The Realism of Jesus

The greatest threat to modern Christendom is not that it may be denied but that it may be dismissed as impractical. A beautiful ideal, but, within our world of brutal facts, inapplicable. When we are tempted, however, to short-circuit our actions through this escape mechanism we must remember that Jesus did not say, "I show you the way," but "I am the way." For what He was far outweighed what He said. If He was a mystic He was amazingly concrete and practical. He did not strive to prove the existence of God—He brought God to men. He gave no demonstrations of God's answer to prayer—He prayed all night. He delivered no lectures on friendship—He wept at the grave of His friends. He presented no lengthy thesis on humility—He washed His disciples' feet. He did not argue the possibility of perfection—He presented Himself sinless. He gave no discourses on the worth of a personality—He loved people and ate with a poor outcast. He did not teach the beauty of love—He exemplified it by His love. He painted no unrealizable Utopias—He Himself was the door of the kingdom of heaven. He did not tell us not to fear death—He arose from the dead and the tomb still glows with light. Many have suggested treatments for the disease of humanity—Jesus cures it. Many have speculated on the entrance of evil into the world—Jesus presented Himself as the way of its departure. Many have asked with Pilate, "What is truth?" Jesus demonstrated His saying, "I am the truth." And so He is God's truth incarnate. Whatever else may be said in this day of skepticism, this must be said, Jesus was a realist. Thus Christ becomes for us the most enduring fact of life. Without Him, nothing matters. With Him, nothing else matters.
of it a moment, he complained that his allowance had not arrived, and that he was short of money. I quickly answered that I would arrange that. He then said his plan did not feel able to get to the

train. I told him I would arrange to send four of the young men from the college to see him aboard. Of course there is no way of knowing what might have happened otherwise, but I have always felt that I saved that young man's health, and perhaps saved his life, just by being dogmatic. No half-way methods would have done him any good.

I know we are in an "age of doubts," but I believe there has been entirely too much pump-er- ing. Religious leaders have conceded so much in their endeavors to be reasonable with skeptics that they have lost their case. No one should expect to bring rest to a troubled mind and heart by being afraid to assert his faith in a trust- worthy Bible, a divine, atoning Christ, and a present, efficient Holy Spirit. In their anxiety to "clear the way," spiritual guidance sometimes con- ceals to the modernist and critiques the text of the Bible, and then they find these "dialectical argu- ments" want them to concede the content also.

After all, there is no more natural consistency be- tween a sound, dogmatic, orthodoxy faith in God and the Bible and blatant skepticism. Conces- sion means surrender. There is no profit in the prayer which begins with the words, "O God, if there be a God," and there is no dependence in a Bible which is to be just a collection of His- toric religious literature, good, bad and indifferent. Science is dogmatic in its own fields, let her be so. But Christianity has a world field and the Bible and the communion of human beings with God on terms set forth in the Bible. And there is no place for compromising with God, or only God. The Bible is the Word of God and its teachings are dependable and true. Men can know God on the terms set forth in the Bible. Those who want to make psychological expla- nation of Christian experience are enemies of the cross of Jesus. There is no explanation on scien- tific grounds. Ours is a revealed religion. Our Christian experience is a moral and spiritual miracle and "passeth understanding.

There are some whose doubts are honest. But sin is more frequent in the world than science. Men who want to do right and be right are not unus- ually badly troubled with doubts. The facts of the matter is, doubts should be challenged to meet the issue. Let the doubters repeat of his sins, straighten up his life by the standards of the Bible, and come with a humble heart and ask God for help and give his best to come the Bible way, and he will know that the

decrees are true. The moraizer's bench is the Christian laboratory, and the Christian thesis is subject to test.

No intelligent Christian guide has ever claimed that one can know God just through the intellect. In fact, the apostle to the Gentiles em- phasized that "The work of the faith is to know God." No intelligent Christian guide ever claimed one can know God just by doing good works with a dotted horrid claim is and always has been that a man who seeks God with all his heart on the plan set forth in the Bible will find God and find fellowship with Him. The Chris- tian method of propagation is by preaching, and preaching means proclaiming what the preacher knows to be true.

There are plenty of places for toleration, but, God and the Bible and the reality of Christian experience are not subjects for toleration. Scholarship is a blessing when it is friendly, but there is no room for cooperation with this un- friendly scholarship than there is for conceding to unfriendly ignorance. I call upon theological teachers to be more than ever determined to the work of the faith, and clearly believe and know, and I call upon our prophets to help in this age of doubt by preach- ing what they know to be true in an uncompro- mising spirit. This is the best possible way of helping those who vacillate between truth and error. Weak doubt can be cured only by positive remedies.

There are Times to Be Dogmatic

BY THE EDITOR

THERE is a present at First Church of the Nazarene, Phoenix, Arizona, where student at old Peralta Col- leges in the days I was president of that institu- tion. One winter Brother Young was taken with a very painful and dangerous illness. After a few days he called me to his room and said, "I am in great trouble. My father is not here and I need advice. As I prayed over it, I felt that I should send for you and tell you my situation and then take your advice. I am too sick to be competent to decide my own affairs. Dr. Benton wants me to go to Marlin Wells for the hot mud baths. He says that seems to be about the only chance I got help. Some of my very dear friends have been praying for my healing, and they tell me I will be doing wrong if I go farther seeking help through natural means. They say God will heal me, and that it is part to stand and wait on the Lord. I fear that I shall not be able to wait as they want to, and I have de- cided to leave the decision altogether to you. If you go to Marlin and suffer and wait, I will do that. If you say go to Marlin, I will do that. I will leave the decision to you, and will abide by it and not turn back."

Sensing that the sick man could not be helped by his choice and uncertainty, I decided in- instantly and irrevocably. Looking him straight in the eyes, I said, "You are going to Marlin Wells, as the doctor has advised. You will have there on the table, at seven tomorrow morn- ing. If anybody says anything against this deci- sion, you send him to me. But the decision stands, you are going tomorrow morning." There was instant response on the part of the sick man. He took heart immediately. Then, as he thought

JULY, 1911

(135) PAGE THREE

Thoughts on Holiness

Olive M. Winchester

A Gracious Assurance

And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ (Rom. 15:20).

The Apostle Paul had written a long letter to the Romans in which he had touched upon many great doctrinal truths. He had done this in lieu of the visit he had for a long time hoped to make. Coming to the end of the letter he tells them of his intense longing to visit them and he trusts that after he has been to Jerusalem to carry the offering made by the churches of Macedonia and Achaia that he will be able to spend a little time with them on route to Spain.

In writing letters to the different churches or in various times great thought was dominant in the apostle's mind and that was ministering unto them in a spiritual way, so he tells those Romans who are the two great thoughts that ever filled the mind of the apostle to ever loving.

CONNOTATION OF FULNESS

Among the various terms that have been used to indicate the experience of entire sanctifica- tion, this expression in our text has found a place, and it would seem that it would be most to study the term and see if this meaning is clearly implied.

There are plenty of places for toleration, but, God and the Bible and the reality of Christian experience are not subjects for toleration. Scholarship is a blessing when it is friendly, but there is no room for cooperation with this un- friendly scholarship than there is for conceding to unfriendly ignorance. I call upon theological teachers to be more than ever determined to the work of the faith, and clearly believe and know, and I call upon our prophets to help in this age of doubt by preach- ing what they know to be true in an uncompro- mising spirit. This is the best possible way of helping those who vacillate between truth and error. Weak doubt can be cured only by positive remedies.
When a word is used as the apostle employs there, it has usually a background, a current conception, and then it is taken over into Christian teaching and thought to express to them familiar with a fundamentally truth. The Apostle John did this by utilizing an expression common in Greek thought, namely, "The Word" or logos quoting the Greek. Through that term the apostle conveyed profound truths relative to the person of Christ through a medium that the Greek mind could understand. Here in this case it is the same.

The Epistle to the Romans was written before Colossians and Ephesians, yet this word no doubt had acquired its significance even before the writing of Romans: Among the Christians of the day it had found its way to express the thought of a complete Christian experience relative to holiness, heart as the expression "second blessing" did in Methodism circles at a much later date and as it now does elsewhere.

All this indicates to us that the great apostle had a conscious experience of this grace and that he bore testimony to the fact; it was a dominant thought in his mind, and moreover the expectation and hope to impart its blessing to the Romans seems to be latent in the expression. Accordingly "the fulness of the blessing" is very clearly indicative of the experience of entire sanctification, and has been rightly used thus. Very comprehensive it is and very complete, indicating that all the graces for such an experience are imparted to us. These graces are not in their full maturity, but they are on as potentialities and by further appropriation of grace they may be brought into fruition. Moreover the same consciousness and certitude that the apostle had the heritage of every Christian, if he will but claim it. To fall short of it is to fail of the grace of God. Shall we not all enter into this glorious fulness?

I used to think that God's gifts were on shelves one above the other; and that the taller we grew in Christian character the easier we found grace and gifts. It did not occur to me that the shelves were on shelves one beneath the other; and that it is not a question of growing taller but of stooping lower; and that we may to go down, always down, to get His best gifts. - P. B. Meyer.
baptised with Himself to cleanse and purify every
hindrance to that new life from the moral
nature of the believer. Also the indwelling
Spirit of God, which beareth the child of God in
everything pertaining to righteousness. The
unity of the Godhead must be preserved in all of
our preaching.

Another subject which would be helpful
for the ministers to consider regarding the matter
of preaching holiness, is the teaching regarding
people who of the Nazarene belie
e in and advance the doctrine and experience
of Christian perfection. The church also
endorses and proclaims that the Bible teaches
a twofold aspect of perfection; that of the state,
or Christian perfection, and that of the ideal or
 parfait, the resurrection perfection. There
is a tendency in some preachers, the longer they
preach, to confound the standard of ideal perfection
with that of Christian perfection and re
quire more of the believer when he is sanctified
than the Bible requires. The state of perfection
can be enjoyed in this present world, but
the ideal of perfection will not be attained in this
life and will very likely be a matter of progression
in eternity. By preaching holiness, the state
should be emphasized on an absolute necessity for
living and right dying, and the ideal should be
reached by encouraging those already enjoying
Christian perfection to press on toward
some prize of the mark of the high calling of God
in Christ Jesus. There is a method ahead to be
possessed by the sanctified believer.

Maxime

While matter is important, method in preac
holiness is of equal or greater importance.
Sometimes a thing is spoken in such a
way that even good people will not like it,
and also error can be given out in such a manner as
to make it seem correct. The minister
preaching holiness should endeavor to make
his method of such a nature that it will enable him
to get the attention of the greatest number possible.
The following are offered as suggestions
that will assist in developing a good method.

First, a sermon should be interesting. This
is general, but many preachers have failed to rec
ize the importance of it. Regardless of how
valuable the truth, if it is given out in a dull,
monotonous tone, or in a manner in which even
wearies the mind of the best man in the audi
ence it will not reach and effect the
minds of those in the church. So saturate,
people with the truth that the preacher
is saying. They want to comprehend the truth pre
sented so the minister should endeavor to make
it as simple as possible. In one congre
nation where the minister refused to
preach, there was a good and faithful man who would say at the close of his sermons, "I guess that was a
good sermon but it didn't make anything
about ninety per cent of the audience." The
difficulty was that the preacher preached from the con
ten ts and in terms were used which had already
been read and not in the language understood
by people.

On the other hand, it has been my privilege
the past month to preach a few times to an
audience of children, ranging in number from 75
to 184, and one of the children asked a compli
ment that should be the aim and goal of every
minister, when he said, "I like him for he tells
us things in such a way we can understand them."
Some preachers seem to think that it is a
mark of scholarship to use many and large
words which do not always tend to clearness and
simplicity. It might be said of some of them, like
the Lord said about one of Elisha's speeches to
Job, "Who is this that darkenest counsel by
words, without knowing how to apply them?"

Another point to be considered in the method
for preaching holiness is that of definiteness.
The preacher must not be in losing definiteness
by seeking to be all things to all men. The con
ditions, everything should be so clear and to
the point that the people recognize that something
important is being brought up for consideration.
Always in preaching holiness, there must be
either directness or indirectness, the fact that all
men should be holy; the fact that they are required to make a
decision in regard to the choice of sin or hol
liness or if the believer is enjoying a living rela
tionwith God, the children must be made to
strength and develop in the most holy faith.
In the beginning of our holiness work, there
was a tendency to emphasize the de
tails of life, but in later years there has been a
movement away from detail until today many people ob
ject to ministers preaching on any details or non
cessities. It is my honest conviction, that we
foolly need and lost and we become as gen
eral in preaching holiness as we can possibly be
definite. It may be that we need to give more
serious consideration to emphasizing the need
of making every detail of life adorn the doctrine
of holiness.

One of the laws of teaching is that the familiar
truths must be brought out in the light of
the church. The preacher cannot afford to take
too much for granted regarding the knowl
dge of his people on the fundamental doctrines.
Because he has preached on them, does not al
ways guarantee that people have a light on the
doctrines or that they receive the truth given.
He must come again and again from one angle
and another, from one viewpoint and then
many, a little here and a little there, in order to
keep the importance, the value, and the neces
sity of holiness before our people. Repetition
must be included in the method.

Each age presents new problems to the
ministry. This is a very good and faithful man who
wou
lend himself to understand the needs of the
people. Much of the difficulty of preaching
holiness is that of the manner in which
preaching is done. Time is so valuable over
the air and it is so easy for the listener to turn
the dial that radio speakers and entertainers
have developed themselves in the art of brevity.
The people like it, and more than that, they de
mand it of their preachers. So in preaching hol
liness, the minister of today must study until
he can get the truth in full content in a much
shorter time than the fathers did. Lastly re
garding method, the ministers should endeavor
to give more biblical messages on the doctrine
of holiness. Many of the applications to the doctrine
have been used so many times that they have
lost their full force. The Bible is so rich in con
tent and so full of references and settings of
truth pertaining to holiness that it affords
the minister an unlimited field of study in which
to find an endless amount of background
for our cardinal doctrine. Also the preacher
should saturate himself with the biblical con
tent of holiness. This requires the second
work of grace that we can readily and
close to heaven, the preacher ought
to have a little heaven in his message while he is giving
it. In such a way the audience ought to be impressed
not the preacher knows something that they
do not know, but he has something which they
cannot have which actually works in his life and will
work in theirs if they give it a chance.

Holiness is the only remedy for the diabolic
contamination of an age. The most pressing
of ministers of Christ ought to give attention to all
things in order to get the gospel of holiness as
much as possible in the community where they
serve.

While He is pleased to sustain us, I am able
day by day to pass on peacefully, and am carried
through one difficulty after another, and thus
by God's help, even with much labor. The measure
of faith, if continued to me, should be enabled
to bear up under the trials and troubles, but I
look for an increase of faith with every fresh
difficulty through which the Lord is pleased
to help me—George Muller.
The Case of Reverence

H. M. von Stein

LACK of the appearance of a reverent attitude in the house of worship is a matter often and sincerely regretted by both ministers and laymen among many congregations. There is no lack of interesting enough that many times people who are strangers feel spiritually offended before they have an opportunity to get acquainted with the true, underlying principles of doctrine that tolerates such liberty. This is a serious matter.

The problem is probably as old as religion, but it has been solved before. The threatening aspect of the matter is not in the helplessness of the church to enjoin and preserve an atmosphere of apparent reverence, but that by so doing the true liberty of a worshiping people is stifled by an unfamiliar and distasteful formality and stiffness which can kill more than true worship. All the evangelists of the ministry can contend.

Periodically a wave of desire toward a quieter Sunday school and more attentive congregational worship leads the pastor to speak mildly and generally on the subject. The sole good of such a talk is to relieve the pastor of his conscientious feeling in the matter. The congregation is already aware of all the points out. They know their children are making more noise than is necessary and that Sunday school papers were paper read, but not while the preacher is preaching. But what they do not know is why this condition exists.

There is no place for the proper attitude of reverence to begin. If it is right it should begin there. It should begin with the pastor. The presence of course is attendant upon a heart attitude—not an outward appearance. Many sinners have more apparent reverence than most saints. Our doctrine of liberty has led us too far toward an unwisely familiarity. We have too much of the “Hello, God! Praise Thy name! How art Thou this morning! attitude. Sacrilegious? Little, if any more than some things one occasionally hears from the pulpit. This sort of thing did not come from the laity!

One would almost forget the scriptures, “Let him that thinketh he standeth take heed lest he fall,” and “Work out our salvation with fear and trembling.” They offer no obstruction to the doctrine of sanctification.

