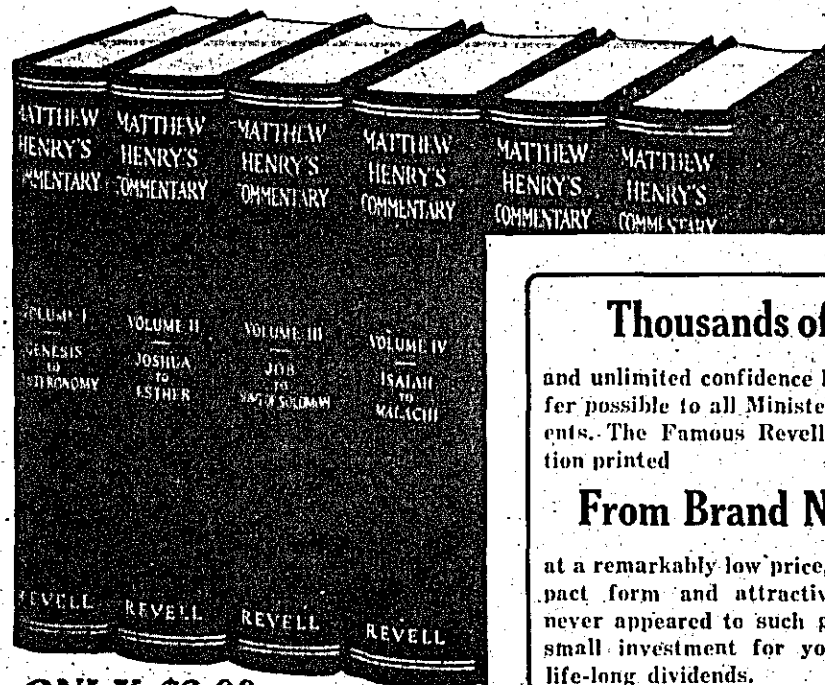


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The Preacher's MAGAZINE

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.—Arkansas Methodist.

The Preacher's Magazine

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There Are Times to Be Dogmatic

BY THE EDITOR

THE present pastor at First Church of the Nazarene, Phoenix, Arizona, (Rev. I. W. Young) was a student at old Peniel College during the time I was president of that institution. One winter Brother Young was taken with a very painful and dangerous sciatica. 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 my only chance to get 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 my part to stand true and wait on the Lord. I fear that I shall not be able to wait as they want me to, and I have decided to leave the decision altogether to you. If you say stay here 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 any by bickering and uncertainty, I decided instantly and irrevocably. Looking him straight in the eyes, I said, "You are going to Marlin Wells, as the doctor has advised. You will leave here on the Texas Special at seven tomorrow morning. If anybody says anything against this decision, 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

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 he 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 doubt," but I believe there has been entirely too much pampering. 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 trustworthy Bible, a divine, atoning Christ, and a present, efficient Holy Spirit. In their anxiety to "clear the way," spiritual guides sometimes concede to the modernists and critics the text of the Bible, and then they find these "dictatorial aggressors" want them to concede the content also.

After all, there is no place of consistency between a sound, dogmatic, orthodox faith in God and the Bible and blatant skepticism. Concession 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 held to be just a collection of Hebrew religious literature, good, bad and indifferent. Science is dogmatic in her own field, let her be so. But Christianity has to do with God and the Bible and the communion of human beings with God on terms set forth in the Bible. And there is no place for compromise. God is the 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 explanation of Christian experience are enemies of the cross of Jesus. There is no explanation on scientific 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 the root more times than science. Men who want to do right and be right are not usually badly troubled with doubts. The fact of the matter is, doubters should be challenged to meet the issue. Let the doubter repent 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 mercy. Let him do his best to come the Bible way, and he will know that the

doctrines are true. The mourner'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 emphasized that "The world by wisdom knew not God." No intelligent Christian guide ever claimed one can know God by just doing good works with a detached heart. The 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 Christian 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 more reason for conceding to unfriendly scholarship than there is for conceding to unfriendly ignorance. I call upon theological teachers to be dogmatic on the things we most surely believe and know, and I call upon our preachers to help in this age of doubt by preaching what they know to be true in an uncompromising 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.

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. 15:29).

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 en route to Spain.

In writing letters to the different churches or in visiting them one great thought was dominant in the apostle's mind and that was ministering unto them in a spiritual way, so he tells these Romans that when he does come, he is sure that it will be with a consciousness of the fullness of the blessing. The work of Christ and Christian experience were the two great thoughts that ever filled the mind of the apostle to overflowing.

CONNOTATION OF FULLNESS

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

Searching into the derivation of the Greek word, we discover that it comes from a verb that has two senses, one to fill and the other to fulfill, complete, perfect, accomplish! While both meanings are present in the use of the term in our New Testament, yet the latter ones predominate at a ratio four to one. Taking this second meaning over to the noun, which is substantiated not only by the fact that the verb more often carries this sense but also by the ending that the noun has, then the thought conveyed is that which is completed, that is, the complement, the full tale, the entire number or quantity, the plentitude, the perfection."

While the term had a general sense and is used thus in the Gospels, yet in Pauline writings it is evident that it has passed for the most part into a definite theological and doctrinal significance. It became a word that had a very definite connotation. Theologically it was used in relation to the person of Christ, and doctrinally it was related to Christian experience.

RELATED TO THE PERSON OF CHRIST

When we turn to consider the theological aspect of the word fullness, we find two passages in Colossians that set forth the thought, "For it pleased the Father that in him should all fullness dwell" (1:19), and "For in him dwelleth all the fulness of the Godhead bodily" (2:9). It is very apparent that the apostle has reference to the person of Christ in relation to God, the Father.

When a word is used as the apostle employs this one, there is usually a background, a current conception, and then it is taken over into Christian teaching and thought to express to those familiar with it a fundamental truth. The Apostle John did this in 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 the Apostle Paul does the same.

The Colossian church, situated as it was in the Lycus Valley, had an environment that had a large Greek element, also a goodly number of Jews lived in that vicinity. The result was that there sprang up a heresy that had an admixture of Christianity, Greek and Jewish thought, a sort of Judaic Gnosticism. It is with the Greek element that we have to deal. To the Greek mind evil was indissolubly connected with the body, therefore it was impossible that Deity should dwell integrally with a human body.

Current also in this line of thought was an expression, a concept of thought couched in the word fullness or using the Greek term, *pleroma*. This word was reiterated again and again among them. It had reference to the totality of divine powers. But where the Gnostic teaching differed from Pauline, was in the fact that the Gnostics could not believe that this totality of divine powers could be resident in an integral form in the person of Christ. The Apostle Paul, on the other hand, explicitly states that in Christ Jesus all the fullness of the Godhead dwelt and moreover it dwelt in Him while here upon earth, it dwelt in Him bodily.

RELATED TO CHRISTIAN EXPERIENCE

While we are interested in the theological use of the designation, fullness, yet at this present time we are more especially concerned with the doctrinal implication. It is in the Epistle to the Ephesians that we have the doctrinal use noted; in 3:19, a part of the apostle's prayer, we read this request, "That ye might be filled with all the fulness of God;" and in 4:13, "Till we all come unto a perfect man unto the measure of the stature of the fulness of Christ."

In this last passage we have in apposition to "the measure of the fulness of Christ" the phrase, "perfect man." This at once gives an indication of its meaning. This conclusion regarding this word, moreover, we find is not the result of our special doctrinal bias, for we read in the commentary of Lightfoot, a man of high scholastic standing, this statement, "It is another way

of expressing the continuous aspiration and effort after holiness which is enjoined in our Lord's precept, 'Be ye therefore perfect, even as your Father which is in heaven is perfect' (Matt. 5:48)." It is true that we might differ a little with Lightfoot regarding the time element involved, believing as we do that the experience of holiness is attainable by a definite act and at a specified time, instead of being "a continuous aspiration," but as to the significance of this word, we are in agreement.

Thus when the Apostle Paul wrote the Romans that he was sure that when he came to them he would come in the fullness of the blessing of the gospel of Christ, he used a word that had a definite connotation. While 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 of heart as the expression "second blessing" did in Methodist circles at a much later date and as it now does among us.

All this indicates to us then 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 given as potentialities and by further appropriation of grace may be brought into fruition. Moreover the same consciousness and certitude that the apostle had is 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 fullness?

Lower Yet

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 could reach them. I now find that God's gifts are on shelves one beneath the other; and that it is not a question of growing taller but of stooping lower; and that we may have to go down, always down, to get His best gifts.—F. B. MEYER.

Preaching Holiness

Lewis T. Corlett

THE advancement or retrogression of a denomination is regulated by her ministers. A preacher unconsciously gives out his inner being, feeling and reactions. The points of emphasis in the sermon reveal his inner evaluations of virtues and standards. These reactions and points of emphasis will color the thinking and living of the audience to which he ministers. Most of these will be revealed in his regular sermons from Sunday to Sunday.

Preaching may be viewed from many different angles. It is not our purpose to try to touch every phase included under the subject but rather discuss preaching holiness from a three-fold aspect, namely—"Matter," "Method" and "Mood."

MATTER

By the word "matter" in relation to preaching, is meant the content of the thoughts and ideas that go to make up the words, sentences and structure of a sermon. This includes knowledge from any and all sources. It also embraces conclusions and illustrations from life experiences. The ministry of the Church of the Nazarene need to pay special attention to the matter of their sermons. As a denomination, the church has a unique purpose, that of spreading holiness to the ends of the world. In order to continue this, the ministry must maintain their orthodoxy. Also there is a need for unity of thought in regard to holiness. The people of our churches must be indoctrinated. The younger ministry must be sold on the importance of the doctrine, and the older ministry should enlarge their knowledge of it. The following points are suggested for the ministers to consider in strengthening the content of their sermons in preaching holiness.

Of first and foremost importance regarding the matter of preaching holiness is that the sermon must be biblical. This has been said time and time again but there is a great tendency among ministers to take the other person's word for what the Bible says about holiness and not to make a personal research. The Bible is the chief source book on holiness and each and every preacher should know personally, by individual study, what the Bible says about it.

Also there should be some thought given to the unity of the subject and doctrine of holiness.

Holiness is a comprehensive term. It is larger than crisis experience; in fact it includes all the steps in the plan of salvation. Holiness is the name applied to the moral character of God, and in man it is the impartation of the divine nature to his moral nature. Crises should be stressed but rather than make them ends in themselves they should be preached as part of the whole plan of God. Holiness is a living relationship of the individual soul with God. In the analogy of the vine that Jesus used, as the branch draws life from the vine, so the child of God receives his life from living contact with the divine. This includes experience, but goes farther. It is daily and momentary communion with God. It is a progressive walking with God along the path that grows brighter and brighter unto the perfect day.

Also the ministry needs to give consideration to the place of the Godhead in the work and life of holiness. As a denomination, the church believes in the doctrine of the Trinity, three Persons in One Being. But in listening to some of our preachers, it seems as though we believe in three separate, distinct gods. In order to make room for two works of grace, some preach that Jesus Christ comes into the heart in regeneration and that the Holy Spirit comes in when the believer is sanctified. Others teach that the Spirit is with the believer in regeneration and that He comes into the heart in the experience of sanctification. This is based upon the verse of scripture in John 14:17, "Even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you." From this teaching, man has no direct personal experience of grace in regeneration but simply an external application of divinity. We do not believe this, so we should give heed to our doctrine. This verse is a dispensational truth and not experiential.

All of God's operations in the world today are done in and through the Holy Spirit. Man is convicted by the Holy Spirit; born of the Holy Spirit; baptized with the Spirit; anointed by the Spirit; guided by the Spirit; and comforted by the Spirit. The Holy Spirit is a person and cannot be divided. In regeneration, He comes into the heart to give new life. In sanctification, He

baptizes with Himself to cleanse and purge every hindrance to that new life from the moral nature of the believer. Also the indwelling Spirit guides and teaches the child of God in everything pertaining to Christian living. 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 perfection. The Church of the Nazarene believes in and advocates the doctrine and experience of Christian perfection. The church also endorses and preaches that the Bible touches a twofold aspect of perfection; that of the state, or Christian perfection, and that of the ideal or as Paul said, the resurrection perfection. There is a tendency in some preachers, the longer they preach, to confuse the standard of ideal perfection with that of Christian perfection and require 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. In preaching holiness, the state should be emphasized as an absolute necessity for holy living and right dying, and the ideal should be exalted to encourage those already enjoying Christian perfection to press on toward the prize of the mark of the high calling of God in Christ Jesus. There is much land ahead to be possessed by the sanctified believer.

METHOD

While matter is important, method in preaching holiness is of equal or greater importance. Sometimes the right thing can be said 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 enticing to many. 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 recognize the importance of it. Regardless of how valuable the truth, if it is given out in a dull, monotonous tone, or in a manner which even wears the mind of the best saint in the audience, the purpose and effect of the message is lost. So all sermons, especially in preaching holiness, must be interesting. The second suggestion is that the minister must strive for simplicity. People want to understand what the preacher is saying. They want to comprehend the truth pre-

sented so the minister should endeavor to make it as simple and clear as possible. In one congregation where the writer served as pastor, there was a good and faithful man who would say at the close of some services, "I guess that was a good sermon but it was over the heads of about ninety per cent of the audience." The difficulty was that the preacher preached from the contents and atmosphere of the books of doctrine he had been reading and not in the language understood by the 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 104, and one of the children passed a compliment 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 these, like the Lord said about one of Elihu's speeches to Job, "Who is this that darkeneth counsel by words without knowledge?" (Job 38:2).

Another point to be considered in the method for preaching holiness is that of definiteness. The preacher must not err in losing definiteness by seeking to be simple. Words, sentences, definitions, everything should be so clear, and to the point that the people recognize that something important is being given for their consideration. Always in preaching holiness, there must be either directly or indirectly, the fact that all men should be holy; that they are required to make a decision in regard to the choice of sin or holiness or if the believer is enjoying a living relationship with God, the choices must be made to strengthen and develop in the most holy faith. In the beginning of our holiness work, there was a tendency to seemingly overemphasize the details of life, but in later years there has been a reaction against that until today many people object to ministers preaching on any details or non-essentials. It is my honest conviction, that we today need to be careful lest we become so general in preaching holiness that we cease to 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 presented time and time again from various angles so that all will get some idea of them. This is true also of preaching doctrine in the church. The preacher cannot afford to take too much for granted regarding the knowl-

edge of his people on the fundamental doctrines. Because he has preached on them, does not always guarantee that people have light on the doctrines or that they receive the truth given. He must come again and again from one angle and then another, from one viewpoint and then many, here a little and there a lot, in order to keep the importance, the value, and the necessity of holiness before our people. Repetition must be included in the method.

Each age presents new problems to the ministry. This radio age has forced a change in the method of preaching. 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 demand it of their preachers. So in preaching holiness, the minister of today must study until he can give out the truth in full content in a much shorter time than the fathers did. Lastly regarding method, the ministers should endeavor to give more biblical messages on the doctrine of holiness. Many of the approaches to the doctrine have been used so many times that they have lost their full force. The Bible is so rich in content 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 new and fresh approaches and backgrounds for our cardinal doctrine. Also the preacher should so saturate himself with the biblical content of holiness in general and regarding the second work of grace that he can readily and with ease quote proof texts and cite examples. This would give a tone and sense of authority to their preaching.

MOOD

While the importance of both matter and method have been stressed, the greatest factor in preaching holiness is the mood of the preacher. Holiness is life; it is love and to try to preach it in a dead, dry, cold manner, is to kill it. The spirit of the preacher permeates his sermon and gives out an atmosphere that either makes his truth desirable or disagreeable. In preaching holiness, the minister should do it with an enthusiasm born out of faith in a living God and a consciousness of successful holy living on his own part. One writer has said, "The supreme enemy of Christianity is the sin of spiritual complacency. The temper now called Pharisaism is the besetting danger of an advanced stage of civilization. It shelters behind virtues such as discipline, chastity, benevolence, generosity; for the real virtues of one age readily become the

spurious virtues of the next. The devotees of religious legalism tend to be content with their attainment." The ministers of the Church of the Nazarene need to avoid this evil and be so full of enthusiasm for their subject that it will leave a beneficial impression on the listener.

Another characteristic of the mood of the preacher should be that of courage. A preacher must at all times be a free man, an honest man, afraid of nothing but God. While it is true that the pastor must be a shepherd, it is also true that he must be a prophet and have the martyr spirit. This does not mean that he ignores the common courtesies of life, but it does mean that he preaches a full gospel, a whole gospel without fear of persons, of position, of salary, or opposition. As the denomination grows larger, people are apt to get into our ranks who do not want rugged preaching. But there can be no holiness preaching without rugged preaching and so the preacher must ever be courageous, fearing none but God, keeping a conscience void of offense toward God and man, having no axe to grind, seeking no ecclesiastical position, but wholly and enthusiastically desiring to declare the whole will of God to all people.

In the first part of the article it was stated that holiness was the life of God and surely since this is true, a preacher ought to have the conscious presence of God in his life to such a degree, that the people will feel the presence of the Lord while he is preaching holiness. Holiness is the preparation for heaven and surely if it is that closely connected to heaven, the preacher ought to have a little heaven in his message while he is giving it. In summing up the idea of mood, the audience ought to be impressed, not that the preacher knows something that they do not know, but that he has something that they do not 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 chaotic condition and terror of this old world. So the ministers of Christ ought to give attention to all things in order to get the gospel of holiness to as many people as possible in the community where they serve.

Whilst He is pleased to sustain me, 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 my present measure of faith, if continued to me, should be enabled to bear up under other difficulties and trials; but I look for an increase of faith with every fresh difficulty through which the Lord is pleased to help me.—GEORGE MUELLER.

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. The condition is serious 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 worshipping people be stifled by an unfamiliar and distasteful formality and stiffness which can kill more true worship than all the evangelism of the ministry can engender.

Periodically a wave of desire toward a quieter Sunday school and more attentive congregational worship hour 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 he points out. They know their children are making more noise than is necessary and that Sunday school papers were printed to be read, but not while the preacher is preaching. But what they do not know is why this condition exists.

There is one place for the proper attitude of reverence in the church to begin. It is right that it should begin there. It should begin with the pastor.

Reverence, of course is attendant upon a heart attitude—not on outward appearance. Many sinners have more apparent reverence than most saints. Our doctrine of liberty has led us too far toward an unseemly 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 Almighty Spirit of God is ready to use him, he had better ask to be excused. The more deeply fundamental the doctrine taught by the denomination 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 indulgences. It is more than a heart attitude. It is a mystery of holy unction from the realm of divinity and it can be felt, sensed, known and observed as definitely as sorrow, joy, hate or indifference. It leavens. It emanates. 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 mist arise from the earth at evening. Sin in the persons of the ignorant and wilful will be uncomfortable, and the soothing presence of righteousness will need no forced impression.

It is inconceivable that a minister unctionized in this reverence should bring a worthless message. Within the memory of all of us there are times when we have been profoundly blessed by the stumbling, effortful, graceless, but heart-warmingly earnest message of some servant of God who could scarcely find his words, but was humbly endured.

It is also keenly remembered how a blessed lifting time was hopelessly shattered 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 that jesting is simply inconvenient—not wrong—there just is not time for it.

Neither is sobriety of demeanor reverence. The minister who stands before his congregation

with disapproval, looking and feeling like an old "sour puss" will not awaken anything like reverence in his people. His hand *must* rest—no matter how meagerly he is being treated—upon the pulsing fact that his position as pastor is the most desirable and responsible situation on earth. God can enable a man to look abroad upon the faces of his people and sing in his heart "All this and heaven too!" people respond then.

Even the world scorns the "Christian" who confines his Christliness to the Sabbath day, but certainly the worship hour should be an especial high tide of spiritual blessing. It is when the waves of blessing roll in that men are moved in their souls toward salvation.

"What do you mean? You speak of 'confusion' and then of 'waves of blessing.' Should we shout and be silent?"

Worship is neither to shout nor 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 pastor.

Let us all work carefully, prayerfully, and tearfully for more of it!

Paul's Terms Relating to Holiness

Neal C. Dirkse

IN the very brief letter to Philemon, Paul does not disappoint us. Even in this epistle we find his characteristic emphasis upon the essential and glorious truth of holiness. Written to an individual possessing the experience, his approach is naturally upon that 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 expected 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 him 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 repay Philemon for all the slave 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 laborer). (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 sea.
- 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 pasturage.
- 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. TANKSLEY, in *Evangelical Visitor*.

Expository Preaching

Dr. James M. Gray remarked to me some years ago, when lamenting the dearth of expository preachers and Bible teachers:

"I am afraid the great trouble is, there are few men humble enough to be willing to teach the Word of God. They much prefer to soar to heights of eloquence and give rein to their own fancies rather than to seriously and soberly open up the truth."

An outstanding 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 vaporings resulting from the imaginations of the human heart, but they prefer to be nourished by the milk and meat of the Word itself.—*The Presbyterian*.

Problems Peculiar to Preachers

CHARLES A. GIBSON

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

Q. Since a local preacher must have the recommendation of the pastor to receive his license, and a licensed minister must have the same ere he can be relicensed, what are some of the disqualifying factors?

A. This question is a pertinent one, for it is faced by nearly every pastor. He faces it with danger to himself. First, he may try to judge these factors in the light of his personal likes and dislikes. Second, he may hedge in his decision because of connections the man involved has within the church. Third, he may have to fight a battle between sentiment and judgment. So the pastor does have a problem here. I would think that the spirit of the person involved should be given great consideration. The fact that he is either a local or licensed preacher assumes that he is not mature in all matters of judgment and church government. He is in the learning stage, and if he keeps a good spirit, he should be given great consideration. Of course with a good spirit, he must ring clear on doctrine. To answer positively, I would say a good spirit, backed by a good solid character and a desire to co-operate with the whole church and its leaders. Certainly the license of one who recently has backslidden and gone into gross sin should not be renewed at once. There must be a time of observation to see that such a one has indeed repented. To push for a license too soon after backsliding would be one factor against granting same.

Q. Why is it so hard to get our people to do personal work?

A. First, in fairness to the people, it must be remembered that most people have no training in this line of work. Their occupation does not demand of them an ability to meet folks, a method of contacting strangers, nor any effort to make acquaintances. They live in a

certain small circle, and are not of necessity to be criticized for so doing.

That personal work is essential to the church if it is to progress is an accepted fact. Therefore, two factors must ever be kept in mind. First, in every church there is a group of folks who by nature and training can undertake this task. It always will be this group who will carry the large part of this load. It should be so, and we should not allow any defeatist attitude to possess us because more people do not engage in this worthy work.

Second, there is a line of training that can be given, and if persisted in, will produce fruit in added recruits to this group of personal workers. If a pastor gathers information and works it out into simple form, so that he can get it over to a personal workers' class, and then apply himself to it, this will produce results. These will not be as large as you might expect, but they will prove worth while. It will do much good to occasionally get, as nearly as possible, every member into an intense personal workers' campaign and see how many folks can be contacted, and from that number how many will promise to come to a service. In this manner you will help some to discover that they can do personal work. Thus they will be added to your faithful group. Work every method to get everyone possible engaged in personal work, but watch your own spirit lest you get critical of those who do not thus engage.

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

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. This is a fixed policy of the church, and the church as a body has answered in the negative on every occasion when it has been asked to consider approving anything that savored of commercializing the gospel. It can be seen easily why the church guards against this practice with such care. All one has to do is to look about to observe how the message of the cross has been cheapened by rummage sales, suppers and other like money-raising schemes. Better far that our people learn to give. Just here it is proper to suggest that they may use of their ability to learn how to make money, that they may have more money to give. In this connection any person or group of persons who might engage in any proper business enterprise, whether it be selling candy or what not, so long as the name of the church is left completely out of it, would be proper. They could then give whatever profits they made to any department of the church. I knew a woman who had no money to give, but she did have ability to bake angel food cakes, so she invested \$1.50 in the necessary ingredients, and began to bake cakes and offer them for sale to the friends who knew of her ability. She made good profit and ere long had a nice business income from which she contributed heavily to the church; but in all her baking she never once suggested that she was doing it for the church.

Q. How can we enlarge the vision and soul passion of the laity?

A. It will require the very heart, and sometimes nearly the life of a burdened and awakened pastor to accomplish this. He will have to show his people what it is to be burdened. He will have to preach only as a preacher can whose heart is deeply distressed. This he can accomplish only when he has learned by contact with the lost the awful need of the community and when having seen, he has been driven to prayer until his soul is saturated with this feeling for the lost.

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

A. I do not know. I know that he should make himself friendly and become a part of those whom he serves. It is said of Rev. C. E. Cornell, who was one of the best pastors the Nazarenes ever had, that he went to Sunday school early and greeted every scholar as he came to Sunday school. I have been told that he not only greeted them but that he called each one by name. I can imagine what that would do for the Bills, Sallys, Joes and Marys, little or grownup. I know it would be a great memory study for lots of pastors, but it would produce results. Certainly the pastor ought to greet all who attend, some time during the time between their arrival and departure. A good plan for strangers is to have some wide-awake usher get their names and addresses and then send that to the pastor at the beginning of the morning service, and the pastor recognize such persons from the pulpit. It produces a friendship on the part of all who are new attendants. Better not try this, unless you have the wide awake usher, for if the usher is asleep there will be some strangers get in whom he will miss and they will be offended.

QUESTION—What are some plans for advertising a local church?

ANSWER—The subject of advertising is one limited only by the amount of money the church has to put into the same. Assuming that the amount is limited, there are some things that can be done anyway. First, every church can have a good outside signboard that tells the passer-by what church is located there, and the proper hours of services, together with the pastor's name and address and telephone number. It may seem to some that this is a needless admonition, but I know that it will apply to some pastors and churches on one district, for I passed one the other day on the Ohio District that had no sign of any kind about it. I passed another that had a signboard, but the wrong address of the pastor, although he had lived at his present address more than six months. Road or street signs can be secured at very little cost and in nearly every place permission can be obtained to put these up; with pointers to the church to tell of our locations.

Again, a church slogan is a good thing. One church has "Lima for Christ"; another "The Friendly Little Church." Many others could be suggested but they might not fit a local need; however, there is a slogan that would, if somebody would just stir a few brain cells to think it up. We have a great message, and it is a shame not to let all the people possible hear about it.

The newspapers of many cities will carry announcements and subjects of pastors' sermons free, and on a church page. It is hard to believe that there would be a pastor who would be so careless that he would fail to take advantage of such a privilege. Some do take occasional advantage, but argue that they are too busy getting ready for Sunday to get their announcements in. This is like the fellow who is too busy milking his cow to take time to feed her. Newspapers often welcome little items of church news, if they can get it while it is news. An alert pastor will get acquainted with the church editor, and will call such a one, even after church, that special happenings may be reported and published before the news of same is stale. Reporters often can be secured to cover a meeting if given a small tip. It must be remembered however that the pastor must be enough alive to the advantage of advertising to make the acquaintance of such and get their confidence.

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 gotten up. A messy job done on some cheap duplicating machine should die before it sees the light.

It would seem that a pastor could wisely study some elementary methods of modern advertising. Nearly any church will give a pastor an advertising fund if he will prove he will wisely use same. If it is possible to get a radio sentence announcement, and the money to pay for it, this will produce great good, if continued long enough to get a hearing.

Nothing will advertise a church like life and action in the congregation. A live, going concern advertises itself. A calling pastor who is alive to every occasion to present his church in homes, shops, other church gatherings; and a congregation that advertise their pastor will soon be known far and wide.

Q. Just what is the scope of responsibility a Nazarene pastor owes to the community?

A. This question has come to me several times; and again I answer that our parish is the world, and that our scope of responsibility is beyond our own group. Our ministry should be a community ministry, and every lost soul is in a measure charged up to us. Get into all the community activity you can and keep blessed. There are some you cannot take part in. Make that clear to one and all, and in rejecting the ones you must reject, make clear your reason. Do not become harsh, but define your position.

Q. Why do not our holiness singers sing more holiness songs?

A. I am not enough of a musician to answer this question. I have asked it many times; sometimes I have asked singers. I cannot say that there are no such songs with good music and range, for in so doing I would reflect on the song writers who have blessed the movement with their songs. I could pick out the ones that would bless me, but it might show from the singer's standpoint that I am sentimental or weak, or worse yet, a poor judge of music. Then I must not mention names, for some singers seem to find such songs and use them. I do know that our folks want to hear the good, old, second blessing songs, and that singers who even now are popular, could increase that popularity if they would add a generous collection of these good old songs to their list. I think the occasions when singers have failed to use this type of song because it failed to bring out the quality of their voice are few, and if that few knew what the judgment of the spiritual public was regarding their voice quality; they would suddenly discover that it needed some improvement. Read, "The Deacon's Grievance," by Paul Lawrence Dunbar. It will help.

