Thoughts on Holiness from the Old Writers
Olive M. Winfield
Peace As A River

O that thou hadst hearkened, my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea (Isa. 48:18).

The basis for peace.

It is often quoted saying which represents a fundamental truth that every effect has a cause. So it is with peace; peace comes into the heart and life through the attaining of certain principles.

It does not enter, as often seemingly thought of by some, in vacuo. Back of peace lies the working out of some fundamental of living.

Our text tells us plainly what the underlying principles of peace are; they are the commandments of God.

Throughout the Word of God we have great emphasis placed upon obedience. We listen to the great command, given by Moses, to say it like you know it. You may not know much—few people do—but you can know the joy of sins forgiven, and you can know who you are. You can beat out a creed on the auvil of experience and hard study that you are willing to stake your life on the power of the Holy Ghost, and just as sure as it happened in the days of Wesley, Finney, Inskip, and Breese souls will seek and find God in pardoning and sanctifying mercy, saints will be edified and the work of God's spiritual kingdom will prosper.

For "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). This is no commendation of foolish preaching, but draws attention to the fact that the power of the world, the worldling, the one in whom he has done something worth doing, however humble.

Man's happiest hours of life are not those in which he has done something very distin

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By the Foolishness of Preaching
The Editor

It all sounds so simple; you start a primary school or found a hospital or build a nice church. And very soon the grateful people will get converted and sanctified, and you will have a fine, agressive, spiritual church. The only fault is that the statement is not true and never has been true. Neither has that missionary effort, either at home or abroad, that can properly describe its work as "sharing" ever resulted in a soul saving revival. There is no revival, except by preaching, and there has never been any other way to do it.

Methods and means of various sorts may be useful, but the only true meeting is in the sphere of activity and the gathering is a crowd, but finally some living man or woman must preach the Word of God in the power of the Holy Ghost sent down from heaven. A well built and comfortable building may help, good singing may help, but preaching is the saving means.

Perhaps some will react this statement as too simple. But preaching is the final means, just as faith is the ultimate condition of salvation. Very evidently, preaching must be positive. Therefore, as the song says, "The basis of apostolic preaching (and no other is worthy of the name) is based upon the power of the incomparable conviction. Therefore the preacher must have clean-cut witness to his own regeneration and sanctification, and assurance that his present state and standing are approved of God. And his doctrine must be wrought out in an atmosphere of thoroughness—nothing but the sure of his ground before any human jury.

"Jumping to conclusions" is a very bad preacher habit. Even on subjects that are principally to illustrate, the preacher should either take pains to make sure or else be able to distinguish between matters on which he is sure and those on which his thinking is incomplete. For example: I am writing these lines from the ancient city of Aleppo in Syria. Aleppo has been a center of the city and the guide across to the Hittite, Assyrian, Egyptian and Arabic contributions to the buildings, now all in a practical state of ruin. Now I have seen these things, but I cannot speak on them, and my want of investigatory and study should warrant modesty regarding any statement I may make. Having spent a few weeks in Palestine, the preacher must be informed on the Jewish-Palestine question, and should not set myself up as an authority on anything coming out there. There are the Pyramids of Egypt and the ruins of Babylonia, and a lot of illustrative material—which cannot and should not be written about, for they are not matters of sufficient certainty, and my knowledge of them is too superficial.

This brings us to say that a positive gospel must also be the simple gospel. Breadth often softers from the depth and force. Preachers who try to cover too much in the hope of reaching the multitude finiyly by holding to no fundamentals at all. In their zeal to emphasize everything they reach the error of making nothing emphatic. Knowledge would be a good thing for the preacher to sit down once in a while and write a list of all his beliefs—for and against. Then it would be a good thing for him to mark out his tenets on all subjects that do not matter much. If he could continue until his list had nothing in it except positive fundamentals—just those things which he has in his judgment are either bars to heaven or doors to hell—he would then know what subjects he can act on the basis of fundamental darkness as well as good. States of ecstasy may be fogy. But peace in the heart, the peace that God has given through the working and functioning above that which any human power could produce, this peace is not easy, you, we pray God's blessing, you, it is not possible to counterfeit it. Some may assert certain mental states and conditions constitute this peace when it does not, thereby deceiving themselves, but its full and complete reality they cannot counterfeit.

