GEORGE WASHINGTON.

### Go, Labor On!

Go, labor on! spend and be spent;  
Thy joy to do thy Father's will:  
It is the way the Master went—  
Should not the servant tread it still?

Go, labor on! 'tis not for naught,  
Thine earthly loss is heaven's gain;  
Men heed thee, love thee, praise thee  
not;  
The Master praises—what are men?

Go, labor on! while it is day;  
The world's dark night is hastening on:  
Speed, speed thy work, cast sloth away;  
It is not thus that souls are won.

Men die in darkness at your side,  
Without a hope to cheer the tomb;  
Take up the torch, and wave it wide,  
The torch that lights time's thickest gloom.

—HORATIUS BONAR.

### Efficiency Takes Time

A sweating wood chopper who was not doing very well was urged to stop and sharpen his ax. He snorted, "It's tough enough now getting this job done without taking time out to grind the ax."—Now.

### The Religion We Need

"We see the numberless follies and miseries of our fellow creatures: We see on every side, either men of no religion at all, or men of a lifeless, formal religion. We are grieved at

the sight, and should greatly rejoice, if by any means we might convince some, that there is a better religion to be attained, a religion worthy of the God who gave it. And this we conceive to be no other than love; the love of God, and of all mankind; the loving God with all our heart, and soul and strength, as having first loved us, as the fountain of all the good we have received, and of all we ever hope to enjoy; and the loving every soul which God has made, every man on earth, as our own soul. This love we believe to be the medicine of life, the never-failing remedy for all the evils of a disordered world, for all the miseries and vices of men. Wherever this is, there are virtue and happiness, going hand in hand. There are humbleness of mind, gentleness, longsuffering, the whole image of God, and, at the same time, a peace that passeth understanding, and joy unspeakable and full of glory. This religion we long to see established in the world."—JOHN WESLEY in *Appeal to Men and Reason*.

### Up, and Be Doing!

Up, and be doing! For the time is brief  
And life is as frail as an autumn leaf.  
The day is bright and the sun is high,  
Ere long it will fade from the glowing sky;

And the harvest is ripe and the fields are wide,  
And thou at thine ease mayest not abide.

The reapers are few and far between,  
And death is abroad with his sickle keen.

Go forth and labor! A crown awaits  
The faithful servant at heaven's gates;

Work with thy might ere the day of grace  
Is spent, ere the night steals on apace.

The Master has given His pledge divine,  
"Who winneth souls like stars shall shine."

—AUTHOR UNKNOWN, in *Stewardship Guide*, United Stewardship Council.

### Conviction and Conversion

Conviction is a discovered sinner; conversion is a discovered Savior.

Conviction opens my eyes to, myself; conversion opens my eyes upon Jesus.

Conviction shows me my sins; conversion shows me His blood by which my sins are washed away.

Conviction points me to eternal damnation; conversion points me to Calvary.

Conviction says — "Behold thy doom." Conversion says, "Behold the Lamb of God."

Conviction teaches me that I am of my father the devil; conversion teaches me to say, "Our Father, which art in heaven."—*Pilgrim Holiness Advocate*.

### Look for the Stars

Look for the stars, you'll say there are none;

Look up a second time, and, one by one,

You mark them twinkling out with silvery light,

And wonder how they could elude the sight!

—WORDSWORTH.

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**Prayer that Prevails**

Seek entirely to depend upon God for everything. Put yourself and your work into His hands. When thinking of any new undertaking, ask, "Is this agreeable to the mind of God? Is it for His glory?" If it is not for His glory, it is not for your good, and you must have nothing to do with it. Mind that! Having settled that a certain course is for the glory of God, begin it in His name, and continue it to the end. Undertake it in prayer and faith, and never give up. Pray! Pray! Pray! Do not "regard iniquity in your heart." If you do, the Lord will not hear you. Keep that before you always. Then trust in God. Depend only on Him. Wait on Him. Believe on Him. Expect great things from Him. Faint not if the blessing tarries. Pray! Pray! Pray! And, above all, rely only on the merits of our ever-adorable Lord and Savior, that, according to His infinite merits and not your own, the prayers you offer and the work you do will be accepted.—GEORGE MUELLER.

**The Mounting Fire**

See how great a flame aspires  
Kindled by a spark of grace!  
Jesus' love the nations fires,  
Sets the kingdoms on a blaze;

To bring fire on earth He came;  
Kindled in some hearts it is;  
Oh, that all might catch the flame,  
All partake the glorious bliss.  
—CHARLES WESLEY.

**Reconciliation Under Duress**

A London clergyman is said to have spent a great amount of effort in bringing together two elderly ladies who had been estranged for years. In their pastor's study, they shook hands, but, alas, they had finished only to begin.

"Mrs. Taylor," said one, "I wish you all you wish me."  
The reply, of course, renewed the feud. "Well," snapped Mrs. Taylor, "who is saying mean things now?"—SELECTED.

**Your Pastor Is in Business  
Call Him!**

When you have a toothache you go to your dentist. When you have a pain you go to your doctor. When you need a pair of shoes you go to a store. When you have any important affair, you upset your routine and go to your banker, lawyer, notary, government office, or the principal of your children's school. But when you have something wrong with your soul

you stop going to church, stay at home full of bitterness and wait for years for your pastor to call on you. When he arrives you heap reproaches upon him. Is it normal? Your pastor has office hours, and a telephone. What are you waiting for?—*La Vie Protestante*.

**Childlike, Not Childish**

"Remember that the mysteries of the kingdom are revealed to babes. You may be afraid of being a fool, without being afraid of being a babe. You may be childlike without being childish. Simplicity of intention and purity of affection will go through the world, through hell itself."—FLETCHER.

**"Ya Gotta Make More Calls If  
Ya Wanta Get  
RESULTS"**

Walk more miles, make more calls  
Start more early, stay more late  
Use some tact to make men act  
Smile more smiles, spread more cheer,  
Work more hours, work more well—  
The more you do the more you sell  
(for the Sunday School).

Adapted in *Church School Bulletin*,  
Kansas City, Missouri.

**Lord, Take Away Pain**

The cry of man's anguish went up to God:  
Lord, take away the pain;  
The shadow that darkens the world  
Thou hast made,  
The close-coiling chain  
That strangles the heart, the burden  
that weighs.  
On the wings that would soar,  
Lord, take away the pain from the  
world Thou hast made  
That it love Thee more, and more.

Then the Lord answered to the cry of the world:

"Shall I take away pain?  
And with it the power of the soul to endure,

Made strong by the strain?  
Shall I take away pity that knits heart to heart  
And sacrifice high?

Will you lose all your heroes that lift  
from the fire  
White brows to the sky?

Shall I take away love that redeems  
with a price,  
And smiles at its loss?

Can you spare from your lives that  
would climb into mine  
The Christ of the cross?"

—Found on the wall of a Denver Hospital.

**On the Way to Success**

Coming together is the beginning,  
Keeping together is progress,  
Working together is success!  
—SELECTED.

**Epigrams**

Speaking of priorities, there is the Sunday morning worship hour.  
Passed is the usher who brings the people down in front.

A good book is one friend who will never betray you.

Some men call it bad luck when their past is uncovered.

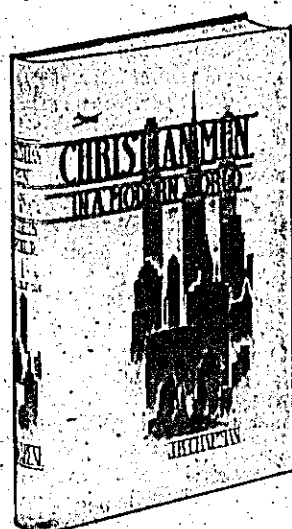
Some people are unable to be firm without being abusive.

The man who is kicking is not doing much pushing.

The man who really believes in his religion will believe in it enough to pay for its propagation.

No man ever makes progress with a closed mind.

—ROY L. SMITH in *The Christian Advocate*.

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# The Preacher's MAGAZINE

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**The Main Thing**

NOTHING can replace the message! Efficient organization cannot. Nor can beautiful liturgy. Nor can a thousand community surveys. The Church's distinctive contribution to this age, or any age, is its message. People must know what to believe before they can know how to behave. Ethics without faith becomes meaningless activism. Worship without faith becomes empty estheticism. Neither charity nor liturgy will convert sinners. Faith cometh by hearing. We face an age that has lost its anchor. It has nothing to tie to, for it has surrendered God. It has nothing to tie with, for it has abrogated faith. And the storm is breaking all around it. National and international unrest surges over it.

The Christian Church is rubbing its eyes. No longer does it dare to be smug in the confident humanism of even a decade ago. Every Christian periodical breathes apprehension. But the Church is not sure of its course. Some still try to bolster up its good will. Some try to energize its missionary zeal for a new sales campaign. Some creep into esthetics and multiply its devices for worship. Each has its place.

But it is a message the age must have. It must know God again. Theology is the key to all "ologies." If man knows not God, his psychology and his sociology are incoherent and meaningless. "What is God like?" is the towering question of the age. Upon the answer rest its economics and its politics.—ALVIN N. ROGNESS, in *Lutheran Herald*.

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J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

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## The Preacher and the War

By the Editor

SOME psychiatrists claim that a good percentage of people are so constructed mentally that they will become insane if subjected to a certain, serious mental strain at just the right time in life. That many such people live out their days in sanity is due to the fact that fortune favored them in sparing them the special strain at the special time. And many who are mentally unbalanced now would have lived out their days in sanity if they had been spared some certain and untimely strain.

Winston Churchill says that the test of any people is what they will do when they are hungry and tired. Whole communities and even whole nations of people lose their poise and do the unseemly and the unwise when hunger and weariness press them. Honor itself is sometimes sacrificed in the time of stress and strain—both by individuals and by whole peoples.

Many of us recall the conduct of preachers during the war of twenty-five years ago. We recall hearing men preach murder and hate. We recall seeing preachers leave off preaching the saving gospel in favor of shallow entertainment, and we remember hearing men say both plainly and by intimation that men who die on the battlefield go to heaven, whether they die in faith or not. We recall instances in which preachers seemed to think war modifies or even reverses the law of God written in our members. They left off condemning liquor, and even took up the use of tobacco and the practice of cards and dice themselves. They allowed their human sympathy to run away with their good judgment and sound convictions, and tried to serve the soldiers by simply joining them in their vices.

But we are glad to observe a more consistent trend in the present emergency. I think R. V. DeLong is correct in his thesis that, "Liberalism

Has Turned Back." At any rate, liberalism has had a chance to show its worth, and it has been proved insufficient, either to prevent war or to serve usefully during the emergency. Those churches which left off the saving gospel in favor of a "social gospel" during peace times, now find themselves unable to muster their share of recruits for the chaplaincy. Twenty-five years of coddling have produced a generation of weaklings, and war and world-wide emergency have found such unprepared to either sustain themselves or to strengthen others.

These lines will likely not fall into the hands of many who require warning as regarding any of the things hitherto mentioned. But there is an opposite extreme. Good men have a temptation to want to be classed as wise. Hence they proceed in this time of emergency to castigate the nation and its leaders, and to set up calls for correctives. They are tempted to specialize on prophecy, and to seek to write history in advance and to tell the world how the present issue will come out and when. And since it has ever been the trend of prophets, with rare exceptions, to foretell the dark and threatening, the practical result of this iconoclastic form of ministry is to discourage "our side," and to seem to favor our enemies. Hence the course is exceedingly hazardous, and should not be followed except where conviction is so strong as to make one willing to bear the consequences. Men whose brothers and sons are in the armed forces and women whose husbands and sons have already made the supreme sacrifice for their country are in no temper to tolerate one who seems to be weakening the chances of success for the nation, and few others will seek spiritual assistance at the hands of one who is adjudged unfaithful to his country's life and well-being.

Light, worldly thinkers have often observed that the Church is slow to make changes, and they have therefore dubbed the Church as "reactionary" and nonprogressive. And even we ourselves must claim that the Church has always represented the conservative element in society. Others change quickly because their own philosophies of life are so generally unsatisfying. But even nonspiritual professors of Christianity find something assuring in their faith which makes them reluctant to cast away their confidence for something new and untried. This tendency shows up even in politics. Church people are notably for peace and are reluctant to turn to war. But when war comes, Christians are true patriots and are the last to call for any terms except those of honorable peace. No matter what careless men may say, history will show that men sacrifice present good more willingly in proportion to their assurance of life beyond death, and they give up their lives more gladly when the cause for which they are asked to die is a worthy one as measured by moral and spiritual ends.

Speaking advisedly, it is, I think, the first duty of the preacher in wartime to keep his own

heart sweet in the love of God, and not allow his spirit to become embittered—no matter what happens. In the second place, it is the preacher's duty to keep the true Christian perspective, and not allow himself to be carried away with the ideals which periods of emergency always bring to the fore. In times like these, a man's soul is still infinitely more valuable than his body, spiritual liberty is more important than political freedom, salvation for the soul is of higher rank than health for the body, man's chief evil is still sin in the heart; salvation through the blood of Jesus Christ is still the only hope for mankind, and true, old-fashioned, heartfelt religion is the greatest thing in the world. In the third place, it is the preacher's duty to keep a cool head, a warm heart and a hopeful outlook. He must seek to encourage the spirit of resistance against tyranny, but he must also offer the consolations of true religion to the suffering and the bereaved. In a word, the preacher must, like the true prophet of God, remain with his people to minister and to serve, regardless of what happens to the people

and regardless of their location or lot in life.