Q. What manner can best be applied in the promotion of Sunday school scholars?

A. The Department of Church Schools has worked that matter 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 the public school, where law forces attendance, and the pay check assures proper preparation and faithful attendance to duty on the part of a teacher. True, we have even a higher motive, but we ever must inspire folks to go along with the program. I mean that no rigid rule can be laid down, and there will be cases where time and special attention will be needed. Dr. J. Glenn Gould and his Department of Church Schools can help you, I am sure.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed

The secret of national progress. "Righteousness exalteth a nation; but sin is a reproach to any people" (Proverbs 14:34).

Foundations of patriotism. "He hath not dealt so with any nation." Psalm 147:20. "Happy is that people whose God is the Lord" (Psalm 144:15).

Tribute of slaves. "O wretched man that I am! Who shall deliver me from the body of this death?" America is now in the grip of invasion! A tyrannical foe, more subtle than any fifth column, is secretly enslaving her citizens. Tribute is being exacted totaling billions annually. Who is the foe? Satan and his cohorts of sin. Note the ghastly cost of liquor, tobacco, gambling and crime, not only in billions of dollars but in wreckage of the lives of citizens.

An arm in a sling (Mark 3:1-5). The story of the man with the withered hand well symbolizes crippled power for Christian living and doing. Many suffer spiritually from an incomplete and lopsided religion. Jesus is still a specialist at creating that wholeness which is holiness.

A Nation's Prayer

Each session of the British House of Lords, the government body corresponding to the American Senate, is opened with the following prayer:

"Almighty God, by whom alone kings reign and princes decree justice; and from whom alone cometh all counsel, wisdom and understanding; we, Thine unworthy servants, here gathered together in Thy name, do most humbly beseech Thee to send down Thy heavenly wisdom from above, to direct and guide us in all our consultations; and grant that, we having Thy fear always before our eyes, and laying aside all private interests, prejudices, and partial affections, the result of all our counsels may be to the glory of Thy blessed Name, the maintenance of true religion and justice, the safety, honor and happiness of the king, the public wealth, peace and tranquillity of the realm, and the uniting and knitting together of the hearts of all persons within the same in true Christian love and charity one toward another."—Exchange.

A Prayer for the White House

A prayer upon whose answer depends much of the weal or woe of America was offered by President John Adams upon the dedication of the then newly constructed White House. "Heaven bestow the best of blessings upon this house, and upon all who shall hereinafter inhabit it. May none but honest and wise men rule under this roof."

Righteousness Exalteth

Liquor hating Kansas has an enviable record. This state has fifty-four counties without any insanity whatever; fifty-four counties without any feeble-minded; ninety-six counties without a poorhouse; fifty-three counties without a person in jail, and fifty-six counties without a man in the state penitentiary.—Christian Action.

Liquor and Relief

Mr. Roger Babson is quoted as saying that, of families in America not on relief, four out of five have no members of the family who drink, and of families on relief, four out of five have members of the family who drink. These words coming from the world's best known statistician are entitled to serious consideration. Some of our so-called statesmen might profit by a little reflection on the comparison of liquor revenues with mounting public charities and our growing mendicancy.—New Orleans Christian Advocate.

Our National Handicap

The National W.C.T.U. calls our attention to the nation's drink bill for 1939, which was \$3,228,491,968, representing \$6.42 spent for distilled spirits, \$2.10 for wine, and \$16.12 for beer per capita.

There is one saloon of the 1940 brand for every seventy-one families in the United States; for every church there are two saloons; for every three public schools there are five saloons at work educating for intemperance; and last year, for every \$2.00 expended for education in the United States, \$3.00 was spent for liquor. Comparing the drink cost of liquors purchased, and in addition, the cost of the traffic in liquor-bred accidents,

crime, disease, etc., with all that the liquor trade pays back in taxes, wages, raw materials, etc., the people of the United States are \$400,000,000 poorer every month in the year as a result of the legalized drink business.—Christian Observer.

High Cost of Low Living

J. Edgar Hoover calculates the annual crime bill of the United States at fifteen billion dollars. Other items, some of which we might catalog as also crime, or its allies, were as follows for the year 1937:

\$6,500,000,000 for gambling.
6,000,000,000 for liquor.
5,000,000,000 for travel.
3,000,000,000 for medical care.
2,600,000,000 for education.
1,500,000,000 for tobacco.
1,000,000,000 for cosmetics.
788,000,000 for armaments.
550,000,000 for religious purposes.

The Sin of Gambling

No true Christian has any question relative to the rightness or wrong of gambling. There are, however, those in high places as well as those in humbler positions who are not convinced that moral principles are involved in this soul-strangling custom. Christians ought to know why gambling is wrong as well as that it is wrong. Traps are being constantly set for our youth and Christian protest may have some influence on community standards—if our protests have potent reasoning back of them.

The Christian Evangelist, in an article by Rev. Floyd Faust of Columbus, Ohio, sets forth three incriminating charges against gambling.

1. Gambling leads men to despise reason and to turn to dependence upon magic and "Lady Luck" one of magic's chief goddesses. In practice, gambling is often the very door to the black arts. In France, where before her downfall lotteries were a state business, government officials admitted that their gambling system had stimulated the growth of all kinds of superstitions, necromancies and spiritualism.

2. Gambling destroys will power, and moral and personal initiative. It makes industry and frugality follies of the first order and denies the truth of the age old principle, "Whatsoever a man soweth, that shall he also reap."

3. Gambling robs those who are least able to suffer their loss, the poor, and entices them to put their trust in a fallacy and at last to depend upon the public for support.

In the last five years of the French experiment with national lotteries, ten billion francs were collected from the common people with a gross profit of four billion francs. But out of this gross profit, overhead consumed ninety-six and a half per cent. The people of France paid ten billion francs in order that their government might have an income of a paltry 140 million. It may be said to the credit of the French people that their government outlawed the national lottery on economic and moral grounds a year before the collapse of their country. But even that was apparently too late to save from the results of years of mismanagement and low living.

A Message to America

If we would change the face of the earth, we must first change our own hearts. The principle end that we have hitherto set before ourselves is the unlimited acquisition of material goods. The business of America, said Calvin Coolidge, is business. We must now learn that material goods are a means and not an end. We want them to sustain life, but they are not the aim of life. The aim of life is the full development of the highest powers of men. This means art, religion, education, moral and intellectual growth. These things we have regarded as mere decorations or relaxations in the serious business of life, which was making money. The American people, in their own interest, require a moral regeneration. If they are to be missionaries to the world, this regeneration must be profound and complete.—Dr. ROBERT M. HURCHINS in speech, *We Are Drifting into War*.

God and the State

At a crucial moment when it seemed that the plans for a constitutional government in America were going to pieces for lack of ability on the part of the convention to come to any agreement, Benjamin Franklin arose and addressing the chairman, George Washington, made this historic statement:

"I have lived sir, a long time, and the longer I live the more convincing proofs I see of the truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than

the builders of Babel; we shall be divided by our little, partial, local interests, our project will be confounded, and we ourselves shall become a reproach and a byword down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom and leave it to chance, war, conquest. I therefore beg leave to move:

"That hereafter prayers, imploring the assistance of heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one, or more, of the clergy of this city be requested to officiate in that service."

The Christian Government of China

"What nation is there on the face of the earth in whose government the head, whether he be President or prince, the Commander-in-Chief, the Prime Minister and Finance Minister, the Minister of Foreign Affairs, two of the ranking members of the three ranking members of the diplomatic corps and the nation's leading financier are devout Christians? It is hardly an exaggeration that among corresponding leaders in all of the 'Christian nations' of Europe and America, there is not more than one or at the most two or three persons of Christian devotion to match five or six of China's foremost officials."—H. P. VAN DEUSEN.

The Real Universe

"The conclusion forced upon me in the course of a life devoted to natural science is that the universe as it is assumed to be in physical science is only an idealized world, while the real universe is the spiritual universe in which spiritual values count for everything."—J. S. HOLDANE, British scientist.

Why He Came

The stranger came at last to church
To help put out the fire
Which would consume the house ere long;
His help was needed dire.

The pastor came at last, it seems,
As one might well surmise;
And when he saw the stranger there,
So great was his surprise

He took him by the hand and said,
"You've n'er been here of yore."
"No," said the stranger, "neither was
The church on fire before."

—REV. GEO. H. TALBERT

A Statesman's Prayer

"Almighty God, we pray to Thee to guide our deliberations this day. Make us humble, sincere, devoted to the public service. Make us wise, considerate of the feelings and the opinions and the rights of others. Make us effective and useful for the advancement of the cause of peace and justice and liberty in the world. For Christ's sake. Amen."—ELIHU ROOT.

Sentence Sermons

Test of a Christian. To be a Christian is to obey, no matter how you feel.—HENRY WARD BEECHER.

Seeing and saying. Men are born with two eyes, but with only one tongue, that they may see twice as much as they say.

Yourself and your enemy. Doing an injury puts you below your enemy; revenge makes you but even 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.

Religious living. Truly religious living is giving the best you have to the highest you know.—S. L. HAMILTON.

At home. A soul can never find a place where it can be at home with itself until it is at home with God.—LON WOODRUM.

Leisure. Leisure is time for doing something useful.—B. FRANKLIN.

Motor Car Epitaphs

They are needed nowadays, with no man knowing whether his wife and children are coming home in the car or in an ambulance.

The shades of night were falling fast,
A youth stepped on the gas and passed.
A crash! He died without a sound.
They opened up his head and found—
Excelsior!

Here lies the body of Jonas Bray,
Who died maintaining the right of way.

He was right, dead right, as he sped along;
But he's just as dead as if he'd been wrong.

Here lies a fine head—
A brand new head.
That never was used at all.
—RICHARD H. BENNETT in Wesleyan Christian Advocate.

HOMILETICAL

A Preaching Program for July, 1941

Oscar J. Finch

The writer of *The Preaching Program* for this month attended Olivet College as a young man, then went to Pasadena College for three years, where he received his A.B. and B.D. He served pastorates at Placentia, Calif., Lincoln First Church, Neb., Grand Rapids First and Lansing First on the Michigan District, and First Church, Wichita, Kansas. He has now been serving as Superintendent of the Kansas District for almost three years. He served as a member of the General N.Y.P.S. Council for one quadrennium.—MANAGING EDITOR.

SUNDAY, JULY 6, 1941
MORNING SERVICE

God's Peculiar Treasure

SCRIPTURE LESSON—Exodus 19:1-8.

TEXT—Now, therefore if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation (Exodus 19: 5, 6).

INTRODUCTION

- Words of the text spoken to Moses to be repeated to Israel.
 - To remind them of their deliverance from Egypt (v. 4).
 - To incite them to careful obedience (v. 5).
 - To indicate to them a gracious reward for faithfulness (vs. 5, 6).
- These words also given as a preview of the Christian era.
 - Christians are the true heirs of the covenant with Abraham.
 - Obedience is required in order to enjoy its benefits.
 - Result of obedience is to become "a kingdom of priests and an holy nation."
 - Reward of obedience is to be "God's peculiar treasure."

I. CHRISTIANS, OF THIS DISPENSATION, ARE THE TRUE HEIRS OF GOD'S COVENANT WITH ABRAHAM AND HIS SEED

- God promised in His covenant with Abraham (Gen. 12 and confirmed in chapters 13, 15, 17).
 - To give him the land of Canaan.
 - To make of him a great nation.
 - Through him to bless all the nations of the earth.
- Renewal of the covenant with the institution of circumcision (Gen. 17).
- Holiness of heart signified by the rite of circumcision (Gen. 17:1, 2, 9-12).

"I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee."

"Circumcision in the flesh was designed to signify purification of the heart from all unrighteousness."
—ADAM CLARKE.

FURTHER PROOF TEXTS

"And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul that thou mayest live" (Deut. 30:6).

"He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29).

- Three important lessons in the life of Abraham (Rom. 4:9-14; Gal. 3:6-9).
 - Through him shall all the nations of the earth be blessed.
 - He was accepted as righteous because of his faith rather than because of observing the law of circumcision.
 - The heirs of the covenant are those who believe God as Abraham did.

II. RELATIONSHIP OF OBEDIENCE ON MAN'S PART TO THE FULFILLMENT OF THE PROMISE ON GOD'S PART

- The moral government of God.
 - Obedience is the great test of man—we are free moral agents.
 - God designs our greatest good in life and our eternal happiness and makes requirements in accord therewith.
- At times God requires the seeming impossible.
 - Abraham—requirement—"Walk before me and be thou perfect"
 - That which made it possible "I am the Almighty God."
 - Israel—"Love the Lord thy God with all thine heart."
 - They might well cry, "Prone to wander now we feel."
 - God's reply—"will circumcise thine heart"—enabling you to meet the requirement.
 - Commands and promises for us today.

"Be ye therefore perfect even as your Father in heaven is perfect."

"Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thou shalt love thy neighbour as thyself,"

"If ye keep my commandments ye shall abide in my love."
- God's reply to our question "How can we meet those requirements?"

"In whom also ye are circumcised with the circumcision made without hands [by divine power] in putting off the body of sins of the flesh [the sinful nature from which outward sins proceed] by the circumcision of Christ" (Col. 2:11).

"Not according to the covenant that I made with their fathers . . . but this shall be a new covenant. . . I will put my law in their inward parts and write it in their hearts" (Jeremiah 31:31-33).

"And I will put my Spirit within you and cause [enable] you to walk in my statutes, and ye shall keep my requirements and do them" (Ezekiel 36:27).
- God commands us, but He also supplies that which enables us to meet His requirements. Therefore we can ever safely sing, "Have Thy way, Lord."

III. THE RESULTS OF OBEDIENCE—"KINGDOM OF PRIESTS AND HOLY NATION"

- Persons of whom this priesthood is composed—all true Christians.
 - Old Testament priesthood confined to Aaron's family because Israel disregarded the law.
 - Under grace "priesthood" is the Christian's birth-right.
- Character by which the priesthood is distinguished—holiness.
 - Under the law the priesthood was outwardly holy.
 - Signified by anointing, washings, vestments.
 - Spiritual priesthood is holy in character.
 - A washing that actually cleanses from guilt.
 - Purging that eliminates the principle of sin.
 - An anointing that empowers to live "soberly, righteously, and godly in this present world."
- The service to which this priesthood is consecrated.
 - Communion and intercession.
 - Chief privilege of a priest is access to God.
 - Unlike the high priest of old, true believers can come any time instead of once a year.
 - Highest use of this privilege is that of interceding for others.
 - Sacrifice.
 - One's own body (Rom. 12:1). Praise to God (Heb. 13:15).
 - One's possessions.
 - Ambassadorship—"A royal priesthood."
 - An official representative of the Master.
- THE REWARD FOR OBEDIENCE "PECULIAR TREASURE"

"Ye shall be a peculiar treasure unto me above all people."

 - Peculiar treasure.
 - "This Hebrew noun denotes a 'peculium,' a possession or treasure of which the owner is peculiarly choicer, one on which his heart is set, and which he neither shares with others nor resigns to the care of others—select, precious, endeared; something exceedingly prized and especially to be preserved. All the rest of the world is comparatively worthless" (BUSBY'S NOTES).
 - Things that are a treasure to some are of no value to others.
 - Doll to a child—stocks and bonds to a broker—crown jewels to a kingdom.
 - Christ, "They shall be mine in that day when I make up my jewels."
 - What men will do in behalf of their peculiar treasure.
 - Sacrifice of a mother for a sick child.
 - Wars because of certain things which are held dear.
 - What God will do for those who are His "peculiar treasure."
 - They have a need (Phil. 4:19).
 - They need comfort—He is the God of consolation.
 - They need guidance—infinite wisdom is at their command.
 - They need strength—His eternal power that girds the hills.
 - Everything is theirs.

God seems to say, "I might have made others, but I loved you. I gave the best Jewel of my kingdom to redeem you and I will stand by you."

CONCLUSION—The inevitable results of carefully obeying God.

- Be brought into complete harmony with His will, purpose and nature. To be holy as he is holy.
- To be made the "peculiar treasure" of God. One in whom God takes delight.
- Then do we begin to know "exceeding abundantly above all we can ask or think."

EVENING SERVICE

Success or Failure in Life's Purpose

SCRIPTURE LESSON—Daniel 5:1-31.

INTRODUCTION—The Bible a practical book.

- Teaches us the true lessons of life.
 - Outlines the secrets of real success.
 - Sets forth the causes of failure and downfall.
 - In this case of Belshazzar both are demonstrated.
- I. EVERY HUMAN BEING LIVES UNDER THE SCRUTINY OF GOD'S EYE
- "Till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will" (v. 21).
- Every person is given an opportunity to be what he should.
 - God has strange ways of sending friends, preachers, missionaries, visitors, revivals, and providences to turn us from sin to righteousness.
 - Man's security and happiness are to be found in God.
 - Many do not think so—Belshazzar did not.
 - If God sees us, He sees the snares and pitfalls also.
 - Paul, Stephen, Daniel, three Hebrews—all illustrate man's security in God.
 - Appearances are often deceitful.
 - Men may seem most prosperous when they are least so.
 - Babylon was this night rejoicing over its security.
 - Babylon was relying on things, external to self and character, for security.
 - Commerce, wealth, luxury, power, prosperity—the very things that sapped the heart and soul of her citizenry.
 - How different our world would be if men read history and took its lessons to heart.
 - Luxury and selfishness have destroyed every fallen city and nation.
 - Sound, moral character is the bulwark of any nation.
 - May God help us to learn this lesson soon.
- II. THE PROPHET'S INDICTMENT OF THE SINNER
- Picture Daniel despising the money, speaking the truth, indicating the three things that damed the king and thereby the three things that have damned every lost soul.
- God's teaching had been disregarded (vs. 17-22).
 - Belshazzar had done less than he knew.
 - Nebuchadnezzar had been Babylon's lesson against sin and idolatry, as well as the effective instructor that there was one God.
 - Belshazzar, knowing and ignoring these facts, was therefore indicted, first, for having known better than he did—than he lived.
 - This—the chief among sins—should never be committed for an employer, a friend, a professor, or apparent personal profit.
 - God's glory had not been sought (v. 23).
 - "And God . . . hast thou not glorified?"
 - Man is positively to seek the glory of God.
 - Because He is our Creator, Redeemer, Provider, and Protector.
 - Infinite and eternal blessings are the issues of seeking His glory.
 - God himself had been defied and insulted (v. 23).

"The God in whose hand thy breath is."

SUNDAY, JULY 13, 1941
MORNING SERVICE

The Vision of the Invisible God

SCRIPTURE LESSON—2 Kings 6:8-23.

TEXT—*And the Lord opened the eyes of the young man and he saw* (2 Kings 6:17).

INTRODUCTION—Retell story as basis for message.

1. Dothan—Elisha's temporary resting place.
Hill town, amid Judean mountains, on great caravan highway.
2. Syrian king's interest in Elisha.
 - a. His every movement known to his enemy, the king of Israel.
 - b. Called counselor and suggested a "fifth columnist" in group.
 - c. Their defense (v. 12).
 - d. Syrian king's command that Elisha be captured.
3. Incidents on morning of troops' arrival at Dothan.
 - a. Fearful servant of Elisha after viewing surrounding Syrian army. "Alas, my master, how shall we do?"
 - b. Calm Elisha—
"Fear not for they that be with us are more than they that be with them." "Lord, open his eyes that he may see."
 - c. Young servant
(1) Have always imagined he said, "I have seen too much already."
4. There is a spiritual as well as a physical blindness.
 - a. In each instance it is the fault of the individual.
(1) Lack of ability to see rather than a lack of objects to be seen.

I. AROUND US ARE GREAT REALITIES—BOTH SEEN AND UNSEEN

Some of the greatest of realities are never seen by the physical eye.

1. The man is within the man.
 - a. "We see the physical which shall crumble and decay."
 - b. The inner man, unseen except as manifest through words, acts and spirit, will live on forever.
2. The Bible is within the Bible.
 - a. Bible can be known only when interpreted by the Spirit who inspired it. Therefore, it is a guide to some and a hidden secret to others.
3. The Church is within the church.
 - a. The Church is a spiritual group known only to Him who can see and understand that which is beyond the physical and material.

II. THERE ARE TWO EYES THROUGH WHICH WE MAY SEE

1. The eye of the physical.
 - a. Sees a material world.
 - (1) Factories, mills, farms, lands, jobs, homes, dollars.
 - b. Sees a suffering world.
 - (1) Sick, dying, broken-hearted, wronged.
 - (2) World, of men, as heartless grinder—crushing life, truth, justice.
 - c. Sees insurmountable difficulties.
 - (1) Poverty, sin, guilt, opposition, circumstances, weakness.
 - (2) The young servant and Syrian army.
 - (3) The ten spies.
 - d. Causes people to be filled with fear.
 - (1) Fear is a sense of our weakness—our inability to meet life's battles successfully.
 - (2) Fear is the logical result of looking at impossibilities.

III. THE FINAL SEAL OF THE SINNER'S DOOM

1. Here in the Bible which teaches facts that we can learn nowhere else, is graphically portrayed, in Belshazzar, every sinner's doom.
 - a. The end of probation.
 - b. *Mene*—numbered—a too late in human destiny.
 - c. Longer probation is useless—not tendency to repent.
 - d. When caught and cornered 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 for the privilege of forgiveness.
 - g. Often probation's closing days are indistinguishable.
 - (1) Sodom—Egypt—Belshazzar.
2. The revelation of insufficiency.
 - a. *Tekel*—"weighed and wanting."
 - b. Horror of such an announcement by God, with public present, when it is already too late to change—probation past.
 - c. Yet all the following, if weighed tonight, would be found wanting: Unsaved, backslidden, unsanctified, lukewarm, those walking behind, light, "those having a form of godliness but denying [lacking] the power thereof."
3. The doom of disinheritation.
 - a. *Peres*—"divided and taken."
 - b. Christ's parable of the talents.
 - "Take therefore the talent from him and give it to him that hath ten talents . . . and cast the unprofitable servant into outer darkness."
 - c. Horror of being disinherited by God.
 - "Left out" of the eternal home. "Left out" of association with the saints of all ages. "Left out" of the rewards of the faithful. "Left out" of eternal life.
 - d. Eternal cry of the lost is "left out"—"disinherited."

CONCLUSION

1. The record of his life could have been different.
 - a. He could have given regard to God and His teaching.
 - b. He could have sought the glory of God.
 - c. He need not have defied and insulted God.
2. The day of the sinner's undoing is the day of the saint's coronation. That was the night of Belshazzar's fall and of Daniel's triumph.
3. Today is the day, when through our relationship with God and our manner of living, we determine our future destiny.

2. The spiritual eye—faith is the eye of the soul.

- a. Faith defined.
 - (1) As a lad I thought it was the ability to make myself believe something that I knew was not so.
 - (2) Faith is that which links us with God and enables us to recognize realities in the realm of the spiritual.

Illustrations

Telescope does not create the stars but enables us to see them.

Radio does not make the music but enables us to hear it.

Faith enables us to see that which mere physical can never discern.

b. Some things that faith enables us to see.

- (1) A living Redeemer.
 - (a) Not dead—not weak—not unrelated to us.
- (2) God the Father.
 - (a) Whose boundless love, providential care, matchless power, and inexhaustible resources make possible, "our every need supplied."
- (3) The Holy Spirit.
 - (a) Our source of wisdom, strength, courage, and our ever present Helper.
- (4) Angels.
 - (a) Our guardian armies.
- c. Faith causes men to be filled with optimism and courage.
 - (1) Gives a sense of adequateness in face of most staggering opposition and difficulties.
 - (2) Makes Davids out of ordinary folks, to face Goliaths of life.

III. THE STRENGTH OF HUMANITY IS DETERMINED BY OUR VISION OF THE INVISIBLE GOD.

1. Some men whose lives demonstrate this fact.
 - a. Moses—greatness began at the burning bush.
 - b. Isaiah—real birthplace "saw the Lord high and lifted up."
 - c. Paul—persecutor and murderer until "the Damascus Road experience."
2. The true basis for life's choices.
 - a. Apparent best policy, so 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. 11:25, 26).
 - d. Through faith he saw.
 - (1) Better to suffer affliction with God's people than enjoy pleasures of sin—that the hardest he would endure 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"—the worst that he would experience as God's servant—was, ultimately, far greater riches than the "treasures of Egypt"—the best that the world could offer.
3. The secret of endurance.
 - a. Moses—"He endured as seeing him who is invisible."
4. The power of prayer.
 - a. Elisha prayed that the young man's eyes be opened.
 - (1) For through faith he knew that the heavenly forces were present.
 - b. Elijah dared enter the contest on Mt. Carmel.

(1) Through faith he knew that Jehovah was the God that answered by fire.

c. Abraham interceded for Lot and Sodom.

(1) Through faith he knew God was longsuffering and more interested in the life of men than in their death.

IV. EASY TO PRAY IF GOD AND HIS RESOURCES ARE REAL TO US

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

1. The Fountain of Initiative.

- a. Who, viewing this scene from the natural, would ever imagine that Elisha could escape?
- b. But, not despairing, he called for blindness and led the army away.
- c. Why was he not afraid? Conscious of strength through God's presence.
- d. Why did he not cower before his difficulties?
 - (1) By faith he saw that God was between him and his difficulties.
 - (2) "I can do all things through Christ which strengtheneth me."

CONCLUSION

1. What we are determines what we see.
2. Different persons viewing Jerusalem.
 - a. One saw a great city in which to make money.
 - b. One says, "A wonderful place for ease and pleasure."
 - c. Jesus wept and saw a city to save.
3. "Blessed are the pure in heart for they shall see God."
 - a. In their worship, sorrows, losses, problems, dangers, and labors, as well as in the eternal heavens.
4. How can we know God? What will help in faith's operation?
 - a. Prayer.
 - (1) One of the greatest achievements of prayer is that it discovers God.
 - b. Obedience.
 - (1) Edison learned the secrets of electricity by obeying its laws.
 - "He that willeth to do his will shall know."

EVENING SERVICE

The Necessity for Christ's Death

SCRIPTURE LESSON—Hebrews 2:9-18.

TEXTS—*It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings* (Heb. 2:10). *It behoved Christ to suffer* (Luke 24:46). *Ought not Christ to have suffered?* (Luke 24:26).

INTRODUCTION

1. When we remember that man:
 - a. Was created in the image of God—righteous and holy.
 - b. Used his power of choice to choose evil and to break every God-given barrier.
 - c. Is fully responsible for his plight, then.
 - d. "Ought, 'behave,' and 'became' are strange words when related to Christ's death.
2. Herein is the defense of redemption.
 - a. End sought—"bringing many sons unto glory."
 - b. Means used—incarnation, crucifixion, and resurrection of Christ.

3. Men have objected.
 - a. Unseemly that God allow the innocent to suffer for the guilty.
4. Intimate relationship between God, the Father, Jesus Christ, and mankind is used, by God, to explain and to justify His plan.
 - a. He planned redemption as a result of necessity.
 - b. And this obligation has its basis in three things.

I. THE CONDITION OF MANKIND

1. Separated from God.
 - a. When man sins he breaks the law of his relationship to God.
 - b. All of the base, carnal, and selfish indulgences are against God.
 - c. Man is thus separated from peace and blessing and likeness to God.
 - d. Of ourselves such separation is necessarily eternal.
2. A bias toward sin in his nature.
 - a. "The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be."
3. Unfitted for holy companionship.
 - a. What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial" (2 Cor. 6:14-15).
 - b. "If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth" (1 John 1:6).
4. Utterly unable to change himself alone.
 - a. "Can the Ethiopian change his skin, or the leopard his spots? then may ye be able to do good that are accustomed to do evil" (Jer. 13:23).
5. Though these things be true, and though He came because of our condition, yet He did not come because:
 - a. Man lacked in full responsibility for his condition.
 - b. From any legal standpoint, God was further indebted to man.

II. THE NATURE OF GOD

1. This is the greatest cause for the coming of Christ.
2. God could not be true to Himself and allow man to thus continue in sin.
3. The necessity from within His own nature was based on.
4. The debt of love to the unlovely.
 - a. Love feels a debt that law does not require.
 - b. According to Rev. F. T. Fuge, the Zulu Bible translates John 3:16 "God kept on loving the world until out of His heart came Jesus."
 - c. List our dead missionaries—Esther Carson Winans, Eltie Muse, Harmon Schmelzenbach and others.
 - d. No just law could require them to go and to so give themselves.
 - e. Yet love does make such a requirement.
5. The debt of knowledge to ignorance.
 - a. Part of man's plight is that he does not recognize his fearful condition.
 - b. God understands the full depth of it all and is moved at its horror.
 - c. Is impelled to give of Himself to save us. *Illustration*—Night clerk who sees fire feels responsibility to awaken the guests who sleep in ignorance thereof.
6. The debt of strength to weakness.
 - a. Man could in no way ever hope to save himself.
 - b. Christ's ability answers every requirement.
 - c. Therefore he felt the "ought" that brought Him.