If the spiritual experience of a man has not wrought within him a true reverence, his experience is incomplete. If the minister cannot step to the pulpit in the worship hour having the positive knowledge that the Holy Spirit of God is ready to use him, he had better ask to be excused. The more deeply fundamental the doctrine taught by the constitution the more right the worshipers have to expect something worth while from the speaker.

When people come from resisting the inimical pressure of a material world it is essential that they be able to recognize in their pastor a leadership in reverence. This reverence can no more be reduced to a qualitative formality than the Atonement can be put up in packages and sold for inducements. It is more than a heart attitude. It is a mystery of holy union from the realm of divinity and it can be felt, known, and observed as definitely as sorrow, joy, hate or indifference.

It leaves. It is the presence of power. It is God in man.

The Spirit in the hearts of saved and sanctified people will respond to this presence as mischievous. It is a series like the evening sun in the persons of the ignorant and wilful will be comfortless, and the soothing presence of righteousness will need no forced impression. It is inconceivable that a minister uninstructed in this reverence should bring a worthless message. Within the memory of all of us there is an experience through which have been profusely blessed by the spirit of God. But let it be a warmly earnest message of some servant of God who could scarcely find his words, but was humbly endowed. It is also keenly remembered how a blessed lifting time was hopelessly tempered when the speaker told a joke.

There is nothing funny about religion. A man without a sense of humor is an unbalanced personality, but a sense of humor is a human element and can much better be dispensed with than reverence. Certainly God knows what humor is and why we laugh, but this life is so short and the battle is so desperate that He has directed it not properly inconvenienced—not wrong—there just is not time for it.

Neither is sobriety of demeanor reverence. The minister who stands before his congregation with approval, looking and feeling like an old "soreפש" will not awaken anything like reverence in his people. His hand must rest—no matter how meagerly he is being treated—upon the pulpit fact that his attitude is the most desirable and responsible situation on earth. God can enable a man to look abroad upon the faces of his hearers. In his heart, “All this and heaven too!” people respond then.

Even when the world scorns, the “Christian” who confines his Christliness to the Sabbath day, but carries the worship hour should be an exalted, high title of spiritual blessing. It is when the waves of blessing roll in that men are moved in their soul toward salvation.

“What do you mean? You speak of ‘confusion’ and then of ‘waves of blessing.’ Should we shout and be silent?”

Worship is not to shout or to be silent, but to serve God. There is reverence in heaven if it is anywhere. but there is not, at least always, silence. We read that there will be for a short time some day.

Reverence is a conscious, definite observation of the presence of God. It should begin in the heart of the worshiper. Let it begin all work carefully, prayerfully, and tearfully for more of it.

Paul’s Terms Regarding to Holiness

Neal C. Dirkes

In the very brief letter to Philemon, Paul does not disappoint us. Even in this epistle we receive emphatic emphasis upon the essential and glorious truth of holiness. Written to an individual possessing the experience, his approach is naturally upon this basis. In this letter we discover, rather than a detailed explanation or course of instruction regarding holiness, a practical example of what holiness can be expected to do for one.

Philemon was apparently a wealthy man, owning a number of slaves. One of his slaves, Onesimus, left him one day, without any explanation. In all probability he stole some of his master’s property, and on reaching Rome, where Onesimus was supposed to be lost in the crowd, he was in all likelihood caught by the officers of law. Providentially, he was placed in or near the cell of Paul, who was imprisoned, too. Never too important to humble himself, Paul appealed to the slave to give his heart to the Lord. Onesimus was saved, and then began to tell Paul of his trouble. As Philemon was a beloved friend of Paul, he sent a letter urging him to express the spirit of holiness in his attitude toward the returning repentant slave.

The first evidence of holiness is Paul’s attitude, and his willingness to testify Philemon for all the slave he had stolen. We see it evidenced again in that Paul presumed Philemon had enough grace to accept the slave in love when he returned. Whatever we see in this letter, in keeping with the series on the subject of holiness, we must see on the basis of an experience of holiness already enjoyed by the one addressed. With that basis, we are made to see the evidence of the life of holiness.

Evidence of a Holy Heart:
Life of service (fellow laborers) (1:1).
Love for brethren; attitude of faith toward God (1:5).
He has a faith that can be communicated to others (1:6).
Fellowship with and kindness to the saints (1:7).

The Pastor

A Captain in God’s army.
A Pilot to the church on life’s troubled seas.
A Consoler in the hour of bereavement.
A Comforter in life’s sorrows.
A Teacher of God’s priceless truth.
A Preacher of a mighty gospel.
An Administrator of the biggest business on earth.
A Financier who can do extraordinary things on a small capital.
A Shepherd to watch over the sheep of his pasture.
A Vessel filled with the Holy Ghost.
A Chosen Vessel of God to the people.
An Adventurer over dangerous territory.
A Diplomat handling ticklish problems.
An Ambassador representing his king and government.
An Example to all men.
A Man human in his contacts yet divine in his life.
An Adviser on all important issues of life.
A Judge of ecclesiastical matters.
A Lawyer for the oppressed.
An Intercessor for the lost and dying.
A Possessor for the mystery of faith as it is in Christ Jesus.
A Guide for the erring to the way of life.
A Leader for the Christians of his age.

—V. E. Tankersley, in Evangelical Visitor.
Expository Preaching

Dr. James M. Gray remarked to me some years ago, when I mentioned the fruitful results of expository preaching and Bible teaching:

"I am afraid the great trouble is, there are few ministers who are able to be willing to teach the Word of God. They much prefer to soar to heights of eloquence and give rein to their own imaginations rather than solemnly and soberly open up the truth." The following New York preacher has said, "Expository preaching is the poorest of all types of preaching because it leaves so little scope for the imagination." But those who value eternal things for their own sake are not anxious to listen to the empty soporifics resulting from the imaginations of the human heart, but they prefer to be nourished by the milk and meat of the Word itself--the Precious Stone.

Problems Peculiar to Preachers

CHARLES A. GROSC

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2123 Trust Ave., Kansas City, Mo.

Q. Since a local preacher must have the recommendation of the pastor to receive his license, and a local preacher who has never been one can be referred, why does a man who wishes to be a preacher fail to secure a recommendation from his pastor?

A. This is a pertinent question, as it is faced by many young men in this present day. They want to be trained.

Q. Is it a good policy for Sunday school classes to sell easily, doughnuts, etc., to raise money for the church buildings?

A. It is not a good policy for any department of the church to sell anything for the purpose stated, or for any money-raising project in connection with any department of the church. A church is to be the church only when the church is -- the church as a body has answered the question, as every occasion of its work that involves the raising of anything that involved commercializing the gospel. It can be seen easily why the church guards against this practice.

Q. Does the fact that a pastor who is alive can or should be paid for his services?

A. This is the same point as the question which was asked on May 10, 1941, in the column on "Pastors," and I am inclined to the same answer, namely, that the pastor should be paid for his services, no matter how he is supported by the church. However, the question of whether the pastor should be paid for his services is a very important one, and it should be discussed in detail in a church council.

Q. A pastor is going to a foreign mission, is he not entitled to some sort of time off, or is he expected to work the same as a pastor in the church?

A. A pastor who goes to a foreign mission is entitled to some sort of time off, or at least to some sort of leave of absence. This is because a pastor who goes to a foreign mission is entitled to some sort of leave of absence, or at least to some sort of leave of absence for health reasons. If a pastor who goes to a foreign mission is not entitled to some sort of leave of absence, or at least to some sort of leave of absence for health reasons, then he is entitled to some sort of leave of absence, or at least to some sort of leave of absence for health reasons.

Q. Should a pastor give the people as they come in or as they go out of the church?

A. A pastor should give the people as they come in, or as they go out of the church. This is because the pastor should give the people as they come in, or as they go out of the church. It is not necessary for the pastor to give the people as they come in, or as they go out of the church.

Q. What is the scope of responsibility of a Nazarene parish priest in the community?

A. The scope of responsibility of a Nazarene parish priest in the community is to be a religious leader, to be a community leader, and to be a minister to the community. The parish priest has the responsibility of being a religious leader, a community leader, and a minister to the community. He should be a religious leader, a community leader, and a minister to the community.

Q. Who is the man who is the pastor of the church?

A. The man who is the pastor of the church is the man who is the pastor of the church. He is the pastor of the church because he is the pastor of the church.

Q. What is the scope of responsibility of a Nazarene parish priest in the community?

A. The scope of responsibility of a Nazarene parish priest in the community is to be a religious leader, to be a community leader, and to be a minister to the community. The parish priest has the responsibility of being a religious leader, a community leader, and a minister to the community. He should be a religious leader, a community leader, and a minister to the community.

Q. Do not become harsh, but define your position.

A. No, I am not enough of a musician to answer that question. I have also asked why a Nazarene parish priest should be a religious leader, a community leader, and a minister to the community. The parish priest has the responsibility of being a religious leader, a community leader, and a minister to the community. He should be a religious leader, a community leader, and a minister to the community.

Q. Why not do the whole singing of the choir at the church?

A. I am not enough of a musician to answer that question. I have also asked why a Nazarene parish priest should be a religious leader, a community leader, and a minister to the community. The parish priest has the responsibility of being a religious leader, a community leader, and a minister to the community. He should be a religious leader, a community leader, and a minister to the community.

Q. What matter is best applied to the promotion of Sunday school scholarship?

A. The most important matter is the promotion of Sunday school scholarship. The Church of Christ has worked that out and has very definite plans for it. I would add that in this matter, as in all church matters, we cannot be arbitrary. We are not operating as a public school, where we can set our own rules and regulations, and where we can publish before the news of the school is made public. Reporters often are sectored to go and report on all the church matters. It must be remembered that the pastor must be careful to be alive to the necessity of making the sequela certain, and not to get their conclusions.

Mailing lists, and a pastoral letter to friends of the church as well as to members, is a good thing. Printer's ink is cheap and if used continuously will bring results. If attention is given to neatness and originality. A bulletin is good if properly executed. A good job done on a small scale will have the same effect as a large one.
THE PREACHER'S WORKSHOP

A Prize for the White House

A prayer upon which the White House people south of the seat or west of the Treasury whom President John Adams upon the dedication of the then newly constructed White House. "Honesty taints the best of us upon this house, and upon all who shall foreclose it to inhabit. It may not be the easiest and wisest man rule under this roof."  

Righteousness Exalted

Liquor having nearest has an inviolable record. This state has fifty counties without any insult whatever; fifty counties without any fear, and thirty counties without a man in the state. -Patriotism. 

Liquor and Reform

Mr. Edgar Skull is quoted as saying that, of families in America not on the levee, four out of five have no members of the family who drink, and of families on the levee, four out of five have members of the family who drink. "Those words coming from the seats of your best followers is considered to be a dangerous consideration. Some people have been observed to regard liquor as a very good and improving drink, for it is a stimulant to the brain and the heart."  

Our National Headache

The National W.C.T.U. calls our attention to the nation's drink bill for 1941, which was $1,234,451,000, representing $44.82 per capita. 

There is one third of the 1940 bond for every seventy-five families in the United States, for every church school, for every public school there are five schools at work educating for intemperance, and last year, for every $200 spent for liquor, $400 was spent for temperance. 

In the last five years of the French government the liquor trade in 1941, there are 120 million dollars spent on the liquor trade in the United States. 

J. Edgar Hoover calculates the annual expenditure of the American people on liquor to be three billion dollars. Other items, none of which we might call㳥itizens of the world, 

High Cost of Living

In the last five years of the French experiment with the national drink business, the government has spent $100 million on liquor. 

Christian Observer. 

A Message to America

If we would change the face of the nation, we must first change our own hearts. The principle end that we have before us is the unlimited acquisition of material goods. The business of America, said Calvin Coolidge, is business. We must now learn that material goods, money, and power are not our end. We want them to sustain life, but they are not the aim of life. The aim of life is the fullest development of the highest human potentialities. The purpose of our life is education, moral and intellectual. The state, when it is regarded as mere decorations or relaxations in the serious business of life, which was making money. The American man, in his own interest, required a moral regeneration. If they are to be moralities to the world, this regeneration must be of the people and complete. -Bos. Rev. E. H. Hancher in speech, We are Drifting into War. 

The Real Universe

"The conclusion foretold me on earth; the French people might grow weak."

The word is going to be in the physical world, in the spiritual world. The real universe is the spiritual universe in which the spiritual values count for everything. -J. S. Hensler, British scientist. 

Why He Came

The stranger came at last to church. He helped put out the fire which would consume the house soon. His help was needed. 

The preacher came at last, it seems, as one might well expect. But when he saw the stranger there, So great was his surprise. 

He took him by the hand and said, "You've been here before, have you not?"

"Yes," said the stranger, "I've been thinking of the church on fire. No."

The Church on Fire

JULY 1941

A Statement's Prayer

"Almighty God, we pray to Thee to bless us in these times of trial. Make us humble, secret, devoted to the public service of God and the people of the earth. In everything we do and everything we say, may we be guided by the rules and the rights and the rights of others. Make us effective and useful in the service of peace and justice and liberty in the world. For Christ's sake. Amen." -Dr. Harry Roy.

Sentence Sermons

"Staying and going, Men are born with two eyes, but with only one tongue, that they may speak as much as they say.

"Yourself and your enemy. Doing an injury puts you below your enemy; revenge makes you both with him; forgiveness puts you above him." -Benjamin Franklin.

Failure and Success. It is better to fail in doing something than to succeed in doing nothing. -Washington.

Religious Living. Truly religious living is giving the best you have to the highest you know. -E. L. Huxley.

Leisure. Leisure is time for doing something useful. -E. Parke.

Motor Car Ethical

"The man who has no knowledge whether his wife and children are coming home in the car or in an ambulance is the man who has more leisure than he knows ." -Dr. Huxley.

The shadow of night were falling feet, A youth stepped on the gem and passed. A youth stepped on the gem and passed. They opened up his head and found--

"Excisor!"

"Here lies the body of Jonas Bray, who was slain by a negro. He was right here, dead right, as he said; he didn't lie; but he lay there as if he'd been wrong." -Dr. S. Bennett in WT's Christian Advocate.
The author of the "Preaching Program for July, 1941" is Oscar J. Finch.

The text begins with a quote about the importance of the storm and the need to pray to God for protection. It then goes on to discuss the need for personal and spiritual change, emphasizing the importance of obedience to God's laws. The text concludes with a call to action, encouraging readers to lead lives that are pleasing to God and to spread the message of salvation to others.

The final part of the text presents three lessons on obedience and faith. The first lesson, "The Lesson of Obedience," discusses the importance of following God's commands and the consequences of disobedience. The second lesson, "The Lesson of Faith," highlights the faith of Abraham and its implications for modern believers. The third lesson, "The Lesson of the Word of God," stresses the importance of the Bible and its role in guiding believers.

The overall message of the text is one of encouragement and instruction, calling readers to live a life that is pleasing to God and to share the message of salvation with others.
The Vision of the Invisible God

Sunday, July 13, 1941
Morning Service

The Preacher's Magazine

III. The Final Seal of the Spirit's Doom

1. Here in the Bible which teaches facts that we can know nowhere else, it is gloriously portrayed in Belshazzar, every sinner's doom.
   a. The end of probation.
   b. Men—numbered—a too late in human destiny.
   c. Longer probation is useless—not tendency to repent.
   d. When caught and carried in sin, man always wants another chance.
   (1) Part of the sinner's doom is that no other chance will ever be given.
   f. Every sinner today should thank God, the privilege of forgiveness.
   g. Often probation's closing days are indistinguishable.
   (1) Sodom—Egypt—Belshazzar.

2. The revelation of inefficiency.
   a. Tekah—waited and wanting.
   b. God's产后 in announcement by God, with pubhc presence, it is already too late to change—perdition solid.
   c. Yet all the following, it weighed tonight, would be found wanting: Unclouded, unmasked, untitled, lukewarm, these aging behind, light, those steering a form of godliness but denying [lacking] the power thereof.

3. The doom of disinterestedness.
   a. Divided and divided.
   b. Christ's poradity of the talents.
   "Take care where the talent from him and give to him that hath ten talents...and cast the unprofitable servant into outer darkness."
   c. Horror could be displayed by God. "Left out" of the eternal home. "Left out" of our social benefits.
   d. Eternal cry of the last is "left out"—discouragement.

Conclusion

1. The record of his life could have been different.
   a. He could have given regard to God and His teachings.
   b. He could have sought the glory of God.
   c. He need not have defied and insulted God.

2. The day of victory is the day of the sinner's conversion. That was the night of Belshazzar's fall and of Daniel's triumph.

III. The Necessity for Christ's Death

1. Through faith he knew that Jehovah was the God that answered by fire.
   a. Abraham listened for Lot and Sodom.
   b. Through faith he knew God was long-suffering and long-endured in the life of men than in their death.