The preacher in wartime should be a tower of strength to which disturbed souls may turn in their worst dilemmas. He should pray and wait before God that he may have a message from God for all who come. He should refrain from politics even more carefully than he did in times of peace. He should avoid too much entanglement with hopes for peace and temporal advantage, but should likewise keep out of pessimism. He should make individual souls the objects of his quest, and should be vigilant to prove himself possessed of a faith and hope and love that never fail; for his example in these matters preaches louder than words. And, finally, in all things great and small, the preacher in time of war should refuse to do anything which if done by all would injure the cause to which his heart and life are devoted. Every individual preacher should consider daily that it may never be his lot to serve in a day of national and world peace, so he had better make the most of his opportunity to serve in time of war and world confusion.

## Thoughts on Holiness

### The Fundamental Requisite for Christian Living

Olive M. Winchester

*Create in me a clean heart, O God; and renew a right spirit within me (Psalm 51:10).*

TRAGIC had been the fall of David and tragic indeed had been the results. Nevertheless when he came to himself after being aroused from the hypnotic spell of his evil-doing, he centered his mind not so much on the results of his sin as the cause. All this had revealed to him that there was something within his heart that had occasioned this sudden outburst of evil. With this state and condition of evil within he could never rest in certainty and security. He cries out for a clean heart and a right spirit.

#### SIN ESSENTIALLY INWARD

The first truth that stands forth in this outcry of anguish is that sin is essentially inward. The outward manifestations of sin are so many and so varied that the mind very naturally is fixed upon sin as something done rather than a quality or state inherent in individuals. We see the sinner and his act rather than mankind stained with evil.

But when, through some shock of an evil committed that the individual never dreamed that he would stoop to do, he turns his attention from the outward act to the inward impulse which led him captive at its will, he finds within himself a state and condition that is beyond his control. He may

have purposes ever so good, but time and time again they are overruled, and he is borne along on the tide of wrongdoing by this sin within his heart.

Jesus taught that sin is inward in the Sermon on the Mount when He called to the attention of His listeners that it was not only the outward act that brought condemnation for sin but its inward conception; that if the latter existed then the individual was guilty before God even though it never did break forth into actual doing. This was a new approach to sin to His Jewish listeners, but it formed an essential part of the teaching of Jesus. We find it reappearing in His discourse on ceremonial and real defilement. The Jews had complained that He ate with unwashed hands; then Jesus said unto them that the occasion of defilement did not lie in eating with unwashed hands for it was not that which went into a man that occasioned evil but what came forth out of the heart of man, from thence came all sins, social and dispositional.

This same line of thought is found again in the writings of St. Paul under different figures. With his mind he had caught the ideal of righteous and holy living, but when he turned inward he found a contrary principle there; he found himself in a dual state; when he would do good, evil was present in him. He concluded that the purpose to do good represented his better self, but that

there was resident within a principle that was ever present asserting itself and dominating him despite his good intentions.

Thus Scripture is very explicit in its delineation of the fact that sin is inward and that from this fountain within flows the outward acts. No consciousness of sin is full and complete unless there is recognition of this fact.

#### THE SUPREME NEED—A CLEAN HEART

This second postulate that we are laying down follows very naturally upon the first. If the fountain of sin lies within, then it is very necessary that evil be followed to its source and eradicated there. While there is that sense of inward defilement there never can be a consciousness of heart purity; the two are antagonistic states, opposite the one to the other.

Emphasis on purity goes far back into the symbolism of Jewish ritual. In the antediluvian age there was some distinction drawn, it would seem, for Noah was commanded to take into the ark seven pairs of the clean animals and only one of the unclean. Then in later days when the tabernacle worship was set up with its accompanying rites and ceremonies, we have definitely set forth this line of demarcation respecting the animals. Moreover the thought runs through other forms of ceremonialism. A beast offered in sacrifice must be a clean beast; the bullock offered for sins of ignorance must be burned in a clean place. In the line of demarcation made between the clean and unclean in beast and fowl, the distinction drawn was not occasioned by the absolute unfitness for food of the unclean, but seems to have been made on the basis of the good and the best; the best rated as clean. This ceremonial differentiation stands out very evidently in the life of the Jew in Christian times and followed him after he became a Christian for we hear Peter's protest against eating anything that was unclean.

The ceremonial rites of the Old Testament were a type of theological realities and phases of Christian experience in the New. This typological relation is clearly set forth in the Epistle to the Hebrews. While this particular rite is not mentioned in that dissertation of symbolism, yet from analogy we can apply the same rule of interpretation and thus say that all these emphatic stipulations regarding the necessary purifications refer to the requirement of a pure heart in Christian experience.

Passing from the Old Testament injunction we come to a picture drawn for us in the final consummation of all things when the marriage supper of the Lamb shall take place. On this occasion we find the bride "arrayed in fine linen, clean and white." This fine linen is "the righteousness of saints," that is, the imparted righteousness in the state of heart purity.

Added to these might be included the many passages which refer to cleansing in the Word of God. In the second verse of the Psalm from which

the text is quoted, there is the petition, "Wash me . . . and cleanse me from my sin." Then in Jeremiah the gracious promise is given, "I will cleanse them from all their iniquity." Coming to the New Testament, we have the thought expressed in exhortation and promise, forming a very definite element in Christian teaching.

Thus the necessity of a clean heart becomes apparent both from the standpoint of personal need and also from Scripture instruction. There is no security in Christian experience without it.

#### SPIRITUAL LIFE IS ONLY THROUGH A CREATIVE ACT

The psalmist cried out, "Create in me a clean heart." The word "create" is one that is used sparingly in the sacred writings. We see it in the beginning where very distinctly there are brought into existence elements nonexistent before. It is used of matter or the material world, then of conscious life as in the beast and finally of self-conscious life as in man. On these three specified occasions God creates and at the conclusion we are told that God rested from all His work which He had created to make. (Gen. 2:3, Hebrew).

The work of creation then is bringing into existence something that had no existence before, and it is brought into being that it may be shaped and formed. So in the spiritual life of man. It is not developing something that previously existed in man but brings into his heart a new life, a new spiritual dynamic which forms the groundwork on which a spiritual superstructure is built.

The initial stage of this creation is in regeneration, for we read in Corinthians that if any man is in Christ Jesus, he is a new creation. Then as there are stages in the creation of the earth, and life therein, there is another stage in the cleansing of the heart. When there is the purification from all defilement, then the heart is not left in a vacuum but the racial life of man is infused with new life through a divine creative act. As man was created originally in the image of God, now he is created anew in righteousness and true holiness.

A glorious privilege is this to have the sin within the heart, the fountain head of all evil, purged and cleansed from all evil and rejoice in fullness of life that has been imparted unto us! A clean heart is the privilege of all. New life may surge through our being pulsating with the love of God and burning with passion for lost man.

#### Be Patient

Beware of the impetuosity of your temper! It may easily lead you awry. It may make you evil affected to the excellent ones of the earth. The longer I live the larger allowances I make for human infirmities. I exact more from myself, and less from others. Go thou and do likewise.

What advice you would give another, take yourself.—JOHN WESLEY.

## THE ETHICAL Sanctification—In Relation to Others

Peter Wiseman

As he is, so are we in this world (1 John 4:17).

He that saith he abideth in him ought himself also so to walk, even as he walked (1 John 2:6).  
... go with him twain (Matt. 5:41).

#### ETHICS

GENERAL ethics may be said to be the science which treats of the source, principles and practice of right and wrong in the light of nature and reason. Christian ethics, on the other hand, is said to be the science which treats of the sources, principles and practice of right and wrong in the light of the Bible. There was the addition to the definition of general ethics.

In defining ethics, there are many definitions which throw light upon the subject; "Ethics is the science of duty" (Webster); "the science of moral law" (Wayland); "the science which teaches men their duty and the reasons for it" (Paley); "the science of man's choosing, and acting from choice under moral law" (President Hopkins); "the systematic application of the ultimate rule of right to all conceptions of moral conduct" (Hickok); "the science of rectitude and duty" (Valentine); "the science of moral personality and moral good" (Hyslop).

There are distinctive questions which help us in our research. Dr. Keyser in *A Manual of Christian Ethics* asks the question, "Is it right?" "Is it wrong?" "Apply," says he, "those questions to any status, situation and event, and you will know at once whether it belongs to the ethical sphere or not." In physical science the distinctive question is, is it physical? In psychology we ask, is it mental? In philosophy the question arises, is the ultimate reality? In ethics the interrogation, "Is it right?" is the deciding one.

In the study of ethics there should be the consideration of the relationship of ethics to other sciences:

1. To physical science: whatever has been clearly established by this science, ethics accepts.
2. To psychology: ethics has a very close connection with mental science because of man's moral faculties.
3. To philosophy: there are ethical problems which naturally concern philosophy.
4. To Christian dogmatics: both ethics and Christian dogmatics have the Bible for their authority so that a Christian dogma could not avoid the ethical.
5. To Christian apologetics: Christian ethics is concerned with the findings of apologetics.

6. To natural theism: Christian ethics goes back to God as the ultimate ground and source of morality (Dr. Keyser), basing its proof on the authority of the Scriptures and often appealing to natural theism for support.

7. To sociology: ethics certainly has a vital relationship to social science.

#### SANCTIFICATION AND ETHICS

Dr. Neander says that Moral Philosophy is concerned with the development of the laws for human conduct; Christian ethics derives these laws from the essence of Christianity. The essence of Christianity is holiness, the outcome of which is ethics. Hence the distinction between the work of grace which produces holiness, and the ethics of holiness. The former is the work of God wrought within man by the Holy Ghost through the merit of the atonement, and it is, of necessity, complete; the latter is the working out of the former, and is really the human aspect, the work of man. One determines our relationship to God; the other our relationship to our fellows. One is, to a great extent, internal; the other to a similar extent, external. The first should be and is the basis of the second.

#### SANCTIFICATION: ITS BASIC ASPECT OF ETHICS

The foundation of ethics, then, is found in the condition of being, a condition produced by the glorious work of entire sanctification. It should ever be remembered, however, that this glorious and perfect work of God in man does not—as we have already seen—include perfection of knowledge, perfection of mind and perfection of body; but centers in the will, the moral capital power of the soul; hence the possibility of conduct, in some at least, which may not in the opinion of others be good ethics. Then, of course, some have more light than others; some are more capable and have more ability; and, in consequence, more responsibility is involved. "For unto whomsoever much is given, of him shall be much required."

Defective ethics may arise from an unsanctified heart. It may arise from prejudice. Most of us, perhaps all, have heard the story about the woman who criticized her neighbor's washing. She said to a visiting friend, "Look at my neighbor, if you will, hanging out clothes on the line in her back yard. Look at the spots and the dirty streaks in the clothes. That is an example of this woman, both as to her character and her conduct. I have no use for her. She is certainly an undesirable character." The visiting friend walked to the window, lifted it, and looking at the clothes, saw they were spotless. The trouble was nearer



home than her next neighbor. It was with her dirty windows and her unsanctified heart.

#### SANCTIFICATION: ITS PRACTICAL ETHICAL RELATIONSHIP

The scope of the ethical is great, and can scarcely be unduly stressed; for it, as well as grace within, has an unavoidable bearing on our relationship to God and to our fellows. This is clear in the teaching of Jesus. "Go with him twain," "go the extra mile," which is the spirit of Christianity in contradistinction to the spirit of the Pharisee; his way was a legal mile, Christ's an extra. The explanation of the context is beautifully reached in the climactic passage of the discourse, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

**To God**—Our duty to God is to recognize Him in all His revealed aspects with human beings in every aspect of human life.

**To OURSELVES**—There are duties to ourselves, to the body, to the mind, to the holy personality. We are to care for the body, develop the mind, present the whole body to God as a living sacrifice, as a place for Deity to indwell, for "Your body is the temple of the Holy Ghost."

**To LIGHT**—The condition is, "If we walk in the light," the question is, "Are we walking in the light?" In many cases people are responsible for light they have not simply because they would have had it had they walked in the light given them. It is not only what we do but what we do not do. It is not only what we know but what we should have known; not what we are but what we should be.

The Bible is the chief Book of Light. What are we doing with our Bible? (There are excellent books—literature in harmony with the precious Book of books, the Bible. Are we reading them? There is the blessed Holy Spirit who is given to guide us into all truth. Have we received Him? Psychology demands a place. The whole psychological man—the intellectual, the emotional, and the volitional—must be considered and especially the avenues which are especially exercised as channels of knowledge. The physical is not without place: our physical inheritance must be taken into consideration. Some have more to answer for on this line than others.)