III. THE GLORIOUS RESULTS ACCOMPLISHED

1. Reunion with God.
 - a. "For ye were as sheep going astray; but now are returned unto the Shepherd and Bishop of your souls" (1 Peter 2:25).
 - b. Here is the end of salvation.
 - (1) In Him our wanderings are over and we find the home of the soul.
 - (2) "Bringing many sons unto glory."
2. Removal of the bias toward evil.
 - a. "In whom also ye were circumcised with the circumcision made without hands in putting off the body of sins of the flesh by the circumcision of Christ" (Col. 2:11).
 - b. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9).
3. Fits for holy companionship.
 - a. Perfect reconciliation—become the apple of His eye.
 - b. Likeness to Himself.
 - (1) Friendship based on affinities for we are made like unto Him.
4. Empowerment for holy living.
 - a. "Be not 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).
 - b. 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.
 - a. The joy of having served, having saved, and having redeemed.
 - b. The crowning glory of Christ is the glory of sacrificial suffering.

CONCLUSION

1. Our obligation to accept His salvation.
 - a. If Christ was impelled to so suffer for us because of our condition, then how great is our obligation—because of our need, His suffering, and the perfect cure—to accept that salvation?
2. Our encouragement to try.
 - a. The cross is God's guaranty that all of God's infinite resources are pledged to those who, through Christ, seek to be holy and to live free from sin in this world.
3. Our responsibility to others.
 - a. Every true Christian feels a debt to others like that—listed in the second division of this outline—which caused God to give His Son and Christ to suffer and die.

SUNDAY, JULY 20, 1941
MORNING SERVICE

The Transformed Disciples

SCRIPTURE LESSON—Acts 1:1-11.

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

INTRODUCTION

1. Most conclusive evidence of the baptism of the Spirit.
 - a. The transformed disciples of Christ.
2. Most conclusive proof that we may be sanctified.
 - a. In keeping with the promise of Christ, others have been sanctified.

3. Most conclusive demonstration of the effects of holiness.
 - a. Is to be found in a careful study of the disciples of Jesus.
 - b. In our study today we will mark four ways in which they were definitely and wonderfully transformed by the coming of the Holy Spirit into their lives.

I. THEY WERE CLEANSED MORALLY AND FILLED WITH THE HOLY SPIRIT

1. Cleansing from sin—a negative work.
 - a. No understanding person can doubt their cleansing (Acts 15:8, 9).
 - b. Negative side of holiness is the removal of the principle of sin.
 - c. God can no more dwell in an unclean vessel than He can sin.
2. Incoming of the Spirit—the positive side of holiness.
 - a. Holiness includes a "rectifying" of our moral nature as well as a removal of the evil.
 - b. Holy Spirit dwells in the "heart made clean" as a divine subsidy for all our faculties. 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.
 - a. Likewise, we must ever set forth the positive benefits.
 - b. 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 promise of the Spirit in relationship to Christ.
 - a. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7).
 - b. The Holy Spirit was to be the honored Successor to Christ.
 - c. Life to them, through the Spirit, would mean more than through the physical presence of Jesus Christ "expedient for you."
 - d. Christ was a physical person and the Spirit was to dwell within.
 - e. Christ spake from without, but the Spirit is a voice from within.
 - f. Christ was in one place at a time, but the Spirit may be everywhere.
 - g. Not to supersede or to displace Christ but to make Him real.
 - h. Does the Spirit mean that much to us?
2. The work of the Spirit—"He shall testify of me" (John 15:26).

His coming at Pentecost evidenced that Christ was at the right hand of the Father.

 - a. When Christ lived.
 - (1) His disciples associated with Him and built hopes of the future.
 - b. When Christ died.
 - (1) Disciples were fearful, scattered and withdrew from world of men.
 - c. When Christ arose—they rallied together.
 - d. When the Spirit came they had a new and greater Christ.
 - (1) Disciples were impressed with four great facts: He lived, He died, He lived again, and His Spirit had come to make Him real and them victorious.
 - (2) Herein was their hope, their message, and their power.

3. The need of the world today—men who see Christ clearly.
 - a. This will answer the deepest needs of the Church.
 - (1) Will cure fears, dissolve doubts, end extreme conservatism and defeat spiritual dearth.
 - b. Church is ever strong or weak in accord with the certainty of its message about Christ.

III. THEY WERE TRANSFORMED IN THEIR MANNER OF LIVING

1. A most destructive delusion.
 - a. That we cannot live pure and clean as did Christ.
 - b. Practical atheism (accepts Christ but denies dynamic of His grace) is the worst of all.
 - c. Enemies of righteousness ever count on indifference of Church.
 - d. Too many professed Christians are no different from the world.
2. The likeness of the disciples, after Pentecost, to Christ.
 - a. He was moved by need of the world—they were too.
 - b. He had compassion on the multitude—they did too.
 - c. He said, "Which of you convinceth me of sin?" They could say that also.
 - d. Evil could not be a part of them—*Illustration*—Ananias and Sapphira.
3. Not only refrained from doing wrong, but they did good.
 - a. Many feel that holiness is purely negative.
 - b. Important thing—not only what we do not do, but what we do.
 - c. They lived like Christians—like men filled with His Spirit—in such a manner as to positively glorify God.

IV. THEY WERE TRANSFORMED IN THEIR VIEW OF THE WORLD

1. Before the coming of the Spirit.
 - a. They saw the world as an enemy—must hold selves aloof.
 - b. Considered it unmatchable enemy—from which they must shrink and with whose principles they must compromise.
2. After the coming of the Spirit they saw the weakness and need of the world.
 - a. Diseased—needing healing balm—Christ as that balm.
 - b. Corrupt—needing a saving salt—they as that salt.
 - c. Darkness—needing guiding lights—they those lights.
 - d. Hungry—unsatisfied in soul—Christ and salvation the answer.
 - e. Dying—crying for eternal life—Christ the only hope.
3. They saw the world as a field to work.
 - a. World said, "Let us alone."
 - (1) They answered in activity, "We will not let thee alone."
 - b. Christ viewed world as "harvest field"—not as "burnt over field."
 - (1) This view of the world became their vision.
 - (2) This vision challenged them and made such other men as Paul—Luther—Wesley—Brainard—Bressee.

CONCLUSION

1. The coming of the Holy Spirit is:
 - a. A call to confidence, courage, faith, and aggressiveness.
 - b. God is still on the throne.
 - c. He can still transform men and work works above man's.

2. The assurance of the defeat of unrighteousness. The words "This building is coming down" have been placed over all barracks, forts, dreadnaughts, and implements of war; all liquor stores and distilleries; injustices in political, economic, and social life; every life that is builded in unrighteousness; all that is evil will ultimately fall.
3. A challenge to aggressive labors for God and for souls.
 - a. A good offensive has ever been and still is the strongest defense.

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).

INTRODUCTION

1. The Apostle Paul was a man who knew life.
 - a. He knew its trials, conflicts, dangers, sorrows, loneliness, hopelessness.
2. He wrote to his son in the gospel and told of Christ.
 - a. Indicated that He is able to sweeten bitter waters, give victory in trial, make us conquerors in conflict, and land us safely on eternity's shore.
3. Let us study the life of Paul with this text as a basis.
 - a. Our purpose will be, not to magnify Paul, but to use him as a lens through which Christ may be magnified.

I. ST. PAUL'S FAITH

"I know [Him] whom I have believed."

1. Belief was the basis of his knowledge of Christ.
 - a. I know him whom I first believed.
 - b. On the Damascus Road, his (fearful) faith turned to actual knowledge.
2. The object of St. Paul's faith. "I know [Him] whom"
 - a. Basically his faith was not in a religion but in the Redeemer, not in the plan of salvation but in the Savior, not in an experience but in an abiding personality, not in a Christ but in Jesus Christ the incarnate, crucified, risen, ascended, glorified and returning Lord of heaven and earth.
3. What is belief or faith?
 - a. Faith is the accepting of the claims of Christ and subjecting them to the tests of actual life.
 - b. Christ claimed that He was the Revealer of God, the Redeemer from guilt, the One to cleanse us from sin, the Giver of the strength of a new manhood, the Basis of a confident hope as regards the future.
 - c. Faith accepts His claims and proves them in the crucible of life.

Illustration—The professor in chemistry tells the student that if he will combine certain elements he will get a given result. The student believes this, but performs the experiment that he may be able to say, "I have done it."
 - d. Faith is not the thoughtless swallowing of dogma, but the reverent testing of truth.

II. ST. PAUL'S EXPERIENCE

"I know [Him] whom."

1. I know Him.
 - a. As the one who convicted me of my sin—as the Savior of my soul—as the Sanctifier of my heart and life—as the One who called me into His ser-

- vice—as the Companion of my life—as the One who has kept me until the present hour.
2. Christian experience is the true basis of Christian certainty.
 - a. All recognize the value and authority of experience in other fields.
 - b. Facts concerning which we are certain are those we have experienced.
 - c. In religion experience brings the same certainty.
 - d. Christian experience is an authentic fact.
 - (1) We know whom we have believed by believing. We know of Christ's ability and power to save by experiencing.

III. ST. PAUL'S PERSUASION

"I am persuaded that he is able to keep that which I have committed unto him against that day."

1. His committal—Himself, his person and his possessions.
 - a. He was trusting Him for soul and body, for life here and hereafter, for the success of the work entrusted to him.
2. Of what was he persuaded?
 - a. That God would keep—guard against loss—all he had committed to Him.
 - b. Persuaded—"and indestructible conviction."
 - c. The experiment had succeeded. His initial trembling had now been turned to a final calm. He could face any foe with unflinching courage and cheer. He was thereby able to testify at life's close (2 Tim. 4:6-8).
3. The basis of her persuasion—"I know him."
 - a. Knew His love—had experienced His tender care.
 - b. Knew His ability.
 - (1) All alone He had been victorious in temptation, in the crucifixion, and had conquered Satan in his own stronghold of death.
 - c. Knew what He had done for others: Enoch—Noah—Israel—Joseph—Daniel—three Hebrews.
 - d. Knew what He had done for him.
 - (1) Saved his heart and life.
 - (2) Healed his wounds.
 - (3) Kept him sweet—no corrupting bitterness as fruitage of many wrongs done unto him.
 - (4) Delivered him from prison.
 - (5) Saved him at sea.
 - (6) Made him a greater power in chains than Nero on his throne.

CONCLUSION

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

SUNDAY, JULY 27, 1941

MORNING SERVICE

The Challenge of Today

SCRIPTURE LESSON—Acts 3:1-11.

TEXT—Such as I have give I thee. (Acts 3:6).

INTRODUCTION

1. Today is of greatest value.
 - a. Upon today hinges our happiness, our usefulness, our destiny.

- b. No other time so important in any man's life.
2. Today is a day of crisis.
 - a. Tragic conditions throughout our world.
3. Today is, to me, a challenge.
 - a. Need is so great—possibilities are so endless—masses have lost heart.

I. THE CHALLENGE OF WORLD NEED

1. Our world needs God.
 - a. Demonstrated in the Word of God.
 - b. Christ came to make God known.
 - c. Holy Spirit came to perpetuate His presence.
 - d. Christians commissioned to take Him into all the world.
 - e. Demonstrated in world conditions.
 - f. Tragedy of our trembling nations.
2. World need an authoritative voice to speak for God.
 - a. Needs someone to say, "This is the way, walk ye in it."
 - b. This authoritative voice has saved our world in other days—St. Paul, Luther, Wesley.
3. World needs a people who are a "saving salt."
 - a. "Ye are the salt of the earth..." (Matt. 5:13).
 - b. Once I worried over the poor "savorless salt," but the crime of the "savorless salt" is the spoiled meat that might have been saved.
 - d. The tragedy of the untrue Christian is not to be found in the loss of his own soul merely, but in the loss of others that would have been Christians if he had been true.
 - e. Cry of our world is for men who, under God, will give themselves as a source of light, hope, and help today.

II. THE CHALLENGE OF CLOSING DAYS

1. We are living in the closing days of a dispensation.
 - a. Always harder to finish than to start a task.
 - b. More difficult to be industrious at the close of the day.
 - c. Tendency to watch the clock and wait for His coming rather than be busy and "occupy till I come."
2. The menace of discouraging second coming preaching.
 - a. Message of the return of Christ was given us to incite us to carefulness of relationship in our own lives, and to faithful industry in His service.
3. The tragedy of these closing days.
 - a. Hosts of people, because of war, strife, misunderstanding, fear, and selfishness, will give up and cease the struggle of Christian life and service.
4. We are challenged by the closing days to do our very best and to put forth every possible effort to accomplish His will.

III. THE CHALLENGE OF MIGHTY RESOURCES

"Our God is able" (Dan. 3:17).

1. His strength is sufficient to enable us to be what we should.
 - a. "I will put my Spirit within you and cause [enable] you to walk in my statutes" (Ezek. 36:27).
 - b. Co-operation with God enables us to build holy character.
 - c. Holy character is the basis of stability in life.

Illustration—Joseph, Daniel, Christ.
 - e. Holy character is the basis of a proper influence.
 - (1) "Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove [demonstrate through your manner of life] what is that good and acceptable and perfect will of God."
 - f. Holy Character is the basis of unity among His people.

- (1) We must contribute to nothing that breeds dissension nor be caught in its trap.
- g. Holy character is the prize value of both time and eternity.

- (1) "We know that when he shall appear, we shall be like him" (1 John 3:2).
- (2) The crowning joy of the day of His appearing is that we shall be like Him.
2. He has strength to enable us to do what we should.
 - a. Through His strength Peter and John healed the cripple at the gate.
 - b. Through His strength 120 sanctified disciples changed the course of the world.
 - c. God can still make righteous giants that can overcome the Goliaths of evil.
3. His strength is sufficient to keep us amidst the gravest dangers.
 - a. He walked in the fire with the three Hebrews and protected them.
 - b. He gave a helping hand to the sinking Apostle Peter.
 - c. He walked over the waves of their difficulty and brought a calm for the fearful disciples who were tossed by the storm.
 - d. We may ever sing "God will take care of you."

IV. THE CHALLENGE OF FUTURE DESTINY

1. Future destiny is settled today and not tomorrow.
 - a. Destiny is the logical outcome of today's relationships and living.
 - b. There are no chances to be taken in the judgment.
2. Two things before us as Christians.
 - a. The blood of souls.
 - (1) "Son of man, I have made thee a watchman unto the house of Israel.
 - b. Therefore, hear the word of my mouth and give them warning from me.
 - c. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand" (Ezekiel 3:17, 18).
 - d. Sitting with the Lord.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne" (Rev. 3:21).
3. What we are and what we do today determines whether we shall be with Him eternally or whether we shall be eternally endeavoring to free our hands from the blood of souls.

CONCLUSION

1. What shall we do if the task seems hard?
 - a. Let us catch the noble spirit and mighty strength of Martin Luther.
 - (1) "If the devils were as thick as the tiles on the roofs of the houses, I can and I will go in God's name."
2. If there is a tendency to discouragement.
 - a. Let us look at the kneeling Livingstone cold in death and remember:

Thy saints, in all this glorious war
Shall conquer, though they die,
They see the triumph from afar,
By faith they bring it nigh.
3. Regardless of any problem let us answer the challenge of today and through life, word and spirit prove to be a "saving salt to our generation."

EVENING SERVICE

Why We Preach Christ

TEXT—We preach Christ (1 Cor. 1:23).

INTRODUCTION

1. Our age is characterized by many things.
 - a. Many gospels.
 - (1) Gospels political, economic, social, and religious.
 - (2) Some make a place for God—some are confusing—others oppose.
 - b. Of renewed interest in religion.
 - (1) Some oppose; some promote false, some seek the true.
 - (2) Masses are recognizing the dynamic of religion in human life and conduct.
 - c. Of doubt as to what is the true.
 - (1) All of the confusing voices necessitate that this be true.
2. World has right to ask what we believe, why we believe it, what it does for us. We ought to be able and willing to give an answer. Our generation is "gospel ignorant" rather than "gospel hardened." We preach Christ because.

I. HE RECOGNIZES NO RACE NOR CLASS DISTINCTION

1. To Christ—man's value is in his humanity.
 - a. Not in position no possession; not in his blood nor his creed.
2. To Christ—man's fault is his sin.
 - a. Our problems are essentially the same wherever we are for though sin may have different manifestations, it has a common basis in our heart condition.
3. To Christ—the whole law may be summed in loving God and your neighbor as yourself.
 - a. Will solve the problems of the capitalist, laborer, churchman, soldier.
4. To Christ—we are in need of one salvation.
 - a. Repent and believe that we may be born again.
 - b. Consecrate and believe that He may be enthroned within.
 - c. Only restriction is that of an individual's own will. "Whosoever will."

II. HE GIVES VALUE TO HUMAN PERSONALITY

1. Philosopher teaches us that things have value only as they are related to human personality.
2. Word teaches us that human personality has value only in relationship with Jesus Christ.
 - a. Without Him.
 - (1) Our tendency is to death, our relationships are disappointing, our works bring despair; our possessions only add to the eternal gnawing of desire and remorse, ours is an eternal hopelessness.
 - b. With Him.
 - (1) We have life now and will have it then, life's relationships are joyous, our works bring added blessing, our deprivations are compensated by His presence; we are enabled to be that which we ought and have eternal life.
3. Suppose Christ had never been. What would be the value of a human being?

III. HE SAVES US FROM THE DESTRUCTIVENESS OF OUR OWN SELFISHNESS

1. Selfishness is the root of all our misery.

- a. Destroyed nations, churches, broken homes, wrecked lives.
2. Christlike character is not selfish.
 - a. Christ was not willing to suffer for us, but He could not be Himself and do less.
 - b. In forgiveness He sets aside the guilt for our deeds of selfishness.
 - c. In sanctification He cleanses us from the principle of selfishness.
 - d. Through His presence He makes us a blessing to others.
3. The death of true holiness.
 - a. Primarily a death to self which includes a death to the world and sin.
 - b. Not the death of annihilation but of transformation.
 - c. Not elimination of self-love but a making that the measure of our love to others.

IV. HE MAKES LIFE WORTH LIVING

1. Necessary philosophy of the godless "eat, drink and be merry."
 - a. In this there are loneliness and dissatisfaction—tiredness 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 other folks.
 - b. He enables us to know the joy of being right.
3. Christ offers opportunities for worth while service.
 - a. Every true philosophy of life must offer the opportunity for sacrificial service for nothing has a stronger appeal to man.
 - b. Christ gives this opportunity in the cause of right.
 - (1) The task is that of remaking men—using no questionable means—stirring no hatred—and assuring us of victory today and of joy tomorrow.

4. Reward.
 - a. Promotion—association with the saved—fellowship with God in life eternal.

V. OUR ATTITUDE TOWARD AND OUR RELATIONSHIP WITH HIM DETERMINES OUR DESTINY

1. The universal question.
 - a. Pilate, "What then shall I do with Jesus Christ?"
 - b. The jailer, "What must I do to be saved?"
 - c. Answer to both is, "Believe on the Lord Jesus Christ and thou shalt be saved."
2. Such a statement can be made of none other and of nothing else.
 - a. I believe in regeneration, but I love the Christ who gave me life.
 - b. I believe in sanctification, but I love the One who makes it possible.
3. Our attitude toward Christ and our relationship with Him determines finalities.
 - a. Our character is revealed in either rejecting or in accepting Him.

CONCLUSION

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

These big, vital things, which philosophers call ideals and which the New Testament calls "the things which are spiritual," are often revealed to us in very grave seasons when life is upheaved in emergency and convulsion. Our circumstances blaze like lightning flashes in a black night, and truth emerges like an illuminated landscape.—JOWETT.

ILLUSTRATIONS

Basil Miller

Those Burned Hands

"I burned those hands for you, my dear," said a mother to her questing daughter.

Her hands were scarred terribly, burned and mangled by the flames, and they were warped beyond human repair. The story went back many years when the daughter was a baby. A fire crept upon the home and the mother ran into the house to discover that the room where the baby was asleep in her crib was aflame. She dashed through those flames, unthoughtful of herself, remembering only her child.

Through the flames she leaped in defiance of the warnings of others. She cared for only one thing, and that was the sleeping infant.

She wrapped the clothing tightly around that precious bundle, and holding her arms and hands around it securely, she rushed back through the vortex of fire. Those hands were burned, mangled. For days on end they despaired of saving them, but finally they were saved, but at such a price!

They were ugly hands, scarred and marred. But when the mother told her daughter about the scars and how they were won, the daughter wiped tears from her eyes.

"Mother," she said through her tears, "those hands"—taking them in her own and kissing them—"are the loveliest hands in all the world to me."

So the nail-pierced hands of the Master to the Christian are the most beautiful in all the world. He hung on the cross that we might be saved. Like the mother, He leaped through the vortex of death that we might taste of life and know the bliss of immortality.

Can they be rejected when outstretched in inviting the sinner to come and live?

I Cannot Deny My Lord

"Mother, Jane's got religion," said a far western rancher, "and she's a comin' home for Christmas. We'll git that religion—"

"Now, Pa," began the mother, "maybe it won't be so bad as all of that."

"Bad? Any religion is too bad for this ranch, and no daughter of mine will have it and stay in my home—"

"Well, if that's the case, what can we do?"

Late into the night that father and mother planned how they would break Jane's religious spirit and get her back into the swing of the sinful element in the community. They decided to give a dance, for Jane always loved to dance, and then to ask her to play for the couples. They invited Harry over, for he was Jane's best ranch boy friend.

It was all planned and when Jane arrived at the station Harry met her and drove out the fifteen miles to the ranchhouse. That night the dance was set and everything was made ready for a week-end spree. The father had barbecued three head of beef, early that morning setting the fires burning. He had sent for Ted Lummings and his swing band, and all was ready for a grand celebration that should lead up to Christmas Eve.

"Hello, Dad," Jane greeted her father as she threw herself into his strong arms. "How are you? Looks like something's up?"

"Yep, a celebration of your homecomin'. And a dance—"

"But, Dad," the girl began, "I don't dance any more. I told you I had got saved, and since then I haven't danced a set, and I don't ever aim to dance again. I love my Lord too much for that."

"Now, Jane, get all that tomfoolery out of your system. There hain't been no religion on this ranch for fifty years, since your ma's mother died, and I don't aim to have none at this stage of the game."

Jane went to her room after kissing her mother. Her heart was heavy. How could she disobey her father and at the same time not grieve her Master? Throwing herself across the bed, she sobbed for an hour and then her tears flowed into a petition. "Dear Lord, this is too big a problem for me. I turn it over to you." Then came a quiet peace, and she got up, washed her face and went downstairs to face whatever the music might bring.

The crowd trickled in early for the barbecued supper, and the joviality burst upon the ranchhouse like a sudden mountain squall. The band struck up a lively tune and rushed into a hotter number and then plunged headlong into a swing piece. Dad rolled back the rugs and with Mother in his arms started to dance across the floor.

"Swing your pards," he called. "You, Harry, there, swing Jane."

Jane stood blanched, colorless. The test had come. She had asked for divine strength, and something burst from her throat, and she said, "I can't, Harry, I don't dance any more. I'm a Christian—"

Every eye turned upon the scene. Dad and Mother stopped in their tracks. The band quit playing. Dad's spurs tinkled as he stalked across the room.

Grabbing the girl by the arm, he shouted, "You dance tonight, or leave my roof forever."

Young people crowded back. Girls put their painted-nailed fingers to their lips. A hush settled over the room. A deathlike stillness.

Jane said, "Father, if that is your wish, I must kiss you goodby and leave." She put her arms about him and tried to draw his stiff neck down so she could kiss him.

"My God, Jane, don't you love your pappy?"

"Yes, but there is One whom I love more. He redeemed me, and I am His. I can't go back on Him."

The old man stiffened, and cried, "Take her away—" throwing the girl from him.

She fell in a heap at Harry's feet, who started to pick her up, but was cut short with a "Leave her alone," command from the rancher. When Jane got up, she started to the stairs. The crowd split and made way for her, as she walked toward the stairs.

In a clear voice she began to sing, "My Jesus I love Thee; I know Thou art mine—"

Coming down the stairs, she was carrying a little satchel, and when she got to the bare spot in the room, a radiant glow shone from her face. She turned and said, "I'll ride Paint over to Mary's, and will send for my things in the morning. Goodby, Mother and Father." And out into the night she walked alone.

It was five miles to Mary's, a dear friend of Jane, and Paint and the girl were in no rush to be there. The pony trotted along and Jane prayed every step of the way. She had taken the ranch road, the crosscut through the grazing land, and the stars shone so brightly that while alone she felt the presence of Christ.

When the lights of Mary's home came in view, Jane turned in her saddle. It seemed she had heard the sound of rushing cattle. It could not be, she thought, that there is a stampede. It came nearer, and still nearer. Now it

was distinct, like the thudding of a racing horse's hoofs hitting the hard trail.

Over the bend in the trail outlined against the rising moon she saw a horse and rider, streaking toward her. Pulling Paint out of the trail she waited for the rider.

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

Right there in the middle of that ten-thousand-acre pasture the rancher and his daughter held a night prayer-meeting. When the old man had prayed through he grabbed Jane and hugged her, then he danced her around and around, saying, "I'm the happiest man alive, I'm the happiest man alive. Let's go back and turn the dance into a meetin' and I'll turn preacher."

And back through the night Jane and her father rode. Jane thought, "I'm so glad that I stood the test," and her dad said, "Jane, I'm so glad that you stood true to Christ. If it hadn't been for that I'd never have been converted."

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

Christ Satisfies

"I tried everything, even suicide," said the young lady whom I shall call Lanie, "and nothing brought peace to my soul."

"Even suicide?" I asked.

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

The young lady told me a tale of sin and horror that makes me shudder to think of it. She was from a well-to-do home and was brought up in an atmosphere of easy luxury and self-gratification. Early she learned to dance, and dancing became a craze. The more new men she danced with the happier she became. This led to a life of a hostess in a public dance hall so she could experiment with the sensations which different men brought her while dancing with them. This soon became old and she stopped her dancing.

Then she had picked up the cigarette habit, and along with it that of the use of snuff. One thing led to another until she started going with a young man who used marihuana, and she took up its use. From bad to worse she went until she finally landed in the hospital with a terrible disease. This took most of her father's money.

Then her mother went blind and ended her life by jumping out of a hotel window in San Francisco. This broke her father's mind and he died shortly afterward in an asylum.

Then Lanie was alone and with no money. She sold herself to obtain enough money to live on and buy the dope she was addicted to. When she got to the end of her rope, diseased, debased, tasting all the known sins that brought pleasure and satiation, she closed the doors and windows of her little apartment, sealed them with tape. Turned on the gas.

"What's that, I smell?" asked a bellboy of the chambermaid. "Gas?"

Investigation showed that gas was escaping from the door of Lanie's apartment. When they were unable to arouse Lanie, the maid opened the door with a passkey. There was Lanie stretched on the floor, a would-be suicide.

The police rescue squad brought her back to life, and she spent five months in jail as the punishment for her crime. While in jail a young lady from a neighborhood

church called upon her and asked if she might bring her magazines, and read the Bible to her.

Here started a friendship which not only bound the two girls together, for they were about the same age, but that brought Lanie to Christ. She found Him on her knees in her little western cell. The friend took her to her own home and today as sisters they are living together.

Lanie said, "Nothing satisfied in this world but Jesus. One moment with the Master is worth a lifetime spent in sin. If I could only recall those terrible years how happy I would be."

"Did Christ break those habits?"

"Every one of them disappeared that day when I was on my knees in my cell. Christ flooded my being with His presence and there was no room for anything else but Him."

This is the satisfying, habit-breaking, life-changing gospel that we proclaim. Come, whosoever will, and Christ will make you clean. The harlot becomes pure when she meets the Master. The fiend bound by dope habits becomes free, when he knows the presence of the Master is with him. The criminal becomes innocent with Jesus in his heart. There is no sinner but the Master can forgive, cleanse and eradicate.

Faith Conquers

"Nigeria is wide open to the gospel," said Helen Watkins, a returned missionary from that country. She was working with the Inter-Sudan Missionary Society. "The chief ruler has just told us that we can open schools anywhere we choose, and that we can send them as his special representatives."

"And, Helen, what has been the sacrifice that made this possible?"

"Three men by faith went to Nigeria before the beginning of this century. They had no backing, no board and their only source of supply was their faith in God and their trust in a few friends. One of those men died before they got far into the country. The second took sick with fever and had to return to America before the year was out. But the third was able to stay and start a small work far up in the interior. He is still alive and working."