Eve Difficulty to Pray to God and His Resources Are Real to Us

If that came to God must believe that he is, and that he is a rewarder of them that diligently seek him.
"That my God shall supply all your need according to his riches in glory by Christ Jesus."

The Fountains of Initiative.
   a. What, viewing this scene from the natural, would ever have known that Belshazzar could escape?
   b. But, not desiring him, called for blindness and led the array away.
   c. Why was he not afraid? Countless of strength through God's presence.
   d. Why did he not bow before his difficulties?
   e. In prayer he saw that God was between him and his difficulties.
   f. "I can do all things through Christ which strengtheneth me."

The Need of Christ's Death


1. Some men who have demonstrated this fact, have—groveling begin at the burning bush.
   b. lusk—real him—saw the Lord high and lifted up.
   c. Paul's persecution and martyrdom until the Dark Manhood experiences.

2. The true basis for life's choices.
   a. Access to God's policy, not often used, is not the proper basis.
   b. Physical appearances are too deceptive to be dependable.
   c. Secret of Moses' great choice was faith (Heb. 11:27).
   d. Through faith he saw.
      (1) Days to suffer affliction with God's people and to enjoy pleasures of sin— that the hardest and most difficult life in serving God was better than the best he could receive in a life in the world.
      (2) Through faith he perceived that "the reproach of Christ" so greatly that he would exper-ience the "servant's gaze"—ultimately, for greater riches than the "treasures of Egypt"...the best that the world could offer.

3. The secret of endurance.
   a. Secret of Moses' "He endured as seeing him who is invisible..."

4. The power of prayer.
   a. People to be filled with fear.
      (1) Fear is a sense of weakness—our inability to move us within ourselves.
      (2) Fear is the logical result of looking at impossibilities.

5. Through faith he knew that the heavenly presence before were present.
   b. Elijah dared enter the contest on Mt. Carmel.
I. THE CONDITION OF MAN

4. From sin and sin nature.

4. This is the greatest cause for the coming of Christ. God could not be true to Himself and allow man to sin against His holy name.

4. The necessity from within His own nature was based upon the result of the fall.

4. The debt of love to the unloved.

4. Law is a debt that law does not require.

4. According to Rev. F. T. Felps, the Bible translation documents in 1928: "God kept on loving the world until out of His heart came Jesus."


4. He just law could require them to go and to give to themselves.

4. Yes, love does make such a requirement.

4. The debt of knowledge to ignorance. God is not one in that He does not recognize His beloved condition.

4. God understands the full depth of it all and is moved at it.

4. Is impelled to give of Himself to save us, Elijah, the chief drunkard, who sees the futility of responsibility to awaken the gods who sleep in ignorance.

4. The debt of strength to weakness.

4. Man could in no way ever hope to save himself.

4. Christ’s ability answers every requirement.

4. Therefore He felt the “ought” that brought Him.

III. THE GLORIOUS RESULTS ACCOMPLISHED

1. Reunion with God.

1. The yoke we are going against, but now we are returned unto the Shepherd and Bishop of our souls.

1. Here is the end of salvation.

1. In Heaven every thing is ever and we find the battle of the soul.

1. “Bringing many sons unto glory.”

2. Redemption of the slave toward evil.

2. “In whom also ye were circumcised with the circumcision made in the body of Christ by the circumcision of Christ” (Col. 2:11).

2. And God, who knoweth the heart, beareth witness that given, there is none that doeth evil, as he did unto us: and put no difference between us and them, purging their hearts by faiths” (Acts 16:8).

3. Fits for holy companionship.

3. Perfect reconciliation—become the apple of His eye.

3. Likeness to Himself.

3. (1) Friendship based on affinities for we are made like unto Him.

4. Empowerment for holy living.

4. “He be conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God” (Rom. 12:2).

4. Makes us pure within—He helps us in the hour of temptation—He is our Source of strength in the day of weakness.

5. Added glory and satisfaction to God himself.

5. The joy of having Jesus, who will not come wanting: you; but if I depart, I will send Him unto you” (John 16:4).

5. The revealing glory of Christ is the glory of sacrificial suffering.

CONCLUSION

1. Our obligation to accept His salvation. If Christ was impelled to such an extent because of our condition, there is an obligation—because of our need. His suffering and the perfect cure—to accept that salvation?

2. Our encouragement to try.

2. The cross is God’s guarantee that all of God’s infinite riches are willed to those, who, through Christ, seek to be holy and live free from sin in this world.

3. Our responsibility to others.

3. Every true Christian feels a debt to others like that—Jesus in the second division of this outline—which desired God to give His Son and Christ to suffer and die.

SUNDAY, JULY 29, 1911

MORNING SERVICE

THE Transformed Disciples


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

INTRODUCTION

1. Most conclusive evidence of the baptism of the Spirit.

1. The transformed disciples of Christ.

2. Most conclusive proof that we may be sanctified.

2. In keeping with the promise of Christ, others have been sanctified.

3. The need of the world today—men who see Christ clearly.

3. This will answer the deepest needs of the Church.

3. Will fears, dissolve doubts, and extreme weaknesses Christ ever stand in the field of spiritual death.

3. Church in ever strong or weak in accord with the life of the Holy Spirit in their lives.

III. THEY WERE TRANSFORMED IN THEIR MANNER OF LIVING

1. A most distinctive depth.

1. That we can live pure and clean as did Christ.

1. Practical rules (accepts Christ but denies dynamic life—Christ can do their cleansing (Acts 15:8).)

2. The positive side of holiness.

2. Holiness includes a "wifely" of our moral nature as well as a removal of the evil.

3. The Holy Spirit dwells in the heart made clean as a divine subsidy for all our families. By providing that which we lack, He enables us to live as we should.

3. We must never cease to emphasize the negative side of holiness.

3. Likewise, we must ever set the positive benefits.

3. Not what we lack, but what we have that makes us what we should be.

II. THEY WERE TRANSFORMED IN THEIR UNDERSTANDING AND APPRECIATION OF CHRIST

1. The grace of the Spirit in relation to Christ.

1. It is: "Incessant for you that I go away: for if I go not away, the Comforter will come unto you” (John 16:7).

1. The Holy Spirit was to be the honored Succeeded to Christ.

1. Like Christ, through the Spirit, would mean more dust through the physical presence of Jesus Christ in the church.

2. Christ was a physical person and the Spirit was to do the work of the Holy Spirit.

2. Christ spoke from without, but the Spirit is in the center.

2. The Church—"A Spirit means much in us!”

2. The work of the Spirit—"He shall testify of me” (John 15:26).

2. His Spirit in Pentecost evidenced that Christ was at the right hand of the Father.

2. How to be in Christ lived.

2. (1) His disciples associated with Him and built hopes of the future.

2. (2) Disciples were sorrowful, lattered and withdrawn from world of men.

2. When Christ arose—they rallied together.

2. When the Spirit came they had a new and greater Christ.

2. Disciples were impressed with four great facts.

2. He lived, He died, He lived again, and His Spirit had come to make Him real and them victorious.

2. How ripened their hope, their message, and their power.

CONCLUSION

1. The coming of the Holy Spirit in.

1. A call to conversion, faith, and aggressiveness.

1. God is still on the throne.

1. He can still transform men and work works above man's.
EVENING SERVICE

The Assurance of Faith

TEXT—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

I. THE APOTHECARY'S POWDER

1. The Apostle Paul was a man who knew life.
   a. He knew its trials, conflicts, dangers, sorrow, loneliness, hopelessness.
   b. He wrote to his son in the gospel and told of Christ.
   c. He realized that he is able to sweeten bitter waters, give victory in trial, make companies in conflict, and lead us safely—on eternity's shore.
   d. Let our study of the life of Paul with this text as a basis.
      i. Our purpose will be, not to magnify Paul, but to use him as a lens through which Christ may be magnified.

2. St. Paul's Faith
   a. "I know (Him) whom I have believed." (1) The basis of his knowledge of Christ.
   b. "I know Him whom I first believed." (2) The object of St. Paul's faith. "I know (Him) whom I have believed." (3) But was this faith not as religious as the faith of the Redeemer, not in the plan of salvation but in the Savior, not in an experience but in an abiding personal relationship that has in Jesus Christ the infinite, crucified, risen, ascended, glorified and living God of earth and heaven and earth.
   c. What is belief or faith?
   d. 1. The process of growth of the seed of Christ and subjecting ourselves to the taste of actual life.
   e. Christ claimed that He was the Redeemer of God, the Redeemer from guilt, the One to cleanse us from sin, the Giver of the strength of a new nature, the Giver of all of a confident hope as regards the future.
   f. Faith accepts His claims and proves them in the crucible of life.

II. ST. PAUL'S EXPERIENCE

1. I, Know Him
   a. As the one who convicted me of my sin—a Saviour, as the Saviour of my heart and life—and as the One who called me into His serv... as the Comparison of my life—in the One who has kept me until the present hour.
   b. Christian experience is the basis of Christian certainty.
   c. All recognize the value and authority of experience in other fields.
   d. Facts concerning which we are certain are those we have experienced.
   e. In religion experience brings the same certainty.
   f. Christian experience is an authentic fact.

II. St. Paul's Persuasion

1. I am persuaded that he is able to keep that which I have committed unto him against day.
   a. His commitment—Himself, his person and his perseverance.
   b. He was trusting Him for soul and body, for life here and hereafter, for the success of the work entrusted to him.
   c. Of what was he persuaded?
   d. That God would keep—guard against loss—all he had committed to Him.
   e. Persevered—"industrious conviction.
   f. The experiment had succeeded. His initial trembling had now been turned to a final calm. He could face any fee with unflinching courage and go forward to duty at life's close.
   g. The fruits of his persuasion—"I knew him.
   h. I knew His love—had experienced His tender care.
   i. His knowledge.

2. All alone He had been victorious in temp-... in his own stronghold of death.
   a. What the Lord had done for others.
   b. Saved his heart and life.
   c. The Lord's call.
   d. Kept him sweet—corrupting bitternesses of fruits of many wrongs done unto him.
   e. Delivered him from prison.
   f. Made him a greater power in chains than Nero on his throne.

Conclusion

1. Such confidence in God is always rewarded by Him.
   a. Such confidence is the secret of strength of all great Christians.
   b. Such a possibility should make us all want to know Him.
   c. Such an experience should make us diligent in service for Him.

SUNDAY, JULY 27, 1941

MORNING SERVICE

The Challenge of Today

SCRIPTURE—Acts 2:12.13

TEXT—"They that believe..." (Acts 2:47).

INTRODUCTION

1. Today is of greatest value.
   a. Today brings our happiness, our usefulness, our destiny.

2. No other time is so important in any man's life.
3. Today is the fulfillment of the ages to come.
4. Today is the beginning of the fulfillment of the ages to come.
5. Today is a time of crisis and challenge.
6. Today is to me, a challenge.
7. Today is a time when the possibilities are so endless...

I. THE CHALLENGE OF WORLD NEED

1. World need has increased.
   a. Demonstrated in the Word of God.
   b. Christ came to make God known.
   c. Holy Spirit came to perpetuate His presence.
   d. The church is commissioned to take Him in all the world.
   e. Demonstrated in world conditions.
   f. Tend to our training name in the close of the day.
   g. World need is a people who are a "saving light." (1) We are the salt of the earth... (Matt. 5:13).
   h. We are the light of the world in the darkness of evil.
2. The need is to let Christ be known amid the greatest dangers.
   a. Let us be a light amid the darkness of evil.

III. THE CHALLENGE OF Christian Duty

1. What shall we do if the task is too great?
   a. We must contribute to nothing that breed... dynamic relationship with Christ.
   b. What we do shall appear, we shall be" (1 John 3:2).
2. The church is successful in the day of His appear-... as His church at whatever cost we call it.
3. He has strength to work with us to do what we should.
   a. Through His strength Peter and John healed the crippled at the gate.
   b. Through His strength 120 sanctified disciples changed the course of humanity in a way that can make righteous giants that can overcome the Goliath of evil.
   c. His strength is sufficient for the race we are amid the greatest dangers.
   d. Let us be a light amid the darkness of evil.
   e. Let us be a light amid the darkness of evil.
4. What are we to do if the task is too great?
   a. We are to be a light amid the darkness of evil.
   b. We are to be a light amid the darkness of evil.
   c. We are to be a light amid the darkness of evil.
   d. We are to be a light amid the darkness of evil.
   e. We are to be a light amid the darkness of evil.
   f. We are to be a light amid the darkness of evil.
5. What are we and what do we determine whether we shall be with Him, eternally or whether we shall be eternally enduring to free our hands from the blood of souls.

CONCLUSION

1. What shall we do if the task seems hard?
   a. Let us be strong as they are our hearts.
   b. "If the elect were as thick as the tiles on the roofs of the houses, I can and I will go in the force of God's name.
   c. If there is a tendency to discouragement, we may look at the kneeling Livingstone cold in death and remember... an instance, in all this glory we... But by them they live... in the triumph from sinner, by them they live... They are the triumph from sinner, by them they live... They... They... They... They... They... They...
   d. "We must endure to the end, and then..." (Rev. 2:10)."
**Why We Preach Christ**

**TEXT—We preach Christ (1 Cor. 1:13).**

**INTRODUCTION.**

1. Each message is characterized by many things.
   a. Messy gospel.
   (1) Gospel political, economic, social, and religious.
   (2) Some place a price for—some are concerned.
   b. Of renewed interest in religion.
   (3) Publicly a fad, or false, some take the true.
   (4) More recognize the dynamic of religion in human life and conduct.
   c. Of evil to what is the true.
   (5) All of the confusing voices necessitate that this be true.
   2. World has right to ask us the question: why, why, why, why do we believe it, what it does on us?

**II. THE TOOLS OF THE TRADE**

1. Necessary philosophy of the godless: 'we drink and be merry'.
   a. In this there are loneliness and dissatisfaction—triumph and death.
   2. Christ brings a proper adjustment for life.
   a. A proper adjustment within our own being—between us and God—between us and others.
   b. He enables us to know the joy of being right.
   3. Christ offers opportunities for worth while service.
   a. Every great philosophy of life must offer the opportunity to those who have a stronger appeal to man.
   b. Every one in the company of right.
   (1) The task is that of remaking men—using no question just—stirring no hatred—and making us victorious today and for all tomorrow.
   (2) Bases of promotion—association with the world—missions.

**OUR ATTITUDE AND OUR RELATIONSHIP WITH HIM DETERMINES OUR DESTINY.**

1. The universal question.
   a. Philippians, "What shall I do with Jesus?
   b. John 1:4, "What must I do to be saved?"
   c. Acts 2:38, and 1 Peter 2:5, "Be you saved,"
   d. "Let us believe in the Lord Jesus Christ and trust in Him."
   e. A judgment and resurrection, but I love the Christ who gave me life.
   f. A resurrection and justification, but I love the One who makes it possible.
   g. Our attitude toward Christ and our relationship with Him determines finality.
   h. Our destination is in either rejecting or accepting Him.

**CONCLUSION.**

We do now and we ever shall continue to preach Christ as our Saviour, Sanctifier, Guide, Comforter, Example, Lord.

**THESE BIG, VITAL THINGS, WHICH PHILANTHROPISTS CALL DEALS AND WHICH THE NEW TESTAMENT CALLS "THE THINGS WHICH ARE SPIRITUAL," ARE OFTEN REVEALED TO US IN VARYING WAYS, WHEN LIFE IS UPLIFTED IN EMOTIONAL CONVOCATION AND CONVOLUTION.**

Our circumstances blaze like lightning flashes in a black night, and truth emerges like an illuminated landscape—Jowett.
was distinct, like the thudding of a racing horse's hoofs hitting the hard track.

Over the bend in the trail outlined against the rising moon she could hear his voice, his voice coming toward her. Pulling Point out of the trail she waited for the rider.

"God, Jane," he cried, or he pulled his horse to a stop, "pray for me. I'm the meanest man alive, and I want this thing's got hold of me.

Right then the road was ten-thousand-square feet distant; the rancher and his daughter hold a eight-prayer. Moments later, he stepped through the door and grabbed Jane and hugged her, then he danced around and around, saying, "God, Jane, I'm so glad that you seem true to Christ. If it hadn't been for that I'd never have converted."

It was an easy thing for Jane to tell her parents and mother by two years later as she entered the mission field, and it was an easier thing for Dad and Mother Thompson to give their consent and to pledge their support while she served Christ among the heathen in Africa.

\*\*\*\*\*

Christ SATISFIES

"I tried everything, even suicide," said the young lady who shall be fame and nothing brought peace to my soul.

"Even suicide?" asked.