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Man's happiest hours of life are not those in which he has done something very distin
EVERY dictionary of authority gives us a twofold definition of the word "sanctification." First, it says that there is both a human and a divine sanctification. Doubtless Mr. Webster will be a sufficient authority for the most of us. And it seems to be a passing notion to set apart a holy or religious use; to consecrate by appropriate rites; to hallow. This represents a human act of sanctification. To make free from sin; to cleanse from moral corruption and pollution; to purify (John 17:17), Ely. (Theol.) This represents the manner in which the affections of men are purified, or alienated from sin and the world, and united to a supreme love to God. This course represents the divine aspect of sanctification: both the Old Testament and the New Testament recognize this twofold use of the word. In Lev. 20:7, 8, we read, "Sanctify yourselves, ... I am the Lord which sanctify you;" and in John 17:17, 19, we read where Jesus prayed for His disciples, "Father, ... sanctify them," the divine act, "and for their sakes I sanctify myself, that they also might be sanctified through the truth," or "truly sanctified" (marg.). As Jesus had been an example of purity and holiness, and had no sin, He did not need the divine act of sanctification in order to make him holy: but being clothed upon with true Godliness, He sanctified Himself, according to the human aspect, to God. This course represents the divine aspect of sanctification: both the Old Testament and the New Testament recognize this twofold use of the word. In Lev.

In any case, no matter how you approach them, the two are indissolubly connected. Wherever there is true peace there is righteousness.

It is noteworthy that while Jesus was thus within the shadow of the cross, the burden and thought upon His mind was the sanctification of His own disciples, for He said, "I pray for them: I pray not for the world. ... Neither pray I for these alone, but for them also which shall believe on me through their word." (John 17:9-20). This of course includes the disciples of every age. Thus we have the warrant and the encouragement for the sanctification of others in Jesus himself.

I am persuaded that even among our holiness people we have failed to see the importance of this thought and method—-who would pass as holiness preachers—have not yet sanctified themselves for the sanctification of others; hence, they constantly generalize on this subject, and with generalizing on this subject they neutralize the truth, and thus lose the object and consequently it is very seldom that anyone is clearly and definitely sanctified under their ministry. By generalizing, we mean they present the subject of holiness as though other matters were of equal importance, or even more so, and thus the truth loses its effectiveness. Usually, the men who are successful in leading others into this path very seldom specialized in "specialists" on this subject: men who put this subject foremost, and think nothing of everything else in their preaching. This was so apparent in the early days of the movement, that ministers were frequently accused of reduced holiness, and were criticized as "harping on one string," and being "narrow, and "extreme" in their views of the gospel; to this they simply replied, we had rather be "narrow" and deep, and thus successful, than to be "broad and shallow, and accomplish nothing. While they were not always popular on earth, frequently being denounced ecclesiastically, they evidently ware popular in heaven, for the power and glory of God were increased, and laborers were crowned with abundant success, both in the salvation of sinners and the sanctification of believers. These men did not refer to the subject of holiness incidentally, at the end of a sermon as though it were an appendix, but they spoke on the subject as Mr. Wesley advised his preachers to do,—"constantly, strongly, explicitly."

Holiness is not a secondary matter: it was God's first work, and has never ceased to be holy, and necessarily intended that a man should be anything other than holy; and when He foresaw the necessity of the ransom, He provided in Christ, even "before the foundation of the world," for our redemption; and in the sin and restoration to holiness, and He has blessed us with all spiritual blessings, according to this purpose (Eph. 1:3, 4). This is the object of the church at all times, and Christ did not die that we might make Him a little better, and somehow get us to heaven; so he loved the church, and He "cannot withdraw from the body that He might sanctify and cleanse it, ... that he might present himself to Him a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish" (Eph. 5:25-27).

God's Patient Care

"What can I do for you, Mamma?" my four-year-old son asks me. And I find something for him to do, though his tiny hands often hinder more than they help. But I appreciate his desire to help me, and lovingly praise the thought of him doing. I realize that he must have encouragement now. So it is with God and us. He accepts our poor, stumbling efforts, that often may be a hindrance to His work, and with infinite love and patience encourages us to go on, helps us to grow in grace, and brings out the best in us to strengthen faith. Amen. ALICE MONTZ in The Free Methodist.
The Pastor from the Evangelist’s Point of View

B. H. Poeck

In the time being whoever lie lead folks to God among jednak of a camel — this enduring, this patience of the camel’s skin. The pastor, as has already been said, is the deacon, who is the key to the situation in his church. He has been called to shepherd the flock of God over which he has been made overseer. He is not only to feed the sheep, but he must protect them from danger and from harm.