"Any other sacrifices?"

"Scores of missionaries went out there by faith, when the work was finally organized, and they too paid the supreme sacrifice. Some lived a year, others two, some five and then we learned that five grains of quinine each day would ward off the fever. Today we go out and expect to live a useful, long and normal life teaching and preaching to our black brothers."

When she finished telling of the noble line of sacrifices that had made the present open door possible, back of it I saw the faith of three men, two of whom gave their lives before a year was out that the work might be carried on. This group is hoping to open five hundred teaching and preaching stations during the next five years by faith alone. Yes, God is still on the throne! If Hudson Taylor could pray in one hundred missionaries, their equipment, passage money and a year's support in one year, there is no reason for young men and women to sit by and pine away in the homeland when God has placed a call upon their hearts to be His representatives in foreign lands.

Faith will open the skies. Faith will bring in transportation money and equipment and faith will supply every need! Blessed be His name!

Expository Outlines for July

Lewis T. Corlett

"Without Faith It Is Impossible"

(Heb. 11:6)

I. THIS CHAPTER IS A PICTURE OF PAST ACHIEVEMENTS THROUGH FAITH

1. From many centuries.
2. About a variety of individuals.
3. Concerning a wide range of problems.
4. A marvelous insight to the needs of this generation.

II. FAITH IS AN ABSOLUTE NECESSITY FOR PEOPLE TODAY

1. In order to face reality (v. 1).
 - a. Man needs an assurance of better things in order to endure the present (vs. 32-39).
 - b. The individual must have an avenue for strength from without himself in order to conquer.
 - c. To properly comprehend and evaluate the present, a person must have the insight and vision to see things as a whole. This is done only through faith.
2. To understand the world and things about them (v. 4).
 - a. This material world is an enigma unless considered through faith in a God able to create.
 - b. Direct material creation by God is the most reasonable answer to the origin of the world yet this can be reached rightly solely by faith.
 - c. Also material things today are presenting problems to many. They are absorbed in them because they fail to see their relative value. This is seen only by faith in a providential God.
3. To conquer in life's daily conflicts.
 - a. Each one of these individuals mentioned in this chapter faced daily problems.
 - b. They were victorious because they tackled them through faith.
 - c. Each child of God has the definite promise that he can conquer through faith (1 John 5:4).
4. To have a happy home (vs. 11, 12).
 - a. Abraham was a man of faith and it made his home to be a benediction to his age and a benefit to succeeding generations.

b. Faith in the God of heaven will aid greatly in making a heavenly atmosphere in the home.

c. Without faith the proper ideals and standards will not be raised in the family.

d. Through faith a family altar will guide the members of the home to worship the God of the fathers.

5. In order to worship. (vs. 4-6).

a. Abel offered a sacrifice favorable to God because he had faith in God's word and commands.

b. Cain failed to worship because he lacked faith that made the Word of God the final arbiter.

c. Faith is the door to true worship either in private or in public.

d. Faith honors God and in turn God honors the one who believes.

e. Faith anticipates the spiritual realities and claims the final reward.

6. To prepare for the future (vs. 7-10, 14-23).

a. Faith draws back the curtain and makes heaven a reality, reveals the city that hath foundations.

b. Faith enables the believer to see that his present status is that of a pilgrim bound for a better country.

c. Abraham, Isaac, Jacob, Joseph and Moses marched forward because faith revealed to them the continuation of life after death.

d. Faith in God encourages the child of God to maintain a transient relationship to the present world and gives a hope of permanency in the world to come.

e. Faith ever keeps the eyes of the Christian beyond time and material things to God and eternity.

III. FAITH BRIDGES THE CHASM BETWEEN TWO WORLDS AND BRINGS TWO PERSONALITIES TOGETHER AND ANSWERS "I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME."

The Prayer of Asa

(2 Chron. 14:9-12)

I. ASA'S PRAYER HAS MANY GOOD POINTS FOR OTHER CHRISTIANS TO NOTICE

1. He was praying for the welfare of the nation.
2. He was praying in a time of emergency.
3. He had his prayer answered immediately.

II. CHARACTERISTICS OF HIS PRAYER

1. It was given in earnestness. "Asa cried."
 - a. He felt the immediate need.
 - b. He recognized his personal responsibility in relation to the people.
 - c. He knew he must lead the way.
2. It was concise—one verse.
 - a. He needed help at the moment.
 - b. He came directly with his plea.
 - c. He believed God would hear his simple prayer quicker than the saying of many words.
 - d. Asa could pray this way because he was in good standing with God.
3. It was a personal matter. "Asa cried unto the Lord his God."
 - a. Asa recognized the partnership of God.
 - b. Asa knew that God understood and sympathized.
4. It was specific and definite. "Help us."
 - a. He made the Lord understand who was in need.
 - b. He knew that God was their only source of deliverance.
 - c. He came boldly to the throne of grace for the help he needed.
5. It acknowledges their dependence. "We rest on thee."
 - a. He acknowledges the twofold aspect of faith. Trusting on the promises and obedience in going against the enemy.
 - b. Sometimes it gives more courage to wait on the Lord than to rush into battle.
6. He recognized the great character of God.
 - a. Based on God's omnipotence. "It is nothing for thee to help, whether with many, or with them that have no power."
 - b. He appealed in the name of God, "In thy name we go against this multitude."
 - c. He appealed to God's promises and honor. "Let not man prevail against thee."

III. ANY CHRISTIAN WILL BE EFFECTIVE IN PRAYER IF HE WILL FOLLOW THESE CHARACTERISTICS IN APPROACHING GOD.

1. God is no respecter of persons.
2. He is within the reach of all.
3. He will hear the cry of all who call on Him in faith.

Ideal of Christian Service

(1 Timothy 4:12-16)

I. A MESSAGE TO A YOUNG MAN

1. From one vitally interested.
2. From the supervisor of the churches.
3. From a spiritual father to one who was one to the Lord.
4. Contains helpful admonition to persons of all ages.
5. Should serve as an objective for each Christian to set as an ideal.

II. BE CERTAIN TO BACK UP YOUR SERVICE WITH AN EXEMPLARY LIFE (v. 12).

1. Before all men, regardless of age. "Let no man despise thy youth."
2. Through the words uttered.
 - a. Character of the words exemplary of Christian living.
 - b. Tone of words reflecting the spirit of Christ.
3. By the everyday conduct.
 - a. In private and public.
 - b. Consistently pressing toward the goal.
4. By the atmosphere of the life. "In spirit, faith."
 - a. Let the attitudes of the mind enrich and empower the outward actions.
 - b. Be so full of adoration and devotion to God as to have the whole life fragrant with the love of God which is shed abroad in the heart by the Holy Ghost.
 - c. Live so that it may be said of youth as it was said of Barnabas (Acts 12:24).

III. BE ZEALOUS AND DILIGENT IN SERVICE

1. Give attention to the scripture reading so that the will of God may be more fully known (v. 13).
 - a. The Bible guides to greater service.
 - b. Reading of the Scriptures arms the reader with the proper weapon for the conflict.
 - c. Bible reading enriches the mind and heart so that the believer is prepared unto every good work.
 - d. Meditate on the truths so that they may become part of the being (v. 15).

- e. A means of safe-guarding doctrine (v. 16).
2. Use all of the powers God has given (v. 14).
 - a. God has endowed each believer with talents and abilities for Him to use for the glory of God and the welfare of others.
 - b. "Do not neglect" implies the thought that each child of God should study and plan for more ways and means of furthering the kingdom of God.
 - c. The Lord desires an intense earnestness in service in His kingdom. "Give thyself wholly to them" (v. 15).
 - d. Many times individuals are first attracted to the things of God by observing the earnestness and fervency of a child of God.

- c. Service is most powerful when given whole-heartedly.
- #### IV. THE RESULTS OF SERVICE (v. 16).

1. The means of saving thyself.
 - a. By full obedience to Christ.
 - b. Through active service to Him.
 - c. Through proper example before the people.
2. The means of helping others.
 - a. Christ is dependent upon human beings to help Him carry out the plan of salvation.
 - b. It is a gracious privilege as well as a glorious reward to be able to lead men and women to the place where they can find God.
 - c. Every true and faithful follower of Christ is helping others heavenward.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Revivals

NIGHTLY revival work is a staple part of the thinking of our people. We are revival minded. This is not only the result of training, but it is the outcome of our spiritual experiences and condition. There is that in genuine Christian experience that tends in this direction. It will be a sad day for us when we become otherwise minded. We pray that that day may never come. Keeping in revival spiritual condition is the one thing that will assure us of safety in this matter. Revivalism as a form can never be successfully substituted for revivalism in the Spirit.

Not the Spirit working with us, but our working with the Spirit is the vitally important thing. He alone knows the true condition of the hearts of the people with whom we are working. He alone understands the operations of their minds, and knows what will be their reactions to our efforts on their behalf. He alone knows the best ways of reaching and winning our hearers. He understands many things of which we are ignorant. The eternal destiny of immortal souls is too important a matter to be entrusted to the hands of finite creatures, even with the best qualifications we are capable of developing. That revival work is business for the Holy Spirit, our Lord made plain when He commanded His apostles to engage in it only after the Holy Spirit had come upon them, and they had

been endued with power from on high. Without Him, the work was not to be undertaken.

The Spirit was not given to be under the direction of the apostles, but they were to be under His direction. God has need for human instrumentality in the carrying forward of this glorious work, and He highly honors us in allowing us to be fellow laborers together with Him in its doing. We must know our places and keep them. Only under the direction of the Spirit; under His teaching; His guidance; His empowering, can we hope for success in this blessed work. Two things are essential in this work. We must reach the people, we must reach them effectively.

The church was born in a revival; it has been carried forward in its work by revivals, and will be so to the end of its career. When the days of revivals cease, the days of the church will be numbered. The church that cannot have a revival cannot hope to have much of anything else in the way of spiritual experience or achievement. Revivals are as essential to the continuance of the household of God on earth as births to the continuance of families in the realm of nature. We become members of God's household by spiritual birth, and efficient in the carrying forward of His work, by the baptism of the Spirit, and His effective working in and through us. Our success will be measured by the intelligence and effi-

ciency with which we co-operate with the Spirit in His work of bringing souls into the kingdom of God.

General Preparation for Revivals

Fear not; from henceforth thou shalt catch men (Luke 5:10).

This is the business of the church; the purpose for which it is in the world. And catching men is a continuous work. There is ever an oncoming generation of men to be caught. Our stay on earth is brief at the best. Only as our opportunities are grasped and improved, is that brief stay effective. Catching men involves the necessity of their being trained for the catching of other men. The church is a man catching institution; a man building; a man training concern. Only as it does its work effectively in its entire scope, is success possible in its efforts. The more effectively it does its work of training its members for the catching of others, the more successful will it be in its efforts. The men who catch fish are the men who know fish, and know how to catch them. The men who catch men are the men who know men, and know how to catch them.

I. Not only is the church a man catching institution, but it is a man training concern. No man could succeed in the poultry business with nothing but an incubator in the way of equipment. Incubators, or sitting hens, are essential in the poultry business. But their successful operation, makes necessary the use of all else that is necessary to success in the poultry business. The entire work must be done, and well done, if the business is to succeed. And so with the church. The whole work of the Church must be done, and well done, if the work is to succeed. Much of the work of general preparation for revivals must be done in our prayermeetings. This work should be going on constantly.

II. Revivals are like harvest seasons. They have their place in the general plan of the operation of things. The use of harvest machinery, involves the use of all else that is necessary to the production of crops to be harvested. The man who would succeed as a farmer, must not only have harvesting machinery, but he must have—and use—all else that goes into the production of harvests. The church is not only a harvesting institution, but it is a crop producing institution. Its success in harvesting will be measured by its success in crop production.

III. Harvesting must be carried on at the proper time if it is to succeed

most effectively. The Spirit uses many instrumentalities, and many agencies are at work. Our Lord saw the fields white unto harvest when He was here among men. This does not invalidate our need of making preparation for revivals among the people of the communities in which our churches are located. There should be a continuous gathering of those with whom the time of harvest has come. Revivals should be times of larger and more extensive gatherings, for which definite preparation has been made. In the realm of nature harvest seasons have their place. And this is true in the realm of the Spirit.

IV. Experience demonstrates that the majority of people who are saved are saved early in life. And this is as it should be. Salvation is vastly more than an escape from everlasting burnings and a passport to heaven. It is a life to be lived, services to be rendered, possibilities to be realized. It is as important that a man be a child of God in this world, as it is for him to be one in the world to come. Last hour salvation is a possibility, but it should not be regarded as a subject for practice. Our wisdom is to work with God in getting people saved at the most advantageous times.

V. Getting people saved in childhood, or early life, has many advantages. They will have learned far less of the world, imbibed less of its spirit, and become settled in fewer of its habits and practices. They will be caught in fewer of its entangling alliances, have fewer such alliances from which to extricate themselves, have fewer habits to break, and more time for the formation of right habits, and building of sterling character; more time for the service of God and man, and for useful living, and helpful influence.

VI. This general preparation for revivals should have a large place in our prayermeetings, and permeate the entire atmosphere of our churches. The harvest season has its place in the mind of the farmer, and of the farm family. Looking forward to it as an objective furnishes incentives for the toils and sacrifices necessary to its realization. The church should have its objectives toward which it looks, and for the accomplishment of which it labors. Without such objectives the work of the church must lag, and will lag. We are so constituted that we need incentives that are effective, that we may come to our own in living and service.

VII. Harvest seasons on the farm are realities. And they are so only because the amount of labor necessary to their bringing about has been per-

formed. Revivals should be a reality with us in our churches. Our people should be able to see something accomplished as a result of their toil and sacrifice. For revivals will not come without toil and sacrifice. Like other worth while things, they come only as a result of such effort and self-denial. On every hand we see that the substitution of man made, and man devised methods are ineffective in the production of revivals. If the farmer is to have a harvest, he must work with God in its production. Without such work, harvests are impossible. If the church is to have revivals, it must work with God in its preparation for them, and conduct of them. The more effective our co-operation with Him, the more certain we may be of success.

Special Preparation for Revivals

These all continued with one accord in prayer and supplication (Acts 1:14).

Harvests are not only the result of general, but of special preparation, and of special effort. The apostles had been undergoing general preparation in their experiences with our Lord. He has finished His preparatory work, and ascended to the right hand of the Father. Their work of witnessing is soon to begin, and they are making special preparation for it. Not many days hence, they are to be baptized with the Holy Spirit, endued with power from on high, and begin their work. Assembled together, they continued with one accord in prayer and supplication. There was an objective set before them, and they were preparing to make the most of it. They had learned this from their contacts with our Lord, that this was the best way—the one way—to prepare for the improving of opportunities. It was His way of doing, and they had seen that it was effective in its operations.

I. Rightly, as a people, we are convinced that prayer has a vital place in the matter of special preparation for revivals. Our Lord, who is our great Exemplar in all matters, has assured us of this by His own practices while here among us. Extensive seasons of secret prayer preceded all of His activities during His earthly ministry. A prayerful study of His habits of life will reveal to us that the great days, and the great events of His life were preceded by special and protracted seasons of prayer. All forms of prayer were used by Him but time in prayer was an important item with Him. The greater the events in view, the greater the need of preparation for it; the

more extended His seasons of prayer in the making of this preparation.

II. *This was a concerted movement on the part of the apostles.* They were all present. It was a movement in which they were all engaged. If the apostles were to succeed in their work of witnessing for Christ, not only must they work as individuals, but they must work as a body of men. And this is true of the church. In order to succeed, not only must the church work as individuals, but it must work as a body. Like an army, it must move collectively if it is to move effectively. What is true of other bodies of men set to do certain tasks, it must present a solid front if it is to present an achieving front. Peter was the outstanding preacher on the Day of Pentecost, but all of the apostles were in action, all were heard, and all contributed to the success of the effort. They were all filled with the Spirit; they all spake 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, they were all of one accord. They were not there with a variety of objectives in view; but with one on which their minds were concentrated. They were there as a result of one motivating force. Whatever may, or may not be said concerning more general agreement among them, this much is true, they were of one mind concerning the purposes of God for them. And such agreement is necessary in the minds of any group of men who are to come to their own in achieving ability and effectiveness. This body of eleven men, brought into harmony of mind by the operation of the Holy Spirit, and motivated by one great all-impelling objective, were the human instruments used by God that day in the salvation of three thousand souls. These men were putting themselves in the way of successful action.

IV. *It was an expectant movement.* These men had the promises of their Lord before them. They had learned that His promises were to be depended upon. They had learned also that if His promises were to be depended upon, by them, that they must put themselves where He could depend upon them: If He was to work, there was a work of co-operation which they themselves must perform. Faith is vastly more than a one-sided affair. It is a mutual affair. Working with God also is a mutual matter. To work with Him, we must work when He works; we must work as He works; we must work for what He works. They could depend on Him only as He could depend upon them in this

matter. Without their co-operative work, there was no assurance of success. With it, success was certain. And this is ever true. These men were moving with God. "These all continued with one accord in prayer and supplication."

V. *It was a movement with a definite objective.* These men confidently expected the fulfillment of the promises their Lord had made to them. They had heard the promise of the Father, from Him. Repeatedly He had assured them of the coming of the Holy Spirit, and of what He would do for them, and with them, and through them, when He was come. These promises were about to receive their fulfillment. They were putting themselves in the way of this fulfillment. When the promise was fulfilled, and the Spirit was come, they would be there to receive Him. This was more than a "general prayermeeting." It was a prayermeeting with a definite and well-defined objective. Thoughtful persons are assured that something of this sort should characterize our prayermeetings. We should have more meetings with definite, well-defined objectives in view. We will get more when we definitely seek for more. The experience of entire sanctification puts in the way of such expectant praying. Definite objectives have their places in definite receivings, and achievings.

VI. *These men enlisted others in prayer who were like minded with themselves.* Some of the women are mentioned by name; the brethren of the Lord were there; the number seems to have increased until when the Day of Pentecost was fully come, about a hundred and twenty were present. Manifestly, in the mind of God, the time for this special outpouring of the Spirit was the Day of Pentecost. This prayermeeting seems to have gained in force and effectiveness, until, when the Day of Pentecost was fully come, a group of men and women had reached that point in their preparation where they were ready, and prepared to receive Him. Experience teaches us the necessity for the bringing about of such conditions, that the blessings God has to bestow upon us may be received when the time of their bestowal comes. We are safe in assuming that a readiness for the reception of divine favors is an important factor in our reception, and enjoyment of them. There should be a coincidence in the matter of our readiness to receive with God's readiness to give. This existed on the Day of Pentecost.

VII. *This was one of the most epochal and eventful prayermeetings*

in all history. It marked the dispensational outpouring of the Holy Spirit, one of the most outstanding revivals of all time, and the birth of the Church of our Lord and Savior Jesus Christ, of this present age. Not all prayermeetings can be so effective, but all prayermeetings should be effective in the measure God designs them to be. Something should come to pass when God's people come together to pray, that would not have come to pass otherwise. When our prayermeetings become more effective they will be more interesting and attractive. When more is accomplished through our prayermeetings, more people will be attracted to them. When men get more from them, and through them, more will attend them. Our prayermeetings should be numbered among the most mighty, and most effective forces in the work of our churches. The world has never gotten over the effects of this apostolic prayermeeting. Neither have the apostles nor others who attended it got over it. These men and women had no greater honor, no greater reward, than the privilege of having a part in this epochal meeting. It was a prayermeeting worth attending.

During the Revival Meeting

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness (Acts 4:31).

Here we see the praying abilities of these apostles, not decreasing, but increasing in force. Where there is a mighty work of God, we should not be surprised if there springs up a mighty work of opposition. When the people of God are aroused, and so co-operate with Him that He can mightily manifest Himself through them, to the forces of opposition are correspondingly aroused. Jerusalem was stirred from center to circumference; from foundation to capstone, by the mighty work of the Holy Spirit through these co-operating apostles. It is a joy to know that this sort of thing is possible, and still possible. Communities have been stirred as by seismic forces in other days, and still may be in these days. That they are not being so stirred is no indication of the impossibility of such stirring, but of the inefficiency of the human instruments through which God finds it wise to work. The lack of such stirrings is due to no lack of power on the part of God, but to a lack of suitable human instruments through which to work.

I. *The manifestation of divine saving power in Jerusalem at this time, aroused a commensurate manifestation of satanic, human powers of opposition.* The apostles were proving satisfactory instruments in the hands of God for the accomplishment of His will, and the opposition of the hosts of darkness was thoroughly aroused. And this opposition found expression, not through the rabble of the streets of Jerusalem, but through the members of the Sanhedrin, one of the most august religious bodies of all time. The apostles were settled in their determination to obey God. They heard His voice; they were in enjoyment of experiences of His grace. What they were preaching was reality to them. They had put it to the test on their own account, and knew by personal experience whereof they spoke. The elders and chief priests were determined to silence the apostles. The apostles were determined not to be silenced. They knew the effects of forthal religion. They knew the effects of vital contact with the living Christ. God had spoken—was speaking—His voice was supreme. Nothing that men could say or do should silence them.

II. *When revivals are realities, opposition to them will be correspondingly real.* God is not dead. When He gets an opportunity to manifest Himself, it will be evident to all that the devil is not dead, and that the carnal mind that is enmity against God is not dead in the hearts of men. It is to be feared that the revival that does not stir opposition does not stir much of anything else. Jerusalem was never the same after this revival which covered a considerable period. These Judaistic leaders had their day of opportunity to put their trust in Christ, and see Jerusalem become the center of world-wide evangelism; the spiritual center of the world. They did not recognize their day of visitation, and persisted in their opposition. It was necessary to establish a new center of evangelism in Antioch in Syria. Forty years later, Jerusalem was destroyed by the Romans, and has been trodden down of the Gentiles throughout this age. As certainly as God is a reality, so surely is the devil a reality, and the forces submitting themselves to his commands are realities. So surely is the carnal mind a reality. Hell is a reality as surely as heaven is a reality. The forces of darkness are vastly more than imaginary forces. They are real.

III. *In the conflict that is inevitable where there is a genuine revival, prayer has an important place.* The demands of the leaders of the opposi-

tion were definite and insistent, and also persistent. They were in positions of influence and power. There were no human forces at the disposal of these apostles. But there were forces at their disposal which could be brought into action through prayer. And here we see that there is a reality in prayer. That it brings into action the forces of God and heaven. The Jewish council was the highest authority known among them. It was arrayed definitely and determinedly against them. Prayer was vastly more than a form with these men and women. It was far more than a final recourse. It was a reality with them. Reciting to their brethren the demands of the council, they went to prayer, definitely and determinedly. These men meant business, and they called upon the God who means business. These men of the council were not only opposing a seemingly feeble band of apostles and their followers, but they were opposing the God of these men; the God of the universe. The God in whose hand was their breath, their life. A conflict was on which involved the forces of three worlds.

IV. *And when they had prayed, the place where they were assembled was shaken.* The God who made the physical in the universe can shake it.

Not only was this place being shaken, but the members of the Sanhedrin, and the forces of darkness working with them were being shaken. Jerusalem itself was being shaken. We have a God who knows how to manifest Himself, and who delights to so do when He can find men through whom He can so do. Before these elders and chief priests were through with Him they had reason to know that He was God. Jerusalem likewise had such reason. The world has reason to so know. The God who so manifested Himself in Jerusalem nineteen hundred years ago still lives. The Church in its Laodicean condition; the world—with its dictators—who are lifting up their puny arms in rebellion against Him, refusing to give fear of God or regard for man, place in their hearts or thoughts should take warning. The God of the first century of our era is the God of the twentieth century. Rebels against Him are piling up wrath for themselves against the day of His wrath. What rebellion against God did for Jerusalem in its day, rebellion against God will do for the world of today.

V. *And they were all filled with the Holy Ghost.* As surely as prayer had its place in the meeting of conditions as they existed in that day, so surely does it have a place in meeting

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conditions as they exist today. The need of the hour then was men who could pray. The need of the hour today is men who can pray—men who know God, and know the will of God, and the power of God. That a world like this should lift up its puny arms in rebellion against God is sad indeed. An occasion for greater sadness is the scarcity of men who can pray. These men were in desperate need of help, and they got the help they needed. We are in desperate need of help, and God has for us the help we need. They got the help they needed, and the revival swept on with increasing force and victory. We need help to launch—under God—a mighty sweeping revival, and God has the help we need.

VI. As certainly as these men needed a new infilling of the Holy Spirit, so surely is such an infilling needed today. This new infilling in that day changed seemingly certain defeat into glorious and continued victory. God was equal to the occasion then. He is equal to the occasion today. What He needed then was instruments He could use. What He needs today is an instrument He can use. Jerusalem was in a terrible condition then. The world is in a terrible condition today. He did not allow men to prevail against Him then. He can prevent men from prevailing against Him today. Things looked dark for the apostles then. They look dark for the people of God today. The mighty empowering that brought victory then, can bring victory now. Men of vision were needed then. Men of vision are needed today. Men who knew God were needed then. Such men are needed now. Conditions in Jerusalem were a challenge to the apostles then. Conditions in the world are challenges to the people of God today. They met the challenge then in the power of God. We can meet it today in the same power. God lived then. He lives now.

VII. And they spoke the word of God with boldness. It was the Word of God against the word of men at that time. It is the Word of God against the words of men at this time. Men and nations would do away with the Word of God today. They would do away with the God of the Word. Jesus had said to these apostles, "Ye shall be witnesses unto me." The council had called them and "commanded them not to speak at all nor teach in the name of Jesus." It was a question as to whether or not they would obey God, or hearken unto men. The apostles chose to obey God rather than men. The world is rapidly approaching such a crisis today. Not only did these men speak the Word of God with boldness, but with great

power gave they their witness to the resurrection of Jesus, and great grace was upon them. Not only is there a place for prayer in preparation for revivals, but there is a place for it during the progress of revivals. Thoughtful men everywhere are seeing that nothing less than a mighty revival of religion of our Lord and Savior Jesus Christ will make possible the preservation of what we have in the way of civilization. We are swinging back to barbarism with a speed that is well-nigh unbelievable.

Following Up the Revival

And with many other words did he testify and exhort, saying, save yourselves from this untoward generation (Acts 2:40).

Few things are more important in revival work than that of following up the effort with an adequate conservation of the results of the work. Getting people into the kingdom of God is an important part of the work in its place. Keeping them there is an equally important part of the work in its place. Neither can be substituted for the other. Both must be done, and well done, if the effort is to succeed. Not only must souls be brought into the kingdom of God, but they must be established therein. And this can be done only after they are successfully brought in. Getting people started is but part of the work. Getting them into the kingdom of God, necessitates their being established therein, and all that follows in the way of living, serving, and the realizing of the possibilities of grace. Initial evangelism solves the problem of getting them to God, and raises all the problems that will need solution in the future.

I. When these truths grip the hearts of our people to the extent that we begin to put them into effective practice, the way will be opened for much improvement in our revival work. It is to be feared that the idea that about all that is necessary is to get people into experiences of grace is too prevalent among us. We are forced to see by experience—and that too, often bitter—that we do not use our natural powers properly and effectively just because we have them. We do not go far in life until we find that these powers have to be discovered, developed, and trained, and put to practical and experimental use. We learn that this is a work which must be continued during the brief span of life allotted to us here below. Experience teaches—as well as the Word of God—that what is true in the realm of nature is equally true in the realm

of the spirit. That life here is none too long for the proper discovery, development, and use of our spiritual powers. Having these powers imposes upon us the necessity of their discovery and development.

II. Some—seeming—effects of our revivals may be due to confusion of mind on the part of those affected. That there are no limits to the possibilities of grace we are agreed. That there are very definite limits to the measures in which we enjoy these possibilities is equally certain. That there is progress in grace, is measurably apparent to us all, as a result of our own experiences. We understand things today which once we did not understand. We are in the making. As disciples we are learners. What is true of us is true of others. In declaring the possibilities of grace it is a very easy thing for the revivalist to preach—not beyond the possibilities of grace—but beyond the measure in which many in our congregations enjoy them. Where this unfortunate condition exists those who are older among us, and more experienced in the way, should be of help to all who are in need of it. There may be mistakes made in accounting all who come to our altars in revival work as unsaved, unsanctified, or backslidden. It is possible that some of them may be there for other reasons. Fair play will help all concerned in these matters.

III. We should keep in mind that with new converts, there may be much in the way of confusion of mind to be cleared up. At the best the life they are entering upon is new to them. Some of them may have been improperly taught with reference to the experience of holiness of heart and life. They may have formed wrong conceptions of the experience and its manifestations. Whatever they may need in the way of help we should be prepared to give them. It is not their ignorance, but our inability to properly help them which should alarm and arouse us to the putting forth of the efforts necessary to make it possible for us to do so.