"Yes, after I had tried all the pleasures of the world at my disposal, I thought I would kill it all. I know that this at least would get me out of my misery.

The young lady told me of a sin and sorrow that made me think that I should leave the land. She had sold her soul for a few dollars and had been brought up in an atmosphere of easy living and anti-social graces. She told me of a streetswalker and dancing became a crime. The more men now she danced with the happier she became. This led to a life of loving all and loving all more and more and more.

Then she had met up with the sensation with which different men brought her while dancing. She soon discovered that the man who had her dancing.

Then she had picked up the cigarette habit, and along with this came the use of opium. One thing led to another until she started going with a young man who used morphine and she had to work to support her. She was finally fired and she told the hospital with a terrible disappointment. She lost her mother's money.

Then her mother went blind and ended her life by jumping out of a hotel window in San Francisco. This broke her heart and she died shortly afterward in an asylum.

"And then I was alone and without money. She told herself to obtain enough money to live on and buy the drug, she was addicted to. When she got to the end of her money, she died, diseased, destitute, famous with all the sins that brought pleasure and satisfaction, she closed the doors and windows of her little apartment, and went to sleep. Turned over the gas.

"What's so swell?" added a fellow of the commoner.

Investigation showed that gas was escaping from the door and she was dead. When they were unable to open, Jane made the door with a piece of rope. The police traced the silvery stream of the gas, a woman suicide.

The police traced her to the back of Life, and she spent five months in jail as the punishment for her crime. While in jail a young lady from a neighborhood

Expository Outlines for July

Lewis T. Corlett

1. Faith of the Believer in Difficult Times
   a. In faith God's promises are true, and He will provide for us in our need.
   b. Faith is the foundation of our hope, and it gives us assurance of God's care.
   c. The Bible is the source of faith, and it guides us in times of trouble.
   d. Faith enables us to trust in God, even when we cannot see the end of the journey.

2. The Importance of Prayer
   a. Prayer is the communication of our needs to God, and it gives us a sense of His presence.
   b. Prayer is the means by which we draw closer to God, and it strengthens our faith.
   c. Prayer is the foundation of our spiritual life, and it helps us to grow in faith.
   d. Prayer is the means by which we can receive guidance from God, and it enables us to make wise decisions.

3. The Role of Scripture in Our Life
   a. Scripture is the source of faith, and it gives us understanding of God's will.
   b. Scripture is the foundation of our faith, and it helps us to know what to believe.
   c. Scripture is the basis of our faith, and it gives us assurance of God's promises.
   d. Scripture is the source of faith, and it helps us to grow in faith.

4. The Importance of Fellowship
   a. Fellowship is the means by which we can share our faith, and it strengthens our faith.
   b. Fellowship is the foundation of our faith, and it helps us to grow in faith.
   c. Fellowship is the basis of our faith, and it gives us assurance of God's promises.
   d. Fellowship is the source of faith, and it helps us to grow in faith.

5. The Importance of Discipleship
   a. Discipleship is the means by which we can learn to follow Christ, and it strengthens our faith.
   b. Discipleship is the foundation of our faith, and it helps us to grow in faith.
   c. Discipleship is the basis of our faith, and it gives us assurance of God's promises.
   d. Discipleship is the source of faith, and it helps us to grow in faith.

JULY 411

The Prayer of Asa

(2 Chron. 14: 9-12)

1. Asa's Prayer for the Welfare of the Nation
   a. He prayed for the welfare of the nation, and he asked God to help him to govern the nation.
   b. He prayed for the welfare of the nation, and he asked God to help him to govern the nation.
   c. He prayed for the welfare of the nation, and he asked God to help him to govern the nation.
   d. He prayed for the welfare of the nation, and he asked God to help him to govern the nation.

2. Asa's Prayer for Personal Welfare
   a. He prayed for personal welfare, and he asked God to help him to be healthy.
   b. He prayed for personal welfare, and he asked God to help him to be healthy.
   c. He prayed for personal welfare, and he asked God to help him to be healthy.
   d. He prayed for personal welfare, and he asked God to help him to be healthy.

3. Characteristics of His Prayer
   a. It was given in earnestness, "Asa cried out to God, 'He felt the immediate need.'
   b. He recognized his personal responsibility in relation to the people, "He knew he must lead the way.
   c. It was one-centered, "He needed help at the moment.
   d. It was concise and brief, "He believed God would hear him, and his prayers quicker than the saying of many words.

4. Its Specific and Definite
   a. "He made the Lord understand, and he knew that God understood and sympathized.
   b. It was specific and definite, "Help me, at any cost, to do the work that I have found to be the work of the Lord.
   c. "He made the Lord understand and he knew that God understood and sympathized.

5. Its Acknowledgment of Dependence
   a. He acknowledged the twofold aspect of faith, thinking not only of the promises and obedience in going against the enemy.
   b. "He saw that God was our only source of deliverance.
   c. "He came boldly to the throne of grace for the help he needed.

6. Its Reversal of the Effect of God's Work
   a. "Asa recognized his partnership with God.
   b. "He knew that God understood and sympathized.
   c. "Asa recognized his partnership with God.
I. ANY CHRISTIAN WILL BE EFFECTIVE IN PRAYER IF HE WILL FOLLOW THESE FIVE SIMPLE RULES FOR PRAYING

1. God's no respecter of persons. He will hear the prayer of him who sincerely calls upon Him. (v. 3)
2. God will hear the prayer of anyone who is truly repentant. (v. 17)
3. God will hear the prayer of anyone who is truly repentant. (v. 17)
4. God will hear the prayer of anyone who is truly repentant. (v. 17)
5. God will hear the prayer of anyone who is truly repentant. (v. 17)

II. IDEAL OF CHRISTIAN SERVICE

1. A Message to a Young Man

2. Be careful in what you write.
3. Be a true friend.
4. Be a true friend.
5. Be a true friend.

III. CHARACTER OF THE PEOPLE

1. Before all men, regardless of age, we are young people.
2. Through the words uttered.
3. By the everyday conduct.
4. By the consistent spirit.
5. By the consistent spirit.

IV. EXEMPLIFIED LIFE

1. In a spiritual walk.
2. In the sphere of the life.
3. In the sphere of the life.
4. In the sphere of the life.
5. In the sphere of the life.

V. THE CALL TO SERVING GOD

1. Give attention to the seriousness of the calling of God to His will of God.
2. Give attention to the seriousness of the calling of God to His will of God.
3. Give attention to the seriousness of the calling of God to His will of God.
4. Give attention to the seriousness of the calling of God to His will of God.
5. Give attention to the seriousness of the calling of God to His will of God.

VI. THE CHURCH

1. The church should not be a dead church.
2. The church should not be a dead church.
3. The church should not be a dead church.
4. The church should not be a dead church.
5. The church should not be a dead church.

VII. CONCLUSION

1. To be effective in prayer, we must be obedient to God's will.
2. To be effective in prayer, we must be obedient to God's will.
3. To be effective in prayer, we must be obedient to God's will.
4. To be effective in prayer, we must be obedient to God's will.
5. To be effective in prayer, we must be obedient to God's will.

SUGGESTIONS FOR PRAYERMEETINGS

H. O. Fanning

PRAYER MEETINGS AND REVIVAL MEETINGS

1. Nightly prayer meetings are a staple of the thought of our people.
2. Nightly prayer meetings are a staple of the thought of our people.
3. Nightly prayer meetings are a staple of the thought of our people.
4. Nightly prayer meetings are a staple of the thought of our people.
5. Nightly prayer meetings are a staple of the thought of our people.

REVIVAL MEETINGS

1. Revival meetings are a staple of the thought of our people.
2. Revival meetings are a staple of the thought of our people.
3. Revival meetings are a staple of the thought of our people.
4. Revival meetings are a staple of the thought of our people.
5. Revival meetings are a staple of the thought of our people.

GENERAL PREPARATION FOR REVIVALS

1. For our part, we shall catch the Lord's eye (Isa. 40:11). He will be the center of our purpose for which we exist.
2. For our part, we shall catch the Lord's eye (Isa. 40:11). He will be the center of our purpose for which we exist.
3. For our part, we shall catch the Lord's eye (Isa. 40:11). He will be the center of our purpose for which we exist.
4. For our part, we shall catch the Lord's eye (Isa. 40:11). He will be the center of our purpose for which we exist.
5. For our part, we shall catch the Lord's eye (Isa. 40:11). He will be the center of our purpose for which we exist.

IV. Mercy. This quadrant represents the sphere of the life. This is the sphere of the life. This is the sphere of the life. This is the sphere of the life. This is the sphere of the life.
more extended His reasons of prayer in the making of this preparation.

II. This was a converted element in the prayer. They were all present. It was a movement in which all the apostles were involved, and the apostles were to, there was work of in their spiritual and work where they work as individuals, but they must work as a body of men. And the prayer goes on to in order to succeed, not only must the church be united, but it must work as a body. Like an army, it must move together as a unit. What is true of others, Peter was the outstanding person on the Day of Pentecost, but all of the apostles were in action there, and all contributed to the success of the effort. They were all filled with the Spirit; they all spoke in tongues that were understood by their hearers.

III. This was a harmonious movement. As to the matter in hand, and the work to be done, the apostles were all on the same page. They were there with a variety of gifts, but they were in agreement, and this is what matters. They were there as a united body of men, and this is what matters. What is the agreement among them, this much is true, they were all in agreement on this point. And such agreement is necessary in the minds of the apostles, to bring about the necessary work of the Holy Spirit, and to have a united purpose. To put it another way, the apostles were in harmony in their spiritual work, and in the salvation of the three thousand souls. These things were done in unison, in the unity of successful action.

IV. It was an unexpected occurrence. These men had the promises of their Lord before them. They had learned that His promise to them was to be fulfilled. They had learned also that if His promises were to be depended upon, they must put themselves where He could depend upon them, and give them work to do. And there was a work of co-operation which they themselves must perform in order to be fulfilled. It is a natural work. Working with the Lord is a natural work. When we work with Him, we must work when He works; we must work, we must do the work for Him. They could depend on Him only so long as they could depend upon His promises.

THE PREACHER'S MAGAZINE

JULY, 1941

1. The manifestation of divine saving power in Jerusalem at this time, aroused a community of interest in the saving power of God, and the forces of opposition. The apostles were praying for the fulfillment of the promise of the Holy Spirit for the apostles of Christ, as well as for the fulfillment of the promises of Christ. And here we see that there are in a reality in prayer. That it brings into action the forces of God, and the forces of Jerusalem. But the members of the Council of the Jewish Church was the highest authority in Jerusalem. But the forces of Jerusalem, that were sensitive and determined, and were sensitive and determined. They were fastened to the earth, they were more interesting and attractive. When more is accomplished, then a deeper sense of reality is felt in the presence of the Lord. They are not more or less real. When we pray, we can feel it. They have been praying it. They have been praying it.
conditions as they exist today. The need of the hour then was men who could act against the winds of today, men who had the vision and the power of God. That a world is waiting for such men was the deepest of all the insights God gave to His servants. God's sons were needed in a condition that would give them the vision of God's cause.

VI. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God's church is now standing on is God's vision for us, that we may see God's reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.

VIII. As certainly as what have needed a new inflow of the Holy Spirit, so surely is such on inflowing needed today. This new building that God’s church is now standing on is God’s vision for us, that we may see God’s reality for us.

VII. The need today is an instrument He has in his hands. Men were in desperate need of an instrument, and He gave them one. The need of the hour is a challenge to the church of today, and we need help to reach—under God—a mighty sweeping revival, revival, and revival, but the need is great.
Church. Tendencies in this direction must be carefully and prayerfully guarded against, or disaster will follow.

V. In the improvement of the church, the preachers meet will have a large place, it should be the center of the church. It is not the only factor in the situation, but it is one of the outstanding factors. What is the situation that will be observed by the church is becoming. The preachers meet in large numbers for the development of power; the pulpit and the pew, the place for manifestation. The church cannot manifest power that it does not have. The powers of eloquence, of doctrine, of assembly, and all that are necessary in the summing up of human possibilities have their place, but not all of them, nor of all of them, can be submitted for the power of God. Every human power and possibility should be discovered and developed and used in the service of God. But the all important thing in the work of the Church in meeting the needs of men is in the manifold power of God. God is the need of the world. He is the need of the church.

VI. Under normal conditions what the preachers meet will have a large place in determining what the pulpit is to the ministry of the Word of God. The preacher who can build a strong preachers meet has gone a long way toward the building of a strong church. The building of such an institution in a large capacity is not possible without the pulpit and the pew, the place for manifestation. The church cannot manifest power that it does not have. The powers of eloquence, of doctrine, of assembly, and all that are necessary in the summing up of human possibilities have their place, but not all of them, nor of all of them, can be submitted for the power of God. Every human power and possibility should be discovered and developed and used in the service of God. But the all important thing in the work of the Church in meeting the needs of men is in the manifold power of God. God is the need of the world. He is the need of the church.

Just Off the Press!

These New Books of Our Own Publication

- **SINGING IN THE SHADOWS**
  By Dr. J. B. Chapman
  Seventy-five messages, former editorials in the Herald of Holiness. In a hardcover binding and attractive cloth. Price $1.00

- **WHEN HE IS COME**
  By Dr. H. V. Miller
  A series of seven messages setting forth the work of the Holy Spirit in Baptism, Purifying, Anointing and Sealing. Price 10 cents

- **THE SPIRIT'S MINISTRY**
  By J. Glenn Gould
  Three addresses in which the ministry of the Holy Spirit is discussed in a manner that will provide thought and desire to greater devotion. Brother Gould presents (1) The Witness of the Spirit, (2) The Anointing of the Spirit, and (3) The Guidance of the Spirit. Price 10 cents

- **HOLINESS THE HEART OF CHRISTIAN EXPERIENCE**
  By Dr. J. B. Chapman
  Twelve messages by this popular preacher on holiness as related to Christian experience. These articles have previously appeared in The Young People's Journal. Price 25 cents

**The Preacher's Magazine**

The Church

The Church is the noblest and the best organization in the world.

It furnishes the best specimens of character of which this world has any knowledge.

It exercises the largest influence in the work of reform.

It is one sure and steadfast promoter and supporter of reform.

Whatever good is in the world has come through the avenues of the Church.

Both directly and indirectly it promotes and safeguards public morals.

It conserves the peace and happiness of the community.

It promotes honest, progressive and beneficent government.

It does the most to promote the sentiments of love, brotherly kindness and good neighborhood.

It does the most to promote clean, strong, brave, self-sacrificing and efficient citizens and public servants.

It does the most to make and maintain the home as a place of virtue, love, righteousness, comfort and happiness.

It sympathizes with the weak, the wronged and oppressed and pleads for social justice more than any other institution.

It stands most universally and uncompromisingly for the right against the wrong.

It brings to all classes and conditions of people the best and most comforting and hope-inspiring messages regarding their sorrows, their sufferings and what all must face—death.

The aim of the Church is to proclaim the gospel throughout the whole world.

Give the Church your best service. Christ loved the Church and gave Himself for it. Live by the Church, stand by the Church and die by the Church.—SELECTED.

**Volume 16**

August, 1941

**Number 8**
A Letter from a Preacher’s Wife

Dear Editor:

I have been reading your letters from young preachers and from old preachers, but I am writing you as a preacher’s wife. I am not an outstanding woman, but (as most preachers’ wives) I endeavor to use what few talents I may have to further the church work in their favor, even though the pastor may call votes in their favor, even though the pastor may have some home duties if his wife is to be anything but his slave. And do you not think that if he truly loves her he will respect her? May he not even occasionally put in a word for her and help her with her share? Pastors are not privileged characters.

Are we justified in our attitude toward this advice? If you do, let us want to know it now. Will you please give us some helpful suggestions, as you did to the preachers? If you will, I for one will be most grateful.

Your sister in His service,

R. H. M.

Dear Pastor’s Wife:

I feel much sorer of my ground when I am making suggestions to parishioners young or old than when I do when I undertake to give advice to preachers’ wives. In the former case, there is a sort of incurable feeling that there is a lot more the matter with parishioners than there is with their parish, and then I may have a more or less conceived idea that the preachers are tougher and will take advice more kindly than their wives will—and I may be mistaken in this last idea.

Anyway, I am glad you wrote me, and I have read your letter with great interest. I must commend the courage of that “old pastor” who would publish a tract like that—even anonymously. I cannot say I sympathize with him, for I do not remember to have ever heard him urge to do anything like that. I cannot answer you fully about your reactions, for I cannot tell you how strong they are. But I judge the brother will be pleased even to know that his words have been read and that at least some things he said were taken to heart, even though the response may not have been full agreement. So I judge there is really no reason for any of us to complain.