**To RESPONSIBILITY**—According to Christ Christians are the light of the world. They reflect the great Light of the world, Christ. "Ye are the light of the world." In order to be thus, they are not of the world even as He is not of the world (John 17:14). They are preservatives through grace: "Ye are the salt of the earth." They are righteous through Christ and their righteousness exceeds the righteousness of the scribes and Pharisees. They are noted for their sincerity: "Yes, yes and no, no." They resist not evil. They return good for evil. They love their enemies. They bless their persecutors. They pray for those who spitefully use them. They not only love those who love them, but they love those who do

not love them. They salute their brethren, but they do not stop there; they salute others also. They go the extras. They are like Him, "perfect even as your Father which is in heaven is perfect."

**To OTHERS**—Our Intentions: Dr. Taylor in "Rules and Exercises for Holy Living and Dying," says on "The purity of intention" that we should intend and design God's glory in every action we do; whether it be natural or chosen, as expressed by St. Paul, "Whether therefore ye eat, or drink, . . . do all to the glory of God" (1 Cor. 31:10). Which rule, when we observe, every action of nature becomes religious, and every meal is an act of worship, and shall have its reward in its proportion, as well as an act of prayer. Blessed be that goodness and grace of God which, out of infinite desire to glorify and save mankind, would make the very works of nature capable of becoming acts of virtue that all our lifetime we may do Him service.)

"This grace is so excellent that it sanctifies the most common actions of our life; and yet so necessary that without it the very best actions of our devotions are imperfect and vicious. For he that prays out of custom, or gives alms for praise, or fasts to be accounted religious, is but a Pharisee in his devotion, and a beggar in his alms, and a hypocrite in his fast. But a holy end sanctifies all these, and all other actions which can be made holy, and gives distinction to them, and procures acceptance.

"For as to know the end distinguishes a man from a beast, so to choose a good end distinguishes him from an evil man. Hezekiah repeated his good deeds upon his sickbed, and obtained favor of God; but the Pharisee was accounted insolent for doing the same thing; because this man did it to upbraid his brother, the other to obtain a mercy of God. Zacharias questioned with the angel about his message; and was made speechless for his incredulity; but the blessed Virgin Mary questioned, too, and was blameless, for she did it to inquire after the manner of the thing; but he did not believe the thing itself; he doubted God's power, or the truth of the messenger; but she only her incapacity. This was what distinguished the mourning of David from the exclamation of Saul, the confession of Pharaoh from that of Manasses, the tears of Peter from the repentance of Judas; 'For the praise is not in the deed done, but in the manner of its doing. If a man visits his sick friend, and watches at his pillow for charity's sake and because of its old affection, we approve it; but if he does it in the hope of a legacy, he is a vulture, and only watches for the carcase. The same things are honest and dishonest; the manner of doing them and the end of the design makes the separation' (Seneca).

"Holy intention is to the actions of a man that which the soul is to the body, or form to its matter, or the root to the tree, or the sun to the world, or the fountain to the river, or the base to the pillar; for without these the body is a dead trunk,

the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and ruin, and the action is sinful or unprofitable and vain. The poor farmer that gave a dish of cold water to Artaxerxes was rewarded with a golden goblet, and he that gives the same to a disciple in the name of a disciple shall have a crown; but if he gives water in despite when the disciple needs wine or a cordial, his reward shall be to want that water to cool his tongue." The intention is pure. The motive should be pure even though the method poor. The purpose should be pure, even though the performance be not the best.)

**Our Actions:** Actions should correspond to intention and motive. There should be honest relationships. In the matter of our common obligations honest people will be prompt and careful. If unable to meet certain obligations at the proper time, there should be acknowledgment and understanding. Thus the actions would be in harmony with purity of intention and honesty. Christian courtesy in the general deportment of life is outstanding in ethical Christianity.

**Our Attitude:** There is an inward attitude toward God and humanity associated with the experience of sanctification closely allied to pure intention. It is often not so much the attitude externally as it is the attitude internally: a smile on the face does not always argue a smile on the soul or an inward smiling attitude. (There is, nevertheless, in the sanctified life a constant need of adjustment of attitude toward others because of changing circumstances and new situations. Sanctifying grace enables one to make the adjustment.)

**Our Spirit:** The extra mile. The spirit of life is most important. There is the extra of spirit. According to the ethics of Christ Jesus sin is a matter of principle within. Dr. Samuel Chadwick, in speaking on this point, says, "Sin is a question of spirit rather than action. Its offense is in the motive, not in the transgression; in the attitude, not in the act. Hatred is murder, a lustful look is adultery, and extravagance of speech is of the Evil One. God judges by the heart." The second is the extra of Christian spirit as manifested in outward life. They resist not evil; turn the other cheek; submit to injustice rather than appeal to law; yield to the oppressor even to excess; give to the needy, hoping for nothing in return; love their enemies; pray for their persecutors. They do and suffer in the spirit of the Master, and for His glory.

Thus we have the fact of holiness with respect to grace within—what we are, and the ethics of holiness in the grace manifested in outward life—what we say, do and suffer. We are called to be holy in all manner of living (1 Peter 1:15, 16). All manner of living takes in every aspect of life. May the God of holiness help us.

A poor boy who had lost a leg, made his living by selling fruit. With a basket and a little fruit in

it, he sat near where the people got off the train. He was selling nothing and feeling discouraged when a man came by in a hurry, bumped against him in the crowd, down he went, and his fruit went all over. He sat and grieved. The man rushed on. A gentleman in the crowd took in the situation, helped the cripple boy up, righted the basket, placed it again on the box, gathered up the fruit and put it in the basket, and then putting his hand in his pocket, took out a silver dollar and put it on the top. The boy in wonder and amazement looked up and said, "Be you Jesus?"

## The Four C's Of the Minister

B. H. Pocock

A MAN has received a great honor if the Lord has called him to the ministry. The God-called man is one whom God has chosen rather than he himself has chosen. This makes his calling divine instead of human. Too many men have chosen the ministry as a vocation, hence their many failures. He is called to preach the everlasting gospel. Paul said, If any man come to you preaching another gospel, let him be accursed.

In this brief article I desire to take up the four C's of the minister. These four C's may be outlined as follows: Consecration, Contemplation, Concentration and Compensation. I believe that these four words or things cover the scope of the ministry.

I fear that there are too many drones in the ministry. There are too many preachers taking it easy while there are thousands of human beings perishing in the night of sin and hell. If preachers would but lay themselves out for Christ and not be afraid of hard work, more would be accomplished in the kingdom of Christ. Hard work never killed anyone. If a man dies from work it would not be the work that killed him, but rather the lack of regularity and system in his work. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Again, He said, "My Father worketh hitherto, and I work." Arise, let us be going!

Dr. J. H. Jowett, that great British divine, used to say that the preacher should be in his study in the morning hours when he could hear the clanging of the dinner pails of the men as they would go to the factories to work. The preacher who spends his morning hours lying in bed and sleeping his life away, loses much valuable time, and will die in spiritual want as well as mental want. The minister ought to take his work seriously; not that he should chafe under his calling, but should give God as many hours of service as

he would be expected to give any other employer. "Ye cannot serve God and mammon." Stewardship includes time and talent as well as anything else. Let us be busy men in the vineyard of the Lord. Is it not true that many men are busy—but busy doing nothing at all, I fear.

Dr. Peter Wiseman in a recent article gives a beautiful little poem on TIME. Here it is:

## TIME!

*Time is a handbreadth;  
'Tis a tale;  
'Tis a vessel under sail;  
'Tis an eagle in its way,  
Darting down upon its prey.*

## CONSECRATION

First of all, the minister must be a consecrated man. He must be dedicated to this sacred task of preaching the gospel to sinners. His consecration must be spiritual and deep. Let him die out to self and sin, and carry for his motto, like Paul of old, *This one thing I do*. A holy heart implies a holy will, submissive and meek. A consecration that will not take in the whole man, spirit, soul and body is not the consecration that God seeks. His heart must burn with the love of Christ. Let his consecration have the fire of a Pentecost. There shall be nothing taken from the altar of his sacrifice when once he has cut every shoreline. A shallow consecration means a shallow ministry. He must be deep and thorough. There is no holding back or drawing back on his part if the consecration comes up to Bible terms and demands. Oh, to go deeper with Christ!

The consecrated preacher will put God first. His life will be spent in the Master's service. He has taken his calling without reservations. God is first in his life. Reading God's Word at family prayers and in the home of his church members will have first place. God's Book is first and last. True, he will read other books and good literature, but God's Book will always have first place.

The consecrated minister is God's anointed. This makes his preaching easy and his message will get across to his hearers. Jesus said, "Some one hath touched me," and so may the preacher say, "God hath touched me." If he touches God, the minister will touch human beings.

The consecrated minister will have his face set toward Jerusalem. He has burned every bridge behind him, and he can sing with Frances R. Havergal:

*Take my life, and let it be  
Consecrated, Lord to Thee.*

## CONTEMPLATION

The man that plans his sermon is a success as far as his message is concerned. Contemplation means, "Meditation and to consider." To contemplate, the dictionary says, means, "To have in view; to think studiously."

The preacher who waits until Saturday night to plan and build his message—well it is too bad

for the folks who listen to him preach. It is almost unpardonable for the preacher to make this his practice. We are dealing with human beings who have human souls, and we all must appear before the judgment seat of Christ.

Let the minister plan to have his message fit in with the wants and needs of the people. The minister's task is to help and to heal, not to hurt and harm his listeners. They have had their battles and problems and go to church to listen to God's man with a burning message. Let the minister dress the wounds and pour in the oil of gladness of those who have come a long distance, spiritually, for help.

Preacher, plan, think, meditate, go into your closet and ask God what He would have you to preach next Sunday.

## CONCENTRATION

The work of concentration is hard. Here is where the preacher must pull himself together, and get down to business. He must now find out what he wants to say and how he should say it. Here is where he must concentrate on strategy in the pulpit. He must plan his aim, and the preacher should never plan to preach over the people's heads, but to preach direct to their hearts.

Concentration means, "Condensation." To concentrate means, "To bring to one point or common center; intensify the action of; condense; intensify; render pure." Concentrativeness means, "The power of fixing the mind on a particular subject."

This may not be the practice of many preachers, but teachers in homiletics advise that the preacher write out his message in full. "Writing makes a full mind." Put sweat and tears into the message. Yea, put blood into it. Make the people think. Strike right for the center of your message. Christ should be the center of all gospel preaching. Shun the very appearance of evil when it comes to nonessentials. The preacher should never stoop so low as to fight churches and the isms of his day. The preacher's job is to preach Jesus Christ and Him crucified. Clarity and simplicity should characterize the message. Concentrate to bring out the best in the message. We are ministers, and our business is to minister. The common folks heard Jesus gladly, and since the common people make up the bulk of our congregations, let us put the message into their everyday and easily understood language. Yes, concentration means to think, pray, agonize, sweat, bleed, dig, burn and die and then with this death, the preacher should arise with newness of life and vigor.

## COMPENSATION

To compensate means to recompense; to make up for.

What are the rewards of the minister? Does he receive any pay for his labors? Who pays the bills? Someone asks. Is the minister's life one-sided? Does he not have any rewards? Must he do all the sacrificing? Many a young man has

hesitated in starting out in the ministry because someone or the devil has told him that he would starve to death. No one has ever starved doing the will of God. He has promised to take care of His own.

The compensation of the preacher in this life is that he is pleasing God. It is a happy feeling to have the smile of God upon your own soul. The minister does not go alone. He feels that having answered the call of God he is now living to please Christ. "The smile of God is heaven."

There is joy in the ministry. Seeing souls at the altar after having labored in the message, rejoices the heart of the minister. He sees what is being accomplished through his preaching. After all, this is why he is in the ministry. The preacher has been saved to serve and to save. "He that winneth souls is wise."

There are material blessings in the ministry, too. God has promised to supply his needs. If he will but trust God, the Lord will see to it that he is taken care of. To step out of the ministry and to seek secular labor is the spirit of distrust, I fear.

There is the compensation of heaven. Paul said, "To die is gain." He could not enumerate all that is to be gained by dying in Christ. If the preacher lives well, he will die well. He will live forever in heaven and no doubt there he will meet many who have been won to the Master through his preaching. Someone asked Billy Sunday if we would know one another in heaven. His reply was, "It seems to me that we would have more sense there than here. Of course we will know one another in heaven." There will be no strangers in that City of Gold.

What rejoicing in heaven! What a glad reunion! Saints of all ages will be there. Loved ones will be reunited and there will be no sin in heaven. No devil there to cause strife and trouble.

The minister will be glad that he answered the call and that he had won a few souls at least to Jesus.

Preacher, take heart. The compensations of the minister are more than one hundredfold. You will have peace and joy here and life everlasting after while.

Fight the good fight of faith. Lay hold on eternal life. Lay up treasures in heaven. Preach the Word in all its purity. Burn out for Christ. Seek to lose your life for Christ's sake and you will find it again! Amen!

Only the serene soul is strong. Every moment of worry weakens the soul for its daily combat. Worry is an infirmity; there is no virtue in it. Worry is spiritual near-sightedness; a fumbling way of looking at little things, and of magnifying their value. True spiritual vision sweeps the universe and sees things in their right proportion.—ANNA ROBERTSON BROWN.