IV. One of the first needs of new converts is correct and suitable indoctrination. That we may be able to supply this need we ourselves should be so indoctrinated. It is true that being theologians is not a condition of being saved. It is also true that the better we are indoctrinated—other things being equal—the better it will be for all concerned. When Jesus commissioned His apostles, He not only commanded them to make disciples of all nations, but to teach them to observe all things whatsoever He had com-

manded them. Doing the will of God involves us in the necessity of knowing the will of God. Prayer, communion and fellowship with God, the exercise of faith, and all that goes into the making of Christian life and service, demands a knowledge of divine truth, and its proper applications.

V. New converts need establishment in grace. Souls are brought into the kingdom of God by an act of divine grace and power. They are established therein by processes of divine grace and power in which long persistence is necessary. Salvation is by an act. Establishment is by processes. Establishment in grace, and the perfecting of character, go hand in hand. Concerning this matter, our Manual is explicit. Therein we read, "There is a marked distinction between a perfect heart and a perfect character. The former is obtained in an instant, the result of entire sanctification, but the latter is the result of growth in grace. . . . Our people should give careful heed to the development of holiness in the fear of the Lord, and to the development of the Christian graces in the heart, and of their manifestation in the daily life" (pp. 45, 46).

VI. In few things—if in any—is there greater room for improvement, and greater need of it than in our revival work. And this is especially true in our followup work. In one thing the holiness movement has ever needed help. And that is in the matter of distinguishing between purity and maturity. This way of seeing things was so common that John A. Wood wrote his book on "Purity and Maturity," seventy-five years ago. It is to be feared that the need for help at this point is as great today, as it then was. The Word of God makes it plain that there is an infancy in experience in the spiritual realm as certainly as there is in the realm of nature. It also makes it plain that the way out of this experience in the realm of the Spirit is growth, as it is in the realm of nature. This is confirmed by our own experiences of grace. Recognizing this truth, and co-operating with God in the outworking of its possibilities opens up a vast field of possibility for our exploration and improvement.

VII. One of our most outstanding needs is that of more of the guidance and work of the Holy Spirit in our revival work. More of His leadership on His part, more of our followership on our part. This we need in the when, where, why, and how of all of our revival work. In our modern revival work we have done much to eliminate the idea of times and seasons of special sorts for revival work.

But after we have done our all the problem is still with us. That such seasons exist is certain. That some may have stressed the idea unwisely is quite possible, just as it is possible that some have stressed it unwisely in the other direction. In His public ministry our Lord sought ever the guidance of the Father, and spent long periods in communion with Him in obtaining it. He was here not to do His own will, but the will of Him that sent Him. In their work the apostles manifested the same desire, and sought the same ends. The Holy Spirit is here as the Executor of the will of our Lord and Savior Jesus Christ. In His instructions to His apostles our Lord made it plain to them that they would succeed only as they followed His guidance, worked under His supervision, and achieved by His power. What was true of them, is true of us.

Later Contacts with Converts

The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also (2 Tim. 2:1-6).

Countries wage war with the armies they develop. They must train their own men, or not have them. Men must be trained for the activities of life if we are to have them. Other things being equal, the best trained forces are the most effective forces. What is true in the other activities of life is true in the Church. What is true in the natural realm is true in the spiritual realm. The success of the Church depends upon the effectiveness with which its forces are trained. Someone may be saying, "But God does this work." Certainly, but He does it through men who co-operate with Him in its doing. Paul rightly instructs Timothy as to the necessity of this co-operation. Paul himself was a wise master builder in the kingdom of God. Our Lord himself is our great Exemplar in this matter.

I. Our Lord had given three years of His ministry to the training of the apostles He sent forth to preach His gospel, and be witnesses unto Him after His ascension. The principles set forth in His Sermon on the Mount are designed for the building of manhood, of character, of personality. This He indicates clearly in the closing section of His message. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell

not; for it was founded upon a rock (Matt. 7:24-27). Christ was a builder of men. His Church—normally functioning—is to be a builder of men. His apostles were to teach their converts to observe all things whatsoever He had taught them. Man's spiritual powers must be discovered and developed as certainly as his natural powers.

II. Jesus Christ himself is the foundation upon which the child of God must build. It is one thing to be on the foundation. It is another matter to build upon that foundation. Whatever building is done, must be done subsequent to the believer's being on that foundation. It is one thing to be in the way of reaching spiritual possibilities. It is another thing to reach them. In no realm is worth while building something that is performed automatically. The church must be in the man building business, or there will be no man building done by it. The Church was a man building institution in the days of the apostles. The effectiveness with which this work was performed had its place in determining the efficacy of its work (1 Cor. 3:9-15). We must build men or we will not have them. The need of the hour is men. Whether or not we have them we must decide for ourselves. God is doing all He can to persuade us to decide rightly in this matter. We must work with the forces we develop.

III. In the carrying forward of His purposes in the Church, God works through human leadership and instrumentalities. Only as proper co-operation is given by these instrumentalities is His work properly done. His work in the Church is vastly more than a one-sided matter. It is a dual affair in which He and His servants are fellow laborers. We must be interested in doing His work as He would have it done. Under no circumstances can He be induced to do it as we would have it done. Only as we work together with Him can we hope for success in our work and service. His ways are right. We can make no improvements upon them.

IV. If we are to have more effective churches—under God—we must build them. And this by being the instruments through which He builds them. Weaknesses of the Church have ever been precipitated by the preponderance of human effort in their operation. Breakings down have ever come through the preponderance of the human over the divine in the operations of religious bodies. The Jewish hierarchy broke down because it followed the traditions of men, rather than the Word of God. And this has been the occasion of breakings down in the

Church. Tendencies in this direction must be carefully and prayerfully guarded against, or disaster will follow.

V. In the improvement of the church, the prayermeeting will have a large place. It should be the power house of the Church. It is not the only factor in the situation, but it is one of the outstanding factors. What it is—other things being equal—the church is becoming. The prayermeeting is the place for the development of power; the pulpit and the pew, the places for its manifestation. The church cannot manifest power that it does not have. The powers of eloquence, of rhetoric, of oratory, and all that goes into the summing up of human possibilities have their places, but none of them, nor all of them, can be substituted 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 prayermeeting is will have a large place in determining what the pulpit is in the ministry of the Word of God. The preacher who can build a strong prayermeeting has gone a long way toward the building of a strong church. The building of such an institution is vastly more than a matter of form. It is a matter of vital contact with God. It is something beyond the power of human wisdom and human effort, even though human wisdom and human effort have their places in the work. History records that the work of God has gone forward most triumphantly under the better elements of human leadership. We will gain little, and lose much, by disparagement of the human element in the carrying forward of the work of God in His Church. The human element has its place, and the better it is filled, the better it will be for all concerned. Let leadership and laity put themselves in the way of receiving the best God has for them, and of giving Him the best possible co-operation in the carrying forward of His work.

VII. Where our churches are not what they should be, it is safe to assume that opportunity has not been given to God to make them so. It is to be feared that this condition is far more prevalent among us than it should be. There seems to have been a tendency on the part of many to suppose that God knows where we are, and when He is pleased to so do, He will visit us with supplies for all

of our needs. And from Him alone must come these supplies. There is no other source from which they can come. But they do not come to us apart from our putting ourselves in the way of their so coming. God does not deal with us as He would with inanimate objects, but as human beings, whom He has endowed with human powers. Powers which He expects us to use in co-operation with Him in the accomplishment of His purposes. The Church has ever been blessed of God when it has put itself in the way of being so blessed. And we will be blessed when we put ourselves intelligently and intentionally in the way of being blessed. And this will involve the necessity of the discovery, development and use of the powers with which He has endowed us.

He has given us these powers for such discovery, development, and use. Without such discoveries on our part, we will be of little use to Him, or to our fellowmen. Other factors may enter into the situation with us, but here is one in which God has put the key to the situation in our own hands. With new converts, the question is not, "How are they doing as veterans in grace?" They have had neither time nor opportunity to become such, but, "How are they doing as babes in Christ?" Later the question will be, "Are we doing as well as could be expected under the circumstances?" When we are, the work will go forward normally and satisfactorily under the grace and power of God.

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The Preacher's MAGAZINE

The Church

THE Church is the noblest and the best organization in the world. It furnishes the best examples of righteous living.

It produces the finest specimens of character of which this world has any knowledge.

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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.

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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 cause of Christ.

We preachers' wives are vitally interested in the work of the Lord, and try to be as efficient as possible. However we must be careful lest we incline to "dictatorship" in the local church. Because of our position we receive much praise and, likewise, much criticism.

A leaflet called "The Pastor's Wife" has been sent out over our district by "A Harassed District Elder." In it he tells of our obligations to the church and community—and the virtues we must have to overshadow our husbands' weaknesses. The author of this circular is obviously not our District Superintendent. But no matter who he is, and what his motive, we want your opinion of his statements.

Our harassed brother says, "By your pleasing manner, friendliness and co-operation, cause your husband to stay the limit of time." Of course we understand that friendliness and co-operation are necessary at all times, but is it wise for our husbands to expect us to swing the recall vote in their favor, even though the people feel that their time of usefulness is over?

He adds that housework never comes before church work. Now most of us feel that taking care of our homes and families is a part of our religion, for it is helping those nearest to us—those for whom God holds us responsible. We believe that it is our privilege and our duty to keep an orderly home and an orderly family.

Another point which this elder seems to emphasize is this, "Do not make a cook and a housemaid of your husband." We have heard this discussed pro and con. At our last District Preacher's Meeting, one brother said that pastors should not have to tend the children. But it seems to be only those who have no children to tend who worry so much about these things. Any husband will find, sooner or later, (unless he is able to keep servants) that he has some home duties if his wife is to be anything but his slave. And do you not think that if he really loves her he will gladly do his share? May he not even occasionally "go the second mile" and help her with her share? Pastors are not privileged characters.

Are we justified in our attitude toward this advice? If not, we 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 surer of my ground when I am making suggestions to preachers young or old than I do when I undertake to give advice to preachers' wives. In the first place, I have just a sort of incurable feeling that there is a lot more the matter with preachers than there is with their wives, and then I may have a more or less conceited 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 what you say with great interest. I must commend the courage of that "harassed elder" who would publish a tract like that—even anonymously. I cannot say I sympathize with him, for I do not remember to have ever had the urge to do anything like that. And I cannot answer you fully about your reactions, for I cannot tell for sure what they are or 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 her own 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 so fine and so nicely furnished that it is necessary to send the children to the neighbors' or out on the streets to play. A home is much more important than a house. But the place should be kept clean and presentable at all times, and this should be accomplished without any evident strain. Even when notable visitors come, ease and friendly atmosphere are of many times more value than fine food and elegant arrangement and service.

Speaking as a visitor, 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 they are 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 do 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 talented, and the parents are forward to show them off—well, I 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 not help his wife with the housekeeping. I do think the wife should scrupulously avoid calling him away from his study and devotions and from any duties in which he may be engaged. But by proper co-operation in this matter, he can do a full share of the hard work about the house to the advantage of his own health and intellectual progress. I have heard that sweeping requires very much the same motions as golf playing, and there are good illustrations on holiness to be drawn from the proper use of a dust cloth. Certain kinds of soap used in dishwashing, I have heard are good for the hands, the master cooks of the world are men, and a man is a sissy who has to have someone else sew on his buttons. And I think it is a most unnatural father who does not insist on spending a little time every day, if this is possible, with his little children. About eight hours a day is about all a preacher can spend profitably in his study, four hours cover the period for regular pastoral visiting, and this leaves four hours more in which to eat and work and play—and still there are eight hours for sleep, which is more than many people require.

No, I do not think the preacher's wife should make any effort to swing the vote in the recall.

The fact is, I do not think there should be any member of the family who is pastor except just "pa"—"pa and me" make one too many and I have never understood why it should be said that "John Doe and wife" are pastors at a certain place, when Mrs. Doe is just the preacher's wife. The preacher, and not the preacher's family, should stand or fall on his own record. But, on the other hand, a long-tongued or sloven or officious or indifferent wife is a tremendous handicap, and it takes a mighty good preacher to make the grade with such a disadvantage. Just the other day a District Superintendent said of one of his preachers, "He is capable of handling a much better church than he now has, but his wife is such a handicap that I can't give him the chance he deserves."

Really, I think you just about covered the ground when you mentioned the desire to be of all the use possible. I think the preacher's wife should keep abreast of the times intellectually. Failure to do this will in time become a disaster. She should keep a good religious experience always. She should make grade A-1 in consistent, holy living. And she should do her part always with as much naturalness as possible. Her honor is that she is a Christian, and this is the point she should always stress. She has a place of tremendous responsibility, but it has never been possible to separate privilege and responsibility. When criticism comes, check that up against privilege. When commendation comes, charge that against responsibility, and thus keep the accounts always at balance.

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 according to the architect's plans. The object of the ministry is the salvation of sinners and the training of his soldiers (members) as soul-winners. The drawing of crowds by eloquent speech is no test of success—an eloquent sinner 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 above all it is the preacher's business and peculiar task to save souls. To fail here means to lose 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).

INDISSOLUBLY 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 ingathering. The Old Testament Pentecost celebrated the close of the cereal 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 at 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 the Children of Israel at Mt. Sinai, there were supernatural manifestations, the voice of God speaking, the mount enveloped with smoke and fire all betokened a mighty divine working, and these events were only climactic in a series of divine signs and wonders from the time God commissioned Moses by the bush of fire in the desert.

Then in the message of Jesus to Nicodemus we find perplexing thoughts for the learned rabbi who knew only the ritualistic 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 distinctively 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 command 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 came from heaven, the same source of the new birth. All this bears mark of supernatural power and a supernatural endowment. Whoever would attribute these experiences to the natural order would seem to have his eyes blinded by prejudice or fixity of mental postulates. Heaven constituted its source and heavenly were its workings.

The Church of God is born by supernatural power; it has a supernatural endowment, and when it loses that foundation truth it becomes like clanging cymbals in its ministrations; it has lost its special mission in the world and becomes an institution, not in truth a church. But with this special endowment it goes forth as a mighty army to conquer and set at nought the powers of evil.

A SUPERNATURAL PURIFYING

Not only was there a supernatural endowment, but there were other subjective experiences. The clothing of these early Christian believers with power without a full purification of their hearts would have been a hazardous enterprise. While their Christian faith brought to them an intent within to serve their Lord and Master, yet their past history clearly indicates that other motives rose at times and dominated their hearts, motives that would have obstructed the singleness of their service. We see the rising of ambition, we see the tendency to physical ease, we even see faith failing in the hour of trial and a base denial following. These disciples could not be men of strength with these untoward tendencies in their heart. There needed to be a purging.

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 baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." 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 copulative, '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 connection of fire 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 Sanctifier as purifying water to wash away their sins and as a refining 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 human nature to be quiescent; such a blessing could but find a form of expression. This is symbolized by the fact that "cloven tongues, like as of fire, sat upon each of them" and becomes factual in that they "began to speak with other tongues, as the Spirit gave them utterance!"

Writing of the symbol Arthur observes, "The symbol is a tongue, the only instrument of the grandest war ever waged: a tongue—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, the Holy Spirit's inspiration; a human organ, a superhuman power! Cloven tongues sat on each of them; so that each had not only the fire-impulse to go and tell aloud the message of reconciliation, but also the fire-token that all mankind, of whatever nation, kindred, people or tongue, were heirs alike of

the gospel salvation, and of the word whereby that salvation is proclaimed.

A more fitting symbol could not have been found; a tongue of fire, a message coming forth from a human soul purified and baptized for its mission, and a message for all mankind. Those who came from the East, such as the Parthians, Medes, Elamites and inhabitants of Mesopotamia heard the word; likewise also did those who lived nearer to Judea such as the people of Cappadocia, Pontus, Asia, Phrygia and Pamphylia; then from the north of Africa were listeners present, also from Rome. The island of Crete was represented and Arabia likewise. All these saw and heard the word of truth from burning hearts, and no doubt carried the word to their distant home. Truly this was wrought only through a supernatural manifestation.

Such was Pentecost, a time when a waiting, expectant, praying company of believing disciples received a divine endowment, had their hearts purified so that with singleness of purpose and vision they proclaimed the truth to men gathered from the various centers of civilization of that day. These went forth no doubt to tell of the divine manifestation at this festal gathering. While not all accepted the word of the message, yet no doubt some did, and they became the centers of fire from which radiated the word throughout the section of country where they lived. May the endowment and message of Pentecost ever infill the Christian Church and impel it to carry that message to all mankind!

"What Is That in Thine Hand?"

Many a man laments that he is not able to do the big things in the large way that some others are doing, and yet he may be a great contributor to the welfare of his fellowmen. If one is only willing to engage in God's service and do His will, God will see to it that he has something in his power to serve Him with. He may not be very great, but if he is 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 who handles it. A rod made out of sapling is enough if a Moses yields it at God's bidding. The trouble with too many people is that they are waiting for great opportunities and large places of influence instead of doing the things that are nearest at hand for the accomplishment of the will of God.—*The Presbyterian*.

Paul's Terms Relating to Holiness

Neal C. Dirkse

THE writer is of the opinion that Paul was the author of *Hebrews*, hence, is including this epistle in this series. The letter was evidently written primarily for the Palestine 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 fullest earthly sense, that is, entire sanctification. He places great emphasis upon the life of holiness, following the crisis. Had we no other book in the Bible 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 3:12—Encourages rejection of holiness.
- Hebrews 3:13—Hardens the conscience; deceives.
- Hebrews 4:11—Disobedient.
- Hebrews 5:12—Prevents proper growth and development.
- Hebrews 5:13—Begets an indifference to the Word.
- Hebrews 12:1—Constantly defeats one's best interest.

III. THE SANCTIFIED LIFE CHARACTERIZED

- Hebrews 4:1, 3, 5, 6, 9, 10, 11—A rest of God.
- Hebrews 7:19—A better hope.
- Hebrews 8:6—A better covenant; based on better promises.
- Hebrews 8:13—A new covenant.
- Hebrews 9:11—More perfect tabernacle.
- Hebrews 10:19, 20—A new and living way.
- Hebrews 12:14—Essential for fitness for heaven.

IV. THE AUTHOR OF SANCTIFICATION

- Hebrews 2:11—Christ.
- Hebrews 10:10—The will of God.
- Hebrews 12:2—Jesus, author and finisher.
- Hebrews 13:20, 21—The God of peace.

V. A SECOND WORK OF GRACE

- 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 9:15—The inheritance for only those who are called, or who are already partially sanctified.

VI. HOW OBTAINED

- Hebrews 1:3—Purging of sins 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 4:3—By personally believing the Word.
- Hebrews 4:11—By personal effort.
- Hebrews 5:9-10—Through Christ's high-priestly sacrifice.
- Hebrews 7:25—By coming to Christ.
- Hebrews 7:26—Through Christ's perfect offering.
- Hebrews 9:8, 9—Not through human efforts or ritual.
- Hebrews 9:11, 12—Through His blood.
- Hebrews 9:14—The blood applied by the Holy Spirit.
- Hebrews 9:15-26—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.
- Hebrews 13:12, 13—Through ignominious death of the cross. By death to self-life.

VII. THE RESULTS OF A SANCTIFIED LIFE

- Hebrews 2:11—Unity with Christ.
- United into family of God.
- Hebrews 3:1—Freed from sin (holy brethren). Partakers of the heavenly calling.
- Hebrews 3:14—Partakers of Christ.
- Hebrews 4:3, 5, 9—A relaxation in God.
- Hebrews 4:10—Personal activity no longer dependent upon human strength.
- Hebrews 5:12, 14—Capable of digesting strong meat. Provides a proper basis of evaluation.

- Hebrews 6:4—Made partakers of the Holy Spirit.
- Hebrews 6:10—A life of love and service.
- Hebrews 7:25—Saved to the uttermost.
- Hebrews 8:10; 10:16—Inner nature changed which begets a changed conduct.
- Hebrews 10:11—Begets a missionary spirit.
- Hebrews 9:12—Obtains eternal redemption for us.
- Hebrews 9:14—Purges our conscience from dead works.
- Plants an encompassing desire to serve God.
- Hebrews 10:1, 2—Gives a consciousness of sins forgiven and cleansed.
- Hebrews 10:14—Made perfect in love.
- Hebrews 10:15—Have a witness from the Holy Spirit.
- Hebrews 10:18—Sin completely eradicated.
- Hebrews 10:22—A pure heart.
- A cleansed conscience.
- Prepared for acceptable service.
- Hebrews 10:34—An assurance of heaven.
- Hebrews 11—Begets proper attitude of faith toward any issue of life.
- Hebrews 12:23—Enrols one as a member of the General Assembly of the Firstborn.
- Prepares for a fellowship and unity with all saints in heaven.
- Hebrews 13:1—Love of the brethren.
- Hebrews 13:20, 21—Wholehearted submission to the will of God.
- A life that pleases God.

VIII. THE LIFE OF HOLINESS

- Hebrews 5:14—Exercise 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 only motive.
- Hebrews 12:10, 11—Assume right attitude toward chastening so as to increase our spiritual stature.
- Hebrews 12:28—Keep heart filled with grace of God to properly worship Him.
- Hebrews 13:1—Maintenance of love for brethren.
- Hebrews 13:2—Live unselfishly for others.
- Hebrews 13:3—Cultivate a sincere sympathy.
- Hebrews 13:4—Maintenance of proper domestic adjustments.
- Hebrews 13:5—Maintenance of proper attitude toward will of God.
- Hebrews 13:15—A life of praise and gratitude.
- Hebrews 13:17—Loyal devotion to spiritual leaders.

Hebrews 13:18—Pray for others.

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—Provoking others to good works by proper example.
- Hebrews 10:38—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.
- Hebrews 12:15—A root of bitterness may reappear.

XI. WARNINGS

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

Sick Men Make Sick Business

"A management engineer who takes sick businesses 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 snarled 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 secularism 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. Pocock

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 with tarrying 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 arguments 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. Hills said, "No sermon, even though it be preached to children, should lack homiletical value."

There are always two elements in preaching: the divine and the human. It is not real preaching unless it has the divine touch. A text must first be worked in, before it can be carefully worked out.

This paper deals with heart preparation rather than with head preparation. However, there are some physical and mental aspects that are necessary to be touched 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 labor. 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 had a special arrangement with the sexton of his church that if the folks went to

sleep while he was preaching, he was to come and wake up the preacher. Go to the pulpit 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 havoc 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 leader. He is to be an example in spiritual values.

Ordinarily the preacher knows how much time it takes for him to get the blessing 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 laymen. 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 failure was a success. God must teach us lessons of trust. In our secret place of prayer and meditation we must get God's fire upon the altars 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 glow with it. Light and heat from God which radiates from our faces and like that man Moses the people will feel 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 Jesus. We should never preach on the judgments of God as though we could 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.

Tithing

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 other hearts. If it does not bless my own heart, then it will not bless 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 Greeks in the days of Jesus came to the disciples and said, "Sirs, 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 poise that can only come to those who walk with God. If the folks come to hear us and leave by saying, "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 the 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, Lord?" And the Lord replied,

"Down here among my people."

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 businesslike, 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 commandeers 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 our lives 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 them, in spite of all feelings and appearances 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. Ira Price, of Chicago University, a lifelong student of Semitic languages and an archeologist of world fame, states, "These records, chiseled in adamantine volumes, stamped in imperishable clay, painted in the darkness of the tombs, or cut on the mountain side, bring impartial, unimpeachable and conclusive proof of the veracity of the Old Testament."

Before producing the direct testimony of the spade to the veracity of the Old Testament a few words concerning the nature and value of evidence are necessary. The first principle of the historical method of evidence is that every docu-

Scripture Inspiration Versus Scientific Imagination, 139.

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 equivalent 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 ministers in strengthening their faith in the Word of God, and also will give to them a new appreciation for the divine inspiration of the Scriptures.—MANAGING EDITOR.

ment 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 have 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 be 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 inexperienced 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 above standards that it is unauthentic. In the case of the Old Testament we must accept it until by direct contemporary documentary evidence it is proved erroneous and spurious. And these historic questions are decided by the preponderance of documentary evidence substantiating their claims. It is a rule that witnesses in such matters give evidence of facts and not of opinions. For one critic to give opinions of another proves nothing unless based upon documentary evidence. For this form of evidence to be of value, the individual who translated the record must be sufficiently authoritative in matters of scholarship in his realm. When critics assume that editors, redactors and copyists have changed the text of the Old Testament, they must present documentary evidence and not mere opinions and statements ungrounded in fact which prove the same.

Beginning even with the New Testament there is a noble line of evidence which beyond question substantiates the truthfulness of the Bible. Every year this amount of proof is increas-

ing. Practically every spadeful of dirt thrown up by the archeologist uncovers documentary corroboration of the veracity of the Scriptures. As long as such proof is being unearthed daily it is well to stand by the Bible in its claims of inspiration. Until contemporary documentary evidence is brought forth the truth of the Bible remains unchallenged.

1. *Diana.*¹ We shall first give three cases concerning the New Testament in this connection. Paul wrote that her devotees shouted, "Great is Diana of the Ephesians!" (Acts 19:28). The spade has uncovered the renowned city of Ephesus. In 1870 Mr. Wood in the ruins of this city unearthed the temple of Diana, buried deeply in the debris of passing centuries. These excavations have shown the temple to be such as the people would take great pride in sustaining with their liberal gifts. It was four hundred feet long and two hundred and twenty feet wide. The one hundred and twenty-seven pillars supporting the roof of the colonnade were each sixty feet high. The name Demetrius, 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.

2. *The sayings of Jesus.* In John 21:25 we read, "There are also many other things which Jesus did, and which if they should be written every one of them, I suppose that even the world itself could not contain the books that should be written." In 1897 Grenfell and Hunt discovered in the mounds 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 as the sayings of Jesus, which are also similar to some passages in Matthew's Gospel. The following are examples:

"Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; 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 heareth with one ear, but the other is closed."

"These are the words which Jesus the living God spoke . . . and He said unto them, 'Every

¹The present material is not original. The facts are gleaned from numerous sources; much has come from the writings of Dr. Sayce of Oxford, Dr. Banks of Chicago University, Dr. Wilson of Princeton, Dr. Bartlett, former president of Dartmouth College, Dr. Urquhart's *New Biblical Guide*, a veritable mine of eight volumes of documentary authentication of the truth of the Bible. In each case direct quotations are given as such.

one that hearkens to these words shall never taste death'."

"Jesus saith, Everything that is not before thy face and that which is hidden from thee, shall be revealed to thee. For there is nothing hidden which shall not be made manifest, nor buried which shall not be raised."

3. *Temple inscription.* The passage recorded in 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 a stone wall for a partition, with an inscription 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 any part of it could be identified. But in 1871 a French scholar, while walking through a Mohammedan cemetery just outside the wall of the city, noticed a stone in the wall, which was constructed of the larger stones from the old buildings. When this was cleaned off seven lines of Greek, used in ancient Palestine, were discovered which read, "No foreigner may 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 veracity of the Old Testament. There is 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 servants." This is taken from the most thrilling 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 veracity 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 the Bible. An inscription has been discovered that says, "Thus says Artaxerxes, the

great king, the son of Xerxes, the son of Darius, the son of Hystaspes. 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 406-359 B. C. The best critics tell us that Artaxerxes is the Ahasuerus of Esther. The Bible term is but the Hebrew transliteration.

This great banquet hall was unearthed by Dieulafoy in 1885. The hall was large with twelve massive pillars, and having smaller buildings on either side. The stones of the wall were highly polished; and the main hall bore reliefs which represented the bodyguard 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. Banks 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 little village known as Kifil, 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 and other cities sell little fragments of ancient tombstones having on them Hebrew inscriptions, and little terra cotta bowls covered with Hebrew cantations. The population is still largely Jewish, who beyond question are the descendants of the Jews who did not leave Babylon after the captivity was over, 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 1853 Taylor while exploring in Ur of the Chaldees 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.

¹Banks, *The Bible and the Spade*, 181.

And may reverence for thy great divinity dwell in the heart of Belshazzar, my firstborn, my favorite son; may he commit no sin, and with the fullness of life may he be satisfied."

According to Babylonian records Belshazzar, the crown prince, or the king's son, was slain when Babylon fell. A royal record reads, "In the month of Tammuz, when Cyrus fought the troops at Opis on the River Salsallat, he subdued the people, and wherever they collected, he slew them . . . Nabonidus was taken prisoner in Babylon . . . Cyrus entered Babylon and proclaimed peace to all the city . . . on the night of the eleventh 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, "Marduk, the great Lord, looking 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 gracious 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 the stream of evidence for the historicity of the Old Testament trends. In 2 Kings 25:1 we read, "Nebuchadnezzar king of Babylon came, he and his army against Jerusalem, and encompassed about it and they built forts against it 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 was 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 Na-bi-um-ku-du-ur-ri-u-su-ur.