As I view it, I think the very first duty of the preacher’s wife, after giving him her heart and life to God and living a consistent life, is to make a home for the preacher’s family, including herself. The church and the preacher should be interested in supplying the best adapted parsonage possible, and then the preacher’s wife should make that house a home. The house should never be wholly furnished, but when it is necessary to set the children to their work and prayers to play. A home is made most comfortable when it is made up of things that are chosen and planned from time to time, and this should be accomplished without, or even against, any evident strain. Even when notable visitors come, and especially when the family atmosphere is of many times more value than fine food and elegant arrangement and service.

Speaking of visitors, I always try to avoid places where they insist on “putting the big pot in the little one” when I come, and I go without much urging where it is any calm and common and happy to only add another cup of water to the soup when I get there just at dinner time. I do not care very much for eating, but I like to dine with friends, and I think that most people are like that. And the preacher’s home should be a model in this respect. The children should be established in good manners, and they should be taught habits of cleanliness. But when the preacher’s children are especially bright and intelligent, the parents are forward to show them off—we, do not think that helps any to swing the vote at the recall.

I do not see the slightest reason in the world why a preacher should insist on a help to housekeeping. I do think the wife should scrupulously avoid calling him away from his study or duties and from any clean and common and happy to only add another cup of water to the soup when I get there just at dinner time. I do not care very much for eating, but I like to dine with friends, and I think that most people are like that. And the preacher’s home should be a model in this respect. The children should be established in good manners, and they should be taught habits of cleanliness. But when the preacher’s children are especially bright and intelligent, the parents are forward to show them off—we, do not think that helps any to swing the vote at the recall.

And may the God of all grace be with you and all that company of noble women—the wives of preachers—whom you represent.

In His service,

The Editor.

Success

Success is the satisfactory completion of the task assigned you. A lawyer is said to succeed when he wins his case or makes a satisfactory settlement; a doctor, if the patient gets well; a carpenter, if he builds the house well and it will stand up to the test of time. The drawing of crowds by eloquent preaching is not a test of success—an eloquent sermon can do that. Building churches, maintaining beautiful lawns can be done by carpenters and gardeners. These things are good as they contribute toward the great end. But success in all is the pencil business must be the principal task to save. To fall heritage to have everything—Claude A. Watson in The Free Methodist.
Thoughts on Holiness

Olive M. Winchester

Pentecost

And when the day of Pentecost was fully come, they were all with one accord in one place (Acts 2:1).

INDISOLUBLY connected from a historical standpoint is Pentecost and the giving of the Holy Spirit unto the Church. The festival itself had been one of the three major observances in Old Testament days. On these occasions all of the Jewish men were expected to be present in the city of Jerusalem, and in the days of the second temple multitudes attended.

Otherwise than the historical association there does not seem to have been any relation between the Old Testament festival and the Christian, unless it be that in both there was a harvest or gathering. The Old Testament Pentecost celebrated the close of the harvest, and the Christian Pentecost opened the harvest of Christian believers. But the more particular reason for the outpouring of the Spirit at Pentecost would seem to be that on this occasion the multitudes from Judea, Perea and Galilee as well as from many distant lands could be reached, and thus the message of the gospel, the resurrection of Christ, could at once find messengers for many peoples.

A SUPERNATURAL ENDOWMENT

Whatever else may be represented in the manifestation of Pentecost, one fact is very plain, that a supernatural endowment is evident. The religion of the Bible marks itself as supernatural from the beginning. When God appeared to receive unto Himself His Children of Israel at Mt. Sinai, there were supernatural manifestations: the voice of God speaking, the cloud enveloped with smoke and cloud, and all this was very great, a mighty divine working, and these events were no ordinary miracles in a series of divine signs and wonders from the time of the chosen people Moses by the bush of fire in the desert.

Then in the message of Jesus to Nicodemus we find perplexing thoughts for the learned rabbin, and no one has ever mastered the supernatural service of the day and had not felt the stirrings of divine power upon his soul. To be born again sounded strange to him. He reverted in his mind to natural birth. But the Master told him that this new birth came through the Spirit. It was strange and mysterious as the wind that blows, its origin and its operations we may not discern, but its reality is a profound fact; we behold its results. But it stands distinctly as a supernatural fact.

So with the giving of the Spirit on the Day of Pentecost. In the Upper Room they had tarried according to custom and prayed from the depth of heart longing. Then suddenly came the sound from heaven "as of a rushing mighty wind," the same symbol of divine mystery as was given unto Nicodemus. It was upon the same place as the voice of God speaking, the mount enveloped prime. While their C

One of the promises made in looking forward to the dispensation of the Spirit was this cleansing power. We hear John the Baptist saying, "I indeed baptizing you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." This baptism with the Holy Spirit and fire was to take place only after Jesus had ascended into heaven. He tells His disciples that it is expedient for them that he go away, otherwise the Comforter would not come, but when He had departed, He would send Him.

Fire is one of the outstanding symbols for purification. It is not the only one; water also has the same significance, but is not so potent. Fire can operate and purge where water is insufficient. Speaking of the words of John the Baptist one writer states, "The exegesis, 'and,' requires that the baptism 'in the Holy Ghost and in fire,' should be regarded as one and the same thing. The difficulty has always been in associating fire with the person of the Holy Ghost. But in the scriptural connection with the work or influence of the Holy Ghost the difficulty disappears. The thought of John is that the Savior would give them the divine person of the Holy Ghost in power. And when He comes to them with the fire to consume their dross; to kindle in their hearts the holy flame of divine love and zeal; to illuminate their souls with heavenly wisdom."

A SUPERNATURAL MANIFESTATION

Under the mighty influence of this divine endowment and the purifying power of the Holy Spirit, it would not have been within the realm of possibility for, even as the first century church, to boast a blessing which could but find a form of expression. This is symbolized by the fact that "covenants, like as of fire, not of clay, are written in the heavens." This is the fact, in that they "began to speak with other tongues, as the Spirit gave them utterance!"

Writing of the symbol Athur observes, "The symbol of fire is symbolic of the greatest war ever waged: a tongue—man's voice, God's truth; man's speech to his fellowman; a message in human words to human faculties, from the understanding to the understanding, from the heart to the heart. A tongue of fire—a man's voice, God's truth; man's speech to his fellowman; a message in human words to human faculties, from the understanding to the understanding, from the heart to the heart. A tongue of fire—a man's voice, God's truth; man's speech to his fellowman; a message in human words to human faculties, from the understanding to the understanding, from the heart to the heart."

Many a man laments that he is not able to do the great things in the large way that some others are doing, and yet he may be a great contributor to the welfare of others. One is willing to work in God's service and do His will, God will see to it that he has something in power to serve with. He may in his heart be ready-hearted, God will make him great enough to do what He wishes him to do. It is not so much whether you wield a scepter or a sword or a rod that determines whether or not you are useful in God's sight. It depends upon your position, your scale of values, and your scale of actions. God will make you. God will make your position and your scale of actions enough if He finds you faithful. He will make you faithful and you will find your work in God's service the great work, the great things, and the great things that are nearest at hand for the accomplishment of the will of God. 
Paul’s Terms Relating to Holiness

Neil C. Dirks

The writer is of the opinion that Paul was the author of Hebrews, hence, including this passage in this series. The letter was evidently written primarily for the Palestinian Jews, but it has a very modern message for the Jew of today. No more convincing and logical account is to be found in the Scriptures, showing the divinity of Jesus. It shows that Jesus did not destroy, but fulfilled the law. He simply fulfilled the types and shadows of the old order with the substance. He shows how Jesus placed the emphasis upon the personality rather than the figure.

In keeping with the series, of which this is the concluding study, we note that Paul used a larger number of approaches, and gave a greater wealth of terms and statements relating to holiness, than in any other letter. He speaks of salvation in its present earthly sense, that is, entire sanctification. He places great emphasis upon the life of holiness following the crisis. Had we no other book in which that taught this glorious truth, we should find enough here to enable us to be convinced of its need and how that need could be supplied.

I. Terms for Carnality
Hebrews 3:12—Heart of unbelief.
Hebrews 3:13, 9, 26, 12:1—The sin

II. Issue of Carnality
Hebrews 5:12—Encourages rejection of holiness.
Hebrews 5:13—Hardens the conscience; deceives.
Hebrews 6:11—Dishonest.
Hebrews 6:12—Prevents proper growth and development.
Hebrews 6:13—Begets an indifference to the Word.
Hebrews 6:12:1—Constantly defeats one’s best interest.

III. The Sanctified Life Characterized
Hebrews 4:1, 3, 5, 9, 11—A rest of God.
Hebrews 7:10—A better hope.
Hebrews 8:6—A better covenant; based on better promises.
Hebrews 9:1—A new covenant.
Hebrews 10:19—More perfect tabernacle.
Hebrews 10:19, 20—A new and living way.
Hebrews 11:12—Essential for fitness for heaven.

IV. Character of Sanctification
Hebrews 2:11—Christ.
Hebrews 10:10—The will of God.
Hebrews 12:2—Jesus, author and finisher.
Hebrews 12:23—The God of peace.

V. A Sacrament Words or Deeds
Hebrews 4:9—A rest, that is for only the people of God.
Hebrews 6:1—Leave first principles, to go on to perfection.
Hebrews 8:19—The inheritance for only those who are called, or who are already partially sanctified.

VI. How Obtained
Hebrews 3:1—Purging of sin through Christ.
Hebrews 2:11—It is Christ who sanctifies.
Hebrews 4:1—Through His promises or the Word.
Hebrews 4:2—Through His Word and Faith.
Hebrews 4:2—By personally believing the Word.
Hebrews 4:11—By personal effort.
Hebrews 5:9—Through Christ’s high-priestly sacrifice.
Hebrews 7:25—Coming to Christ.
Hebrews 7:26—Through Christ’s perfect offering.
Hebrews 9:9, 9—Not through human efforts or ritual.

VII. The Life of Holiness
Hebrews 9:11, 12—Through His blood.
Hebrews 9:14—The blood applied by the Holy Spirit.
Hebrews 9:15—Through Christ’s atonement.
Hebrews 10:1, 2, 10—Only through the blood of Jesus.
Hebrews 10:12—Through Christ’s sacrifice.
Hebrews 10:19, 20—By personal effort.
Through the blood.
Hebrews 10:29—Through the blood of the covenant.
Hebrews 12:1—Have done with (the) sin.
Hebrews 12:24—Through the mediation of Jesus.

VIII. The Life of Holiness
Hebrews 5:14—Exercised discretionary powers regarding evil.
Hebrews 10:36—Cultivation of life of patience.
Hebrews 12:1—Encouraged by victorious predecessors.
Cultivate patience.
Hebrews 12:2—Live with Christ’s approval as our guiding motive.
Hebrews 12:10, 11—Assume right attitude toward suffering as so to increase our spiritual stature.
Hebrews 12:19, 20—Wholehearted submission to the will of God.
A life that pleases God.

IX. How Maintained
Hebrews 3:4—By consistent devotion and faith.
Hebrews 5:14—By exercise of discretionary powers regarding evil.
Hebrews 6:9—By cultivating things that accompany salvation.
Hebrews 6:11—Diligently maintaining a life of service and love.
Hebrews 7:25—Through Christ’s intercession.
Hebrews 10:23—Holding fast to Christ.
Hebrews 10:24—Preserving others to good works by proper example.
Hebrews 10:26—By faith.
Hebrews 12:15—Keeping eyes on Christ.

X. Possible to Lose Sanctification
Hebrews 3:14—By carelessness in our devotion to Christ.
Hebrews 10:29—By rejection of that which is holy.

XI. Warning
Hebrews 2:3—Not to neglect obtaining sanctification.
Hebrews 3:12—Lost there be a tendency to backslide.
Hebrews 4:1, 4—Lost a carnal heart deprives from the rest of God.

Sick Men Make Sick Business

"A management engineer who takes sick businessmen and puts them on their feet again told me that 95 per cent of the troubles of business were not in the business, but in the persons themselves," said Dr. E. Stanley Jones in a recent interview. "Their lives were wasted up through resentments, and through inability to work with others. In order to straighten out the business they had to straighten out the personal lives of the personnel. This led to the necessity of forming groups where a kind of secular conversion was attempted. But this secular conversion was not enough. Man needed dynamic and power to live a new life and secularity has not that dynamic. He has therefore arisen to religion by the very pressure of necessity. That is happening in the world today. The psychologists are being forced to try to produce changed lives for life demands that change. A generation that has lost God is now being compelled to seek for God through the very pressure of life itself."
Preparing to Preach

B. H. Neace

DALE CARNEGIE says, "For every seven minutes a man speaks he should spend one hour in preparation." These are strong words coming from a specialist in public speaking and may be applied to the minister of the gospel as well as to any other public speaker.

In this brief article it is not my purpose to discuss the art of preaching, but rather the attitude of preaching. The delivery of the sermon must always be preceded by preparation and waiting before God. No preacher should undertake to speak unto the people until he has first spoken unto God.

Of course it is expected that the preacher has done this in selecting his text or theme. The mind and thought of God in this important matter are strong elements that we are preaching God's message. Let the material for the sermon be gathered from all sources possible and let the arrangement of the same be so logical and understanding that even the child in the midst can grasp it. Dr. Hilla said, "No sermon, even though it be preached to children, should lack intellectual value.

There are always two elements in preaching: the divine and the human. It is not real preaching unless there is the divine touch.

This paper deals with heart preparation rather than with head preparation. However, there are some physical and mental aspects that are necessary to be reached upon.

No preacher should enter his pulpit expecting to preach to dying men with a tired and worn body due to excessive running around and unnecessary worry. To expect God to rest you while preaching is to take it too easy in the pulpit. It is a mistake for any preacher to work up until the very last minute and then go to the pulpit. Yes, that scripture is very applicable in the case of a tired and worn-out preacher, "Come ye yourselves apart, and let us rest awhile." God deserves the best that man can bring. Do not go to sleep in the pulpit. Take that nap before entering the pulpit. The folks come to hear a wideawake preacher. The pulpit is no place to take it easy and to go to sleep. I read of a noted preacher who made a special arrangement with the sexton of his church to see if the folks went to sleep while he was preaching, he was to come and wake up the preacher, and the preacher was to go to the people refreshed and rested. This will add refreshing showers to the people out there in the audience who have come to hear what God has to say to their hearts through His servant.

The mind must be alert and active. A tired mind filled with other things and thoughts than with God's thoughts will work to the preacher's message. Mental stupidity has always taken its toll. "Be still and know that I am God." Let the mind have sufficient rest before entering the pulpit and this will aid to its functioning properly.

The spirituality of the preacher has much to do with the spirituality of the people to whom he ministers. The people will never rise higher than their leaders. He is to be an example in spiritual values.

Ordinarily the preacher knows how much time it takes for him to get his message upon his own soul before going before his people. He should go into retirement and seclusion before the delivery of his message. The preacher with a burning heart will kindle a fire in the heart of the laitymen. Many times we preachers feel that we have failed and blame the failure upon the folks, when really we ought to take the blame ourselves. Do we fail when God goes with us? No, our seeming failures was a success. God must teach us the lessons of trust. In our secret places of prayer and meditation we must get God's fire upon the affairs of our own hearts. Fire in the pulpit will produce fire in the pew.

We must draw nigh unto God. Go from that secret place of prayer with our faces beaming with His divine love. We must not only go with His message but we must go with it. Light and heat from God which radiates from our faces and heart as we talk will be felt that we are touched with the divine essence and presence of God.

In our preparation let us prepare to preach on and with the spirit of God. We should never preach on the judgments of God as though we would hardly wait until God pours them out. In that secret place where we are waiting on God let tears flow, and let us get a touch of the compassion and love of God. One should never preach until he feels what he preaches.

AUGUST, 1941

In our waiting before God let us sound out the thoroughness of the message. Will it get results, and are we after souls, or is our object to get new members? This is legitimate, but this should not be the main object in preaching. If the message does not uplift my own heart then it will fail to uplift the other hearts. The battle must be fought and won in secret before we can enjoy the victories out there among the saints.

In our waiting on God we must get a new grip upon things divine. Real preparation implies heart preparation. Folks are waiting to see Jesus in us. Those inquiring Crooks in the days of Jesus came to the disciples and said, "Sir, we would see Jesus." The preacher is not to be seen, but heard. He may have other qualifications essential to becoming a minister of the gospel, but if he lacks the divine anointing, he is like the rich young ruler who came to Jesus, only to have Jesus say to him, "One thing thou lackest."

Finally, we must prepare to visit the people with a smile and point that can only come to those who walk with God. If the folks come to hear a message we say, I have heard from heaven today," and the minister preached as though he had just come from the incense burning and God had touched him with a live coal from off the altar, then he has succeeded in delivering his soul.