## What Is Wrong With Our Program of Evangelism?

IMPOSING conferences by the dozens again will be held during the fall months, on how to do the work of the kingdom of God more efficiently. Papers and profound discussions will feature each conference; impassioned messages on the worth of a soul, the brevity of time, the urgency of the message, will all be a part of the program. But when all the papers and discussions have been forgotten, the job still awaits you. It seems that church folks generally, are looking for some miraculous scheme of mass redemption, and doing little about it themselves. It is not easy to picture Paul and his associates sitting down about a table, mapping out the tactics and strategies to be used in their attack on Rome. It is easier to believe that they left Rome to the naked omnipotence of God, and that they plunged in after the people.

After all has been said on the subject, the program of evangelism still involves hard work, and its most effective means of accomplishment—its only means of accomplishment—is through the medium of individuals. For whether it be a revival meeting or a personal workers' clinic, the personal approach is still the only effective means. Mere programs and the use of sensational methods, with sole reliance upon these human substitutes, is but to invite defeat. That we may have fallen into the grave of depending solely upon the visiting evangelist and his inspiration is apparent in too many instances. That we have reached the place where we can do without mass evangelism, also is to misread the implication. Human nature tends to lean to opposites rather than to find the happy medium. To advocate personal evangelism as superior to mass evangelism, or its inverse, is to miss the cue. A combination of both is essential.

In studying the Gospels and the Acts, with the thought of revivals and soul winning in mind, it is a remarkable fact that the most effective work was done on the basis of personal evangelism plus the public services. Jesus sent the followers out two by two before Him into towns where He was later to preach and teach. Paul dealt personally with the folks as they came to him, but held mass meetings in forums and synagogues. And after literally putting this plan into effect, it is the conviction of the writer that this is one great means of reaching the twentieth century sinner!

We have had the disappointments regarding revival meetings that others have had. With the best of ability and programs, with good crowds and appreciative audiences, our hearts have ached as the people left the building without



yielding to the demands of the gospel. After years of discouraging results, with here and there an unusual display of God's power, we began to wonder just what the trouble might be. That things were not as they should be was only too apparent, for the promises of God still stood in the Book. The revivals of the early church and in later church history suggested a failure on our part somewhere. The church was almost at the point that it felt revival meetings were no longer necessary. It was this situation that forced us to reconsider our program of evangelism and attempt to find a way that would succeed today.

The results of what we discovered, and what we found would work, follows in this and subsequent articles. As humbly as we know how, under God, we ascribe to the Lord of hosts the success that has been realized, and the plan that was found to work. After all, it is His work, and surely He has plans whereby His program can be made effective in this day as well as any other.

First of all, we recognize that revival meetings, as such, must not be discarded, simply because they have not produced the desired and anticipated results every time. For revival meetings can be made effective. They still cost in prayer—and even some fasting, an art most of us have forgotten. It is true that things must be cleared up before God can come, but after all the conditions for the revival have been met, if the sinner does not come under the influence of the meeting by being present, then how is he to be won? The saints will get blessed and edified, but if it is sinners we are after, then we had better not stop there.

Our experience is similar to hundreds of others. We had one great open air meeting up on the main street of town last summer. The best of workers were secured, the crowds came—but not one seeker for God. Providentially, our plans for a fall meeting fell through, and we became tremendously concerned about having a real revival—not simply a meeting.

Plans were made to have daily prayer, and on Friday, fasting until God came. For ninety days this continued. Then an outstanding evangelist was called, and he preached great messages. The people attended well, and many visitors and new folks were in the services. Everyone commented favorably upon the ministry of our special worker. Bills were paid. But when the meeting closed, three folks had been to the altar, only one of whom was there for the first time; the other two were backslidden members.

These results did things to our faith in the promises of God. We began to wonder if we could not find a bit of comfort in the cheap talk, that we are living in the last days, and that undoubtedly folks just are not getting saved any more like they used to be. But that did not help much when we read of similar difficult political situations existing at the time of Pentecost, and of Paul, and their results in winning people to God.

At the end of our wits, God came to our rescue and showed us how it could be done. Two men, strangers to me, personally, but with whose work we had been mightily impressed, crossed our pathway. They were men who for years had practiced the plan used by Paul and the disciples, as best the Divine Record gave it. We had evening services, but during the day these men would each take one of the lay-folks, a different one each morning, afternoon and evening, and teach us how to go into the home and win the man or the woman to Christ. The periods of calling were nine a.m. to twelve m., one-thirty to five, and seven to nine p.m. During the first two periods, ladies were taken out, one with each worker. In the evening, men were taken out, one at a time, by the worker who did not preach that evening.

The results of this plan were so far-reaching as to have convinced the writer and his church that there just is not any other way worth considering. During the short period these men were with us, they helped us to win over forty different individuals to Christ. While it is true that some did not go very far, and that some fell back with the first battles, and while some united with other churches, we received within a period of a few weeks some twenty members. The cost a member was around ten dollars each as opposed to around one hundred dollars each previously.

In a succeeding article we will outline the plan used and followed out during the campaign, and which has become a regular part of our organization. It continues to function long after the meeting has closed. Folks are continually being approached and won to Christ; a burden for souls is constant, and a spirit of prayer is automatically maintained. Without discounting the real value of mass meetings, it emphasizes the important ally of personal evangelism in conjunction therewith, and even independent therefrom. This sort of program continues to operate after the excitement of the public service is over. The convert seems to stand more solidly, since he has talked the matter over with the worker, and without emotional pressure deliberately makes his choice for Christ. The percentage of backsliders is less. It causes the regular services to contain a new spirit of spontaneity as the testimony of newborn souls is constantly being heard. It serves to encourage all concerned as we see in concrete the evidence of our message.

(To be continued)

Missionary work is the church's charter. When the church is no longer missionary, it has forfeited its charter. It has no other purpose or reason for existence; no other end to serve, save the great purpose of giving the gospel to the whole world.—SELECTED.

## Philip—the Soul Winner

W. B. Walker

**I**MEDIATELY following Pentecost rank persecution broke out in the city of Jerusalem. Saul persecuted the saints even in strange cities—he made havoc of the church. The disciples were scattered, but went everywhere preaching the Word with signs following. Philip went down to the despised Samaritans and preached Christ. A great revival broke out in which many were gloriously converted. We are told that great joy came to the city. Luke gives us a graphic account of this far-reaching revival. In Acts 8:26-40, we have the thrilling story of the conversion of the eunuch. Note the following thoughts:

### A MODEL SOUL WINNER

Philip was a typical New Testament evangelist. He was clearly led in the path of duty. We are told, "An angel of the Lord spake unto Philip." How assuring was this message! The Lord has always encouraged His evangelists in their holy calling. When Elijah was discouraged and sat under the juniper tree, behold an angel of the Lord touched him and sent him on his way. When Paul was tempted to discouragement in Corinth, the angel of the Lord spoke to him saying, "Be not afraid, but speak, and hold not thy peace, for I have much people in this city." The Lord very strangely led Philip away from the sweeping revival in Samaria into the desert.

But the evangelist willingly obeyed the voice of the Lord. When he received the call to "Arise and go . . . he rose and went." He desired to do the will of his Lord above all else. It little mattered with Philip whether the voice of the Lord led him to preach in Samaria or in the desert. God's will was his supreme joy and delight. He went out like Abraham, by faith, not knowing whither he went. This was the Lord's way of meeting the Spirit-begotten longings of the anxious Ethiopian pilgrim. The Lord has a way of leading His ministers to meet such longings in the heart of the needy. Philip was like Paul, who was "not disobedient to the heavenly vision."

Philip was extremely zealous for souls. When he saw the eunuch coming, we are told that he "ran thither to him." He saw in the eunuch another soul with a hungry heart. There was a burning passion in his heart to win another soul to Jesus. It was this burning passion that pushed him forward to take new territory for the Lord. He truly loved the souls of men—not their clothing, their position, nor their race—but their immortal souls that shall live forever. He was like his Master who loved men—not for what they had, but for what He could do for them. Our Lord looked upon the doomed city of Jerusalem with compassion—upon bleeding and fainting men upon the road of life with concern. We should love

men's souls with a deathless passion. We should love souls like Whitefield, who said, "Give me souls, or take my soul."

This evangelist was a personal soul winner as well as a public winner of men. To many it is easier to speak to the multitudes than to speak to the individual. Philip was only following the example of his Lord, who spoke personally to men as He did the woman at the well. Truly this soul winner was willing to go outside and beyond ordinary methods to win this Ethiopian to the Lord. The Spirit said, "Go near and join thyself to the chariot." This scene was not in the church, it was not in a congregation of believers, but it was in the desert. Its time was not the Sabbath, but a workday, where men harness horses, blister hands with toil and trudge wearily home in the evening. One soul winner said, "We shut up our religion in churches—we limit it to days—we restrict it to services—and by shutting it in, we shut it out—and we shut out others too."

### A MODEL SEEKER

The eunuch was a distinguished seeker. "Behold, a man of Ethiopia, an eunuch of great authority." The revival of Samaria was perhaps among the common working people, who received the gracious message of salvation with great joy. But here is a seeker who holds a high position. He was the chamberlain of the queen, which was the post of first lord of her treasury. Thus he was no ordinary seeker. However, it matters not whether a seeker be one of position or honor, or a poor laboring man of the street, the soul hunger is just the same in both classes.

This seeker gave all evidence of being an earnest seeker. As he journeyed along he was reading aloud the prophecy of Isaiah. It was the custom of the eastern nations to read aloud. The eunuch had been to Jerusalem to find peace and soul satisfaction. He was seeking the truth in all sincerity. No halfway measures will do at this point. Sincerity is all-important in finding the way that leads home. Selfishness must be forsaken, and red-blooded earnestness must prevail. There is absolutely no other way to God.

The eunuch was a perplexed seeker. Philip said, "Understandest thou?" He immediately replied, "How can I, except some man should guide me." Most seekers after salvation meet with perplexing questions. Philip very wisely cleared away many of the difficulties in the way of this seeker. The wise man said, "He that winneth souls is wise." How soul winners need heavenly wisdom in this important work. We should not permit men who catch fish to be more wise than we who fish for men. The Master said, "I will make you fishers of men." Thus, there is wisdom for the asking in fishing for men.

He was a teachable seeker. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." This seeker was willing to receive information through an humble preacher of the gospel. The narrative



says, "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?" In reply to this important question, Philip gave the necessary information. Then the eunuch said, "I believe that Jesus Christ is the Son of God." He believed from his heart that Jesus was the Christ, and the Master saved him actually. This was more than a mental assent to truth—it was soul belief. It was the belief that brought relief from the burden of sin. There was no doubt about his conversion—he had an inward knowledge of this glorious fact.

#### A MODEL CHRISTIAN

The eunuch was a model seeker, and became a model Christian. Right seeking will produce right living. A right start will determine a safe arrival. The Word says, "And he went on his way rejoicing." He rejoiced over newfound truth. This was the truth that he had sought so long and with such daring courage. He was like a man digging for gold—and when he found it, he shouted eloquently, "I have found it! I have found it!" He was like the woman who had lost her silver, and when she found it, called in her neighbors to rejoice with her. This heavenly joy is better felt than expressed. It is "joy unspeakable and full of glory."

He also rejoiced in a new relation with the Lord. Once he was blind and ignorant of the way of the Lord, but now he has found the Father the great Keeper. The heavenly Father has now become real to him. He is conscious of the fact that his Father will keep him in time of temptation. Bitter misunderstandings will meet him when he reaches home, but he now enjoys a new relation to his blessed Lord. He was conscious that this new relation with the Lord would guarantee his safe keeping.

The eunuch rejoiced at the thought of his heavenly inheritance. His inward joy enabled him to look beyond the troubles of this life to that blessed country that is free from the disturbing elements of this world. Around him he saw a world that was blighted by the fall of man, but beyond was a country calling him whose peaceful abode is never disturbed by the horrors of war and bloodshed. He saw the present filled with disappointments, but the hills of God were beckoning him to the land of no disappointments. Yes, he saw the present troubles and difficulties, but he also saw a new day dawning. Around him friends were passing away, but there was a country calling him where sorrow and death are never known. Here he had heartaches and misunderstandings, but a clime was calling him whose inhabitants are free from the heartaches and misunderstandings of this life. Blessed hope! Glorious prospects for the redeemed!

It is impossible to reason without arriving at a Supreme Being.—WASHINGTON.

#### Bishop Vincent's Advice on Christian Worship

Go early to church. Not only be punctual but be in your place before the hour when the service is announced to begin.

Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

Before you enter and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.

As you take your place bow your head reverently in prayer for yourself and for all others who enter the sanctuary and for the services.

Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you have come into this place.

In all the service take an active part; as hearer, as worshiper.

At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship.—The Wesleyan Methodist.

#### N. Y. P. S.

#### A Pledge and a Request

UPON the pastor comes finally the impact of any program for conservation or advance. Consequently, through these columns, I come to make this pledge: First, that in the program of the General N.Y.P.S. the spiritual values which are dear to us all shall be carefully and prayerfully conserved; second, that with your co-operation—and only with your co-operation—there shall be an advance toward every goal within the bounds of divine approval and human execution.