9. *Thebes and Nineveh.* The Prophet Nahum uttered threats against the great city of Nineveh, that it should be destroyed and that its men 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 all 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 was 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. Urdamani heard of the approach of my army, when I entered the borders of Egypt, he abandoned Memphis and fled to Ni (Thebes) to save his life. I pursued Urdamani . . . He abandoned Thebes and fled. My hands captured the entire city. Silver, gold, precious stone, 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 663 B. C. Also the prophecy that Nineveh should be destroyed was fulfilled. This too was captured in 606 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 lead to doing something.
3. Take time to be holy, with daily Bible reading and prayer.
4. Support the church of your faith. Mingle with others.
5. Cultivate the presence of God. He wants to enter your life, and will so far as you let Him.
6. Take God into the details of your life. You naturally call upon Him in trouble and for the bigger things.
7. Pray for this troubled, war-threatened world and the leaders who hold the destinies of the various nations.
8. Have a thankful 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.—*Missionary Review of the World*.

N. Y. P. S.

S. T. Ludwig

SEPTEMBER 28 has been designated as Young people's Day in the Church of the Nazarene. A special devotional 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 "Tarry 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 sanctified during the special period "Tarry Ye." The efforts of our pastors to strengthen this emphasis will be sincerely welcomed.

The following events during the month of September are listed so that each pastor may know the program which the General Council is sponsoring for the N.Y.P.S. Your assistance 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)

"TARRY YE" EMPHASIS—SEPTEMBER 4 TO 14

September 5—Young People's Prayermeeting.

September 7—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 "WIN 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 among our Nazarene youth fellowship.

Listed below you will find a schedule of these conferences. Some of them will be in connection with District Conventions and Institutes already in progress. Others will be regular day conferences where the full program schedule will be carried out. We are asking that pastors encourage their young people to attend these meetings scheduled during the month of August. The entire schedule is given 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

TREVECCA NAZARENE COLLEGE ZONE

Charlotte, North Carolina—S. T. Ludwig and E. K. Hardy June 10
*Alabama City, Alabama—S. T. Ludwig and E. K. Hardy June 12-13
*Nashville, Tennessee—E. K. Hardy July 4

OLIVET NAZARENE COLLEGE ZONE

*Northern Indiana Convention—Moulton and Hawk June 10-12
*Clarence, Missouri—Ludwig June 17-19
Cincinnati, Ohio—Moulton and Hardy—July 2
*Indianapolis, Indiana—Moulton and Hardy—July 3-4
Indian Lake, Michigan—Ludwig, Tink and Hawk—July 4
*Oskaloosa, Iowa—Hardy August 19

BETHANY-PENIEL COLLEGE ZONE

Lincoln, Nebraska—John L. Peters—June 10
*Jonesboro, Arkansas—Peters June 12
*Cisco, Texas—S. T. Ludwig July 9

Coffeyville, Kansas—Ludwig and Peters—July 25

PASADENA COLLEGE ZONE

*Prescott, Arizona—S. T. Ludwig—August 2
Pasadena, California—Ludwig and Taylorson—August 7
*Denver, Colorado—Ludwig August 18-22
Santa Cruz, California—Taylorson—August 30

NORTHWEST NAZARENE COLLEGE ZONE

*Minnesota Institute—Harper June 21-26
*North Dak. Institute—Harper—June 30-July 4
Portland, Oregon—Taylorson July 8
Nampa, Idaho—Harper 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 Convention or Institute.

Problems Peculiar to Preachers

CHARLES A. GIBSON

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

QUESTION—What attitude should I take toward using my car to haul folks to and from church services? What toward taking women to or from church without their husbands accompanying them?

ANSWER—Local conditions will govern the first part of your question. If it is the plan of the church to bring folks who would not otherwise 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 congregation regarding their pastor. I speak of action and attitude. Then there are localities where it is necessary to follow this procedure or have some fine folks deprived of the benefits of the services. After all, a pastor must be a cross section of the people he serves.

In answer to your other question, I should think that a rule should be laid down not 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 chances for some question to be raised, and once this is done, the preacher is weakened, if not ruined, even if he is innocent. To explain in clear, sympathetic terms this position at the start of one's ministry in a given field will settle the whole issue.

Q.—How many times can a pastor be away from his church during the year? Has a church a right to demand the time of a preacher if they pay him a living wage?

A.—I do not think a pastor can gain by being away. 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 kept in mind that the losses in the church will likely offset any gains made by such transaction. It is not the wise plan and should be indulged in sparingly, and always with absolute agreement on the part of the church the pastor serves.

In answer to the second part of the question, the church does have a proper right to the time of a pastor that comes to them on any definite agreement.

Q.—If a crowd of people live well, pay well and attend faithfully, the means of grace, appreciate close preaching and command the respect of the community, do personal work, altar work and in general show themselves to be good Christians; but do not shout, nor otherwise show their feeling by great emotional outbursts, are they to be considered low spiritually? What would you do with evangelists who called them backslidden and "has been's"?

A. Such folks as described here are not to be considered low in spiritual life, and are to be commended for their consistent lives. Regularity is the test of spirituality anyway. I can see nothing especially missed in this description that would lead one to believe that such people are either backslidden or "has been's."

In answer to the other question, I do not know for sure what I would do. I am sure of this, I would live with my sheep while they were shot at, and not repeat the same procedure. It is not hard to learn the type of men that will fit a certain place, and it is not difficult to find out each man's type.

Q. I am distressed as to what constitutes a proper funeral. Should the officiating minister remain in the room with the mourners while they are taking their last look at the remains? In modern funerals conducted from funeral parlors, should the minister precede the body to the hearse? Is it the usual custom to read an obituary nowadays at funerals?

A. In answering this question, I note the reference to modern times, and reply that I doubt the wisdom of the minister permitting himself to be too much influenced by any times in conducting a funeral. Death is as real as ever, and worldly-minded funeral directors would gladly take from this last contact any touch 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 do as much. The sympathetic presence of a pastor in the room with loved ones in their last view of the departed one is an opportunity no pastor should miss. I would say that in every case such should be the procedure unless the family request that they be alone. If the pastor has been close to them in sickness it is not likely that such a request will be made.

The minister should precede the body to the hearse. Localities differ, and there may be places where it is not good form to read an obituary at funerals, but in most places I think it is still good form.

Q. Is it proper form to have one or two votes when voting on a pastor, where the call is to be considered for a two or a three-year period?

A. It is not the purpose of this column to deal in Manual interpretation, and this answer is not given as authority, but only the opinion of the writer. I understand this word "extended" implies there has first been a one-year call, since I cannot see how anything not in existence could be extended. It is my belief that in every case we first call a pastor, the vote in that case

being on the man. Does the church desire this man as their pastor for another year? If the vote is favorable by a two-thirds majority, it is then permissible for the board to submit the proposition of extending this call for two or three years, provided certain Manual conditions have been met. In this second vote, it requires a two-thirds vote as in the previous vote. As I see it the first vote is on the man—an expression on the part of the church in favor of him for another year. The second vote is on a proposition, and might be rejected without in any sense reflecting on the man involved. I should be glad to know what the final ruling on the question will be.

Q. Is pastoral calling as essential in this modern age as in days gone by?

A. It is my experience in dealing with church boards where they are considering calling pastors that our people of this age desire a calling pastor just as much as any past age may have done. It is rather enlightening to listen to the expression of member after member in such a meeting; almost every one of them ask the question, "Will he call?" This is usually before they inquire into the preaching ability of the man being considered. I think it is an index to the heart desire of our folks for someone who will love and understand them. They seem to feel that a pastor can preach better to them when he has a direct contact with them in their homes. In other words, the calling pastor must call on the membership of the church as well as the friends of the same. Thus it would seem that the age makes but little difference. Men are still human beings, longing for fellowship and understanding.

Q. Most evangelists who have come to us in recent years preach too long, and there is general complaint in our congregation about this. What can I do?

A. First, acquaint your folks with the fact that an evangelist labors under an unusual burden all the time, and intensity and burden have placed upon him a responsibility that cannot be discharged in as short a time as that of the man who has regular access to the minds and hearts of the congregation. Therefore the evangelist is entitled to and should have a longer hearing than that given to the pastor. Second, in the light of your situation, it would be fair, and in many cases very wise, to have a talk with the evangelist when he is engaged, that he may understand the conditions under which he is to work. If he chooses to be longer than your people like when he begins the revival, then the wise thing to do is to give him every co-operation and not again mention the matter, lest you tie him up in spirit and the meeting lag in interest. In other words, work with the man who comes, rather than try to harness him.

Paul's prayer for the Philippians was that their love might abound; that they might "approve [margin, try] things that are excellent"; that they might receive the approval of the Lord; and that their lives should be filled with the "fruits of righteousness." Is not that the kind of prayer we should offer for one another? It is natural, of course, that we should be concerned for the material well-being and physical health and safety of those who are bound to us by the ties of blood or friendship. But should we not be even more interested in their spiritual behalf, assured that the earnest prayer of intercession is pleasing to our Father in heaven, let our first concern be that those for whom we pray shall know, and love, and serve the Lord, and find favor in His sight, "unto the glory and praise of God."—Christian Observer.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

The Wonderful Temple of Christianity

Twenty-two years ago, with the Holy Spirit as my guide, I entered this temple called Christianity. I entered at the portico of Genesis, walked down through the Old Testament art gallery where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel hang on the walls. I passed into the music room of the psalms, where the Spirit swept the keyboard of nature and brought forth the dirgelike wail of the Weeping Prophet, Jeremiah, to the grand impassioned strain of Isaiah, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful harp of David; the sweet singer of Israel. I entered the chapel of Ecclesiastes where the voice of the preacher was heard and into the conservatory of Sharon and the Lily of the Valley's sweet scented spices filled and perfumed my life. I entered the business office of Proverbs, then into the observatory room of the prophets where I saw telescopes of various sizes, some pointing to far-off events; but all concentrated upon the bright and morning star, which was to rise above the moonlit hills of Judea for our salvation. I entered the audience room of the King of kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke and John; passed into the Acts of the Apostles, where the Holy Spirit was doing His office work in the formation of the infant church. Then into the correspondence room where sat Matthew, Mark, Luke, John, Paul, Peter, James and John, penning their epistles. I stepped into the throne room of Revelation, where all towered into glittering peaks, and I got a vision of the King sitting upon His throne in all His glory, and I cried:

All hail the power of Jesus' name,
Let angels prostrate fall;

Bring forth the royal diadem,
And crown Him Lord of all!

—FROM A SERMON BY THE LATE
BILLY SUNDAY

Love and Worship

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other;
Each smile a hymn, each kindly deed a prayer.

—WHITTIER.

The Book of Romans

The Book of Romans has long been recognized as central to vital Christianity.

Chrysostom had it read to him once each week.

Melanchthon copied it twice with his own hand, in order to become better acquainted with it.

Luther called it the chief book of the New Testament, and the perfect gospel.

Coleridge regarded it as the profoundest book in existence.

Sir William Ramsey referred to it as the philosophy of history.

Dr. David Bacon said that the faith of Christendom in its best periods has been more indebted to this apostle than to any other portion of the Living Oracles.—Christian Action.

Measuring Prayer

It is not the arithmetic of our prayers; that is how many. It is not the rhetoric of our prayers; how eloquent. It is not the geometry of our prayers; how long. It is not the music of our prayers; how argumentative. It is not the method of our prayers; how orderly. But how fervent and how believing are our prayers?—BISHOP HALL, *Pentecostal Evangel*.

Holiness unto the Lord

By His will He sanctifieth,
By the Spirit's power within;
By the loving hand that chasteneth
Fruits of righteousness to win;
By His truth and by His promise,
By the Word, His gift unpriced,
By His own blood and by union
With the risen life of Christ.

—FRANCES RIDLEY HAVERGAL.

Briefs

While the future is getting here let us make a wise use of the present.

Liberty is more than a heritage; it must be wrought out anew by each generation for itself.

The world cannot be cleaned up with soft soap.

Come early for a back seat!

When the outlook is black, try the uplook!

"The Weapons of Our Warfare Are Not Carnal But Mighty"

The spirit of the age is expressed in the words "An eye for an eye and a tooth for a tooth." How contrasting is the statement of Jesus when He declares in Matthew 5:39, "That ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." The gospel of Jesus might well be termed the gospel of peace or the gospel of love. There is at every turn of the road hidden dangers and multiplied threats confronting the children of God. Giants lie in wait, enemies lurk about, nevertheless the teaching of Jesus stands as a Gibraltar in a troubled sea. Our methods, our weapons, are not to be the usual, that of hate and the sword, but rather the spirit and attitude of the other cheek. This is not a blind philosophy staggering through this world but a practicable application of godliness and holiness, a conqueror's method and a challenge to any other way.—H. G. GARDNER, in *Hooplé Memorial Bulletin*.

The A. B. C.'s of the Liquor Traffic

A—Arms more villains.
B—Breaks more laws.
C—Corrupts more officials.
D—Destroys more homes.
E—Engulfs more fortunes.
F—Fills more jails.
G—Grows more gray hairs.
H—Harrows more hearts.
I—Incites more crime.
J—Jeopardizes more lives.
K—Kindles more strife.
L—Lacerates more feelings.
M—Maims more bodies.
N—Nails down more coffins.
O—Opens more graves.
P—Pains more mothers.
Q—Quenches more songs.
R—Raises more sobbs.
S—Sells more virtue.
T—Tells more lies.
U—Undermines more youth.
V—Veils more widows.
W—Wrecks more men.
X—Excites more passions.
Y—Yields more disgrace.
Z—Zeros more hopes.

THAN ANY OTHER ENEMY OF MANKIND:
—Wesleyan Methodist.

A Reason for Holiness

"Are these feet so soon to tread the courts of heaven? Is this tongue so soon to unite with the heavenly beings in praising God? Are these eyes so soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet and eyes and lips should be holy; and I should be dead to the world, and live for heaven."—ALBERT BARNES.

HOMILETICAL

A Preaching Program for August, 1941

Clifford E. Keys

Rev. Clifford E. Keys who supplies the preaching program for this month is a graduate of Asbury College with an A. B. degree and theological diploma. He was ordained elder in the Church of the Nazarene in 1927 at Long Beach, Calif., and has served acceptably as pastor of Pomona, California; Ephrata, Pa.; Washington, D. C., for seven years, and is now the pastor of West Chester, Pa. For eight years he has been a member of the Washington-Philadelphia district examining board.—MANAGING EDITOR.

SUNDAY, AUGUST 3, 1941
MORNING SERVICE

Finding a Foundation

TEXT—For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God (1 Cor. 1:18).

INTRODUCTION

Archimedes, an ancient Greek, said, "Give me a puesto and I will move the world." He meant, "Give me something on which I can stand which will be firm and solid, and I will move the world."

In religion the great, crying need, whether spoken or not is something that is unshakable. It must be squand in itself, in that it will command and challenge our faith. Everyone is convinced that there is a way of life. Where is that way? Most of us have one of three avenues presented to us: a way of compromise, a way of passive attitude, or a way of certainty.

I. WHERE SHALL I START TO FIND MY PUESTO (FOUNDATION)?

- The world by wisdom knew not God—ever learning but unable to come to the truth (2 Tim. 3:7).
 - We have developed an intellectual faith but it leaves the heart cold.
- In army of the great religions of the world.
 - E. Stanley Jones said, "If being religious would enable man to find God India would have found Him long ago."
 - This demonstrates the religious nature of man but does not reveal God to him.
- Shall I look to nature?
 - "The heavens declare the glory of God, the firmament sheweth his handiwork." This shows us the existence of God but does not reveal Him to us.
- Shall I start with science?
 - Science reveals to me the footprints of the Almighty—He has been her; but science cannot put its finger upon Him.
- Shall I start with Moses and the prophets?
 - Here is authority, but Moses and the prophets only reflect a greater authority.

II. I TAKE MY STAND WITH JESUS CHRIST

- I stand with Him on all questions on which He spoke.
 - He recognized the law and the prophets (Luke 24:44-48).
 - Many today state the Old Testament is not in force, but Jesus recognized its authority.
 - Here, after the resurrection, He tells them what He did before the resurrection.
 - Had quoted freely from Moses and the prophets.
 - Fulfillment is the demonstration of the truth.
 - He proclaims the great truths of redemption—repentance, forgiveness, cleansing for all nations through His name.
- I not only take my stand with Christ, but upon Christ.
 - In Matt. 16:16, Peter confessed Christ was the unmovable Rock which would move all others (the gates of hell shall not prevail against it).
 - This was Paul's decision, "I determined to know" etc. (1 Cor. 2:2).
 - The gospel lies in the person of Christ.
 - Christ is Prophet, Priest, Savior and coming King.
- Here I take my stand with Jesus, and upon Jesus, and thereby I have a whole Christ; able to save to the uttermost; a whole Bible to preach to the whole world. He is the desire of all nations.

EVENING SERVICE

Lay Hold on Eternal Life

TEXT—Lay hold on eternal life (1 Tim. 6:12)

INTRODUCTION

Setting of the text—a picture of runners in Grecian games. They were instructed to seize—lay hold—get hold of the prize set before them.

I. IN RELIGIOUS LIFE WE HAVE A PRIZE—ETERNAL LIFE

- There is a tragedy in a passive attitude (a runner must get busy).
 - If you miss heaven you have missed everything.
 - Nothing in this world lasts; fortunes fade, health goes, friends die. Everything you touch perishes with using thereof.
- If some people ever find God, they and they only are going to have to do something about it.

II. JESUS DRAWS US SOME INTERESTING PICTURES

- He illustrates the importance of laying hold of eternal life.
 - Parable of the sower (he who hath ears to hear let him hear).
 - Seed is sown—but Satan comes and takes it away—before you heed it.
 - By filling mind with negative thought; every vile thought fills the mind to crowd out God.
 - By procrastination—there will be another revival later.
- Jesus illustrates the Pearl of Great Price.
 - Kingdom of heaven like unto a man who sold all to purchase a pearl.
 - Heaven is of inestimable worth—abandons all unrighteousness—relinquishes all his self-righteousness, and sets out to find Christ.
- Jesus illustrates with the wheat and tares.
 - Field is the world—everyone.
 - Mercy shines on all alike.
 - Son of Man sows seed—some day will come for a harvest—separate good from bad.

- d. God allows wicked to live now—so that he may repent—this renders the godless with no excuse for living in sin.
- e. Harvest is the end of the world when judgment shall come.

III. DIVINE WRITER BEGS US TO LAY HOLD ON ETERNAL LIFE

1. This is God speaking to you—not some man—but the eternal God counseling you to get right with Him and flee from the wrath that is to come.
 - a. This exhortation is to seize—lay hold on—drop everything else—go after.
 - (1) *Illustration*—Boy on ledge of mountain—rope let down to him—only hope to let go of everything else and trust the rope—you are on the edge of despair—leap into the arms of Christ.
2. Lay hold while you can.
 - a. Seek ye the Lord while He may be found—Call ye upon Him while He is near.
 - b. Today is the day of salvation—Now is the accepted time.
 - c. Harden not your hearts through the deceitfulness of sin.
 - d. There is danger in delay—
 - (1) St. Francis dam in California—people were warned—many did not heed—dam broke—they lost their lives.
 - (2) Young engineer in Northwest building bridge begged men to work a bit longer to anchor bridge because he feared a storm coming. Men laughed at him, for they had lived there all their lives—never rained that time of the year—in the night the storm broke—washed bridge away. So it is with us—we hear the word of warning—we laugh; but there is a storm of eternal night coming—we warn you of its approach. Lay hold on eternal life now!

SUNDAY, AUGUST 10, 1941
MORNING SERVICE

Hidden Manna

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

INTRODUCTION

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

1. "There is a path which no fowl knoweth; and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it" (Job 28:7, 8).
2. "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:2, 3).
3. "To him that overcometh will I give to eat of the hidden manna" (Rev. 2:17).

NOTE

- a. A hidden path—The highway of holiness.
- b. The hidden life—With Christ in God.
- c. The hidden soul food of which the believer partakes daily.

NOTE—A modern translation, "To him that overcometh will I give a continual feast of joy."

All that the world and carnal professors seem to see in Christianity is the cross, the hammer, the spear, and the rugged side—but to those who have found Him, He is the One altogether lovely.

I. THIS HIDDEN JOY IS ONE THAT SPRINGS FROM UNCLOUDED ASSURANCE

1. Our sins forgiven, past under the blood; hearts cleansed from sin, Holy Ghost abides.
 - a. "Is not this the land of Beulah
Blessed, blessed land of light,
Where the flowers bloom forever
And the sun is always bright."
2. Others knew something of this joy.
 - a. Job—"I know that my redeemer liveth."
 - b. Paul—"We know that we have passed from death unto life." "We are kept by the power of God unto salvation ready to be revealed." "We know that when he shall appear we shall be like him."

II. THIS HIDDEN JOY IS ONE THAT THE BELIEVER EXTRACTS FROM GOD'S WORD

1. To the sinner, worldly church member, the Bible is a disinteresting book.
 - a. To the Spirit-filled soul, it is sweeter than honey from the honeycomb.
 - b. It is like a garden—walk in the cool of the day—pluck flowers and gather fruit from the Eden of God.

III. IT IS JOY THAT SPRINGS FROM THE FACT THAT YOU HAVE BEEN MADE FREE FROM CHAINS OF HABITS AND CUSTOMS

1. Pass the haunts that use to have you enslaved and have no hankering after them.
2. When you think of how you were and how you are now—your joy becomes uncontrollable.

IV. THIS JOY IS ONE OF CHRISTIAN FELLOWSHIP

1. Those who love God become closer to you than many of your own flesh.
 - a. Go to some of your relatives—pass time of day—that's about all.
 - b. Get into a good meeting—a common bond of fellowship warms your heart and your joy many times gets out of your control.
2. They do not see anything to it, but you have found a hidden path, a hidden life, a hidden bread.

V. THIS IS A JOY THAT SPRINGS FROM A LIVELY HOPE

1. No matter how dark things grow around you—how your earthly plans are blasted.
 - a. You spread the wings of hope and fly beyond bounds of time and perch on the tree of life, and there refresh your soul with anticipations of future rewards.
 - b. This hope becomes so full of immortality that you live both in heaven and on earth at the same time.
 - c. Paul—shouted—whether in the body or out of the body I cannot tell.

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. 35:1).

INTRODUCTION

Twenty-eight years lie between these words and Jacob's last visit to Bethel. For twenty-one years he fought his own besetting sin—craftiness—deceit in Laban. At the close God wrestled with him to quicken his faith and to deepen his sense of dependence upon God.

Seven years later his vow unfulfilled the pastures held Jacob captive. Strange gods have entered into the worship of his family. There comes an awful awakening. He must flee before the enemies his sons have made. Whither shall he go—then God breaks the silence with the words of our text.

I. JACOB MUST GO BACK TO HIS FIRST RELIGIOUS CONVICTIONS AND SOLEMN VOWS

1. Bethel was to Jacob the place of his first vision of God.
 - a. He vowed to walk with Him there.
 - b. Worldliness had drawn him aside—retribution had set in.
 - c. Old vision still real—he must get back.
2. Have you forsaken Bethel—the days of vision—the days of blessing?
 - a. Make your way back for there is the only place of victory.

II. JACOB MUST MAKE THESE CONVICTIONS ABIDING

1. He must dwell there.
 - a. No mere passing emotion will serve to save you.
 - b. Vision must be translated into life.
 - c. The path of obedience is still the path of God.
2. To feel you can kneel at Bethel and sit at the table of Belshazzar is grave error.
 - a. You must live within the realm where God will smile upon you.
 - b. That must become your dwelling place.
 - (1) You must disentangle yourself with everything that would molest your abode here.
3. These convictions must stir your emotions—your will.
 - a. Too often our convictions have no color.
 - b. They must be more than opinions—they must hold us.

III. TO ABIDE, JACOB MUST USE GOD'S MEANS OF GRACE

1. Make there an altar.
 - a. An altar is not religion—but, oh, how it helps!
 - b. God always has met people at an altar, no matter where it is.
2. A surrender to God's way of doing things: not my will but thine.
 - a. I have tried and failed—but God will not let me fail if I go His way.
 - b. Here is the secret of victory.
 - (1) Go back to your previous attitude and rebuild your vows to God.
 - (2) Put away strange gods and make your convictions abiding.
 - (3) Go God's way; which is the way of victory.

SUNDAY, AUGUST 17, 1941
MORNING SERVICE

This Grace Also

TEXT—Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also (2 Cor. 8:7).

INTRODUCTION

This is a favorite word of Paul's; used more than sixty times in letters to the churches; he emphasizes here the grace of liberality.

I. STEWARDSHIP

1. The practice of stewardship is essential to the progress of the kingdom of God.
 - a. This relationship requires the entire scope of human life.
2. Ownership.
 - a. In this life—legally you own—but you do not—taxes are levied—all you have can be confiscated in time of war.
 - b. All belongs to God; by reason of
 - (1) His being God. An individual surrendered life, a sustained relationship.
 - c. Proofs of ownership.

- (1) "The earth is the Lord's and the fulness thereof" (Psalm 24:1).
- (2) "For every beast of the field is mine" (Psalm 50:10).
- (3) "The silver is mine and the gold is mine."
- (4) "Behold the heaven and the heaven of heavens is the Lord's."
- (5) "Ye are not your own, ye are bought with a price."

3. Man is God's steward.

- a. Man is to have dominion.
 - b. Man is to replenish the earth.
 - c. Man is to subdue the earth.
 - d. Man is to dress the earth.
 - e. Man is to keep the garden.
 - f. Man adapts, utilizes, combines, but never created anything. God did this part.
4. Man cannot control anything with any surety.
 - a. Go to bed well—wake up helpless, hopeless.
 - b. Go to bed rich—wake up fire has swept everything away.
 5. We recognize voluntarily God as Master and Lord.
 - a. Not a coercing, but man naturally, when saved, recognizes Him as Lord and Master.

II. THE STEWARD

1. A person entrusted with the management of estates—affairs not his own.
 - a. A steward has every chance to rob and abuse trust placed in him.
 - b. Owner absent, leaves property in hands of the steward.
2. Limitations
 - a. Firstfruits must go to the owner.
 - b. Must devote rest to a useful purpose.
 - c. Steward must render final account to God.

III. OUR CONCLUSION TODAY

1. Church honeycombed with individuals who claim to love God, and have found salvation—
 - a. But utterly void of any acknowledgment to God.
 - b. The obedient loving follower of Christ will not need a collector to get his tithe.
 - 1 Cor. 16:1, 2 is a vital part of the Bible.
2. Some things we cannot do and keep right with God.
 - a. Commercialism does not belong to the church.
 - b. A refusal to tithe denotes an underlying principle of idolatry—selfishness.
 - c. *Illustration*—A man with pockets bulging with money stands on corner, says, "I love my wife"; but she comes walking up, clothed in rags, and crying for food and clothes—what would you think?
 - But people will tell how they love Thy kingdom, Lord, when she is crying for a little of your earthly store—you refuse—let her go in rags and die of starvation—because of your false conception. The text—"This grace also!"

EVENING SERVICE

Satan's Bargain Counter

TEXT—And he sold his birthright unto Jacob (Gen. 25:33).

INTRODUCTION

In department stores they have bargain days, bargain counters—valuable things bought for a trifle. Satan has a bargain counter—people sell their souls for a mere trifle.

I. REFLECT ON THE VALUE OF A HUMAN SOUL

1. Jesus said, "more valuable than the whole world."
 - a. Human souls have become mighty cheap. Reflect how we injure, destroy confidence, etc.