In this preparation we must not forget that we too are human. Get, not only this divine touch, but the human touch. Let us not be mechanical and hard. We, too, are human beings and must sit where our people sit. We must get down among the people and be one of them. Let us put our hearts into this gospel and the messages that we preach must first be preached to our own hearts:

The parish priest of austerity
Lived in a high church steeple,
To get nearer to God so he
Might hand his word down to the people

And so in sermon script he wrote
What he thought was sent from heaven,
And dropped it down on the people's heads
Two times, one day in seven

In his old age God said, "Come down and die,"
And he cried from the steeple
"Where art thou, Lords!" And the Lord replied,
"Down here among my people."

Tithing

1. It is scriptural—approved of God in the Old Testament and supported by Christ's Word in the New.
2. It is a good start in the individual's life of giving.
3. It is spiritual, for personal faith is called into play.
4. It is businesstical, for there is definiteness, progressiveness, and system.
5. It is a crushing blow against selfishness.
6. It causes the giver to take the initiative in Christian giving, rather than holding back one's response until the money appeal is made.
7. It commandments all alike in quality giving.
8. It frees the church from the disgrace of deficits.
9. It enables the church frequently to plan for an enlarging work.
10. It safeguards the spirituality of the church by eliminating drives for money.
11. It establishes the individual as a financial steward, accountable to God.
12. It gives confidence in the practice of prayer.
13. It awakens thought as nothing else, regarding time and service for God.
14. It elevates worship to the high plane of rounded-out sincerity.
15. It makes giving a principle and no longer a spasmodic expression.
16. It is likely to result, as it has with many others, in our giving being more than a tenth of all our receipts.
17. It means less of the comforts and pleasures of life that money can purchase, but the power to enjoy those that are left is expanded.
18. It creates in us a living a commanding position over others in the matter of giving. We can use the most effective weapon of example.
19. It makes us twofold before God—our hand held out to give, as well as receive.
20. It destroys the domination of circumstances.—Selected.

All spiritual experience springs, in the first instance, from a simple belief in facts which cannot appear real to our consciousness until we simply believe there in spite of all feelings and appearance to the contrary.—Andrew Murray.
Archeology and the Bible

Basil Miller

Part One

The Bible has stood the tests of the ages. It is an indestructible Rock which cannot be moved. The more its critics have challenged it, the deeper has become its hold upon the human heart. Each year sees new evidence brought to light that it is the One Book which fits all human needs.

The Old Testament has been the battleground for semi-scientific doubters to throw their hatred toward this Book which God wrote for man’s spiritual growth.

Each year sees new light thrown up by the archeologist’s spade which says, “These words are as God wrote them, true and indestructible.”

There is a long line of evidence which has been unearthed corroborating the Word of God. This evidence is so overwhelming that any fair-minded critic cannot fail to recognize that the spade becomes the instrument of destruction for all their arguments against the Bible.

Dr. Iras Price, in his book, Archeology, a lifelong student of Semitic languages and an archeologist of world fame, states, “These records, chiseled in dunamite volumes, stamped in imperishable clay, painted in the darkness of the tombs, cut out on the mountain side, bring impartial, unimpeachable and conclusive proof of the verity of the Bible.”

Before producing the direct testimony of the spade to the verity of the Old Testament a few words concerning the nature and value of evidence in the first principle of the historical method of evidence is that every document must be judged by the plain sentiments of contemporary evidence. A second principle is that this contemporary evidence must, if possible, be from the same locality in which the events occurred. A third rule is that the person giving the evidence should have had knowledge of the language spoken at that place, and should have been honest and unbiased enough to give true information. In other words a first class witness must have lived at the time the thing occurred, and been present, and have seen with his own eyes and heard with his own ears, what he says he saw and heard; and he must have intelligence enough to judge correctly.

The value of the testimony of individuals must be judged by these standards. For the critic to make an assertion that such a statement is impossible means nothing unless he is able to produce contemporary evidence proving that it is impossible. In the matter of weighing evidence from the testimony of individuals, the testimony of one unbiased expert is worth that of millions of others who are inexpert in the matter. When one critic says that “all scholars are agreed,” it is well to know who the scholars are and whose opinion they are voicing.

Any document remains truthful until it can be proved by the evidence of the spade to be false. Then the document is no longer authentic. In the case of the Old Testament we must accept it until direct contemporary documentary evidence is produced to prove erroneous opinions of men who are not experts.

Archeology and the Bible

Note—With this article we present a series of twelve articles on studies of the archeological proofs of biblical statements. The author, Doctor Miller, has given much thought and attention to this subject and presents in these articles the cream of his findings. The material presented is of material to a book which would cost much more than the annual subscription price of this magazine. We believe this information will be helpful to all students in strengthening their faith in the Word of God, and also will give them a new appreciation for the divine inspiration of the Scriptures.—Managing Editor.

August, 1941

Practically every spadeful of dirt thrown up by the archeologist uncovers documentary corroborations of the verity of the Scriptures. The Bible is being unearthed daily it is well to stand by it’s claims of inspiration. Until contemporary documentary evidence is brought forth the truth of the Bible remains unchallenged.

1. Dionysus. We shall first give three cases concerning the New Testament in this connection. Perhaps the most widely quoted is, “Great is the city of Dionysus” (Acts 19:28). The spade has uncovered the renowned city of Ephesus. In 1870 Mr. Wood in the ruins of this city unearthed a stone each sixty feet high. The name Demetrios, the silversmith of whom Paul speaks, has been found on an inscription of the temple. This shows him to have been warden of the city in 57 A.D., the very year Paul was in Ephesus according to the Bible. Hence the statement of Paul is true to history.

In John 21:25 we read, “There are also many other things which Jesus did, and which if they should be written every one, even the world itself could not contain the books that should be written.” In 1870 Grenfell and Hunt discovered in the mountains of Behnesa, in the desert of the Nile, a large collection of Greek papyri. Again in the same ruins other papyri were unearthed in 1903. Among these are found quotations that are recorded in the sayings of Jesus, which are also similar to some passages in Matthew’s Gospel. The following are examples:

“Jesus saith, Except ye go to the world, ye shall have no witness of me; and except ye make the sabbath a real sabbath, ye shall not see the Father.”

“Jesus saith, Wherever there are two, they are not without God, and wherever there is one alone, I say I am with him.”

“Jesus saith, Thou hearst with one ear, but by this name. So critics have doubted the verity and reliability of Acts 21:26-33 is corroborated by the spade. Then Paul took men and . . . with them went into the temple. . . . The Jews from Asia . . . laid hands on him, crying out, Men of Israel, help. This is the man that brought Greeks into the temple and hath defiled this holy place . . . And they laid hold on Paul and dragged him out of the temple . . . and they were seeking to kill him.” Of the sacred inclosure of the temple Josephus writes, “This was encompassed by an iron wall, with a portal which forbade any foreigner to enter under pain of death.” When Jerusalem was captured by the Romans, the temple of Herod was entirely destroyed so much so that not one part of it could be identified. But, in 1871 a French scholar, while walking through a Mohammedan cemetery just outside of the city, saw a stone in the wall, which was constructed of the larger stones of the old buildings. When this was chiseled off seven lines of Greek, used in ancient Palestine, were discovered which read, “No foreigner pass beyond the partition wall, or within the enclosure about the sanctuary. Whoever is caught doing so is liable to be put to death.”

This inscription entirely corroborates the case of Paul, when the Jews supposed that he had brought a Greek into the temple, and they tried to kill him.

4. The Palace of Shushan. We now turn to the evidence bearing upon the verity of the Old Testament. There was found a wonderful confirmation by archeology of that passage in Esther 1:3, which reads, “In the third year of his reign he made a feast unto all his princes and his servents.” This is the famous love story of all ages, where the beautiful Jewish maiden became the queen of Ahasuerus. In all the records of the Persian kings none is called by this name. So critics have doubted the verity of this book.

On the level plains of the Persian province of Susiana have been unearthed three mounds, the second of which contains the royal palace, and the third is the banquet hall where Esther undoubtedly ate. This is the palace of Shushan spoken of in Esther. Two of these mounds have been discovered that says, “Thus says Artaxerxes, the
great king, the son of Xerxes, the son of Darius, the king of Persia. My ancestor Darius built this Apadana in former times. In the reign of my grandfather it was consumed by fire; I have restored it. Hence it was restored in 406-409 B.C. That is the reason why it is called the Apadana that Artaxerxes is the Absuwarus of Esther. The Bibles term is but the Hebrew translation.

This great banquet hall was unseathed by Darius in 485. The hall was large with twelve massive pillars, and having smaller buildings on either side. The columns of the wall were highly polished, and decorated with large reliefs which represented the guard of the king. Upon this passage the spade has thrown much light indeed. It not only verifies the general Persian setting of the book; but it also locates King Ahasuerus. Bankes affirms, "No Bible story more fully describes the customs of the ancient Orient."

5. The Jews in Babylon. Ezekiel states that he was in Babylon among the captives. "I was among the captives by the river Chebar." None can doubt that the Jews were carried to Babylon in captivity. Many traces of their captivity are here to be found. Even the river named has been located as identical with a canal in Central Babylonia. A few miles southeast of Babylon is a hill village named Kilis, the Arabic corruption of the name Ezekiel. The inhabitants who are exclusively Jews have grouped their homes around an ancient tomb where Ezekiel is said to have been buried. Down the Euphrates River some distance is a tomb known as the tomb of Ezra. Many antiquity dealers of Bagdad deal in other fragments of ancient tombstones having on them Hebrew inscriptions, and little terra cotta bowls covered with Hebrew inscriptions. This is largely Jewish, who beyond question are the descendents of the Jews who did not leave Babylon after the return, when Cyrus permitted them to return to Jerusalem.

6. Belshazzar. For considerable time the critics would have us believe that Daniel did not know the history of Babylon, and that no king by the name of Belshazzar had ever ruled the city. Daniel writes in chapter 5:30, 31, "In that night Belshazzar, the Chaldean king, was slain. And Darius the Mede received the kingdom." In 1855 Taylor while exploring in Ur of the Chaldeans discovered in a temple a clay cylinder, covered with Babylonian characters, which read: "As for me, Nabonidus, king of Babylon, cause that I may not sin against the great divinity, and bestow upon me a life of many days.

8. belshazzar, my firstborn, my favorite son, may he continue in a state of life with the fullness of life may be satisfied."

According to Babylonian records Belshazzar, the crown prince, or the king's son, was slain when Babylon fell. In "the month of Tamuz, when Cyrus fought the troops at Opis on the River Sabaitum, he subdued the people, and wherever they collected, he slew them ... Nabonidus was taken prisoner in Babylon ... Cyrus entered Babylon and proclaimed peace. in the night the tenth day Gobrias killed the king's son Belshazzar.

7. Cyrus. An account of Cyrus, so often mentioned in the Bible, according to a great cylinder is, "Marshak, the great lord, holding with joy on the pious work and upright heart, commanded him (Cyrus) to go forth to his city Babylon, and he went by his side as a friend and a companion. . . . Without a skirmish or battle he permitted them to enter Babylon, and sparing the city he delivered the king, Nabonidus, to him . . . I Cyrus, King of the world. When I made my glorious entrance into Babylon with exceeding joy I took up my abode in the palace. . . . My troops marched peacefully into Babylon."

8. Nebuchadnezzar. Backward to the beginning of the stream of evidence for the historicity of the Old Testament trends. In 2 Kings 25:1 we read, "Nebuchadnezzar king of Babylon came, and he and his army against Jerusalem, and encompanied around it against it by building a wall round about." No king of antiquity is better known to history than Nebuchadnezzar. In 605 B.C. he fought the Egyptians and thus all Hebrew territory belonged to him. The next year he made emperor of the eastern world. Twice his armies crossed Palestine, once to besiege Tyre for thirteen years, and again in 597, when he captured Jerusalem. He destroyed the city and after taking the Hebrew king to Babylon, he put his eyes out. Two inscriptions of his Palestinian expedition remain. In the original his name is Nabi-um-ke-du-ur-ti-a-sar.

9. Thebes and Nineveh. The Prophet Nahum uttered threats against the great city of Nineveh, that it should be destroyed and that its name should be carried away like those of No-Amon. He said, "Art thou better than No-Amon, that was situate among the rivers? . . . She was carried away, she went into captivity; her young children were also dashed in pieces at the head of all the streets; and they cast lots for her honorable men, and lall her great men were bound in chains" (Nahum 3:8-10). Before the royal records of Assurbanipal were discovered, the scholars of prophecy were at loss to know what city had been No-Amon. But in these records it is learned that this city, sometimes called Ni, was the Semitic name for Thebes, the ancient capital of Egypt. One record reads: "In my second expedition I directed my march to Egypt and Ethiopia. Urmiyani heard of the approach of my army, when I entered the borders of Egypt, I had marched many leagues and I went to Thebes (Thebes) to save his life. I pursued Urmiyani ... He abandoned Thebes and fled. My hands captured the entire city. Silver, gold, precious stones, the entire contents of his palace, colored clothing, cloth, great horses, the people male and female . . . Plunder beyond count I took with me from Thebes.

Thus documentary evidence corroborates the record of the Bible that this great city fell. It was destroyed in 605 B.C. Also the prophecy that Nineveh should be destroyed was fulfilled. This too was captured in 605 B.C., and sank into the oblivion of the forgotten past, never to rise again.

(To be continued.)

Rules of Christian Living

1. Consider your body as the temple of the Holy Spirit and treat it with reverence and care.
2. Keep your mind active. Stimulate it with thoughts of others, which tend to do something.
3. Take time to be holy, daily Bible reading, and prayer.
4. Support the church of your faith. Mingle with others.
5. Cultivate the presence of God. He wants you to enter his life, and will so far as you let Him.
6. Take God into the depths of your life. You naturally call upon Him in trouble and for the bigger things.
7. Pray for the troubled, war-torn, world and the leaders who hold the destinies of the various nations.
8. Have a grateful spirit for the blessings of God—country, home, friends and numerous other blessings.
9. Work as if everything depended upon work, and pray as if everything depended upon prayer.
10. Think of death not as something to be dreaded but as a great and new experience where loved ones are met and ambitions realized—Messianic Review of the World.

N.Y.P.S.
S.T. Ludwing

September 28 has been designated as Young People's Day in the Church of the Nazarene. A special broadcast program has been prepared for the occasion and will be found in the September issue of The Young People's Journal. On this day we want a great rally for youth in the young people's service. The support of every pastor for this occasion will be deeply appreciated.

The September Emphasis

During the month of September the General N.Y.P.S. Council is urging a concentrated effort on the part of local societies in the support of the Turkey Ye—Go Ye—Win Ye program. This is the culmination of the emphasis on holiness and evangelism which has characterized our summer program. It is designed to encourage practical Christian effort in each local society.

The Council is especially interested that the doctrine of holiness shall be clearly set forth before our youth. We trust that a large number of young people will be helped during the special period "Turkey Ye." The efforts of our pastors to strengthen this emphasis will be sin-cerely welcomed.

The following events during the month of September are listed so that each pastor may know the program with which the General Council is sponsoring for the N.Y.P.S. Your presence in promoting this program in the local church will assure its success. Brethren, please pray that God will help us to win souls.

Holiness Youth Rally—Sept. 1 (Labor Day)

"Turkey Ye" Emphasis—September 4 to 14
September 5—Young People's Prayermeeting.
September 2—A Bible Reading.
September 10 or 11—One hundred per cent attendance at midweek prayer service of the church.
September 12—A Special Service for Young People.

The "Go Ye" Period—September 18 to 28
September 18—Calling all Workers.
September 20—Plans for Preparation.
September 24—One hundred per cent attendance at midweek prayer service of the church.
September 26—A Youth Mass Meeting.

Youth Day Rally—September 28
The “Way Ye” Emphasis—September 28 and Throughout the Fall and Winter

For details see August Young People’s Journal.
Summer Conference Schedules

The General N.Y.P.S. Council is sponsoring a series of summer conferences. The theme emphasized at these meetings will be the one stressed by our General Convention, “Tarry Ye—Go Ye.”

The Council is anxious that many district officers and local presidents shall attend these meetings, the purpose being to get the spirit and dynamic of our General Convention to youth leaders everywhere. We earnestly hope and pray that this will be the beginning of a great crusade for souls amongst our Nazarene youth fellowship.

Listed below you will find a schedule of these conferences. Some of them will be in connection with District Conferences and Institutes already in progress. Others will be regular day conferences where the full program schedule will be carried on. We are asking that pastors encourage their young people to attend these meetings scheduled during the month of August. The entire schedule is included so that the extent of these conferences may be known to all. Let us pray that God will make these meetings a great inspiration to Nazarene Youth throughout the movement.