Certainly these days offer an excuse, if we look for one, for retrenchment everywhere and abandonment here and there. But to yield to such a spirit is to invite the blackest disaster and to fail our generation and our God. For these days, trying as they are, offer us also a magnificent challenge. This is the day when the nation is called upon to abandon the idea of "business as usual." May it be also the day when the Church of the Nazarene shall achieve for God the "impossible."

As the Secretary of the young people's arm of that church, I solicit your earnest prayers and your wholehearted support that the high level of our past N.Y.P.S. achievement be not lowered and that, under God, we may win even to new levels of victory for Him.

JOHN L. PETERS.

## The Preacher's English

Leewin B. Williams

SOME song writers apparently make great use of "poetical license" in their efforts to make their verses rhyme. One way we learn how the ancients pronounced words is to find with what words they made them rhyme. If we should follow that rule with some of the rhyming words of our songs we would arrive at strange pronunciations. Glancing through a song book we find the writers making such combinations as these, which are supposed to rhyme:

naught—not	precious—Jesus
broad—God	good—floods
Lamb—again	power—more
do—owe	reign—again (a-gen)
word—world	the word—outpoured
Lamb—none	own—down

In the song, "Brighten the Corner," did you ever notice how the writer jumps from the harbor to the stars; then to the bar, and finally leaves you in a little corner, all in an effort to find a few words that rhyme? The writer of the music put a nice jingle to it and it became a very popular song.

Check your pronunciation on these words:

CAESAREA—Ces-a-re-a

Philippi—Phi-lip-i

Gergesenes—Ger-ge-sen-es, last syllable rhymes with means, leans.

LYSANIAS—Ly-say-ni-as

PHENICE—Phe-ni-ce, long i, as in mice.

THEOPHILUS—The-oph-i-lus

ROOSEVELT—Ro-ze-velt, not Roose-felt, keep the rose in the name.

Do you quote scripture accurately?

"The love of money is a root of all kinds of evil." (R.V.) This is often quoted as "Money is the root of all evil."

"The lamb and the lion shall lie down together." The correct quotation is, "The wolf and the lamb shall feed together," or in another place, "The wolf shall dwell with the lamb."

Do you say, "In the sweat of thy brow shalt thou eat bread"? Look it up; and you will find that it reads, "In the sweat of thy face shalt thou eat bread."

"The tongue is an unruly evil, not an unruly member."

Beware of giving the Bible as your authority for the following:

"The Lord helps them that help themselves."

"Cleanliness is next to godliness." John Wesley used this in one of his sermons, but not as a quotation from the Bible.

"God tempers the wind to the shorn lamb."

"An honest man is the noblest work of God."

"Man proposes but God disposes."

"In the midst of life we are in death."

The following are found in the Bible:

"The skin of the teeth" (Job); "a drop in the bucket" (Isaiah); "lick the dust" (Psalms); "smoother than butter" (Psalms); "filthy lucre" (2 Cor.).

Boners:

Mixed Metaphors: He said, "It is the duty of every true lover of his country to give his last cent to save the remainder of his fortune."

Again, "Single misfortunes never come alone, and the greatest of Nature's calamities is generally followed by one much greater."

An attorney in an appeal to the jury said, "Gentlemen, it will be for you to decide whether the defendant will be allowed to come into court with unblushing footsteps, with a cloak of hypocrisy in his mouth, and draw three bullocks out of my client's pocket with impunity."

The Scotchman's advice was, "Instead o' takin' pledges ye're always breakin', ye'd better make noo promises at all an' keep them."

The young lawyer, pleading his first case, had been retained by a farmer to prosecute a railway company for killing twenty-four hogs. He wanted to impress the jury with the magnitude of the injury.

"Twenty-four hogs, gentlemen! Twenty-four! Twice the number there are in the jury box."

(Send your "boners" or any helpful suggestions to THE PREACHER'S MAGAZINE. No names will be used.)

## CHANGE in the Preacher's Magazine

WE ARE planning some changes in THE PREACHER'S MAGAZINE to begin with the January issue. It is too early to give all the details of the change, but there will be a change in size, a change in the make-up and content, and a change in the number of issues to be printed during the year.

The new magazine will probably be the size of The Sunday School Digest, a handy pocket size, will have sixty-four pages to each issue and probably will be printed bimonthly—six times a year. The price will be the same, one dollar a year. We plan to give you more for your subscription price than ever has been given in this periodical—more than you can get for a like price anywhere else. We will discontinue all premium subscriptions—those given to pastors of star churches in Herald of Holiness subscriptions—with the December issue.

Watch for a more detailed statement of the new magazine in next month's issue.—MANAGING EDITOR.

## HOMILETICAL

### A Preaching Program For October

Hugh C. Benner

A Series of Four Sermons on

#### The Glorious Gospel of Christ

##### General Introduction

SERIES THEME—"The Glorious Gospel of Christ" (2 Corinthians 4:4).

SERIES TEXT—"I am not ashamed of the gospel of Christ" (Romans 1:16).

We constantly face the danger of mere "promotionalism" in Christian life and service. Methods, routines, and the mechanics of church activity have a legitimate and important place in our work, but we should remind ourselves frequently that these must be kept subordinate to the fundamental and essential spiritual implications of the work of God. There is a real danger that in the midst of our efforts, our promotional activities, even while we are engaged in holiness preaching and evangelism or in "contending for the faith," we may lose the romance of the gospel. Such a development, either in the individual or in the church group, is spiritually fatal if unchecked. When this tendency is apparent we need to recapture the radiance, joy and enthusiasm of the gospel; we need to catch again the music of the divine message, to sense its sweep, vision and power, to be gripped anew by its assurance of ultimate victory, to open our hearts to the intimate presence of Jesus Christ through the blessed ministry of the Holy Spirit, to feel our love for Christ rekindled until with the "joy unspeakable" of full abandonment to Him and His will, we "count all things but loss" for Him. It was "the glorious gospel of Christ" to the first Christians and it is God's will that its glorious character should be realized and portrayed in our experiences.

As we "think on these things," it is our purpose to exalt Jesus Christ and with the psalmist we say, "O magnify the Lord with me, and let us exalt his name together" (Psalm 34:3).

Detailed themes:

- I. The Reasonableness of the Gospel.
- II. The Personality of the Gospel.
- III. The Vitality of the Gospel.
- IV. The Assurance of the Gospel.

##### I. The Reasonableness of the Gospel

SCRIPTURE READING—Ephesians 1.

TEXT—Christ . . . the wisdom of God (1 Corinthians 1:24).

We speak the wisdom of God (1 Corinthians 2:7).

Christ; in whom are hid all the treasures of wisdom and knowledge (Colossians 2:2, 3).

##### INTRODUCTION

The gospel of Jesus Christ is glorious in its reasonableness. There are those who contend that the gospel is not

compatible with human intelligence; that it is based on credulity and superstition; that it is, as the ancient Greeks declared, "foolishness." But there is in every phase of the gospel of Christ the clear imprint of divine intelligence, consummate wisdom and supreme reasonableness. As Christians, we need not fear that the gospel will suffer under the careful scrutiny of accurate reasoning; we need not feel any sense of inferiority in the full acceptance of the Christian faith. In promoting the gospel of Christ, we need not be on the defensive intellectually, or apologetic in the presence of the highest type of intelligence, but can move forward in the full confidence of the glorious reasonableness of the message we proclaim.

Wherein is the reasonableness of the gospel of Christ?

##### I. THE GOSPEL OF CHRIST IS BASED ON TRUTH

1. Concerning man. The gospel neither evades nor minimizes man's condition and needs. It recognizes the fact of sin as a reality in the spiritual realm and that the inevitable penalty for sin is death; that there is no human power sufficient to deal with sin; that sin is a barrier between the soul and God; that divine justice demands satisfaction for sin; that sin carries with it eternal banishment from the presence of God.

2. Concerning God. The gospel of Christ portrays and reveals the character of the true God in a completeness and detail that cannot be found anywhere else. It declares unequivocally the fundamental and eternal holiness of God as the basis of His attitudes and standards; that God is opposed to sin eternally and with all the force of His being; that God in His holiness is at such a spiritual height as to be beyond the reach of sinful man in his own power; that an immeasurable chasm lies between the degradation of sinful humanity and the exaltation of pure and holy Deity. But this gospel also declares the limitless love and mercy of God that would withhold nothing, that would count no price too great, to bridge that chasm and provide a way whereby man could be brought into a right relationship with the holy God.

##### II. THE GOSPEL REVEALS AN INTELLIGENT, INCOMPARABLE, AND ADEQUATE PLAN OF SALVATION

1. Such a plan demanded a fundamental union of man and God, a kind of "common denominator" for humanity and Deity. At the same time, there could be no compromise of either human need, or of divine demands. Jesus Christ, and He alone, qualifies for this situation. Born of a human mother, He was "the Son of God," "the only begotten of the Father," pure, holy, undefiled, and yet in truth as human as He was divine. But though He was divine, He became the "Lamb of God which taketh away the sin of the world." He became the atoning sacrifice for the sins of all mankind and in His divine-human personality bridged the chasm between sinful man and the holy God. "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19).

2. This plan, wrought out in our Lord Jesus Christ comprehends complete redemption:

a. From actual transgressions. The repentant sinner, believing on Christ as his Savior, is justified before God and his sins are forgiven; he is "born again" or regenerated and his soul which was "dead in trespasses and in sins" is given divine life.

b. From the inbred principle of sin. The believer, making a complete consecration, trusting in the power of the atoning blood of Christ, abandoned to the will of God, is sanctified wholly, made "pure in heart," and "filled with the Holy Spirit."

c. From the presence of sin. In God's good time, the saint "that endureth to the end" will find himself glorified in the presence of God where "there shall in no wise enter . . . any thing that defileth"; where all the ac-

companiments of sin—tears, death, sorrow, crying, pain—shall be banished forever.

##### III. THE GOSPEL COMES BY DIVINE REVELATION

1. This principle is sound and reasonable. The Word declares, "the world by wisdom knew not God," and the record of natural human thought supports this. The most brilliant minds have been unable to attain to even an approximation of the God of divine revelation. Thus it is a mark of superior intelligence that the gospel of Christ is frankly declared to be by revelation.

2. The system of divine revelation is also sound and reasonable.

a. In the Old Testament God reveals His plan in the simplest forms: types, symbols and pictures, as well as direct statements of His prophets.

b. In the New Testament is the record of the life of Jesus Christ who lived out the details of the Old Testament revelation concerning Him.

c. Then follows the more abstract elaboration of Christian doctrine as well as the practical implications for holy living, and the possibilities of divine grace, even into eternity.

d. This order is psychologically and pedagogically correct and is one more important indication or proof of the divine intelligence which produced the gospel of Christ.

##### IV. THE GOSPEL IS BASED FRANKLY ON THE MIRACULOUS

Here is a major point of conflict as to the compatibility of the gospel of Christ with adequate intelligence. There have been two extremes of attitude toward the miraculous: the skeptical attitude which tries to explain the miraculous in terms of natural phenomena, illusion or coincidence; and the ignorantly credulous attitude that leads to degrading superstitions, the veneration of saints, their bodies or bones, and of sacred relics. But neither of these extremes can invalidate the truth. The gospel of Christ is basically and unapologetically a gospel of the divinely miraculous. The fountain source is Jesus Christ, the God-man, the Miracle of miracles: His birth was miraculous, His ministry was miraculous, His operation in the hearts of men was and is miraculous. Thus the Christian faith is inseparably bound to the miraculous conception of God's dealings with mankind. Can an intelligent human being accept such a gospel?

1. God, as revealed in the Word, has a dual relationship to the universe.

a. In creation. "In the beginning God created" (Gen. 1:1). "All things were made by him" (John 1:3).

b. In continuance. "Upholding all things by the word of his power" (Heb. 1:3). "By him all things consist" (cohere, hold together, are unified) (Col. 1:17). We would emphasize this phase of God's activity, for humanity has a tendency to think of natural laws as absolute. The fact is that "law" is to humanity merely the statement or definition of observed processes. The law is not the reality. For example, the law of gravitation is not absolute, for other forces may operate to supersede that law. We have tended to limit God to the human conception of absolute, natural laws. The Bible teaching concerning the processes of the universe is that they are a constant expression of the will and power of God; that God is constantly in touch with His creation. In this time of probation there are evil forces that constantly work against the divine will, but for those who serve God, His power is available to perform that which supercedes natural law.

2. Here then is the key to the intelligent character of the gospel in its miraculous implications: the superior and constant will and power of God. The birth of Christ represented the will and power of God operating above natural law. The resurrection of Christ represented the

operation of the will and power of God above the law of death. The redemption of a soul represents the operation of the will and power of God above the limitations of human possibilities, whereby they "become the sons of God . . . which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Genuine divine healing is also in this category. Through the ages the supreme will and power of God have been exerted in behalf of those who trusted Him. Witness the trial of miracles in the lives of Moses, Elijah, Peter, Paul and a host of others through whom God moved and wrought. And there are living today a "cloud of witnesses" to the miracle working power of the living Christ in all phases of life: spiritual, physical, financial, etc.