- b. Satan got the human soul into pawn—it took the death 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 upon a throne with God to judge angels.
 - c. Created with capacity to have the God of the universe to inhabit it.
3. Glance at its duration.
 - a. It never will die—God breathed into nostrils eternity (living soul).
 - (1) Either in heaven with white-robed singing praise unto God—or, in regions of the lost.
 - (2) This eternal abode a subject of one's volition: What will you do?
 - b. Imagine now the judgment day.
 - (1) Every lost soul standing before God—hooked up to things that overthrew them.
 - (2) Here is one yoked to world, deck of cards, the dance, etc. How will poor Esau look chained to a bowl of hash! Judas chained to thirty pieces of silver.
 - (3) Imagine your standing before God—with nothing but some worldly thing chained to you that you loved—yet it cost you your soul.
 - c. Here comes an innumerable host—fastened to the Rock—washed in the blood of the Lamb.
- II. LOOK AT SATAN'S BARGAIN COUNTER
 1. Esau—selling out to gratify lust of the flesh.
 - a. In New Testament, a man selling out said, "Soul, thou hast much goods laid up for many days—eat, drink, and be merry."
 - Esau—eating—drinking—pleasure have caused millions to barter at his counter.
 2. Achan, the son of Carmi—selling out—for a few dollars and a suit of clothes.
 - a. In court, a man stole (value of 250), it cost him one year in prison—a record as long as he lived.
 - b. Israel—harnessed for battle—no victory unless they remove curse—more than one million people put under eye of Omniscience.
 - (1) Each one—yours may not be a wedge of gold—but ill feeling, worldly desires, etc.
 - (2) Achan kept up religious performance as before.
 - (3) He settled it that he would not get under conviction about it (did not want any light on the subject)
 3. Esau was an heir to everlasting shame.
 - a. Selling his soul is the pioneer king of Israel—Saul—for public favor—he feared the people—"God is departed from me."
- III. ANOTHER BIDS FOR YOUR SOUL
 1. His head and his hairs were white like wool, as white as snow. His voice as the sound of many waters.
 - a. I am come that ye might have life.
 - b. He who was rich for your sakes became poor.
 2. What am I bid for your soul: the devil bids—Jesus bids—you will make the decision.

SUNDAY, AUGUST 24, 1941
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 be maintained. Many have begun a life in the Spirit, but have lost their power and former standing.

NOTE—This life of the Spirit works out in terms of character and conduct. This inner life must be applied through decision and personal realization of His grace every day. This spiritual freedom must be maintained by conflict. This new peace must be supported by conquest.

I. THE FIRST RULE IS ABIDE—BACKSLIDING CAN BE DUE ONLY TO SLACK-ABIDING

1. A moment-by-moment victory through a moment-by-moment faith expressed in loyalty.
 - a. One condition to keep from sin is to abide.
 - b. We are open to one of two courses—all of the old life, or abiding in Him.
2. It is only as we remain under the full power of the blood of Christ that we are cleansed.
 - a. One moment of standing alone spells failure.
 - b. The initial surrender—consecration—must be perpetuated consciously—completely to Him each day.

II. THE SECOND RULE IS OBEY—THE GIFT OF THE SPIRIT IS FOR ACTION, NOT SENTIMENT

1. The Holy Spirit indwells in order to perpetuate His ministry.
2. This obedience at times will—
 - a. Clash with friends in their desires and those you know to be right.
 - b. It will mean the suspension of the legitimate at times for His glory.
 - c. Must be willing to sacrifice every claim you might have to obey Him.
 - d. Will of God, as you understand it, must continually be your sovereign preference.
3. My life grows not while I watch it—but in terms of concentration on His will.

III. THE THIRD RULE IS TO ASPIRE

1. Many people feel if they can just get to heaven, that will be well—just get by.
 - a. How fragmentary is this conception of Christian experience.
2. To press toward the mark for the prize of the high calling of God in Christ.
 - a. This life is to be dynamic not static.
 - b. Characterized by outpouring—anointings.
 - c. Not only to look at the beginning, but a continuous spiritual advance.
3. Sanctification is the Son of God formed within us. Walk in love—keep in step.

IV. THE FOURTH RULE IS RECEIVE

1. Reception 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 blanket 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.

EVENING SERVICE

Striving of the Holy Spirit

TEXT—My spirit will not always strive with man (Gen. 6:3).

INTRODUCTION

Time will close the human story of man with awful judgment. This is our day—God is doing everything He can to salvage the human race.

The Bible portrays a fallen race—a merciful 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. Mighty near that now—turn on your radio—such pernicious explanation of the scripture—the fear of God taken out.
 - a. Read the newspapers—magazines—they have cast off a vital religion that saves.
 - b. Listen from the pulpit—substituting ethics for godliness. In many churches you get a good digest of news for religion.
 - c. Sabbath day is made a day of pleasure.
2. There is an announcement of a coming judgment.
 - a. Crime cut loose until we have 4,350,000 criminals at an annual cost of fifteen billion dollars to us each year.
 - b. World being destroyed by the people who live in it.
 - c. Drunkenness on increase—unrighteousness sowing a tremendous wave of sin.
 - d. God is going to strike back and call a halt.

II. STRIVE

1. God's Spirit strives in convicting men of his wrong.
 - a. Sin masters us—He wants to break that mastery.
 - b. Talks to you when you are alone—shows you a better way of life.
 - c. Reveals to you your lost condition.
2. Universal results.
 - a. Confession from the gutters of sin—doctors—lawyers—college men—found down and out—because they would not listen to wooing of the Spirit.
 - b. God will meet us on the highway of life—somewhere and we face the forks of the road.
 - c. It will take more than card signing to break this awful death grip of sin upon it—it takes the grace of the Lord Jesus Christ.

III. THE HOLY SPIRIT PLEADS

1. Pleads in compassion—a loving, dying Lord.
2. Pleads in history (show the results of leaving God out of the life).
3. Pleads from above—the overtures of a good God: life, health, strength.
4. Pleads from hell beneath—story of rich man.
5. Jesus came to save us because we are doomed without Him (do we believe this?)
 - a. Many times people refuse to go with God—and God says it is enough.
 - b. They laughed at Noah—but God shut the door.

IV. HOW DO WE RESIST THE SPIRIT?

1. When we refuse to repent—you can set your will and say no to God.
2. When we trifle with the Spirit when He calls.
3. When we get to the place when thought of eternal night without God does not bother us.
 - a. Spirit takes His flight.
 - (1) Sam McLane said, "Give me law or give me hell," at twelve-thirty one morning—God left him; he became a great lawyer, but died without God.
 - (2) It is either God in the heart, or the devil in hell, for every one of us.
4. Do not turn Him away—He has come to your soul to save you from eternal night.

SUNDAY, AUGUST 31, 1941
MORNING SERVICE

Earthen Vessels

TEXT—But we have this treasure in earthen 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. Note how many times he deplores self but lifts Christ to a place of all sufficiency.

NOTE—This treasure we have must be noted that it is in earthen vessels.

I. LET US STUDY THE TREASURE

1. It is a treasure of Light (v. 6).
 - a. God commanded the light to shine out of darkness. (Many times we wonder why people refuse the gospel. Reflect in your own experience how you had no interest until the light shined upon your dark path. Conviction came, you saw your real self.)
 - (1) 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 treasure of revelation.
 - a. Hath 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.
 - (1) This revelation of Jesus Christ to the heart shows the possibilities of grace by Jesus Christ.
 - b. Christ illuminates the heart.
 - (1) See things differently. Many a soul cannot see why we as holiness people refrain from many things they enjoy. What a difference there is when Christ comes in and reveals himself to your heart.
 - (2) This illumination dispels all the darkness of sin, it is cleansing and purifying in its power. Darkness cannot live where the light shines.
 - (3) 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 the knowledge of the glory of Christ.
 - b. The purpose of this light shining in our hearts is to acquaint us with the glory of Christ.
 - (1) Note story of Moses when he saw God pass by, His face shone with this glory of another world. (Stress this, for 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.)
 - c. The image of God we lost through the fall but Jesus Christ has recovered it for us.
 - (1) Life becomes under grace a progress from stratum of victory to another.

II. NOW PLEASE NOTICE THE UTILITY OF THIS TREASURE

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

2. Troubled but not distressed, v. 8 (Trials, but yet not hemmed in so he could not move. Enlarge upon this thought—the sufficiency of grace).
 3. Perplexed but not in despair (v. 8).
 - a. Brought into circumstances where you know not how to move, but not without help in time of need.
 4. Persecuted but not forsaken (v. 9).
 - a. To live a Christian life demands your best. Persecutions may come because of your loyalty to God, but God has never forsaken us and we have not been deserted and left to our enemies.
 5. Cast down but not destroyed (v. 9).
 - a. Difficulties but we come up again for another battle.
 - b. Crushed but not put into a corner.
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- III. WE HAVE THIS TREASURE IN EARTHEN VESSELS
1. In brief review note what this treasure is.
 2. The world may be engaged over their material riches.
 - a. But we have a richer treasure that fadeth not away.
 - b. In this treasure we have every need of our life to safely make the eternal shore.
 - (1) Grace for my multitude of emergencies, trials etc.
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 - (3) An anchor within the veil that when I am done here I will land safely into eternal rest.

EVENING SERVICE

Cleanse Me

TEXT—Wash me thoroughly from mine iniquity, and cleanse me from my sin (Psalm 51:2).

INTRODUCTION

"Cleanse me from my sin." Here is a pointed statement—*me* and *my*. We find several instances in the psalm where David is very definite. Note them: "Have mercy upon me." Without the mercy of God I am totally ruined.

"Blot out my transgressions." This is acknowledged indictment. David knew what they were. He pleads guilty. Does not try to blame anyone else for his condition. He owns them as his own.

I. HONEST CONVICTION

1. Sin—inward depravity.
 - a. David traces the cause of his trouble to the depraved condition of his own heart. *My sin is ever before me.*
 - (1) He recognizes that while society may forget, if we sin against them, yet there is a higher law we sin against. A higher personality we wrong. He cries, "Against thee and thee only have I sinned."
 - (2) No man liveth unto himself. (Stress this that every man is an agent of the life we live.)
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2. He prays thus because of fear of abandonment by God. (See v. 11).
 - a. David was an eyewitness to Saul's predicament. Saul trifled on the issue of sin. (God is departed.)
 - (1) We either seek the cleansing of the heart from all sin or lose God from our lives.
 - (2) Anything that puts any obstacle in the way between God and my soul. My prayer must

be, away with it, out of my way. (I must keep God in my heart at all cost.)

II. HEAR DAVID'S HUMBLE CONFESSION

1. I was shapen in iniquity. In sin I was born.
 - a. He deplores the disposition that led him into sin.
 - (1) He literally acknowledged that as I developed this sinful principle diffused itself through my entire selfhood.
 - b. "Against thee and thee only have I sinned."
 - (1) Something in my nature that is anti-God, hates God, keeps me from living the way I should. (I fear there is a tendency to feel that original sin is not so dangerous.)
 - (2) No amount of culture can solve the sin problem. It must be dealt with in no uncertain way. It must be cleansed from our natures.
2. A disposition of mind that acknowledges all. Hides nothing of his state.
 - a. He asks pardon for his transgression and cleansing for his inward defilement.
 - (1) "Blot out my transgressions" (Note that he prays according to the multitude of thy tender mercies). He acknowledges he did not deserve any favor but pleads the mercy of God.
 - (2) Cleanse me from my sin. Create within me a new heart.
 - (a) Mending will not do, all kinds of new resolutions will not do. It takes a mighty work of the Holy Ghost.
 - (b) He prays for, "A right spirit within me."
 - (c) Take not thy holy spirit from me. (He thinks of Saul and begs that God will not leave him.)

III. EVIDENCES OF A CLEAN HEART

1. Feel clean—"Wash me thoroughly."
2. A right spirit.
 - a. Free from every strife, jealousy, hatred, grudges, bitterness gone.
3. Joy (he prays to have this joy restored) see verse 12.
 - a. He once had it. Some say you cannot lose out, but you can.
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ILLUSTRATIONS

Basil Miller

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"I'll break up that revival," said the red-head, "and I'll do it with a dance. They can't come in here and ruin all our fun."

The red-head saddled her pony and rode away to make plans to break up a revival that was well under way in a western community. Many of the girl's dancing companions had already been converted, and the previous night the minister had preached on "Resisting God's Spirit." "You can resist the Spirit once too often," he thundered, "and when God says 'goodbye' it is forever."

The girl sat deeply moved, but when the altar call was made she resisted the conviction, threw it off with a giggle. She vowed that she would not attend the meeting again, and a friend who had just been converted said, "You may come back in a coffin."

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Victory Through Telling

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"Have you told Jesus?" I asked.

"Many months ago, and he forgave me, and tonight I have been sanctified. But I must tell it."

So to Mrs. Miller and myself she unrolled a story of social iniquity that went back through a few years and included a married man. One could hardly believe what she was saying, but as she spoke tears flooded her eyes, but through the tears came a smile of joy as she said, "I have, through Jesus, complete victory."

And when the story was told, she sighed a sigh of relief, and said, "I feel better through telling it."

This is the Master's way. There is victory through telling. "If we confess—" points the way to full acceptance in Christ and there is no need for a soul to bear shut within the prison walls of his soul fierce loads which confession to Christ and telling to a confidant will relieve.

Love Tempered with Mercy

"Whew!" the young detective whistled, "\$5000 reward to catch that murderer! And I know who did it," he said, reading a reward notice for the arrest of a murderer.

A few months earlier a young girl and her escort parked their car on a dark Alabama road; during the evening someone crept noiselessly up to the car and shot the young man through the head. The girl dragged him out of the car and sat with his bleeding head in her lap until morning. When help came the man was dead.

The officers were called into the case, but no one was able to break it. The county and the state spent thousands of dollars trying to discover the guilty person, but they could not. Months had passed and a young detective who had recently joined the state police force read the notice.

He had been doing some undercover work among the natives and had checked on the whereabouts of another young man who had previously been courting the girl. The night before the same young man was out with a group of young people of the community and showed

signs of jealousy toward the girl's escort. While no words had been passed everybody recognized in the parlance of Alabama's backwoods "there was bad blood between them."

When the murder was discovered the young man was questioned but proved to have an unbreakable alibi; so he was turned loose. But the young detective began working on the case, and little clues linked the young man with the crime. After six months the young fellow disappeared from the community. Shortly afterward the detective found a leather jacket belonging to the young fellow which was bloodstained.

"I know," the girl said, "who did it; at least I think I know, but I will not tell."

But when the detective confronted her with the bloody jacket she broke down and wept, but would say nothing. Months more went by, and under cover the detective traced the young fellow's movements to Nashville through some relatives, but there the clues disappeared.

Another year went by, and still another, until five had elapsed since the crime. One day the detective discovered that the young man had moved to the West, and again the search was taken up. Years more passed, but still the detective could not find him. After seventeen years the detective proved his case, and had an ironclad group of evidences that tied the escaped young man to the murder.

"Yes," the girl finally confessed, "he did it. I saw his face through the flash of the gunfire."

But the problem was to find the man. At length the detective now a middle-aged person with a grown daughter and two younger sons located the criminal in the far West. He had found out that he was a hardware merchant in a western community.

Posing as a hardware salesman, the detective went to the town and became friendly with the merchant. He sold him hardware, then played golf with him, and finally was invited to his home. Here he met a lovely wife and a seventeen-year-old daughter who was graduating from high school with highest honors.

"Your daughter," said the detective, "is about the age of mine. Here is my girl's picture."

"And we are surely proud of our daughter," said the merchant. "She's all we have, you know."

"I've just brought my girl home from a year's stay in the hospital," said the detective, "and it cost me thousands of dollars . . . \$5,000 in fact, bone trouble. But we are glad to have her home and well again." This he said aloud, but he thought, "and the reward money I'm going to get from your capture will pay it back."

He knew he ought to arrest the man, but he decided to wait until after graduation time. On Sunday the merchant invited the salesman-detective to church with him, where he entered into the services, and where 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 the family took their place with him.

The detective began fighting between the need of the money and the love for the man's family. The money was in his grasp, and the case was ironclad, but it seemed, so he thought, a crime to arrest such a fine citizen and to break up so lovely a home.

He reasoned, "Suppose I were he, and this were mine, what would I want to be done?"

Better judgment won, and the detective sample cases, turned his back upon the \$5,000 the train for home. On arriving he made the on the case which closed it forever, "There

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So to Mrs. Miller and myself she unrolled a story of social iniquity that went back through a few years and included a married man. One could hardly believe what she was saying, but as she spoke tears flooded her eyes, but through the tears came a smile of joy as she said, "I have, through Jesus, complete victory."

And when the story was told, she sighed a sigh of relief, and said, "I feel better through telling it."

This is the Master's way. There is victory through telling. "If we confess—" points the way to full acceptance in Christ, and there is no need for a soul to bear shut within the prison walls of his soul fierce loads which confession to Christ and telling to a confidant will relieve.

Love Tempered with Mercy

"Whew!" the young detective whistled, "\$5000 reward to catch that murderer! And I know who did it," he said, reading a reward notice for the arrest of a murderer.

A few months earlier a young girl and her escort parked their car on a dark Alabama road; during the evening someone crept noiselessly up to the car and shot the young man through the head. The girl dragged him out of the car and sat with his bleeding head in her lap until morning. When help came the man was dead.

The officers were called into the case, but no one was able to break it. The county and the state spent thousands of dollars trying to discover the guilty person, but they could not. Months had passed and a young detective who had recently joined the state police force read the notice.

He had been doing some undercover work among the natives and had checked on the whereabouts of another young man who had previously been courting the girl. The night before the same young man was out with a group of young people of the community and showed

signs of jealousy toward the girl's escort. While no words had been passed everybody recognized in the parlance of Alabama's backwoods "there was bad blood between them."

When the murder was discovered the young man was questioned but proved to have an unbreakable alibi; so he was turned loose. But the young detective began working on the case, and little clues linked the young man with the crime. After six months the young fellow disappeared from the community. Shortly afterward the detective found a leather jacket belonging to the young fellow which was bloodstained.

"I know," the girl said, "who did it; at least I think I know, but I will not tell."

But when the detective confronted her with the bloody jacket she broke down and wept, but would say nothing. Months more went by, and under cover the detective traced the young fellow's movements to Nashville through some relatives, but there the clues disappeared.

Another year went by, and still another, until five had elapsed since the crime. One day the detective discovered that the young man had moved to the West, and again the search was taken up. Years more passed, but still the detective could not find him. After seventeen years the detective proved his case, and had an ironclad group of evidences that tied the escaped young man to the murder.

"Yes," the girl finally confessed, "he did it. I saw his face through the flash of the gunfire."

But the problem was to find the man. At length the detective now a middle-aged person with a grown daughter and two younger sons located the criminal in the far West. He had found out that he was a hardware merchant in a western community.

Posing as a hardware salesman, the detective went to the town and became friendly with the merchant. He sold him hardware, then played golf with him, and finally was invited to his home. Here he met a lovely wife and a seventeen-year-old daughter who was graduating from high school with highest honors.

"Your daughter," said the detective, "is about the age of mine. Here is my girl's picture."

"And we are surely proud of our daughter," said the merchant. "She's all we have, you know."

"I've just brought my girl home from a year's stay in the hospital," said the detective, "and it cost me thousands of dollars . . . \$5,000 in fact, bone trouble. But we are glad to have her home and well again." This he said aloud, but he thought, "and the reward money I'm going to get from your capture will pay it back."

He knew he ought to arrest the man, but he decided to wait until after graduation time. On Sunday the merchant invited the salesman-detective to church with him, where he entered into the services, and where 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 the family took their place with him.

The detective began fighting between the need of the money and the love for the man's family. The money was in his grasp, and the case was ironclad, but it seemed, so he thought, a crime to arrest such a fine citizen and to break up so lovely a home.

He reasoned, "Suppose I were he, and this daughter were mine, what would I want to be done?"

Better judgment won, and the detective packed his sample cases, turned his back upon the \$5,000 and took the train for home. On arriving he made the final report on the case which closed it forever, "There is no trace

of the criminal," he said. And that case was closed. "Jack," I asked the detective now turned gospel preacher, "why did you do it?"

"I did as I felt the Golden-Rule would have me. I put myself in his place, and when justice said arrest, mercy said leave him alone. And I tempered justice with mercy." "Have you ever regretted your decision?"

"Not one time in these many years. Often I needed the \$5,000 and I need it now, but could I change the decision (and I could of course open the case with the evidence) I would not go back and do it."

This is the story of God's justice which is mercy-tempered. Justice says, "Bring the criminal to arrest. Cast him out." Mercy whispers, "Make provision for forgiving his sin, wiping out the past." And in the argument between Justice personified in God and Mercy humanized in Christ, Mercy and Justice found a blending in the cross and the criminal now can stand forgiven. Over the record of his sins is now written, as the case is closed, "Cleansed through Jesus' blood."

The Song Book

"Brother Miller," said Mother Auld, loved by sailors and soldiers of the West, "give me a copy of your song book. I want to send it to San Quentin Penitentiary."

"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 had me write in it. I gave the book my blessings and forgot the incident.

But not so Mother Auld. She sent the book to San Quentin to one of her boys, as she called him. He was a murderer and was to be executed a few months later. The lad opened the package as it came, and when his eyes fell upon the book, he opened it to an old song.

"My God," he exclaimed as he fell to the corridor floor, "That's the song my mother used to sing." While on that floor he repented of his sins and the Lord graciously converted him.

Immediately he went to work for the Lord. Before his execution a marvelous revival broke out in which more than 150 convicts were brought to the Lord.

A few years ago I had the privilege of burying Mother Auld in the beautiful Mountain View Cemetery in Pasadena, and after the service, at which time I had mentioned the incident, a lady stepped up and asked me if I knew all about what had occurred. I said "No."

"There were thirteen life termers that were converted from that song book incident. The boy who got the book died on the scaffold, but he died happy in the Lord. He gave a clear testimony that he was ready to go, and the glory of God shone from his face just before they put the black mask over his head."

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

Dying They Live

Some men through their death purchase a transport into immortal life. It takes their death to spread their influence. Some men die as youths, but in so doing they achieve more for Christ than had they lived the span of time allotted by the Almighty to each one.

Allen Gardiner is a specimen of a man who achieved immortal fame and glory by dying. He outfitted a ship for a missionary tour to South America. He achieved

nothing by the visit that one could count an asset to the kingdom. Rather it would seem from the material standpoint such a trip was a liability, and would put a damper on such missionary ardor. But this is far from the truth.

Gardiner's ship floundered, their provisions were all exhausted. Lying on the beach he watched his men one by one die, and then came the last few hours of his life. He wrote his text and his faith on the rocks, and then lay down to die.

"He failed!" they shouted throughout England. But the sound of that shout had hardly died down until men began to talk about South America and our debt to the land. Gardiner's death began to pay large dividends. From it came missionary work in the Falkland Islands and in Patagonia, as well as in Tierra del Fuego. And had he not died, it is doubtful that missionary work in these far southern sections of the continent would have been opened. There was no lack of volunteers to carry on the grand work that Gardiner started.

Too often we are discouraged because our efforts do not bring success. If we only knew it, our efforts give inspiration to someone else who begins a grand work and carries it through for God. This has always been the Lord's procedure. Someone must plant the seed, yet it is another who gathers the harvest of souls.

James Hannington found this true. He was in Africa only about a year when the natives came to kill him. He knew their purpose as soon as they arrived. Yet they lacked the nerve, and he pointed to his own gun and told them to go ahead with the deed. They did. Hannington died a sacrifice for Africa.

A fool, you say. Yes, a worldly fool, but not a heavenly fool.

For his death brought inspiration to England and seventeen of her brightest sons volunteered to take his place. Today on the spot of his supreme sacrifice stands a Christian church that will seat more than five thousand natives, and it is filled to capacity Sunday after Sunday.

The Live Dead Man

"Lord, I want to be with you," said the dead man.

He was already dead and boxed for the funeral. But he had a vision and a talk with the Lord.

"No," God returned to his plea that he be allowed to go to heaven. "I want you to preach the gospel for fifteen more years." And the dead man came back to life again.

The scene was laid in Panama, and the alive-dead man was B. S. Taylor. Bishop Taylor, the missionary, had called for volunteers to work in the Panama Canal Zone during the building of the Canal and B. S. Taylor, a holiness, Methodist preacher volunteered for this service. He had worked there some time when a terrible scourge struck the zone and men died like flies. Among those accounted as dead was the preacher-missionary.

They got him ready for burial, and then put him in the box. While in the box, he saw into heaven and the glory of the Lord shone brightly around him. He came near unto God and held a conversation with Him. God said that he should go back to the earth and preach the gospel, but the preacher, so delighted with heaven and the prospects of staying there eternally, argued with the Lord to stay. But in the end God won.

And the dead B. S. Taylor came back to life again, and lived many years to preach the gospel and to see several of his sons and daughters enter the ministry or other phases of Christian work. One daughter married a preacher; two sons became preachers as also did a second daughter.

Such things are difficult to believe. But Paul saw into heaven, and if Paul, why not B. S. Taylor.

The Swimming Colporteur

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

Well did the colporteur remember that last year's trip. He had come to a swollen stream and nearly turned back when he decided to swim across with his precious packet of Bibles and portion of God's Word. The tides and the currents were against him; the waves were strong; and more than once he thought he would not make it. But he swam on, his hope high in God. On and on the current whipped him toward the farther bank, until at length his feet touched bottom.

"We have been reading it." The native's words droned in his ears, and he swam back from the memory of the year-ago trip to the present. "And we want you to visit us."

Thirty miles the native and the colporteur tramped through the forest until they came to the little home of the native. Here the Bible man found three families ready to be baptized, and soon after sixteen were baptized in that village.

The colporteur then thanked God for the previous trip, even though he had sold only one Bible and had nearly lost his life in swimming the river. The returns were indeed magnificent in proportion to the cost.

I Lost a Soul

"I lost a soul," said Oliver Moeny, student-preacher in Pasadena College. "A few years ago," he went on, "in Colorado there was a revival going on in our church, and one day I felt divinely warned of God to go invite an old bachelor to attend the meeting."

"And did you, Oliver?" I inquired. "Well, that's it. I didn't do the inviting as I should have. I said, 'Tonight it is cold and he won't want to go, so I'll wait for better weather.' But that better weather didn't come. Throughout the meeting I kept putting off the inviting, until daily it became a sort of obsession with me. I knew I must ask him, but I always waited for the next night or a more convenient season, I guess you would say."

"And did it come?" "No. The meeting went by, and on the last Sunday when I aimed for sure to ask him, something came up and I forgot it."

"Then what?" "That's where I'm responsible," the young preacher said, "for right after the meeting someone went by his house, and they found him dead! I lost that soul for Christ. For I feel I would have won him, had I invited him to the revival."

Expository Outlines for August

Lewis T. Corlett

Love

As Taught by John in His First Epistle

I. GOD IS THE SOURCE OF LOVE

1. He is love—it is the controlling element of His character (4:8).
2. All genuine love is from God (4:7).
 - a. Sin and Satan do not give nor produce love.
 - b. Human love in its various aspects is the outflowing of the image of God in which man was created.
3. God made a glorious provision whereby man could have the love of God (4:10).
 - a. Man had broken the law and passed under condemnation.
 - b. God gave His Son to enable man to get back.
 - c. He sent His Spirit into the world to shed forth His love in the hearts of all who sought Him (Rom. 5:5).

II. THE CHRISTIAN MUST DWELL IN GOD TO RETAIN LOVE (4:16-18)

1. God richly bestows His love in the heart of the penitent (3:1-3).
 - a. Makes them the sons of God.
 - b. Brings them into right relationship with Him.
 - c. This love is received from God through the new birth (4:7; 5:1).

a. This love is an earnest of what God will more fully bestow if the Christian obeys.

2. Love is nurtured by the fellowship of the believer with His Lord (2:5).

3. As the believer obeys and walks in love, he is led into the place where God can perfect His love in the heart (2:5; 4:12, 17).

a. Love naturally desires to please the one beloved.

b. Love prompts the one loving to follow the directions of the one loved.

c. Walking in love brings the believer to the position where he recognizes the sinful nature which hinders him in his love to God and man.

d. The drawing power of reciprocated love prompts the believer to pray, "Make me clean."

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

III. CHARACTERISTICS OF LOVE

1. The love of God brings a separation from the world (2:15; 3:1).
 - a. The love of God is opposite to the love of the world.
 - b. The love of God gives emotions and desires for the things of God.

c. Love produces a condition and situation in the heart and life of the believer that the world cannot understand.

d. Those who love God do not find their best fellowship with those who do not love Him.

2. The love of God produces love for the brethren (3:14; 4:7, 11, 12).

a. Gives a sympathetic compassion to those in need (3:16-18; 4:20).

b. Prompts a sacrificial spirit for the interests of others (3:16).

3. The love of God prompts obedience to God (5:3).

a. Love must express itself in obedience.

b. The joy of one loving is to please the one loved.

4. Love gives clear, definite knowledge of God (4:7, 8).

a. Love has such insight that it produces more definite knowledge than rationalization can give.

b. The certainties of Christian experience are founded in the love life of the believer.

5. Love keeps the believer in the light (2:10; 3:14).

IV. THE CHILD OF GOD CAN INCREASE IN LOVE

1. By keeping the Word of God (2:5).

2. By exercising faith (5:1).

3. By anticipating the pleasures awaiting the loved ones (3:2).

Obedience

I. GOD'S EVALUATION OF OBEDIENCE

1. He states that the lack of obed-

- ience keeps a person out of the truth (v. 4).
2. The absence of obedience in the life makes a person untruthful (v. 4).
 3. God places obedience above sacrifice and self-denial (1 Sam. 15:22; Psalm 51:16, 17).
- II. THE WAY OF OBEDIENCE IS THE PATHWAY TO KNOWLEDGE (vs. 3, 4).