EASTERN NAZARENE COLLEGE ZONE

Malden, Mass.—M. K. Moulton and Milton Smith

June 17

Collindale, Pa.—M. K. Moulton and Milton Smith

June 19

TREVERA NAZARENE COLLEGE ZONE

Charlotte, North Carolina—S. T. Ludwig and E. K. Hardy

June 10-19

Alabam City, Alabama—S. T. Ludwig and E. K. Hardy

June 10-19

Nashville, Tennessee—E. K. Hardy

June 12-13

OLIVE NAZARENE COLLEGE ZONE

Northern Indiana Convention—Moulton and Hawk

June 10-12

Clarence, Missouri—Ludwig

June 17-19

Oklahoma—Oklahoma—Ludwig and Hardy

July 2

Indianapolis, Indiana—Moulton and Hardy

July 2

Indian Lake, Michigan—Ludwig, Tink and Hawk

July 4

Oskaloosa, Iowa—Hardy

August 19

BETHANY-PENIEL COLLEGE ZONE

Lincoln, Nebraska—John L. Peters

June 20

Independence, Missouri—Ludwig

June 19

Cisco, Texas—S. T. Ludwig

July 9

Coffeeville, Kansas—Ludwig and Peters

July 25

PAGADENA COLLEGE ZONE

Prescott, Arizona—S. T. Ludwig—August 2

Pasadena, California—Ludwig and Taylorson

August 5

Denver, Colorado—Ludwig—August 18-22

Santa Cruz, California—Taylorson—August 30

NORTHWEST NAZARENE COLLEGE ZONE

Missoula, Montana—Hardy—June 21-26

North Dak Institute—Hardy—June 21-26

Portland, Oregon—Taylorson—July 8

Nampa, Idaho—Hardy and Ludwig—August 12

CANADIAN NAZARENE COLLEGE ZONE

Toronto, Ontario—Moulton and Tink—July 1

Red Deer, Alberta—Taylorson—July 11

Regina, Sask.—Taylorson—July 12-13

Correlated with District Conventions or Institute.

PROBLEMS PECULIAR TO PASTORS

CHARLES A. GIBSON

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions to the managing editor, Church’s Magazine, 2923 Tenth Ave, Kansas City, Mo.

QUESTIONS—What should I do toward using my car to drive folks to and from church services? What toward taking women to or from church without having anyone accompanying them?

Answer—We want to drive and will govern the first part of your question. If it is the plan of the church to bring folks who cannot get to services, then you should be willing to do your share in this. I do not mean by this answer to argue the question of wisdom, or demand on the part of the church to be taken. Your pastor speaks of action and attitude. Then there are localities where it is necessary to follow this procedure. If a pastor or some men who are deprived of the benefits of the services. What is the right of each pastor must be a cross section of the people he serves.

In answering your other question, I think that a rule should be urged upon to begin such procedure. It is clear that there are many occasions where no harm could come from such a generous act, but while there are many such, there are also changes for some question to be raised, and even if this is done, the preacher is weakened, if not ruined, even if he is in the wrong. To explain this, sympathetic terms position this at the start of a man's ministry in a given field will settle the whole issue.

G—How many times can a pastor give away his church during the past? Has it a right to demand the time of a preacher if they pay for a building?

A—It may be all right to exchange a meeting, or go away for a revival, provided such exchange or absence is agreed upon between pastor and church, but even then it must be known how the church will likely effect any gains made by such a transaction. It is not the policy of the church to beambilced in spacing, and always with absolute agreement on the part of the church.

Q—If a crowd of people live well, pay well and attend faithfully the meetings of a group, are these preachers and command the respect of the community, do popular work spunk patterns themselves to be good Christians; but some do not, nor others who are given emotional symptoms, are they to be considered low spiritually? What would you do with such people if called by them as such?

A—Such folks as described here are not to be considered low spiritual, and are not to be commanded for their consistent lives. Regularity is the test of spirituality.

I do not see anything especially missed in this description that would lead one to believe that such people are either backsliders or "has been."

In answering to the other question, I do not know for what I would do. I am sure of this, I would live with my sheep while they were shut up, and not respect the same procedure. It is not to hard to learn the type of man who will fit a certain place, and it is not difficult to find out such men's type.

Q—I am disturbed as to what constitutes a proper funeral. Should the officiating minister remain in the room of the deceased, or leave the house? Should he provide the body to the hearse? Is it usual custom to send an obituary notice at funerals?

A—In answering this question, I note the reference to modern times, and reply that I doubt the wisdom of the minister who cannot handle his responsibility in the proper manner, in times in which this matter is performed. Death is as real as ever, and wisely minded funeral directors would gladly have the church take any borough of separation or spiritual relation. True, the procedure may be different, but each denomination has the right to plan its form of funeral procedure. We Nazarenes can and should separate the body from the presence of a pastor in the room with loved ones in their last view of the body. After that it is an opportunity no pastor should miss. I would say that in every one which should be the procedure unless the family request that they be allowed to perform the service. It is not likely that such a request will be made.

The right and proper is a great rubbing to the body. They follow the idea. Localities differ, and there may be places where it is not given to the minister to be present, but in most places it is thought that it still good form.

Q—It is proper form to have one or two voters when voting on a pastor, when the individual is to be considered for a new term. Is it not?

A—It is not the purpose of this column to deal in Manual interpretation, and this answer is not given as such. If the pastor has been close to them in the past, I understand this word "extended" implies there has first been a notice of how anything not in existence could be extended. It is my belief that in every one first call a pastor, the vote in that case

August, 1941

The Preacher’s Magazine

(239) PAGE FIFTEEN
Hidden Manna

Text—To him that overcometh will I give to eat of the hidden manna (Rev. 2:17).

Introductory

There are three hidden things referred to in the Word of God of great interest to us.

1. A path which no foot shall know; and which, the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fawn passed by it (Isa. 35:8).

2. "Set your affections on things above, not on things on the earth: for your life is hid with Christ in God" (Col. 3:2).

3. "The path of the righteous is the way to life; and in his ways there is no death" (Proverbs 12:28).

SUNDAY, AUGUST 18, 1941

Morning Service

This Grace Also

Text—And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Rev. 21:4).

EVENING SERVICE

Back to Bethel

Text—And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God (Gen. 33:1).

Introductory

Twenty-eight years lie between those words and Jacob's last visit to Bethel. For twenty-one years he fought his own battle within, his moral battle with God, and his battle with himself to get his strength and courage. But there were forty years of school, and there are forty years of school, for that is what the Bible means to do, to gain strength and courage.

I. Jacob Must Go Back to His First Religious Commandments and Sincerity of Vows.

A. The promise of stewardship is essential to the progress of the kingdom of God.

B. Relationship requires the entire scope of human life.

C. In this life—legally your own—but you do not know whether you can be comfortable in it.

D. All belongs to God; reason of it.

E. An individual surrendered life, a sustained relationship.

F. Fruits of ownership.

EVENING SERVICE

Satan's Bargain Counter

Text—And he said his birthright unto Jacob. (Gen. 25:34).

Introductory

In department states they have bargain days, bargain counter—bargain-counter things bought for a trifling. Satan has a bargain-counter—people sell their souls for a mere trifle.

I. Respect for True Value.

A. Can make "more valuable than the whole world."

B. Human souls have become mighty cheap. Reflect how we injure, destroy, etc.

II. The Human Heart—2:17(Prophetic).
b. Satan got the human soul into pawn—it took the form of the Son of God to get us out of our condition.

2. Consider its capability.
a. Created to live in heaven with holy angels.
b. Created to sit at a throne with God to judge angels.
c. Created with capacity to have the God of the universe to subscribe to.

3. Glance at its duration.
   a. It never will die—God breathed into mortals the life of angels.
   b. Either in heaven with white-robed-winged creatures
   c. Tabernacle of God—seated in the house of the Lamb.
   d. This eternal subject of a single vocation?
   e. Imagine now the judgment day.
   f. Every soul standing before God—looked up to things that overthrew them.
   g. Here is one yoked to wealth, deck of cards, the dance, etc. Here, will poor Emo look chained to a bowl of milk in Judas chained to thirty pieces of silver.
   h. Imagine your standing before God—nothing but some worldly thing chained to you that you loved—yet it cost you your soul.
   i. Here comes an interminable bowl—faced to the Rock—washed in the blood of the Lamb.

II. LOOK AT SATAN'S DAMNED CIRCUMSTANCES

1. First—grievous the guiltiest of the guilty.
2. A new Testament, a man selling out, saying, "Soul, thou hast much good stuff put for many days—eat, and drink, and be merry." Emperial princes have obtained millions to barter at his counter.
3. Achan, the son of Carmi—selling out—for a few concents or of clothes of the king.
   a. In court, a man stole (value of 250) it cost him his life, as long as he lived.
   b. Israel—harassed for battle—so many unless they removed—more than one million people put out eye of Omri.

4. (Each one—you may not be a wedge of gold.
   a. You may not have the presence of the chief teacher.
   b. Achan kept up religious performances as best he could.
   c. It settled that he would not get under the judgment of God about it (did not want any light on the subject).

5. Emo was a very resolute slave.
   a. Sold to a slave prince in the Eastern Kingdom.
   b. For public favor—was he rolled up in the frozen frame.

III. Argue Emo's Right to Sons

1. His best son's name was white like wood, as white as snow. His name as the sound of many waters.
2. Is the name white like wood might have life.
3. He who was rich for your sakes became poor.
4. What a bid for your real soul: the devil-taskId Jesus would save.

SUNDAY, AUGUST 24, 191�
MORNING SERVICE

The Perpetual Discipline

Text—If we live in the Spirit, let us also walk in the Spirit (Gal. 5:25).

Introduction

Life in the Spirit must be disciplined in order to maintain the brand of a life in the Spirit, but lost their power and former standing.

EVENING SERVICE

Striving of the Holy Spirit

Text—My spirit will not always strive with men (Gen. 3:6).

Introduction

"Time will change the human story of man with awful judgment. This nation is doing everything He can to save the human race.

AUGUST, 1941

The Bible portrays a fallen race—a moral race, God making a tremendous investment in man. This is a time to find the Lord.

I. THE FACT OF THE APOSTASY OF THE HUMAN RACE

1. Must be near that now—then on your radio—such popular explanation of the scripture—the fear of God taken out.
   a. Read the newspapers—magnificently have they cast off a vital religion that saves.
   b. Listen from the pulpit—subordinating editors for quibble and church bulletins you get a good defense of war for religion.
   c. By the term is made a day of pleasure
   d. There is an announcement of coming judgment. A crime out less than we have $240,000 criminals at an annual cost of fifteen billion dollars to us each year.
   e. World being destroyed by the people who live in it.
   f. Overcome or overgrowth sorrowing a tremendous wave of sin
   g. God is going to strike back and call a halt.

II. Strive

1. God's Spirit strives in convulsions even of His world:
   a. His masters—He wants to break that mystery.
   b. Take you in: you are alone—show you your world of life.
   c. Reveals to your last condition.

2. Universal results:
   a. Confession from the grutes of sin—doctors—laymen, who say they are saved.
   b. We would not get under the judgment of God—some of them say they are saved.

III. The Time Is to Arise

1. Many people feel 
   a. How iniquity is this corruption of Christian experience.
   b. To press forward—mark for the prize of the high calling of God in Christ:
      a. This life is to be dynamic not static.
      b. Characterized by outgoing—uniting.
      c. Not only to seek at the beginning, but a continuous spiritual advance.
      d. Commit the Son of God for formed within us.
   e. Walk in love—keep in step.

IV. The Fourth Rule is Reserve

1. Rejection of strength through grace:
   a. A life not of man, but by the power of God.
   b. He is able to save to the uttermost (word "uttermost" is like a blundered order that covers the entire scope of life until we leave this life).
   c. The yoke is easy, if the partnership is complete and constant, from our side.

How Do We Resist the Spirit

1. When we refuse to pray—yet you can pray and say no to God.
2. When we refuse the Spirit when He calls.
3. When we get to the place when thought of eternal—right with God does not bother us.
4. When spirit takes His flight.
   a. (1) Sam. McLane said, "Give me law or give me bush—take the devil's choice—"(2) God left him; he became a great lawyer, but died cruelly.
   b. If it is either God in the heart, or the devil in hell.
   c. Do not turn Him away—He has come to your soul to save you from eternal night.

SUNDAY, AUGUST 25, 194�
MORNING SERMON

Earthly Vessels

Text—But we have these things in earthy vessels, that the excellency of the power may be of God, and not of us (2 Cor. 4:7).

Introduction

The outstanding note in the ministry was not himself, but Jesus Christ. Not times being good or bad, but life Christ to a place of all sufficiency.

Here—This treasure we have must be noted that it is in earthy vessels.

I. Let Us Study the Treasure

1. It is a treasure of Light:
   a. God commanded the light to shine out of darkness.
   b. Many times we wonder why people refuse the gospel. Believer in your own experience, how you had no interest until the light shined upon your dark path. Conviction came, you saw your real self.
   c. Stress here the great mercy of God to think of you. How you would still be in darkness if it were not for the light of the glorious gospel.

2. It is a creature of revolution.
   a. Life shined in our hearts. The heart is naturally blind. How one in the natural life cannot conceive of the blessings of religion. It seems all too far beyond their grasp.
   b. This revelation of Christ to the heart is a revolution of grace by grace of Jesus Christ.
   c. Christ illuminates the heart.
   d. They see things differently. Many a soul cannot see why we refuse the gospel. We do not want to see many things they enjoy. What a difference there is when Christ comes in and reveals himself to your heart.
   e. This illumination dispels all the darkness of sin, it is clearing up the gospel in its own ac-
   f. Darkness cannot live where the light shines.
   g. We must recognize that all of this came from God. God caused the light to shine in our hearts.

3. It is a treasure of realization.
   a. The light of life shining in the glory of Christ.
   b. The purpose of this light shining in our hearts is to acquaint us with the glory of Christ.
   c. Note story of Moses when he saw God pass by, his face shone with the glory of another world. (Stress this, unless we are acquainted with that heavenly glory our lives will become dead and we will be living a form of godliness without the power).
   d. The image of God we get through the fall but Jesus Christ has rescued it for us.

E. Life becomes under grace a progress from strait of victory to another.

II. Now Please Notice the Utility of This Treasure

1. Introduce this by illustrating some product which looks good, seems good, tastes good, but the question is, What is it good for?
   a. In salvation something that is just a fire escape from hell?
   b. If this treasure something we have which we must hide for fear of losing it. Look at its utility.
ILLUSTRATIONS

Bail Miller

Breaking up the Revival

"'Til break up that revival," said the red-head, "and I'll do it with a d Trade. They can't come in here and ruin all our fun!" The red-head called her pony and rode up to meet the preacher, who had been working on a revival and had been planning to break up the rally. The preacher, however, was not so easily deterred. "I will not let you destroy my revival," he said. "You are not welcome here."

Love Tempered with Mercy

Where?" the young detective whispered. "$500 reward to catch that murderer! And I know who did it," he said, reining in the horse. "He was the one who got away with the murder." A few moments earlier a young woman had been murdered, and the detective was determined to catch the killer. A man was found in the area, and the detective questioned him. The man denied the accusation, but the detective was not convinced. "I have evidence that links you to the crime," he said. The man protested, but the detective was not swayed. "I will not let you go free," he said. "You will face justice for your crimes."
“He’ll laugh the red-head. ‘They’ve never yet got, haven’t they?’ and stalked out of the tent.”

The next morning she laid her plans for a long dance, which was to include all the young people for over twenty miles around. Her father gave orders to the men to go to the dance and make sure that it was all off to spread the news around. “Howley’s and his fidlers,” she said, “are renowned. You might as well have a barbecue and dance until sunset.”

At the end of the month, they had no news of the white man. She was looking for the man who had been in her tent. She had heard that he had disappeared from the community. She was afraid that he had been killed or that he had run away. She was determined to find him. She had heard that he had been seen in the woods. She was determined to find him.

But she was not deterred. She continued her search. She was determined to find him. She was determined to find him. She was determined to find him.

**ILLUSTRATIONS**

*Barb Miller*

**Breaking up the Revival**

“Will you break up that revival?” said the red-head, “and I’ll do it with a dbeen. They can’t come in here and ruin all our fun.”

The red-head held her pony and rode away to make plans to break up a revival that was well under way in a nearby community. She was determined to make sure that it was all off to spread the news around. “Howley’s and his fidlers,” she said, “are renowned. You might as well have a barbecue and dance until sunset.”