##### CONCLUSION

Surely, the gospel of Christ is glorious in its reasonableness. In its adherence to truth, its incomparable plan, its origin in divine revelation and its intelligent miraculous character, the gospel testifies to the divine intelligence which brought it into being. It is a mark of the highest wisdom, it is fully compatible with the finest type of intelligence to say, "I believe God," to accept as authoritative the divine revelation, to accept Jesus Christ as Savior and Lord and to live for Him in the sure hope of heaven in the eternity to come.

##### II. The Personality of the Gospel

TEXT—Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me (John 14:6).

##### INTRODUCTION

The gospel of Christ is glorious in its personality. Any kind of contact with God would be desirable, but it is the high glory of the gospel that it is fundamentally personal. God could have planned a contact that would have been arbitrarily mechanical; it could have been completely ritualistic or it might have been merely the observance of an ethical code. But the gospel of Christ is more than "good news" of a limited, impersonal relation with God; it is the gospel, the good news of Christ and cannot be understood or explained in any adequate way without taking into account all the implications of the eternal, divine personality of our Lord and Savior Jesus Christ.

##### I. HUMANITY CALLS FOR A PERSONAL GOD

There is something instinctive in the human mind and heart that calls for personality in Deity. Even the pagan world of ancient times followed this tendency and developed a great and intricate body of mythology in which their many gods were given names and relationships and always assigned personality. The heathen peoples of our day follow this same idea and even though they may utilize inanimate objects as representing their gods, still they personify them in their conception of their heathen deities.

This instinctive call of the human heart for a personal God is fully satisfied in Jesus Christ and therein is found another remarkable demonstration of the divine intelligence which is the source of the plan of salvation and the gospel. Having created man, God knew the call of the human heart for personality in Deity and in His infinite wisdom revealed Himself through an individual whose human personality was as real as the divine, and who thus could make immediate and easy contact with the human race. This, humanly speaking, was a basic reason for the incarnation.

##### II. THE VAST POSSIBILITIES OF PERSONALITY

1. Personality represents the realm of highest values. Even the values of material things are inseparably con-



nected with personality. In a practical way, the greatest mass of pure gold or the rarest of gems is valueless apart from contact with personality. In the esthetic realm, the most beautiful display of nature in mountains, streams and vegetation has no meaning apart from personality.

2. Personality represents the realm of richest possible experience for it has values apart from, and independent of, material things. Within every normal human personality there are vast fields of possibility for development and enrichment that can be cultivated regardless of the lack of material considerations: love, loyalty, faith, patience, etc. The personality of the gospel made possible its origin in divine love (John 3:16).

3. Personality offers limitless possibilities for adaptation. The personality of the gospel opens wide the realm of the personal adaptability of God to the widely varied needs of humanity. While God has standards for belief and behavior, His dealings with human beings are individual. "The God of Abraham, the God of Isaac, and the God of Jacob": think of the adaptability of God in meeting the needs of these three widely divergent characters in three generations. David said, "O God, thou art my God." Isaiah declared, "O Lord, thou art my God." The personality of the gospel allows for the possibility whereby Jesus Christ can deal with us according to our personal condition and needs.

### III. THE GOSPEL IS EFFECTIVE ONLY AS A PERSONAL RELATION

Christianity has a body of doctrine, a code of morals, a system of theology, a conception of the church. It has its rituals and techniques. But no acceptance of doctrines or moral codes, no adherence to theological teachings, no faithfulness to ritual, can compensate for a lack of vital contact with God in definite personal relationship.

1. The experience of justification or regeneration is essentially a personal relation and herein is its highest significance. The sinner must repent because his sins represent a wrong relation toward God; he must believe, not merely in a body of doctrine, but in Jesus Christ as his personal Savior who alone is "able to save." Essentially, he is "reconciled to God," "born of God"; he can testify with those of like experience, "Now are we the sons of God."

2. The experience of entire sanctification or the baptism with the Holy Spirit is essentially a personal relation. To receive this blessed and climactic experience of divine grace, the believer must do more than accept the doctrine of holiness or desire to associate with holiness people; he must go beyond the idea of a kind of legal purity. His need inheres in an inadequate relation toward God wherein the remaining carnal dispositions of his heart, the inbred sin of his nature, tend to rebel against the complete will of God. He must consecrate his all to God and trust in the atoning blood of Jesus Christ as sufficient to cleanse "from all unrighteousness"; he must believe and appropriate "the promise of the Father" whereby the blessed Holy Spirit is given to him in true pentecostal fullness and power.

3. The Church, in its deepest character and significance, is a personal relation. Christ called it, "My church," and the New Testament expansion of the idea of the Church clearly lifts it above the realm of mere organization by declaring it to be "the body of Christ." The Church involves a relation to Christ, a relation to all those of the church militant and to all those of the Church triumphant.

4. The Christian life is largely a continuing personal relation. Away beyond the satisfaction of some kind of Christian code is the genuine Christian life that is an experience of knowing Christ, walking with God, wit-

nessing for Him, doing His holy will and enjoying the constant and unfailing fellowship and companionship and partnership with the Lord Jesus Christ.

5. Our ultimate hope for eternity is essentially personal. The bliss and joy of heaven will not be in streets of gold, gates of pearl, or walls of jasper and ivory palaces; rather it is that Jesus has said, "Where I am, there ye may be also"; that "we shall be like him, for we shall see him"; the personal presence of our blessed Lord throughout eternity.

### CONCLUSION

Thus, added to the divine reasonableness of the gospel of Christ is its personality, so that when we arrive at the deepest significance of any phase of the gospel, theoretical or practical, doctrinal or experiential, "not only in this world, but also in that which is to come," we find there the Personality all-glorious, Jesus Christ who is, as Paul declares in the closing verse of our scripture reading (Eph. 1:23) "the fulness of him that filleth all in all."

### III. The Vitality of the Gospel

TEXT—The gospel of Christ . . . is the power of God unto salvation (Romans 1:16).

In him was life, and the life was the light of men (John 1:4).

#### I. "UNTO SALVATION," THE CLUE TO THE PURPOSE OF THE GOSPEL

1. The gospel of Christ is developed and revealed on the basis of the universality of sin and the necessity of salvation from sin: "Death passed upon all men, for that all have sinned" (Rom. 5:12); "All have sinned and come short of the glory of God" (Rom. 3:23); "There is none righteous, no, not one" (Rom. 3:10); "In Adam all die" (1 Cor. 15:22); "If one died for all, then were all dead" (2 Cor. 5:14); "Except ye repent ye shall all likewise perish" (Luke 13:3).

2. The gospel is based on the proposition that there is hope for sinners only in Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11); "He that believeth . . . shall be saved; but he that believeth not, shall be damned" (Mark 16:16); "He that hath the Son, hath life; and he that hath not the Son of God, hath not life" (1 John 5:12); Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

3. "To seek and to save that which was lost," was the self-declared purpose of Christ. He came not primarily to promote a new philosophy of religion, or a new social order but "unto salvation."

#### II. THE GOSPEL DECLARES CHRIST'S POWER TO SAVE

1. Authority. The power of Jesus Christ "unto salvation" carries with it the implication of authority. "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1:21); "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). His teachings attested His divine authority, "For he taught them as one having authority, and not as the scribes" (Matt. 7:29); His miraculous ministry attested His authority, as is illustrated in the healing of the palsied man, after forgiving his sins, when He prefaced His healing word with, "That ye may know that the Son of man hath power on earth to forgive sins" (Matt. 9:6). He is the authorized Savior.

2. Ability. The Prophet Isaiah declared, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). John

wrote with assurance, "And this is the record, that God hath given to us eternal life, and this life is in his Son" (1 John 5:11). The writer to the Hebrews, after emphasizing the eternal priesthood of the Savior, continues to this sweeping climax, "Wherefore he is able also to save them to the uttermost that come unto God by him" (Heb. 7:25).

### III. THE GLORIOUS VITALITY OF THE GOSPEL

1. "Death unto life" (John 5:24; Rom. 5:10).
2. Sin to righteousness (Rom. 6:11 and 22).
3. "From darkness to light" (Acts 26:18; Col. 1:13).
4. "From the power of Satan unto God" (Acts 26:18).

#### IV. "SO GREAT SALVATION"

We can measure it only when we can measure the divine vitality of Jesus Christ. Its measure is found in its power to change a sinner into a saint; to lift a soul from the depths of hell to the heights of heaven; to make of a sinful human personality "a new creature in Christ Jesus"; to take from a lost soul the doom of eternal death and give him the assurance of eternal life; to "raise us up by his own power" (1 Cor. 6:14); to "make all things new." Let us hear again the throb of eternal, divine vitality as the eternal Christ, "His head and his hairs . . . as white as snow; and his eyes . . . as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters," speaks to the astonished Apostle John on Patmos, "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:17, 18).

#### CONCLUSION

The divine vitality of "The Glorious Gospel of Christ" saves the plan of salvation from being harsh, arbitrary and legalistic; it makes it the warm, vital, throbbing, living, loving expression of the heart of God directed toward the eternal welfare of the human race.

### IV. The Assurance of the Gospel

TEXT—Our gospel came . . . in much assurance (1 Thessalonians 1:5). (Complete reference: For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance).

Let us draw near, with a true heart, in full assurance of faith. (Hebrews 10:22).

#### INTRODUCTION

There is a never-failing certainty that characterizes all of God's dealings with humanity. One can search through all the Word of God with its record of millenniums and fail to find one instance in which God is portrayed as uncertain, unassured or bewildered. He is always definite, authoritative, certain; He never is "feeling His way," or guessing about people and situations. He never is apologetic or equivocal. Whether He speaks in history, prophecy, poetry, law, parable or precept, He speaks with finality and "much assurance."

"Jesus Christ exemplified perfectly this divine assurance. He never was at a loss for knowledge or words to handle any situation. He moved through the maze of His earthly experiences without one false or faltering step. Through the whole range of His contacts, from the unwise and ill-timed ambitions and the unwarranted protestations of loyalty of His friends, to the sly, hypocritical attempts at entrapment by His enemies, He never once was put on the defensive, never once was compelled to seek advice, but always moved and thought and spoke with full confidence and authority. He was always sure of Himself and of everyone else.

The human heart deeply desires assurance and there is no realm of life in which assurance is so important as in the spiritual. The gospel of Jesus Christ is glorious in

its provision for spiritual assurance and through Christ this sense of assurance is available to every heart. God wants His people to sense this divine certainty; He wants us to live in the enjoyment of the full range of "The Assurance of the Gospel."

#### I. ASSURANCE OF PEACE WITH GOD

God has provided an assured experience of reconciliation, a "know so" salvation. We need not go through life uncertain and questioning in regard to our relation with Him. We need not be continually "wondering if our names are there," as an old hymn expresses it. Hear the assurance of God's Word, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1); "We know that we have passed from death unto life" (1 John 3:14); "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

#### II. ASSURANCE OF HEART PURITY

God's Word consistently emphasizes holiness as an essential part of God's will and provision for mankind. "Be ye holy," is an exhortation reiterated in various forms throughout the divine revelation. There are those who refuse to believe that God can give assurance in this regard, insisting that holiness of heart and life is impossible in this world. But hear again the ring of assurance in the Word, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6); "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22). Peter, speaking before the Council of Jerusalem, declared concerning the Gentiles, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9). In this, the apostle not only testified to the assurance of heart purity among the Gentiles, but witnessed to the same assurance as an outstanding element of the experience of the "about an hundred and twenty" who were "filled with the Holy Ghost" on the Day of Pentecost.

#### III. ASSURANCE OF KEEPING POWER AND SPIRITUAL VICTORY

The gospel of Christ carries with it provision for grace and help to live a life that is pleasing to God. Paul said, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (1 Tim. 1:12). Again, after summarizing the trying experiences which might turn the soul from Christ, he says, "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" (Rom. 8:37-39). The constant and sufficient care and power of God are available to those who trust Him.

#### IV. ASSURANCE OF ANSWERED PRAYER

God is not fickle and changeable, but constant and sure in His dealings with His children. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

#### V. ASSURANCE OF DIVINE PROVIDENCE IN ALL OF LIFE

The true Christian does not wander aimlessly or bewildered through life. He has the glorious assurance that God leads and moves in all the varied experience of human existence; that life for the follower of Christ is



not a succession of accidents or incidents controlled by "luck" or "fate." "The steps of a good man are ordered by the Lord" (Psalm 37:23). "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

#### VI. ASSURANCE FOR ETERNITY

There is just one authoritative voice regarding eternity and that is the voice of Jesus Christ. There is no trace of uncertainty when He speaks of "things to come." Limited as we human beings are, we cannot even plan with certainty for this life for we know "not what a day may bring forth." But Jesus Christ, in His eternal power and knowledge, can plan for eternity and carry out His eternal purpose. And His certainty becomes an integral part of the experience of His followers. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1). "Because I live, ye shall live also" (John 14:19). See also, 1 Cor. 15:51-57; 1 Thess. 4:13-18; Rev. 21:1-7, and 22:1-6. "These sayings are faithful and true," is the assurance of the sixth verse of that last reference.

#### CONCLUSION

"The Glorious Gospel of Christ!" Yes, as glorious as the glorious Christ who planned and provided redemption, "The Author and Finisher of our faith." Let us live here more fully in the "light of the glorious gospel," and may the hope of eternity in Christ spur us to more devoted service for Him.