1. Obedience brings the individual into the place where God can make His truths known.
2. Neglect of any type of laws will bring an indifference to the basic truths on which the laws are built.
3. Obedience to the laws of science opens further details of that particular field; This is likewise true of divine truths.
4. Obedience brings fellowship with God and a closer walk with God always brings greater knowledge of God and His ways and means of working.
5. Obedience to known spiritual truths always brings deeper and greater spiritual knowledge and blessings.
6. Obedience to known truth always stimulates and strengthens faith in God for the things not seen nor understood. In fact obedience leads to knowledge by faith.
7. Obedience always aligns the child of God with His program.

III. OBEDIENCE TO GOD'S LAWS ALWAYS BRINGS THE BELIEVER TO THE NEED AND PRIVILEGE OF CHRISTIAN PERFECTION (v. 5).

1. Walking in the light brings fellowship with God (1 John 1:7).
2. Obedience to known truth always reveals further obligation.
3. Walking in love with God reveals the nature in the heart that hinders the obedience to God.
4. Desiring to please the heavenly Father produces a longing to be like Him.
5. Obedience to God's plan and will brings the believer to the position where he says, "Not my will, but thine be done."
6. The cry of the obedient child is "O to be like Thee."
7. God always rewards the desire of obedient by cleansing the heart from all sin and perfecting the motive life in love.

IV. OBEDIENCE KEEPS THE BELIEVER WALKING IN THE LIGHT (vs. 8-11).

1. This is one of the best rewards of Christian living as it keeps the soul out of darkness.
2. The Christian is always facing the light—looking unto the Sun of Righteousness.
3. The believer not only walks with

Christ but he walks as Christ wants him to.

4. As the child of God obeys he progresses in the path of the just that is "as 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 Anointing
(1 John 2:15-29)

I. THE DIVINE ANOINTING IS THE FULFILLMENT OF A PROMISE (v. 20)

1. Jesus promised it to the disciples (Acts 1:8).
2. The promise was fulfilled to the disciples on the Day of Pentecost (Acts 2:1-4).
3. The promise was verified to various groups in the early church.
4. The promise is for all believers in all ages (Acts 2:39).

II. THE NEED OF THE DIVINE ANOINTING

1. To give victory over the pull of the world (vs. 15-17).
2. To give discernment in the periods of confusion (v. 18).
3. To give unity of purpose in undivided loyalty to Christ (vs. 22-24).
4. As a protection against wicked seducers (v. 26).
5. To prepare the believer's mind

and heart to comprehend divine truths (v. 27).

- a. Removes the selfish nature which would plan to misuse God's gifts.
 - b. By settling the heart in perfect love to God it is easier for the believer to understand God's viewpoints and purposes.
 - c. Gives certainty of knowledge regarding Jesus Christ through experience.
6. As a source of authority for doctrine and truth (v. 27).

III. CHARACTERISTICS OF THE DIVINE ANOINTING

1. It is the baptism with the Holy Spirit (v. 20).
2. It is the fullness of God (Eph. 3:19).
3. It is sustained by obedience to the divine commandments (v. 24).
4. Through the divine anointing the heart is cleansed from all the love of the world (v. 15).
5. It is the highest fellowship of the redeemed soul with God while on earth (vs. 17, 24).
6. The divine anointing gives the believer confidence toward God (v. 28).
7. The living relationship through the divine anointing is a life of active righteousness (v. 29).
8. The divine anointing is the earnest of the life to come (v. 25).

Suggestions for Prayermeetings

H. O. Fanning

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 these men had been prayer habited all their lives—that they had been taught to pray in their childhood. They had been numbered among a praying people, and been familiar with its practices all their days. They had made some discoveries. One was 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 His—was a feeble affair. That there was a prayer realm to which they were strangers. They had discovered that the prayer lives of people were improvable. They had discovered the need of improvement in their own praying. Realizing their need—in

the petition above—they were taking their first step toward its supply. They had discovered their need of help in this matter. And this is one of the important things in every walk of life. The first step toward improvement is consciousness of our need of it. These men were in the making, and so are we. They were improvable beings, and so are we. They needed improvement, so do we.

One of the important things about our prayer lives, is their improvement. The making of them effective. As we read our Bibles, and study the history of God's dealings with mankind, we learn that there have been few really great prayers in all history. God has taken note of them, and mentioned several of them specially by name. When we remember that prayer is one of man's most exalted privileges, and the realm of greatest possibilities, we are not surprised that

few have risen to eminence in its enjoyment. These great prayers have risen to eminence in this great work by meeting the conditions of such rising. The way to the heights is open to the humblest follower of our Lord and Savior Jesus Christ. God is no respecter of persons in this matter. The possibilities of prayer are as great today, as they have ever been. God's ear is not heavy that He cannot hear; His hand is not shortened, that He cannot save. He has not changed. The change from ineffective to effective praying is not in God who hears and answers prayer, but in men who offer prayer. There have been periods in history, when little seems to have resulted from the prayers of the people. It is likely that we are living in such a period today. This in no wise militates against the importance of prayer, or minimizes its possibilities.

Some Prayers of Elijah

Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on 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, 18).

God is particular here to assure us that the praying ability of Elijah was not due to constitutional superiority on his part. He was subject to like passions as we are. He was subject to the powers and passions of a human being. In his experience we see something of the possibilities of these powers and passions when rightly trained and used. We must ever remind ourselves that God made man in His own image, and after His likeness. That the powers of such a being are subject to vast improvement. Ordinarily so little attention is given to this that we are wont to think of man as a sort of worm of the dust, who is incapable of rising to any superior heights. Occasionally a man has so surmounted the obstacles to his progress, so overcome the difficulties in his way, so mastered his circumstances—under God—that he has risen to heights that indicate some of the magnitude of the powers of human nature.

I. Elijah was not called to do his praying under favorable conditions of encouraging circumstances. Ahab and Jezebel, the rulers of the nation, were among his bitterest foes. Ahab did more to provoke the Lord to anger than all the Israelitish kings that were before him. As a crowning act to his spirit of rebellion against God, he had married Jezebel the daughter of Eth-

baal the king of the Zidonians, and went and served Baal, and worshiped him. He built a house of Baal in Samaria, and reared up an altar to Baal in it. Also he made a grove, and walked in the sins of Jeroboam the son of Nebat. There were four hundred and fifty prophets of Baal, and four hundred of the groves, which ate at Jezebel's table.

II. The people of Israel had become a nation of Baal worshippers; of idolators of the most pronounced sort. The sins of Jeroboam flourished, grove worship had its place. Baal worship was predominant. Jezebel was a woman of force of character, wrongly directed in its exercise. She would have been a strong woman had her heart been right, and the forces of her life well directed. Not only was she godless, but she was predominantly Baal minded. Every force of her nature was warped and twisted, and destructive in its tendencies bent on wickedness of every sort. Ahab seemed little more than a puppet in her hands. Wicked as he was, she stirred him to even greater wickedness.

III. From all earthly viewpoints, the situation seemed utterly hopeless. Hope was in but one direction, in God. There was no hopeful feature elsewhere. Only a giant in faith could have been persuaded to undertake the work God deputed to Elijah. The faith and courage of the man are seen

Oliver Wendell Holmes' Hymn of Trust

O Love Divine, that stoops to share
Our sharpest pang, our bitterest
tear,
On Thee we cast each earth-born
care,
We smile at pain while Thou art
near!

Though long the weary way we tread,
And sorrow crown each lingering
year,
No path we shun, no darkness dread,
Our hearts still whispering, "Thou
art near!"

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

On Thee we fling our burdening woe,
O Love Divine, forever dear,
Content to suffer while we know,
Living and dying, Thou art near!

in his first approach to Ahab, and his first message to him. "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" (1 Kings 17:1). Sublime consciousness of God, knowledge of His will, and unwavering faith are in evidence here. Elijah is acting as a spokesman for God. No man could be more conscious of his inability to shut up the heavens than was Elijah that day, and no man could have been more conscious of God's ability to do so, and His fixed purpose of so doing.

IV. God did not make conditions easy for Elijah in the exercise of his powers. Elijah's life would not have been safe from the hands of Ahab and Jezebel if they had known where he was. God sends him to the brook Cherith, there to hide himself, where he is fed by ravens. Thus he has no need of contact with other human beings, that he may have the necessities of life. It would be idle to think of life being easy for him there. There were inconveniences to be suffered, hardships to be borne. Elijah has to bear them. There is no lessening of them. The man who would rise in the service of God must be prepared to suffer the hardships incident to such service.

V. Elijah has to suffer as others have to suffer. In answer to his prayer, God has brought a drouth on the land. Water is scarce. The brook Cherith dries up, and a new place of sustenance must be found. Food is scarce. The widow of Zarephath and her son, and Elijah live on a handful of meal, and a little oil in a cruse for the remainder of the drouth. Death is abroad in the land, and the son of the widow dies. In answer to Elijah's prayer, God raises him up, and he is restored to his mother. During these three and a half years Elijah must keep himself securely hidden from human observation and discovery. Just what discipline Elijah had to be taken through to bring him to his place of faith, we are not told, but we see what he is going through during the period of the drouth. No easy methods of discipline would have brought him to the place we see him filling.

VI. In due time Elijah has to meet Ahab, and this he does in the will of the Lord. This is no easy matter, but God makes him equal to the occasion. Ahab is in the direst of dire necessity. He and Obadiah, the ruler of his house, are hunting the land over seeking to find grass to save the horses and mules alive. In the thinking of Ahab and Jezebel, Elijah is to blame for the presence of the drouth. As

his opponent, Elijah was the troubler of Israel. But for him, and his praying, things would be going differently, and all would be well. They do not see that they themselves are the real troublemakers of Israel; that it is not Elijah, but God, who is dealing with them. That Elijah is but the human instrument He is using in His efforts. In this drouth, it is not the will of Elijah, but the will of God that is being done.

VII. The secret of Elijah's power to pray a prayer that meant the shutting up of the heavens for three and a half years, is that he has so walked with God, so enjoyed His fellowship, that God has made known to him His purposes in this matter. It would be folly to suppose that any man could pray a prayer that would bring about such a result, apart from the will of God, and His purposes in so willing and doing. In the experience of Elijah we see something of how far a man may go in receiving revelations from God. How far he may go in becoming an instrument in His hands in the accomplishment of His purposes. An emergency had arisen in the processes of God's dealings with Israel, that made necessary this long period of drouth to bring the people of Israel to the place where they would recognize Him as God. Under the leadership of Ahab and Jezebel they had gone so far in idolatrous worship that the consciousness of the true and living God was not in their minds. We must keep in mind also the fact that for generations nothing but idolatrous worship had been known among them. Nothing less than the present method of dealing would be effective with them. The man who would serve God effectively, must work under the circumstances under which He works. This was no easy matter in the days of Elijah. It will be no easy matter to work with Him effectively today.

A Prayer Answered by Fire

Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench (1 Kings 18:36-39).

We like to talk about this occasion when God answered prayer by fire from heaven, but are we eager for an experience of the circumstances which led up to the giving of this answer? There must be a fitting occasion for the giving of such an answer. Extraordinary answers to prayer come when there are suitable occasions for them. God is as able to answer by fire today, as He was in Elijah's day. He had an Elijah who trusted Him to do so then. A man

who was willing to stake his all—even his life—on the certainty that He would so do. His proposition to the men of Israel was, "The God that answereth by fire, let him be God. And all the people answered and said, It is well spoken" (1 Kings 18:24). Elijah was as certain the fire would fall when he made this proposition as he was after it had fallen. Here we see something of how far it is possible for a man to go in faith.

I. The need of the hour at that time was a man upon whom God could absolutely depend. It takes such a man to absolutely depend upon God. It is an easy matter to talk about so depending, but Elijah did more than talk. His dependence upon God was absolute and unfaltering. When God and such a man meet, and a suitable occasion is presented, the answer by fire is certain. In the matter of answers to prayer, the principle is, "According to your faith be it unto you" (Matt. 9:29). There may be a vast difference between having a desire to have God answer by fire, and having faith to make such an answer possible. Elijah had the faith, and the answer by fire came.

II. It was not vociferous praying that brought this answer. The prayer of Elijah was brief. It is recorded in about sixty words, simple and directly to the point. It was the prayer of a man of faith. It was a prayer, the answer of which would affect the destinies of the people of a nation. And through them the destinies of the people of the world. It was a prayer that will live forever. One from which neither the people of Israel nor the people of the world can ever escape. The God that answereth by fire, let Him be God. Forever the question of who is God was settled on Carmel that day. It was a prayer for all time. An answer for all time and for all men. It was a prayer and an answer that needed no repetition. The God that answered by fire is God today as certainly as He was in Elijah's day.

III. Some things were to be settled that day for all time, and for all men. God has been pleased to reveal Himself as the God of Abraham, Isaac and Jacob, in His Word. In those days nations had their own gods. Nations recognized the gods of other nations. The God of Abraham, Isaac and Jacob was known throughout the world of that day. Israel had been planted in the land of Canaan as a special witness to Him among the nations of the earth. The great nations of the world had known Him since the founding of the Jewish nation. His fame had spread abroad as the God who delivered them from Egyptian bondage, and settled them in the land

of Canaan. Elijah's identification of Him left no doubts in the minds of the men of that day, as to whom the prayer was offered. Especially was it to be made known to Israel that He was God. They had been led astray in the matter of Baal, the golden calves and the groves. They had allowed themselves to be betrayed into recognizing the gods of other nations.

IV. Another matter to be demonstrated was that of the relationship of Elijah as God's servant. Elijah stood before these people as the servant of God. Ahab and Jezebel and the four hundred and fifty prophets, were servants of Baal. The groves and the golden calves had their servants. The great question was, Who is God? Who is His servant? If Elijah is not the servant of God, then his ministry is false. His identification as the servant of God is as important in its place as is the identification of God in its place. If God answers by fire, it will be an evidence that Elijah is His servant. It will be an establishment of his credentials, an assurance of validity of his claims.

V. Another matter of importance was the establishment of the fact that Elijah had done all these things at the word of God. That in all that he had done, he had been acting at the word of God. He was before them as God's representative. As His spokesman; the instrument through whom He was working. It is a great thing to be so identified with God, that one is a mouthpiece for Him, an instrument through whom He is working. And here we have one of the secrets of faith. Faith is vastly more than a one-sided affair. It is a relationship between God and a trusted servant of His. It is resting upon, and acting upon, a promise directly revealed to the one who is exercising faith. Some promises may be regarded as more or less general in character. All are conditioned. In the experience of Elijah, the revelation of His purpose to withhold the rain from the land of Canaan, was a special revelation. It was on the ground of this revelation that the faith of Elijah was operative. His was faith for this special occasion. One cannot exercise such faith at any time he so chooses. Elijah's faith for all that pertained to this transaction was of this sort.

VI. Then comes a repetition of the great central truth of this occasion. "Hear me, O Lord, hear me, that this people may know that thou art the Lord God." This is the all important matter. The great question of the day was, Who is God? And that is the great question of today, and of every day. It is not at all likely that these Israelites were ignorant of the name

of the Lord, the God of Israel. People are not ignorant of that name today. It is known and recognized. But to be known and recognized effectively may be a far different matter. There was need of an effectiveness of that knowledge then, and there is need of such an effectiveness today. Men may, and do assent to the fact that there is a God, with little, if any meaning today. And there could have been such an assent in the minds of men in any day. The right kind of an acknowledgment of God, should produce a change and be a power in man's life.

VII. Then the proof of the effectiveness of their acknowledgment of God as the Lord. "And that thou hast turned their heart back again." Was their faith of such a sort that their hearts were turned back to Him, and their lives conformed to His will and word? Was their acknowledgment of Him followed by their acceptance of Him? Were they again the people of God, and His representatives among men? Or was there no more than a mental assent that He was God? It was a heart faith in Him that the Lord was seeking. A life giving, a life manifesting faith. A heart changing, life changing, destiny changing matter. This was what was needed in Elijah's day. And this is what is needed today. There is an assent to the fact that God is, that makes little—if any—change in the life. There are possibilities in a vital faith in this matter which make it of supreme importance to all mankind. In the experience of Elijah we see something in the way of possibilities in this matter. What is needed is a life giving, heart warming, soul stirring, spirit reviving experience of divine grace which may come in answer to a vital faith in the true and living God.

Elijah Under Discouragement

It is enough; now O Lord, take away my life; for I am not better than my father (1 Kings 19:4).

Elijah, the man under discouragement, is a vastly different person from Elijah, the man of faith. What has wrought the change? Ahab has reported to Jezebel what he has done at Carmel, and she has sent a message to him announcing her determination to take his life. Getting his messages from the Lord, he has been invincible in his faith. Getting this message from Jezebel has had its effect upon him. With his mind centered on God, he is a giant in faith. With it centered on Jezebel all is different. Looking to God, he is fearless. Looking to Jezebel, he is fearful. Under God, he has just had one of the greatest victories in history. Under

Jezebel, he is fleeing for his life. There are great differences between Elijah on Carmel, as the trusted servant of God, and Elijah under a juniper tree, asking for death.

I. Elijah has made some discoveries. He has made some self-discoveries. One is that he is no better than his fathers. They had failed under testings. He also had so done. Their faith had broken down just when it was most needed. He has had a similar experience. It is a humiliating thing when one makes such a discovery in himself. Sooner or later such a discovery is likely to come to any man who rises to any worth while eminence in the service of God. He will find himself like other men. We do not know ourselves. Making our own acquaintance carries with it the possibilities of humiliating experiences.

II. Elijah had other experiences to meet, other discoveries to make. He had to learn that even such a breakdown as he had experienced was not necessarily fatal. In his under the juniper tree course of thinking, his career was ended. The desirable thing was to have life end with it. His petition is, "Take away my life; for I am not better than my fathers." It is a sad day for any man when he gives way to such a temptation. Here is the breaking down point in the lives of many aspiring men. When such a man comes to the conclusion that he can get along on the plane upon which the masses of men live, hope of better things is pretty sure to die within him. It is the men who pay the price, and rise above the common levels, that God uses to bless mankind. Without such men we might well despair.

III. Elijah needs to discover that there are ways out of his condition of discouragement. It is a sad thing when a man has a break, such as Elijah had. It is a fatal thing when such a man allows himself to continue in that state. Elijah must learn the cause of his failure. He recognizes that he has made one, and is hopeless concerning the future. But God knows Elijah far better than he knows himself. He knows that Elijah is capable of making a new start in life and rising again to eminence in His service.

IV. One of Elijah's first needs is rest and encouragement. An angel is sent to minister to him. He is awakened to eat and drink. Elijah had suffered during the famine. There had been a scarcity of food. He had been under tremendous excitement on Mount Carmel. He had feared issues that called for action on the part of all that was within him.

He ran something like eighteen miles before Ahab's chariot. The destruction of the prophets of Baal had been no easy task. The threat of Jezebel seems to have caught him unprepared for its onslaught. There was no opportunity for waiting upon God before it came. There is nothing in the record to indicate a going to the Lord for help on the part of Elijah. When he heard the threat, "He arose, and went for his life." Had he gone to the Lord instead of to the wilderness, all would have been different. His strength was in God, not in the desert.

V. Elijah seems to be more keenly conscious of his weakness and failure than he is of its cause. That will come later. In his present state of mind, he needs rest and sleep and nourishing food. The angel comes a second time and awakens him that he may eat and drink. He has a considerable geographical journey to make, as well as a moral and spiritual journey of no inconsiderable magnitude. God is giving him the preparation that he needs for the testings that are before him. In the strength of that meat he goes for forty days and forty nights to Horeb, the mount of God. In the past

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he had risen to the heights through vital contacts with God. Through such contacts he will rise again.

VI. At Horeb, the word of the Lord came to Elijah saying, "What doest thou here, Elijah?" Elijah needs an opportunity to unburden his mind. He is at Horeb because of taking matters in his own hands. Elijah has his explanations to offer, and he needs opportunity to offer them. "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life." Before we criticize Elijah too severely, let us be sure that we would have given a better account of ourselves if we had been in his place. His mind unburdened, he is ready to do some constructive and wholesome thinking. Seemingly he needed another opportunity to express himself before he was ready to hear what God had to say to him.

VII. Restored to a normal attitude toward God and men, 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 this breakdown upon the immediate situation, there was still much that God could do through him. Hazael was to be anointed king over Syria; Jehu the son of Nimshi was to be anointed king over Israel. Elisha was to be anointed as prophet as Elijah's successor. One of the greatest works of Elijah's career was that of training Elisha to be prophet in his room. Elijah was to have his part in meeting Ahab, and in dealing with Ahab and Jezebel. Great things were to be accomplished through him. After his career was finished and his works were done, he was to be taken to heaven in a chariot of fire in a whirlwind, translated from earth to heaven without passing through the ordeal of death. And this after he had divided the Jordan by smiting it with his mantle. Later he was to appear with Moses to Jesus on the Mount of Transfiguration, and confer with Him concerning the decease which He was to accomplish at Jerusalem. In the matter of being the forerunner of Jesus at both His first and second comings, further honors were to be his. God had far better plans for Elijah than he had for himself. He has far greater plans for us than we have for ourselves. Weaknesses and failures may come in the lives of any of us. One of the lessons we learn from the experiences of Elisha is that we should under no circumstances allow ourselves to continue in a state

of discouragement. There is still work that God may do through us.

Elijah's Prayer for Rain

And Elijah said unto Ahab, Get thee up, eat and drink, for there is a sound of abundance of rain (1 Kings 18:41-46).

We are told in James, that Elijah prayed again, and the heaven gave rain. In our text we have a record of the circumstances under which he prayed. God has just answered his sublime prayer by fire. The people have cried, "The Lord, he is the God; the Lord, he is the God." The great question as to who is God, has been settled in their minds. A further proof is about to be seen. The heavens that have been so long closed are about to give rain. There is but one visible sign of it; Elijah's faith. Seemingly there was no indication of rain manifested in the heavens at this time. No visible indication that rain was soon to fall. Elijah and his servant go to the top of Carmel, where Elijah puts his face between his knees and prays.

I. In his words to Ahab, Elijah is still walking by faith. Mortal eyes can see no signs of rain in the visible heavens. But Elijah speaks with assurance. Had there been signs, that were visible to Ahab and the men of Israel, matters would have been different. This further proof of the genuineness of Elijah's credentials seems to have been necessary for the rebuke of Ahab and Jezebel, and their idolatrous priests, and for the confirmation of the faith of the people. The assurance of the people seems to have been general. Another confirmatory occurrence would have its effect in establishing them in their faith.

II. Elijah does not do his praying at this time in the presence of the people, as he had just done. Not much of Elijah's praying was done in public. The most of it was done in private; alone with God. When such a man prays in public—conditions being equal—there will be power in his prayer. It was Elijah's prayer proposal, that won with the people. It was the prayer test that had its appeal for them. Nothing could be more convincing than Elijah's proposition. It was the effect of his prayer that moved them. And this is a test that has its appeal to all mankind. When the people of God are able to get answers to their prayers from God, men are moved. Few things are more disappointing than ineffective praying. Few things are more encouraging than effective praying.

III. We see something of the attitude of Elijah toward God in his

praying, in his physical attitude. He cast himself down upon the ground, and put his face between his knees. It is a humble attitude. It indicated lowly mindedness on the part of Elijah. It indicated an attitude of complete trust and dependence, of a readiness to meet conditions, to co-operate with God in the answering of his prayers. It was an indication of Elijah's everyday attitude. The attitude of his heart, mind and soul.

IV. His command to his servant sheds further light upon the situation. "Go up now, look toward the sea." Elijah not only talks faith, but he acts it. He puts himself in the way of receiving answers to his prayers. Someone may be saying, "Could not God have sent rain upon the earth without this praying?" It is not a matter of what God is able to do, but of His ways of working that is important. If prayers are to be answered, they must be offered. If answers are to be received, they must be expected. If men are to be workers together with God, they must co-operate with Him.

V. The report of the servant, and the action of Elijah, are enlightening and informing. The servant returned with the report "There is nothing." This is no occasion for discouragement on the part of Elijah. His answer is, "Go again, seven times." Delays in answers to prayers are not necessarily denials. Elijah did not so regard this. One of the great essentials in effective praying is patience. God's ways are higher than our ways. They are always the best ways. If praying seven times is better than praying once, then praying is to be done seven times. A great trial is just ahead for Elijah. He does not know it, but it is there and God knows it. Waiting in the presence of God, and waiting in prayer will have its place in strengthening him to meet it. Waiting on the part of the people may have a beneficial effect upon them. When the answer does come, it may come with greater force. Not only is Elijah to be tested, but the people are to be tested. God is acting wisely and well.

VI. At the seventh time, the servant reported, "Behold, there ariseth a little cloud out of the sea, like a man's hand." A slight signal, but sufficient for the assurance of a man of faith. It may mean little to Ahab, and to others. It means much to Elijah. He catches the first glimpse possible of divine activity. He does not have to see the rain to be certain of its coming. He is certain of it by faith. This is God's signal for action on the part of Elijah. It is in the nature of a time signal. The time has come

for the descent of the rain, the breaking of the drouth, the return of the land to its normal fruitage. The action of God in sending the drouth has had its effect. It has been demonstrated beyond all controversy, that Baal is not, and that the Lord is, God.

VII. Elijah said to his servant, "Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while that the heaven was black with clouds and wind, and there was a great rain." The occasion demanded things on a large scale. No gentle shower would have fitted into the scene properly. We have here one of the great occasions of history. One that has needed no repetition. If men will not give heed to this, they would not give heed to another. Such occasions are challenges to men of real faith; men of vision; men who sense their importance. It is a great thing when God has a man for an occasion of this kind. Seemingly Ahab outrode the speed of the storm, and Elijah outran the speed of Ahab's chariot. "The hand of the Lord was upon Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." Here we see the secret of his strength, and the secret of his faith. "The hand of the Lord was upon him." Was this an accident; a favor of the Lord? It was so because Elijah had put himself in the way of its being so. And this is a privilege that is open to all. How far we will go in the enjoyment of it, we determine for ourselves. In the experience of Elijah we see something of how far one may go if he will. It is to be feared that the most of us choose the groveling things of the world, rather than the glorious things of God. God is challenging us to go forward to the enjoyment of His better things.

A Prepared for Victory

Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's (2 Chron. 20:15).

We are living in a world where injustice is often done, to individuals, to communities, states and nations. We are seeing much of this sort of thing at present. In such a world, and under such conditions, it is wise for individuals, communities and nations to be prepared for emergencies as they may arise. Such an occasion had come in the history of Judah and Jerusalem. A great host of their enemies had come up against them, and was threatening to overwhelm them by the force of superior power. It was one of the times when Judah was prepared for an emergency of this sort.

Asa had been a godly king, and had done much in the way of spiritual service to the nation during his long reign. His son Jehoshaphat was a godly man, and did much for the glory of God and the helping of His people. In their helplessness before this superior force they wisely make their appeal to God for help.

I. They remind God that they are in the land according to His will. That He has given them this goodly land, and brought them into its possession. That it is the land He has chosen for them, and given them a possession. Jerusalem is the city He has chosen for His name, and there they have built for Him a house, and there they worship Him.

II. In the light of the promises of God, they have been in possession of this land, but a comparatively short time. These foes of theirs who have no right whatever to the land are there to take it from them, rob them of its possession and take it to themselves. Nothing had been done to provoke this onslaught. It was made by nations that God had not allowed Israel to destroy when they came out of the land of Egypt. In a spirit of base ingratitude for their preservation they had come up to take away the possession of the land from Israel, not because of any right that was theirs, but because they thought they could take it by their superior force of arms. Not only were they in re-

bellion against Israel, but they were in rebellion against God in this matter.

III. Having no might against this great host, they appeal to God to judge, and defeat these iniquitous forces. Israel is in possession of the land by the will of God. They are faithful in their allegiance to Him, and in their worship of Him. In an emergency of this sort it is a glorious thing for a nation to be in such relationship with God that they can conscientiously claim His protection and help. Armed forces have their place and their value as the things of the world go, but rightness with God has a value that is far greater. Stripped of all its tinsel and trappings in other matters, rightness with God is a nation's greatest asset at such a time, and at all times. Blessed indeed is the nation that is in such case.

IV. The appeal to God was national and universal. All Judah stood before the Lord, with their wives and their little ones. Trust in God seems to have been universal among the people of Judah at this time. In the midst of this appeal the Spirit of the Lord came upon Jahaziel in the midst of the congregation with the words of our text, "Be not afraid nor dismayed because of this great multitude; for the battle is not yours, but God's." Blessed indeed is that nation whose battle is not theirs, but God's. In the experience of Judah we see that such a

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