

---

# *The* Preacher's MAGAZINE

---

Volume 17

September, 1942

Number 9

---

## *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.

## The Preacher's Magazine

Published Monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

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

D. Shelby Corlett, Managing Editor

Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

### The Temptation to Speculate

By the Editor

**E**VEN preachers seem to share with others a certain ambition to be considered wise. If one can foretell something that does actually come to pass, he should be adjudged modest if he can let pass the opportunity to say, "Didn't I tell you?" And if a preacher can get into something that causes his hearers to say, "Well, that's new," he usually feels that he is making headway.

But let us remember that our calling is to preach; to preach is to proclaim; and one cannot proclaim anything concerning which he holds uncertainty. Here, then, is the check on the preacher's temptation to speculate. When the preacher says, "Now, I am not sure about this proposition, but I have been thinking, and it has occurred to me that—" he is not preaching any more—he is just speculating. And by his act he is intimating that "the sure word of prophecy" is so limited that he must leave that field and venture over into unfenced pastures in order to find grass for his sheep. Surely there is enough that the preacher does know or should know to keep him engaged for all the time his people can spare to listen to him. Why does he not keep his mental ruminations to himself until he does get out in the clear as to the truth of God in the matter?

The only real original material any preacher has is his own experience. No one else has been everywhere he has been at just the time he was there, and no one else has received the same impressions from what he has seen that he himself has received. For this reason the preacher's principal source of illustrative material is his own objective and subjective experience. But in this field he should be free and bold, for no one is qualified to correct him—especially as regards the subjective phase of experience. And as concerning things which he saw but dimly and remembers but faintly, let him be silent.

Then there are the experiences of others: "Lives of great men all remind us." But great-

ness is relative. All men are important, and all are a valuable source of illustrative material. Like Patrick Henry, we must be guided by the lamp of history. Biographical literature is the very best source for the preacher. Our task is to deal with men and influence them. Therefore we are interested in men and in the things that influenced and changed or confirmed them. Men must not be appraised by their whims or by their incidental responses. Trends mean more than crises, just as wars mean more than battle. When unbelievers taunt us with the saying, "Christianity is a failure," and prove their thesis by a few scattered examples, our answer is in the ministry of our holy religion down through the generations and centuries. The book of human nature involves the history of the ages.

The Bible is our real source book of course. But there is an elementary method of staking a conclusion on one or a few selected proof texts that is unfair both to the Bible and to human intelligence. The only way to be fair with the Bible is to take all it says on a given subject into consideration and then draw from this the real conclusion as to what the Bible teaches. For example: the Bible does say, "Be careful for nothing." But it also says, "Not slothful in business." And it commends the prudent man who sits down and counts the cost before he begins to build his house. These and many more make up the teaching of the Bible on the subject of anxiety and care. And the conclusion is that it is right and proper for a Christian to take reasonable care to provide for his own present and future needs and for those of his household, but that, having done these things to the best of his ability, he ought not to indulge in anxious care and unfounded worry. I knew a good man many years ago who forgot the prudential side of this injunction. I heard him preach against life insurance as a symbol of doubt and unbelief. He dropped his own policy and boasted of it. He was a well paid man and at one time was a good liver and was supposed to be fairly well to do. But work became scarcer. His accustomed standard of living soon consumed his surplus. He died in late middle life and left his widow without provision. Her lot has been a difficult one for both herself and those upon whose charity she has been forced. I thought then, and still think, the brother was incomplete in his analysis, and preached half truth as though it were whole truth.

There is promise of unction and help for the preacher of the gospel directly by the Holy Spirit, and just today I read the testimony of a man who because he was helped of the Spirit went out and burned five hundred sermons on which he had bestowed years of earnest effort, and which did not according to his estimate, contain any special error. He destroyed them only because he did not want them to become a snare in that he might depend upon them. But the Scriptures commend study and preparation, and if this man is a good

preacher now, it must be because he has an unusual degree of unction and inspiration. I do not know him, but my guess is that he is forceful, rather than enlightening, and that he would be a much better preacher if his content were up to standard. He, too, took a half truth for a whole truth, and was thereby misled. And I think no person who is not strained and artificial will question the truth of what I am saying. We all know that what a preacher says is important, as well as the way he says it. Fire must have fuel as well as flame, and it should contribute light as well as heat.

It is better to be limited in scope than to be limited in force. If the preacher may not preach what he does not know, his style may be cramped in the company of those who delight to be "wise beyond what is written," but time is the leveler of preachers, and happy is the man who can still preach what he used to preach, even when the conditions of the world change either for better or

for worse. The preacher's scope should broaden as his experience grows, but if he thinks to make as though he knows things he has neither felt nor learned, he is altogether mistaken.

The scope of essential truth is not wide, and there is little doubt that a good God provided that it should be so that a man of ordinary accomplishment might be able to set forth the way to God so simply and with such repetition that the humblest might see. And if we are to learn from observation, I ask each reader of these lines to search and see if it is not true that the great soul winners of the past and present were not men who steadfastly refused to speculate, and insisted on saying with ever increasing emphasis, "This do and thou shalt live." Then let us resist the temptation to guess and speculate and appear as spectacular and wise. Let us call for the old paths, the good way, and let us walk in it and exhort others so to do. And let us preach and exhort in the temper of the prophet who speaks without equivocation and without compromise.

## *Thoughts on Holiness*

### *Two Works of Grace, a Basic Need*

*Olive M. Winchester*

*Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded (James 4:8).*

**I**N THE working of Divine Providence in dealing with men, there is always a rational basis, although often not discerned or not apparent because man's perspective covers too narrow a range. Likewise in the administration of grace there is a rational basis, and when to effect a complete and perfect salvation it is accomplished through two works of grace there is reason for this. The reasons in this case are more clearly discernible than in the former. These we shall seek to find.