(For the purpose of providing further variety in the Preaching Program, the remaining material for this month will be given in the form of preaching outlines, followed in some cases by suggested expansion.—CONTRIBUTOR'S NOTE.)

### The Peril of Distorted Values

TEXT—There was no room for them (Luke 2:7).

#### OUTLINE

#### I. WE LIVE IN AN AGE OF DISTORTED VALUES

1. Matters of no lasting significance, given highest attention.
  - a. Movie stars.
  - b. Baseball series; prize fights.
  - c. Mechanical invention.
  - d. Speed, bigness, noise, display.
2. Things of eternal importance given scant notice.
  - a. Spiritual interests.
  - b. Religious news: fortunate to receive a part of a page in the Saturday newspaper.

#### II. SIN, THE SOURCE OF THIS DISTORTION

In every age, the devil has magnified the temporal and minimized the eternal. In the situation of our text:

1. What seemed important?
    - a. Political subordination to Rome.
    - b. Herod the king, in his palace.
    - c. The high priest in the temple.
    - d. Jerusalem and Rome.
  2. What was really important?
    - a. A Baby in a manger.
    - b. Angels announcing the greatest news of all time to startled shepherds.
    - c. Humble "Little Town of Bethlehem."
    - d. The "King of kings."
  3. "There was no room" for the eternal Son of God.
- #### III. "NO ROOM" TODAY: CHRIST CROWDED OUT BY
1. Pleasure.
  2. Ambition and pride of achievement.

3. Material possessions.
  4. Love of the world.
  5. Legitimate things, not wrong in themselves.
  6. Unwillingness to pay the price of Christian success.
- #### IV. CHRIST CROWDED OUT HERE: THE SOUL CROWDED OUT AT THE JUDGMENT (Matt. 10:32, 33).

#### SUGGESTIONS FOR EXPANSION

I, 1, a. Many leading figures in the movie world, have for years received a greater annual income than the President of the United States, and this in spite of the fact that the motion picture business as a whole represents one of the most vicious and damning influences in American life.

I, 1, b. The relative skill with which men can manipulate a little ball by throwing and striking it, calls for the investment of millions of dollars, erection of great stadia to which masses of people will go, paying other millions for the privilege, while the churches are relatively unsupported. Large sums of money are spent to watch two human beings make the supreme effort to hammer each other into pulpy helplessness.

I, 2, a. The modern church has faced the strange paradox of increasing membership and decreasing attendance.

Illustration for I. The commencement exercises of a southern California college were being held out of doors. As a prominent minister offered the prayer, a great airliner passed over the campus and its motors completely drowned out the voice of prayer: a perfect picture of the way in which the call of God is unheard in the din and clamor of our noisy age.

II, 2. Few knew anything about the birth of Christ at the time. Little did the people of that day realize that long after Rome had ceased to be a leading force in world affairs, long after Herod had become but a name and the high priest forgotten, this Holy Child Jesus would receive the love, homage and deathless loyalty of millions of people, and the "little Town of Bethlehem" would far outdistance Jerusalem or Rome in attracting interest and joyful memory through the ages.

III. Scriptural illustrations: 1. "A certain rich man... and a certain beggar named Lazarus" (Luke 16:19-23). 2. Luke 12:16-20. 3. The rich young ruler (Matt. 19:16-22). 4. Demas (2 Tim. 4:10). 5. Parable of the excuses: "bought a piece of ground," "bought five yoke of oxen," represent business excuses; "married a wife," represents social excuses. Legitimate things but distorted as to their importance under the circumstances. (Luke 14:16-21). 6. "From that time many of his disciples went back, and walked no more with him" (John 6:66).

IV. The temptation to a distorted sense of values and the resultant crowding of Christ out of life should be answered by the words of Peter, "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

### The Goodness and Severity of God

TEXT—Behold therefore the goodness and severity of God (Romans 11:22).

#### INTRODUCTION

Two Important Problems Relative to God.

1. Understanding the perfect balance of all the elements in the nature of God: for example, mercy and justice.
2. Understanding the perfect balance of all elements in the relation or dealings of God with humanity: for example, those suggested in the text.
  - a. "Goodness."
  - b. "Severity."

#### I. ISRAEL AND THE GENTILES

The immediate context sketches this broad example of "the goodness and severity of God."

1. a. Israel. Although Israel had an unusual spiritual background, yet "God spared not the natural branches," and "because of unbelief they were broken off" (Rom. 11:20, 21).
  - b. Gentiles. Largely lacking in spiritual knowledge and background, but although they were as "a wild olive tree," "by faith" they were "grafted in" to the root of the divine redemptive covenant (Verses 17 and 19).
2. On the other hand:
  - a. Israel, "if they abide not still in unbelief, shall be grafted in... again" (v. 23).
  - b. The Gentiles; if they will not "continue in his goodness... also shall be cut off" (v. 22).
3. The clear conclusion: God's attitude is dependent on theirs. Both can be saved only through faith and obedience. Both will be "cut off" if they "continue in unbelief." "There is no difference between the Jew and the Greek" (Rom. 10:12).

#### II. THE CITIES AND JESUS

1. a. Chorazin, Bethsaida, Capernaum. "The cities wherein most of his mighty works were done" (Matt. 11:20). Nine of the thirty-four recorded miracles done in these cities.
2. To all these cities Christ went with His ministry of love and yearning for their spiritual welfare; wept over the Holy City. Later He "upbraided" the unbelieving cities and declared of Jerusalem, "Your house is left unto you desolate" (Matt. 23:38).
3. The same Christ, facing different situations, demonstrated "goodness" and "severity."

#### III. "GOODNESS AND SEVERITY" TO INDIVIDUALS

1. King Saul. "Chosen" (1 Sam. 10:24); "rejected" (15:23).
2. Judas. Chosen as one of the twelve disciples with no evidence of discrimination against him. Became the betrayer of whom Jesus said, "Woe unto that man."

#### IV. MODERN EMPHASIS ON THE "GOODNESS OF GOD"

1. Religious teachings that evade the "severity" of God.
2. National pride that would presume on the goodness of God regardless of moral and spiritual attitudes.
3. Individuals that refuse to believe in "the God of Judgment."

#### CONCLUSION

In Jesus Christ:

1. As Savior: "The goodness of God" in love and mercy waiting to redeem from all sin and give eternal life.
2. As Judge: "The severity of God" that will come upon all who resist His call.
3. "Behold, now is the accepted time."

### But Life Goes On

TEXT—Choose you this day whom ye will serve (Joshua 24:15).

#### INTRODUCTION

1. Consider those who just a little time ago were determining the course of human history: Theodore Roosevelt, Woodrow Wilson, Clemenceau, Lenin, Bryan, Coolidge. All these are gone.

2. Consider those who shaped our movement in its earliest days: Brésee, Walker, Hoople, Jernigan, McClurkan, Reynolds, Riggs, Short. All these have passed from us in a relatively brief time.

3. The usual emphasis in this text is placed on the matter of choice, but we would emphasize the implica-

tions of the words, "this day." God's Word urges action, immediate and final.

#### I. WHY THIS URGENCY?

1. The brevity of life.
2. The uncertainty of life.
3. Not only living a life, but constructing a personality.

#### II. FOUR CLASSES TO WHOM WE WOULD SPEAK

1. The indifferent.
2. The procrastinator.
3. The nominal Christian.
4. The open rejecter.

#### III. REGARDLESS OF THESE ATTITUDES, "LIFE GOES ON"

1. The passage of time brings them ever closer to the inevitable final determination.
2. All of these are facing a hopeless eternity.
3. There is but one way of safety: the saving power of Jesus Christ.

#### IV. FOR THE REDEEMED, THAT "LIFE GOES ON" IS A JOYFUL HOPE

1. The same relentless moving of life that brings the sinner to his doom, brings the saint to reward.
2. Time, through Christ, can work for us instead of against us.

#### CONCLUSION

God's urgency, in the matter of salvation, is fully warranted.

Every soul has the power of choosing Christ now.

#### SUGGESTED EXPANSION

I, 1. The psalmist: "As for man, his days are as grass" (103:15); "My days are like a shadow that declineth" (102:11). James: "What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (4:14).

1, 2. "Thou knowest not what a day may bring forth" (Prov. 27:1). No man is rich or powerful enough to command the lengthening of his life. Every daily newspaper is a commentary on this fact.

1, 3. "My days are swifter than a weaver's shuttle" (Job 7:6). Added to the suggestion of the rapid tempo of life, is the clear portrayal of construction. Whether we will or no, we are constructing a life and such a development on the basis of a wrong choice may make it improbable that the soul will be able to choose God in later life. Illustration: I sat with a man in a cheap hotel room. He was dying and had asked me to come. I made every effort to help him to God, but finally he said, "I cannot change now, but I want you to tell the young people to choose God's way when they are young." He told how His brother had accepted Christ and had lived a good, helpful Christian life, while he had determined to do as he pleased and was dying without God. A few days later he went to meet God without one word of assurance.

II, 1. There are multitudes of people that appear to have no interest in their soul's eternal welfare. They "can't be bothered." Other things absorb their time; the "things which are not seen" seem unimportant and undeserving of any urgent consideration. "But Life Goes On."

II, 2. The procrastinator recognizes his danger but takes the risk of making his choice later. But his delay is making his decision for him. Suppose a man on the Niagara River fails to decide whether or not he will stop at Buffalo; his very indecision settles the matter for him. We may delay, "But Life Goes On."

II, 3. No vital touch with God. No keen sense of spiritual responsibility, either for his own spiritual condition or for the needs of others. Satisfied with a mere creed. In the midst of a life that is demanding genuineness and reality, he constructs his spiritual house on the sands of

false hopes and mere "forms of godliness." "But Life Goes On," and is bringing him to judgment.

III. The final determination of destiny is not in our hands. The time is in God's hands; the standards are established by "the Judge of all the earth."

### They Need Not Depart

TEXT—Jesus said unto them, *They need not depart* (Matthew 14:16).

#### I. THE ORIGINAL SITUATION (Matthew 14:13-21).

1. "About five thousand men, beside women and children."
2. Evening; "in a desert place"; apparently nothing to eat.
3. Diversity of people and conditions.
  - a. Occupational.
  - b. Educational.
  - c. Financial.
  - d. Age groups: children to aged.
  - e. Religious and moral.
4. But all with the same basic need: hunger.
5. Human insufficiency: "Send the multitude away."

#### II. A TRUE PICTURE OF HUMANITY'S SPIRITUAL SITUATION

1. Wide diversity of needy people.
2. But all with the same great need: spiritual hunger; the call of the human heart for something that will satisfy.
3. Human insufficiency: no help from human plans and institutions; "earth is a desert drear." Reform, good resolutions, church attendance, moral living, "works of righteousness," empty creeds, all fail to satisfy the soul. Worldly pleasures cannot meet the deep hunger of the heart.
4. The devil says, "Better go away; there isn't any satisfaction for your heart; just do the best you can in your own strength."

#### III. "BUT JESUS": THIS CHANGED THE WHOLE PICTURE

1. "They need not depart." He could speak without reference to the "desert place." Here was a power that was not limited by human vision and ability. Here was One who, holding in His hands "but five loaves and two fishes," could say with assurance, "Give ye them to eat."
2. To the spiritually hungry, Jesus says today, "They need not depart." He is saying that there is help and hope for every lost soul. He is still the Miracle Worker, meeting every heart need for those who will come to Him.

#### IV. "BRING THEM HITHER TO ME"

It seems that all they had to bring was the symbol of their helplessness. But Jesus was able to make up for the lack and transformed their human helplessness into divine sufficiency.

Today there are those who feel that all they have to bring to Jesus are their weaknesses and failures. But still He is saying, "Bring them hither to me."

#### CONCLUSION

The ranges of human experience and need never baffle Jesus Christ. Illustration: A Scotch preacher has told of two men who came to him on the same day. The first was moved with great thankfulness for the joy of his home with a devoted wife and a beautiful child, and in the happiness of his heart he accepted Christ as his Savior. The other had been engaged to a lovely young woman; they had made their plans to be married when she was stricken suddenly and died. Heartbroken and bewildered, he came to his minister friend, and in the depth of his grief found Jesus Christ as the answer to his need. Or brokenhearted, moral or deeply sinful, strong in the youthful days or in the sunset years, Jesus is of them all, "They need not depart."

## ILLUSTRATIONS

Basil Miller

"Why was the train waiting?" asked Rev. C. E. Cornell of the conductor of a train at Mt. Vernon, Ohio.

"I don't know," returned the trainman, "the engineer was doing something to the engine."

Cornell, then a popular lay evangelist, was one of the preachers at Camp Sychar, near Mt. Vernon, Ohio, and when he finished his engagement he had to take an early train for another camp in the far West. He had but five minutes to make the connection with the train and the campground was three miles from the depot.

The campmeeting authorities arranged for a trolley car to be waiting for them just as the preacher finished his message. Finishing the sermon, Cornell raced to the car and on looking at his watch there were but five minutes left for the trolley to make the connection.

The motorman gave the trolley all the speed possible, and then Cornell knew unless God intervened he would not make the train.