But she was not deterred. She continued her search. She was determined to find him. She was determined to find him. She was determined to find him.

**August, 1941**

“Tx. to 1941 07-08-29

We are sure glad of our daughter,” said the merchant. “She’s the best we ever had.”

“Just brought my girl home from a year’s stay in the city,” said the detective, “and it cost me thousands of dollars. She’s a fine girl, but she’s talkative. We are glad to have her home and well again.”

This he said aloud, but he thought it was for the better. He was going to get from her capture to pay her back.

He knew she ought to arrive any day, but he decided to wait until after graduation time. On Monday the merchant invited the police detective to his church, where he was the guest of honor. The detective discovered that the man was a genuine follower of Christ and a faithful church member.

He found that the merchant was respected by the community and was looked upon as a leading citizen, and he decided to place his case with him.

The detective began his investigation of the case of the missing girl. She was not found, and the money was left in the church. She was not found, and the money was left in the church.

He reasoned, “Suppose I were he, and this daughter were not with me, would she not want to see me? Would she not want to talk to me? Would she not want to know me?”

Butter judgment was, and the detective packed his sample cases, turned his back upon the $5,000, and took the train back to the city, where he made a report of the case which cleared it forever. “There is no trace

Page Twenty-Three
of the criminal," he said. "And that case was closed.

"Jack," I asked the detective now turned gospel preacher, "if you had to start all over again and put down a new bargain, which person do you think you would choose as your victim?"

"If I did as I felt the Golden Rule would have me, I put myself in his place, and when justice and solemn prayer had left me there alone, I remedied justice with mercy.

"Have you ever killed anyone, as a consequence of this evidence?"

"No. These things do not happen in my life."

"Not one time in these many years. Often I needed the $5000 and I went for it, but couldn't change the decision when the evidence would not go back and do it."

"It was all a piece of advice which I mercifully tempered.

Justice says, 'Bring the criminal to arrest. C'est bonne; non, c'est bien.'"

"Many times I've reflected on forgiving his sins, wiping out the past.

"But in the argument he was losing, because the mercy hummed in Christ.

Mercy and Justice found a blossoming to the cross and the criminal now can stand forgiven. Over the record of sins is written, so the case is closed. 'Cleaned through Jesus' blood.'"

---

**The Song Book**

"Brother Miller," said Mother Auld, loved by sailors and of the Wess, "give me a copy of your song book.

I want to send it to Jim Quirk, Pennsylvania.

"Certainly, Mother Auld! I'll be glad to do this.

She took a copy of the song book which we were using at the First Church in San Diego, where I was pastor, and wrote in it the song we had sung in the hall our meanings and forgot the incident.

But not to Mother Auld. She sent the book to San Diego to one of her girls, so she called him. He was a murderer, and was to be executed a few weeks later. The girl signed it in the song book when her eyes fell upon the book, he opened it to an old song.

In the second verse of the corridor floor, "That's the song my mother used to sing. While on that floor he recognized his sins and the Lord graciously removed him.

"I immediately went to work for the Lord. Before his execution a marvelous revival broke out in which more than 350 converts were brought to the Lord.

A few years ago I had the privilege of burying Mother Auld in the beautiful Mountain View Cemetery in Pan- dem, and after the service, at which time I had mentioned the incident, a lady stepped up and asked me if I knew her. I said yes.

"There were thirteen life terrors that were converted from that song book.

The boy who got the song book was not saved, but he died happy in the Lord.

He gave a clear testimony that he was ready to go, and that he had been saved from that time on. For a long time after he put the black stone over his head.

It was only a song book backed by Mother Auld's prayers that God used to bring this awakening to the convent. We never know what we do when we give our best to God. He multiplies our efforts and puts the power of His Spirit on them. "Little," so the song goes, "is much when God is in it."

---

**Expository Outlines for August**

**Lewis T. Colett**

**Love**

As Taught by John in His First Epistle

1. God Is the Source of Love

2. All genuine love is from God (1:7)

3. Sin and Satan do not give nor produce love.

4. For all things, its various aspects is the offspring of the earth without God's help.

5. God made a glorious provision wherein every man could have the love of God (1:4, 5).

6. He pacified the love and passed under consideration.

7. He gave His Son to enable man to get back.

8. He sent His Spirit into the world to create in the heart the desire to pray, "Make me clean."

9. Faith spontaneously roused out of the desire of love and claims the promise and God perfects the heart of the believer in love.

---

**The Swimming Colpoiter**

"Last year," said the native to a colpoiter, "you sold me a gospel, and my brother and I have been reading it."

"Well, Gardner's my name, and I remember that last year's trip to Colorado. He had come to a swell stream and rolled back toward us by boats and in the pulpits, and I came to the conclusion.

"The love of God is equal to the love of the world.

"The love of God is equal to the love of the world.

"The love of God is equal to the love of the world.

"The love of God is equal to the love of the world.

---

**Obsequies**

1. God's Realization of Obstacles

1. He states that the lack of obedi-
Suggestions for Prayermeetings

H. O. Fanning

I have been asked to give you some counsel on the subject of the agape, the love feast. In the interest of saving you from the error of thinking that love feast is the same as the Lord's Supper and that the agape is a new kind of service, I will try to clear up some of the confusion on this subject.

The Lord's Supper is a memorial of Christ's sufferings and death. It is a place where believers gather together to remember and give thanks for the precious gift of salvation. The love feast, on the other hand, is a time when believers express their love and respect for one another. It is a time of sharing, service, and fellowship. The love feast is not a substitute for the Lord's Supper, but rather a complement to it.

Prayermeetings and Answered Prayer

LORD teach us to pray. It is not likely that the disciples of our Lord ever made a more important request than this. It is likely that those men who had been prayed for had labored all their lives—-that they had been taught to pray in their childhood. They had been trained in prayer, and were familiar with its practices all their days. They had made men disappointing. One word that the praying of Jesus was vastly different from the praying of others, and far more effective. They had discovered that their praying—as compared with the common praying of men—was a balm to their souls. That there was a prayer realm to which they were strangers. They had discovered that the prayer lives of people were improved. They had discovered that the realm of greatest possibilities, in which we are not surprised that Christ but he walks as Christ wants him to.

as the child of God obeys the path of the just that is, "by the shining light that shineth more and more unto the perfect day." 5. Obedience to God naturally leads to the place God lives and where He will take His children (Gen. 5:24; John 14:1-3).

The Divine Answering of Prayer

1. The Divine Answering Is the Fulfillment of a Promise (v. 20)
   - Jesus promised it to the disciples (Acts 1:8).
   - The promise was fulfilled in the disciples on the Day of Pentecost (Acts 2:1-4).
   - The promise was verified in various groups in the early church.
   - The promise is for all believers in all ages (Acts 3:20).

2. The Answering of Prayer Is the Answer to the Need of the Believer (v. 23)
   - To give victory over the pull of the world (v. 13-27).
   - To give comfort in the periods of conflict (v. 18).
   - To give peace of mind to those in indistinctly in Christ (v. 20-26).
   - As a protection against wicked desires (v. 28).
   - To prepare the believer’s mind and heart to comprehend divine truth (v. 27).

Some Prayers of Elijah

Elijah was a man who sought for passions as we are, and he prayed earnestly that it might not rain; and it rained not to the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. (James 5:17).

In every earthly viewpoint, the situation seemed utterly hopeless. It was by no means his one direction, in God. There was no hopeful feature elsewhere. Only a giant in faith could have been persuaded to pray in such a case as this. Work God deputed to Elijah. The faith and courage of the man are seen in his first approach to Ahab, and his first message to him. As the Lord spoke to Elijah, perhaps in his lonely chamber, there shall not be dew nor rain these years, but according to my word there shall be dew. The reason for this is the inscrutability of God, knowledge of His ways. Men can only observe the drench, but not the source. Here, Elijah is acting as a representative of God, and acting as an intermediary: more conscious of His inability to stifle the rain. Yet, at that time, and no man could have been more conscious of God’s ability to do all things, but which the Lord had called "Prophecy" (I Kings 19:13-20).

The love feast is not just a time for sharing food, but a time for sharing the love of Jesus Christ with one another. It is a time to lift up our hearts, to worship, to pray, and to express our love for one another. It is a time to remember the love and sacrifice of Jesus Christ, and to express our love and gratitude to Him.

Oliver Wendell Holmes’ Hymn of Truth

O Love Divine, that stirs our sharpest pang, our bitterness and tears,
On thee we cast each earthborn care, we sigh for thee.
We smile at pain while thou art near.
Though long the weary way we tread, and sore the path we scan,
No path we shun, no darkness dreads. Thou art near!

When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quaking earth,
Shall softly tell us Thou art near?

On thee we cling our burdening way, O Love Divine, forever we depend.

O, thou whose gentle arm has blest the homes and miserably alive, in the thinking of God, a comfort to the sorrowing, a deaconess to the sick, a minister to the despairing, a friend to the dumb, a power to the helpless, a light to the world!
VII. The secret of Elijah's power to pray, a prayer that changed the heavens for three hours and a half years, is that he has never asked for anything except that God would have His name acknowledged. He has never asked for anything that would make it necessary for Him to go into the heavens to obtain the power of God. He has never asked that any particular man, woman, or child might live or die, that any boy or girl might be saved or not saved, that any particular country might be blessed or not blessed. He has never asked for anything that would make it necessary for Him to go into the heavens to obtain the power of God. He has never asked that any particular man, woman, or child might live or die, that any boy or girl might be saved or not saved, that any particular country might be blessed or not blessed.

III. Elijah had the assurance of God, that He would be with him in power to sustain him in his work, and that he would be victorious. He had the assurance of God, that He would be with him in power to sustain him in his work, and that he would be victorious.

IV. Another matter to be demonstrated beyond a doubt in the life of Elijah is his claim to the assurance of God as His servant. Elijah stood before God as the foundation of all the great work that God had done in the history of man. He was the foundation of all the great work that God had done in the history of man. He was the foundation of all the great work that God had done in the history of man.

V. The power of the prophets of God, the apostles of the Lord Jesus Christ, was based on the assurance that they had of God's promise to be with them in power and to be present with them in the power of His glory. They were the foundation of all the great work that God had done in the history of man. They were the foundation of all the great work that God had done in the history of man. They were the foundation of all the great work that God had done in the history of man.

VI. Elijah's prayer was based on the assurance of God, that He would be with him in power to sustain him in his work, and that he would be victorious. Elijah's prayer was based on the assurance of God, that He would be with him in power to sustain him in his work, and that he would be victorious. Elijah's prayer was based on the assurance of God, that He would be with him in power to sustain him in his work, and that he would be victorious.

VII. The fact that Elijah had the assurance of God, that He would be with him in power to sustain him in his work, and that he would be victorious, was the foundation of all the great work that God had done in the history of man. The fact that Elijah had the assurance of God, that He would be with him in power to sustain him in his work, and that he would be victorious, was the foundation of all the great work that God had done in the history of man. The fact that Elijah had the assurance of God, that He would be with him in power to sustain him in his work, and that he would be victorious, was the foundation of all the great work that God had done in the history of man.

VIII. The power of the prophets of God, the apostles of the Lord Jesus Christ, was based on the assurance that they had of God's promise to be with them in power and to be present with them in the power of His glory. They were the foundation of all the great work that God had done in the history of man. They were the foundation of all the great work that God had done in the history of man. They were the foundation of all the great work that God had done in the history of man.

IX. Elijah's prayer was based on the assurance of God, that He would be with him in power to sustain him in his work, and that he would be victorious. Elijah's prayer was based on the assurance of God, that He would be with him in power to sustain him in his work, and that he would be victorious. Elijah's prayer was based on the assurance of God, that He would be with him in power to sustain him in his work, and that he would be victorious.

X. The power of the prophets of God, the apostles of the Lord Jesus Christ, was based on the assurance that they had of God's promise to be with them in power and to be present with them in the power of His glory. They were the foundation of all the great work that God had done in the history of man. They were the foundation of all the great work that God had done in the history of man. They were the foundation of all the great work that God had done in the history of man.

IX. Elijah's prayer was based on the assurance of God, that He would be with him in power to sustain him in his work, and that he would be victorious. Elijah's prayer was based on the assurance of God, that He would be with him in power to sustain him in his work, and that he would be victorious. Elijah's prayer was based on the assurance of God, that He would be with him in power to sustain him in his work, and that he would be victorious.

X. The power of the prophets of God, the apostles of the Lord Jesus Christ, was based on the assurance that they had of God's promise to be with them in power and to be present with them in the power of His glory. They were the foundation of all the great work that God had done in the history of man. They were the foundation of all the great work that God had done in the history of man. They were the foundation of all the great work that God had done in the history of man.
VI. At Harosheth, the word of the Lord came to Elijah: "Go, hide yourself in a cave named Harosheth, because the Lord has commanded: "Thou shalt not be spared."

VII. Restored to a normal attitude toward his circumstances, he was ready to hear what God had to say to him. He had years of useful service before him. Whatever may have been the effect of the immediate situation, there was still much that God could do through him. He was sent to show the Saviour how to handle the enemies of Israel; Jehu the son of Nimshi was to be an anointed prophet as Eli- jah’s successor. It is clearly seen in the works of Elijah’s career was that of training Elisha to be prophet in his own right. Elijah was to offer him to meet Ahab, and in dealing with Ahab and Jezebel, to be accomplished through him. After his death, Elisha was to become a leader in the cause of Jehovah.

A Prepared for Victory

The time is ripe. The Prophet has been at the right place, at the right time. He has been accomplishing the will of God in the midst of the troubles of his age. The time is now ripe for his victory. He is prepared for the victory. He is ready to take the field. He is ready to enter into battle with the forces of evil.

VIII. At the seventh hour, the ser- vant of the Lord was at prayer on a mountain, on the summit of which he was accustomed to go. He was on the top of a mountain, looking out over the valley of Septimus, into which flowed the Jordan River, which was the boundary of the land of Israel.

IX. And he was praying, when he saw a little cloud like a man, coming from the sea. He knew that it was the hand of the Lord, and he knew that it was a signal of victory for his people.

X. And the Lord appeared unto him, saying, "Elijah, I have heard the cry of the people."

XI. And he said, "I will go and do as thou hast commanded."

XII. And he went and did as the Lord had commanded, and the people were surprised. They saw a great man standing on the mountain, and they knew that he was the Prophet Elijah.

XIII. And he said, "I will go and do as thou hast commanded."

XIV. And he went and did as the Lord had commanded, and the people were surprised. They saw a great man standing on the mountain, and they knew that he was the Prophet Elijah.

XV. And he said, "I will go and do as thou hast commanded."

XVI. And he went and did as the Lord had commanded, and the people were surprised. They saw a great man standing on the mountain, and they knew that he was the Prophet Elijah.

XVII. And he said, "I will go and do as thou hast commanded."

XVIII. And he went and did as the Lord had commanded, and the people were surprised. They saw a great man standing on the mountain, and they knew that he was the Prophet Elijah.

XIX. And he said, "I will go and do as thou hast commanded."

XX. And he went and did as the Lord had commanded, and the people were surprised. They saw a great man standing on the mountain, and they knew that he was the Prophet Elijah.

XXI. And he said, "I will go and do as thou hast commanded."

XXII. And he went and did as the Lord had commanded, and the people were surprised. They saw a great man standing on the mountain, and they knew that he was the Prophet Elijah.

XXIII. And he said, "I will go and do as thou hast commanded."

XXIV. And he went and did as the Lord had commanded, and the people were surprised. They saw a great man standing on the mountain, and they knew that he was the Prophet Elijah.

XXV. And he said, "I will go and do as thou hast commanded."

XXVI. And he went and did as the Lord had commanded, and the people were surprised. They saw a great man standing on the mountain, and they knew that he was the Prophet Elijah.

XXVII. And he said, "I will go and do as thou hast commanded."

XXVIII. And he went and did as the Lord had commanded, and the people were surprised. They saw a great man standing on the mountain, and they knew that he was the Prophet Elijah.

XXIX. And he said, "I will go and do as thou hast commanded."

XXX. And he went and did as the Lord had commanded, and the people were surprised. They saw a great man standing on the mountain, and they knew that he was the Prophet Elijah.

Announcing

Dr. W. G. Hoslop's New Book

Peals from the Prophets (Ezekiel)

This new volume of expository studies in the Book of Ezekiel is a companion volume to several others written by Dr. Hoslop.

From the standpoint of the present world conflict and what the Bible predicts concerning the end of the age, the author feels the Book of Ezekiel has an important message for us all today.

183 pages: attractively and sturdy bound in cloth board cover.

Price $1.00

NAZARENES PUBLISHING HOUSE

7521 Tustin Ave., Kansas City, Mo.