
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.

It exercises the largest influence in the work of reform.

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

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

Both directly and indirectly it promotes and safeguards public morals.

It conserves the peace and happiness of the community.

It promotes honest, progressive and beneficent government.

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

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

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

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

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

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

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

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

The Preacher's Magazine

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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.

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."

Tithing

1. It is scriptural—approved of God in the Old Testament and supported by Christ's Word in the New.

2. It is a good start in the individual's life of giving.

3. It is spiritual, for personal faith is called into play.

4. It is 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."¹

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-

¹Scripture Inspiration Versus Scientific Imagination, 139.

ment be judged by the plain sentiments of contemporary evidence. A second principle is that this contemporary evidence must, if possible, be from the some 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-

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.

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

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

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.

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."¹

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.

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

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

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"?

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 beens."

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*.

August. The extent of these things a great in-
throughout the

AGE ZONE

and Milton Smith
—June 17
and Milton Smith

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!

..... June 12

..... July 9

It may be all right for a revival, pr
for a revival, pr

"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 *Hoople 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 sobs.
S—Sells more virtue.
T—Tells more lies.
U—Undermines more youth.
V—Veils more widows.
W—Wrecks more men.
X—Xcites 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 sound 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)?

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

II. I TAKE MY STAND WITH JESUS CHRIST

1. I stand with Him on all questions on which He spoke.
 - a. He recognized the law and the prophets (Luke 24:44-48).
 - (1) Many today state the Old Testament is not in force, but Jesus recognized its authority.
 - b. Here, after the resurrection, He tells them what He did before the resurrection.
 - (1) Had quoted freely from Moses and the prophets.
 - (2) Fulfillment is the demonstration of the truth.
 - c. He proclaims the great truths of redemption—repentance, forgiveness, cleansing for all nations through His name.
2. I not only take my stand with Christ, but upon Christ.
 - a. 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).
 - b. This was Paul's decision, "I determined to know" etc. (1 Cor. 2:2).
 - (1) The gospel lies in the person of Christ.
 - (2) Christ is Prophet, Priest, Savior and coming King.
3. 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

1. There is a tragedy in a passive attitude (a runner must get busy).
 - a. If you miss heaven you have missed everything.
 - b. Nothing in this world lasts; fortunes fade, health goes, friends die. Everything you touch perisheth with using thereof.
2. 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

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

Ease—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.

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.

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.

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.
 - c. Blessed be God they did not quit.

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.
 - (2) Promise of abiding comfort and strength
 - (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.)
 - (3) It will take God's best grace to save us from the devil's worst inventions.
2. He prays thus because of fear of abandonment by God. (See v. 11).

"Take not thy holy spirit from me."

 - 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.
4. A Divine Prop—"Uphold me with thy free spirit." if you feel you cannot live it, God will help you live to His glory.

ILLUSTRATIONS

Basil Miller

Breaking up the Revival

"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 'goodby' 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."

"Ha! ha!" laughed the red-head. "They've sure got you, haven't they?" and stalked out of the tent.

The next morning she laid her plans for a barn dance, which before had always drawn the young people for twenty miles around. Her father gave orders to the men to get the barn ready, and the girl rode off to spread the news around. "Hawkeye and his fiddlers," she said are coming over from Yorks Town, and we'll barbecue a beef and dance until sunup," and on she rode to another ranch house to spread similar news.

Coming back, when she had well covered the community, her roan pony shied at something in the road, and jumped toward the fence. No one knows just how it happened, but the red-head must have been thrown from the saddle into the barbed wire fence. Her foot hung in the saddle and the pony raced toward the home ranch. When he was found he was dragging a headless body from the stirrup, and miles back the searchers came upon the girl's head that had been sawed by the barbs completely from the body.

"Resist not the Spirit," rang the preacher's words the night before. "For resistance is dangerous. When God says 'goodby' it is forever."

Victory Through Telling

"I must tell somebody, Dr. Miller," said a young lady who was kneeling at the altar. "I have complete victory over sin, and the sin that caused my downfall, but I can't leave this thing in my memory alone."

"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 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).

- e. 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 worshipers; 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 goddess, 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

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 so do, 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

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!*

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 unflinching. 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

ror 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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condition is possible. The people of Judah had paid the price, and met the conditions necessary to such a deliverance.

V. *Godliness has a real and practical value.* We may be safe in assuming that God has given us this record that we may see something of this value in actual experience. It had been no easy matter to bring the nation to the place where this condition was actual, but it was well worth all it cost, and vastly more. Godliness has ever been the secret of national greatness. All other forms of greatness are transient in their character, and fleeting in their duration. The forces threatening Judah were far superior in numbers to that which was theirs. But the forces back of Judah were far superior to those of these grasping aspirants for power and possession. Rightness with God is man's greatest asset for time and for eternity.

VI. *Worship of the Lord was universal.* From King Jehoshaphat to the least of the people of Judah, all bowed in His presence, and worshiped in sincerity and truth. The Levites lifted up their voices on high to praise the Lord God of Israel. The faith of the people was increasing. They were putting themselves in the way of such increase. We are safe in assuming that this attack upon Judah with all of its injustice, ingratitude, and cruelty, proved a great blessing to the people of the nation. In this experience we see that the important thing is not what the aggressors do, but what we do when the aggressors appear.

VII. *Early in the morning, Jehoshaphat gave the people this exhortation: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."* After consulting with the people, he appointed singers unto the Lord, that should praise the beauty of holiness, as they went out before the army, and to say, "Praise the Lord, for his mercy endureth forever." It was when they began to sing and to praise that the Lord turned the tide of battle, set the attacking forces against each other, and gave His people the victory. When they came to gather the spoil it was so great that they were three days in gathering it. Instead of being impoverished by this attacking host, they were enriched. And this not only in material ways, but in moral and spiritual ways. Such a victory must have lived long in the minds of the people. Judah must have been greatly encouraged by it, and attacking foes must have been deterred in their purposes in attacking this people. And this was not only for their encouragement, but for ours.

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