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false hopes and mere "forms of godliness." "But Life Goes On," and is bringing him to judgment.

III. The final determination of destiny is not in our hands. The time is in God's hands; the standards are established by "the Judge of all the earth."

### They Need Not Depart

TEXT—Jesus said unto them, *They need not depart* (Matthew 14:16).

#### I. THE ORIGINAL SITUATION (Matthew 14:13-21).

1. "About five thousand men, beside women and children."
2. Evening; "in a desert place"; apparently nothing to eat.
3. Diversity of people and conditions.
  - a. Occupational.
  - b. Educational.
  - c. Financial.
  - d. Age groups: children to aged.
  - e. Religious and moral.
4. But all with the same basic need: hunger.
5. Human insufficiency: "Send the multitude away."

#### II. A TRUE PICTURE OF HUMANITY'S SPIRITUAL SITUATION

1. Wide diversity of needy people.
2. But all with the same great need: spiritual hunger; the call of the human heart for something that will satisfy.
3. Human insufficiency: no help from human plans and institutions; "earth is a desert drear." Reform, good resolutions, church attendance, moral living, "works of righteousness," empty creeds, all fail to satisfy the soul. Worldly pleasures cannot meet the deep hunger of the heart.
4. The devil says, "Better go away; there isn't any satisfaction for your heart; just do the best you can in your own strength."

#### III. "BUT JESUS": THIS CHANGED THE WHOLE PICTURE

1. "They need not depart." He could speak without reference to the "desert place." Here was a power that was not limited by human vision and ability. Here was One who, holding in His hands "but five loaves and two fishes," could say with assurance, "Give ye them to eat."
2. To the spiritually hungry, Jesus says today, "They need not depart." He is saying that there is help and hope for every lost soul. He is still the Miracle Worker, meeting every heart need for those who will come to Him.

#### IV. "BRING THEM HITHER TO ME"

It seems that all they had to bring was the symbol of their helplessness. But Jesus was able to make up for the lack and transformed their human helplessness into divine sufficiency.

Today there are those who feel that all they have to bring to Jesus are their weaknesses and failures. But still He is saying, "Bring them hither to me."

#### CONCLUSION

The ranges of human experience and need never baffle Jesus Christ. Illustration: A Scotch preacher has told of two men who came to him on the same day. The first was moved with great thankfulness for the joy of his home with a devoted wife and a beautiful child, and in the happiness of his heart he accepted Christ as his Savior. The other had been engaged to a lovely young woman; they had made their plans to be married when she was stricken suddenly and died. Heartbroken and bewildered, he came to his minister friend, and in the depth of his sorrow he found Jesus Christ as the answer to his need.

Joyous or brokenhearted, moral or deeply sinful, strong or weak, in the youthful days or in the sunset years, Jesus Christ says of them all, "They need not depart."

## ILLUSTRATIONS

Basil Miller

"Why was the train waiting?" asked Rev. C. E. Cornell of the conductor of a train at Mt. Vernon, Ohio.

"I don't know," returned the trainman, "the engineer was doing something to the engine."

Cornell, then a popular lay evangelist, was one of the preachers at Camp Sychar, near Mt. Vernon, Ohio, and when he finished his engagement he had to take an early train for another camp in the far West. He had but five minutes to make the connection with the train and the campground was three miles from the depot.

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the drinking man to be transformed by Christ's power. For three Sundays, from this invitation, McGowan attended Mr. Tavis' Sunday school, and on the third was converted, to become a gospel worker in the city. When he died years later, after working many years in missions, his was the largest funeral ever held in Cincinnati.

It took only a kind word to reach his drink-soaked soul. Many others are passing by us each day, who if we will ask them will yield themselves to the Master.

### A Marble Game

"Hi, preacher, wanta shoot some marbles with us?" asked a boy who with some companions was in a game of marbles as Rev. Paul Coleman walked down one of the streets in Flint, Michigan.

"Sure," said the preacher. "Gimme a marble," and on went the game with preacher and boys.

"Now, fellows," said the reverend when the game was over, "I've shot marbles with you, suppose you come to my Sunday school tomorrow."

One of the boys came, took a deep interest in the lessons and the school, finally to be converted under Paul's ministry. Later when C. B. Fugett was holding a revival in the First Church of Flint the boy brought his father and mother to the meeting, who were saved. Before the revival was over the entire family had been converted.

Just the result of a game of marbles in which a preacher took a part. "Boys are reachable," said Paul to the writer some time last winter, "if we preachers will only unbend a little and take an interest in them."

## 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 Present Crisis

Careless seems the great Avenger;  
history's pages but record  
One death-grapple in the darkness  
twist old systems and the Word;  
Truth forever on the scaffold, Wrong  
forever on the throne—  
Yet that scaffold sways the future,  
and behind the dim unknown,  
Standeth God within the shadow,  
keeping watch above His own.

—JAMES RUSSELL LOWELL

### Above Every Name

Ages are to roll by; nations are to die, and nations are to rise and take their places; laws are to grow old, and from new germs laws are to unfold; old civilizations are to crumble, and new eras are to dawn with higher culture; but to the end of time it will be seen that this figure stands high above every other in the history of man! "A name which is above every name" was given to Him—not for the sake of fame, but in a wholly different sense; a name of power; a name of moral influence; a name that shall teach men how to live, and what it is to be men in Christ Jesus.—HENRY WARD BEECHER.

### The Quest for Holiness

Many are fond of quoting that man is made in the image of God. But, we must never lose sight of the fact that the only image of God there can be must be holy, and likeness to God means holiness. There is neither image nor likeness of God where there is, no holiness. The writer to the

Hebrews declares, "Follow . . . holiness, without which no man shall see the Lord." It is often truly said that the purpose of the Gospel of Christ is the restoration of man to that image and likeness of God which he had before the fall. Granted. But again we must insist that the practical interpretation of that objective is a holy life. Many a Christian who is failing to pursue holiness as a life objective is defeating the very purpose for which Christ died to redeem him. Paganism, which dominates most of the world, has its gods of natural wisdom, gods of battle, gods of beauty, and so forth, but there is no god of holiness, nor are its sacred laws holy laws. Holiness is the reflection of Jesus Christ in each redeemed personality. It represents His love, freedom, justice, truth and faith. As the flower in the spring of the year, though it be low and humble on the ground, opens its petals to receive the pleasant beams of the sun's glory, so by faith the human heart can expose itself to Christ in humble obedience to His will and then radiate His grace and purity to others. There is no higher quest in all the world than the pursuit after holiness.—The Watchman-Examiner.

### This Uttermost Salvation

Why should any man of reason and religion be either afraid of, or averse to salvation from all sin? Is not sin the greatest evil on this side of hell, and if so, does it not naturally follow that an entire deliverance from it is one of the greatest blessings on this

side of heaven? How earnestly then should it be prayed for by all the children of God! By sin I mean a voluntary transgression of a known law. Are you averse to being delivered from this? Are you afraid of such a deliverance? Do you then love sin, that you are unwilling to part with it? Surely not. You do not love either the devil or his works. You rather wish to be totally delivered from them; to have sin rooted out of both your life and your heart.—JOHN WESLEY, in Christian Perfection.

### A Virile Christ

Give us a virile Christ for these rough days!  
You painters, sculptors, show the warrior bold;  
And you who turn mere words to gleaming gold,  
Too long your lips have sounded in the praise,  
Of patience and humility. Our ways  
Have parted from the quietude of old;  
We need a man of strength with us to hold  
The very breach of Death without amaze.  
Did He not scourge from temple courts the thieves?  
And make the archfiend's self again to fall?  
And blast the fig tree that was only leaves?  
And still the raging tumult of the seas?  
Did He not bear the greatest pain of all,  
Silent, upon the cross of Calvary?  
—REX BOUNDY, in the Kansas Council News Bulletin.

### Sunshine and Shadow

An old man of the desert said, "Nothing ever grows where the sun is always shining." Yet some people have a notion that perpetual sunshine would be good for them. In this they

are mistaken. Perpetual sunshine would be just about as bad as continuous darkness. Robert Browning who had known many sorrows said, "God is in the darkness, too," yet many people think that where God is there always is light. But not so. God goes with His people into the valley and shadow, where His rod and staff comfort them. Anyhow such is the declaration of the "Shepherd Psalm."  
—North Carolina Christian Advocate.

### Mystery and Ministry

Mystery is one part of religion. Ministry is another. There are times when we cannot solve the mysteries of faith, but there is never a time when we cannot minister to others in the name of Christ, and by doing so gain more knowledge of Him.—The Sunday School Worker (Free Methodist).

### White Harvest Fields

O still in accents sweet and strong  
Sounds forth the ancient word,  
"More reapers for white harvest fields,  
More laborers for the Lord!"

We hear the call; in dreams no more  
In selfish ease we lie,  
But girded for our Father's work,  
Go forth beneath His sky.

Where prophets' word, and martyrs' blood,  
And prayers of saints are sown,  
We, to their labors entering in,  
Would reap where they have sown.

O Thou whose call our hearts has stirred,  
To do Thy will we come;  
Thrust in our sickles at Thy word,  
And bear our harvest home.

—SAMUEL LONGFELLOW.

### Concerning Flags in the Sanctuary

Because of the many inquiries received by the Federal Council of Churches of Christ in America regarding the appropriate use and position of flags within the sanctuary, the Executive Committee of the Council, "without attempting to prescribe regulations," advises that "If a flag or banner representing the loyalty of the church to its Head is used along with the flag of the nation in the sanctuary, the symbol of loyalty to God should have the place of highest honor. According to tradition, ancient and modern, the place of highest honor is to the right. On the floor level of the congregation, to the right of the congregation; in the chancel or on any level above that of the floor of the congregation, to the right of

the clergyman as he faces the congregation."—Kansas City Council of Churches Bulletin.

### Necessity

A man who's never learned to pray  
Will quickly pick it up, I vow,  
While sailing here some stormy day,  
Though no one's near to show him  
how.—Old Gypsy Song.

### "In the Beginning God"

With these four majestic words the Bible opens its message to the world. Writing on this subject Rev. Frederick W. Farr says:

"Go back to the beginning and there you find either God or nothing. Human nature abhors a vacuum and will not accept 'nothing.' Suppose you had given you the first three words of the Bible and the fourth word missing and you were to fill it out. You would be obliged to put in for the next word, just what the next word is in the Bible, 'God.' 'In the beginning God.' Try any other words you please for a working hypothesis and see how you will get along! 'In the beginning, protoplasm.' Who made it? 'In the beginning, law.' Who framed it? In the beginning, nothing.' The answer comes, 'Ex nihilo, nihil fit.' (From nothing, nothing is made.) It does not work. It is either God or nothing, and with nothing we will have nothing to do. God has never left Himself without a witness. There are four different revelations which He has given of Himself to man. Creation is His revelation in space. History is His revelation in time. The Bible is His revelation in language. Jesus Christ is His revelation in life."  
—Wesleyan Methodist.

### Be Strong!

Soldiers of Christ, arise,  
And put your armor on,  
Strong in the strength which God supplies  
Through His eternal Son;  
Strong in the Lord of hosts,  
And in His mighty power,  
Who in the strength of Jesus trusts  
Is more than conqueror.

Stand, then, in His great might,  
With all His strength endued;  
But take, to arm you for the fight,  
The panoply of God;  
That, having all things done,  
And all your conflicts passed,  
Ye may overcome through Christ alone,  
And stand entire at last.  
From strength to strength go on;  
Wrestle, and fight, and pray;  
Tread all the powers of darkness down,  
And win the well-fought day;

Still let the Spirit cry,  
"In all His soldiers, 'Come!'"  
Till Christ the Lord who reigns on high,  
Shall take the conquerors home.  
—CHARLES WESLEY.

### "Let Your Light So Shine"

"We may print religious literature and scatter it over the land till, falling like autumn leaves, it drops at every man's door. But the world will not read books—it is too busy, too restless, too eager; but, my brethren, it will read you, and it will receive or reject the claims of the religion of Christ in proportion as it finds in your everyday work, your everyday life, the record which you are there making, the witness you are giving. "Lamps do not talk, but they do shine. A lighthouse sounds no drum; it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct."—C. H. SPURGEON.

### Young People, Try This

At a recent monthly meeting, Utica Avenue Society made up a two-page "Newspaper" for Karl Ward who is with the armed forces in the Pacific area. The makeup was like this. You can do something for your members or friends who are away.

Nazarene Young People Society  
News Your Pals Scribbled  
Utica Avenue Church of the Nazarene  
Brooklyn, N. Y., January, 1942  
Church News  
District News  
Personal News  
(Written by each member at the monthly business meeting.)  
—New York District Bulletin.

### Advocate

Two men stopping overnight in a little village in the Orient violated some tradition and were placed under arrest. One of them was badly frightened. The other took the matter very calmly. "Why are you not afraid to be brought before the king," questioned the other somewhat impatiently. "You are as much an offender as I am." "Yes, but I have a friend in court," was the reply. "He is all-powerful with the king, and he will speak for me."

Here we behold the man who has Christ for his Advocate and the man who has not. While the Christian is not exempt from danger, he has a Friend in court who will never fail him in the hour of need.—PUBLISHER UNKNOWN.