#### ORGANICALLY MAN TWOFOLD

In the creation of the angels we have individualistic beings, that is, each one is separate and distinct, not only as a personal being, but also as relates to any racial connection. With man, however, it is different; while he is an individual and has his personal relationships to God and his fellowman, he is also a member of the human race. The human race is organically related. Each individual has had his precursors, and each individual is a starting point for further members of the race.

Thus when man sinned he wrought an act that had a twofold effect. In the first place it was personal in that he disobeyed the divine mandates and brought himself into a state of guilt and con-

demnation. In the second place his act of disobedience severed his relationship with Deity and this having taken place, the purity and integrity of his heart from a spiritual standpoint could not be maintained without the upholding of the Holy Spirit, so through the deprivation of the dynamic of life through the Spirit there resulted in his own being a state of depravation which casts its vitiating power down through the whole race of mankind.

Man thus being a personal entity and also a member of the race, his redemption must needs be twofold, one aspect of it effective in his personal salvation and the other in his racial nature. The two works of grace meet this need.

#### SIN TWOFOLD

In speaking of the initial sin by the first members of the human race, we have touched upon this point, so now we will look at it more particularly from the redemptive aspect. Herein there are two distinct steps.

In the recovery of man, first there is the act of justification whereby he is acquitted from the punishment awaiting those who transgress the law of God, receiving herein pardon for all his sins. This brings him into harmony with God. Concomitant with this pardon there is imparted into his being a new life springing up into life eternal. This work of grace we call regeneration or the new birth.

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.

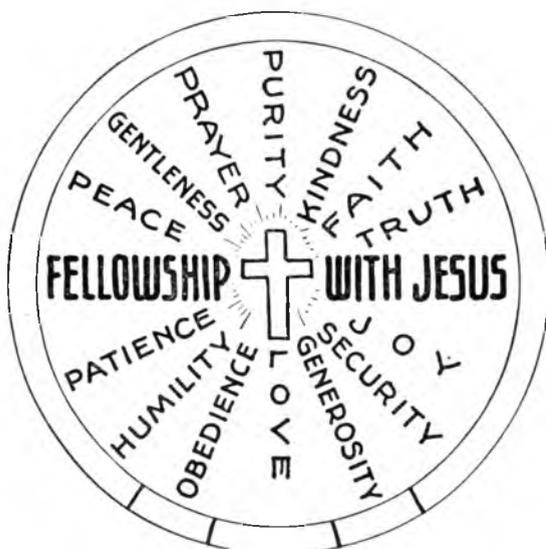
First among these is our concept of sin. "Before conversion," says one writer, "sin appears evil and heinous because it subjects us to the wrath of God. After conversion sin appears heinous because it is contrary to rectitude and righteousness, unlovely in itself and contrary to the nature of God."

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 McCheyne, "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 McCheyne, "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 psaltery 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 Bel-ibni 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>1</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>2</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 Chaldea. 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 Chaldea.

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

<sup>2</sup> Wilson, *op. cit.*, 113.

<sup>1</sup> See also, *Die Keilinschriften und das Alte Testament*, 396.

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

that it was a while before Cambyses 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 *ars*." This last word is correctly interpreted 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,

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

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>

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. Berossus 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

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

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 suppositious 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."<sup>1</sup>

## 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

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 bars 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.

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

## 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

Lecwin 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*

**Y**OUTH 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**

**D**UE 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.
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.

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.

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 these 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 Nazarite, 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 tacking 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 Claussen, 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.

**Reprint Editions**

at 50c each

**Quiet Talks on Prayer**

By S. D. Gordon. The book is divided into four sections: The Meaning and Mission of Prayer, Hindrances to Prayer, How to Pray, Jesus' Habits of Prayer. It is a classic, a book no Christian should miss reading. 234 pages. Price 50c

**The Silver Lining**

By John H. Jowett. Here is a book bringing messages of hope and cheer that will lighten many a dark day for those heavy in heart. An excellent book for ministry or laity. Twenty-six chapters, 224 pages. Price 50c

**Twice-Born Men**

By Harold Begbie. The inspiring religious experiences of different individuals whose lives have been marvelously transformed by the power of Christ. 280 pages. Price 50c

**The Place of Help**

By Oswald Chambers. A book of devotional messages. This book is written with the same penetrating insight into spiritual truths that characterizes the author's other writings. 286 pages. Price 50c

**Workmen of God**

By Oswald Chambers. Intimate talks with Christian workers suggesting methods of dealing with various types of needy souls. Price 50c

NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Kansas City, Mo.

### 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.

Blessed 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.

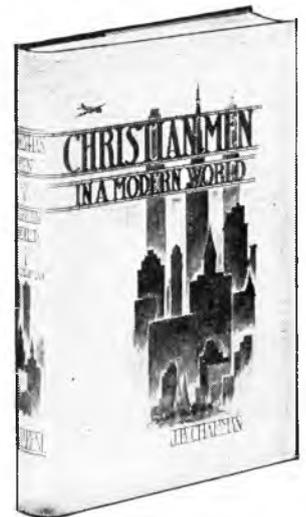
Some people are unable to be firm without being abusive.

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*.



### Dr. Chapman's New Book

## Christian Men

### in a Modern World

Fifteen devotional addresses by General Superintendent J. B. Chapman. These messages point the way to peace and spiritual poise in a modern world that is chaotic, self-sufficient and ungodly.

137 pages; beautifully bound and covered with attractive jacket.

Price \$1.00

NAZARENE PUBLISHING HOUSE  
2923 Troost Avenue  
Kansas City, Mo.