**The Pastor as a Christian**

The pastor of all men should be a Christian. The scope of his life, his work, his life is a God-made reality. How can a pastor lead folks to God, if he does not know God himself? He cannot lead people any farther than he himself has gone. He is to be an example of the believers in doctrine, in practice and in conversation. His life must be above reproach, blameless and harmless, shining the very appearance of evil. Like Barnabas, he must be a good man, full of the Holy Ghost, a man of whom there is no need to write the other letters. These three must make up the minister of Jesus Christ. The pastor should be Christlike, spiritual and devoted to the work of God. He should not be a sham or make-believe, but genuine, demonstrating the Christ-anointed life. His religion must be human and sympathetic. Such a pastor will bless any church and community.

**The Pastor as a Leader**

Theorem: “The leader for the time being whoever he be, is but an instrument to be used until broken, then cast aside, and if he wear his salt he will care no more when he is breaking.”

*Paper read at the District President’s Conference at Rut- ler, Pa., in November, 1937.

So the preacher must dig. He must be a student of revivalism. The study of personalities is a great study. As the preacher visits his people, walks among the ill of the field, and for watching the beautiful birds of the air, his travels, lessons from investiture and his attendance at conferences afford him the opportunity of building his sermons. Dr. Theodore Cuyler said, “Study God’s Word when the sun is down, and the daydreams of the afternoons.” Paul said to Timothy, “Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.”

**The Pastor and His Correspondence**

It does not cost anything to be courteous, rather it pays off by dividends. A leading hotel had this motto hanging on its wall, “Courtesy is found in at least two places—Webster’s Dictionary and here.” Let us learn the lesson from this hotel. Being prompt and regular in answering one’s mail is very becoming to the preacher. If you put in your hand how well this pastor is considered, this pastor’s mail is carried out like the general church (District Superintendent, and president of a Nazarene college). They wait ever so long for prompt reply to the important mail they send out. Leters of importance, inquiry and information are waited for at the other end of the line. Delay may be fatal. That reply may mean souls saved, a revival for the church, or a revival for the evangelist. This is a lost art, let us recover it.

**The Pastor as a Preacher**

He ought to be able to preach. Preaching is not only foretelling but fulfilling. His messages must be collected by the Holy Spirit to preach with anointing and in the demonstration of the Holy Ghost. He may not be an orator, but he can come before his people blessed, filled and sent. He can have God with Him. A well prepared message, plus the blessing of God, will prevail over any thing that will be done. The pastor should be just as fearless in announcing sin as he expects the evangelist to be, whom he has called to his church. He is an authority, a disciplining authority in the church. Whether the pastor desires it, he should feel free to ask the evangelist to make certain calls with him—especially where he tries to make a new-old friend to his church. Long drawn out announcements and time consuming introductions are not only burdens to the pastorate, but are time driven introductions by the pastor and others, that getting the evangelist a late start in preaching will be a hindrance to the meeting. The evangelist is there to help the pastor do the job, but it must be understood that both pastor and evangelist are responsible for the success or failure of the meeting.

**The Pastor and His Evangelist**

Of course the pastor knows the type of evangelist that will fit in with his people. He should not use the same type in every church, for one type to the other is a good thing. Ordinarily the pastor suggests the man he wants in his church. Since he is the one that must do the thing to do. Let the pastor and his official board date the meeting with the evangelist, so that if the pastor must do the thing to do. Let the pastor and his official board date the meeting with the evangelist, so that if the pastor must do the thing to do.

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How to Preach the Word

E. W. Wordsworth

(First in a series of three articles)

I.

As a former message our theme was, "Preach, the Word," but we purpose today to suggest the "How" of preaching. Some few years ago in Flint, Michigan, we visited a Methodist Conference and heard helpful discussions as to the proper method of presenting truth to the congregation. A helpful paper was presented by a scholar and de-
vout minister, and he insisted on expository preaching and sticking close to the Word itself. But dur-
ing the discussion, the chairman, who was also a prominent Detroit pastor, took strong issue with this position and frankly said he never took a text or preached or declaimed from a subject that had some bearing on the selected text. He strenuously denounced expository method as unoriginal and in-sisted we should keep up with the times, be versed in current events and that all public utterances from the pulpit must be related to the problems of life, society, world movements, business, vast enter-
prises, politics and government, temperance and prohibition, moral reform, social service. These
or other themes we think represent two distinct types of ministers and their approach to the pulpit min-
istry. Our mind at all times will largely determine the character and manner of his preaching message.

It is safe to say that there is a rightful place and time for the discussion of social themes.
Temperence, pauperism, trade and commerce, in-
dustrialism, are not subjects of the church. They are such as have a claim upon the minister, but only relatively. They are secondary and not primary. They have these days about the head of the trans-
generation of society, but we fail to remember that society is composed of individuals, and it is only as individuals are regenerated that society can be. And as to social service we believe that Dr. James Reid is correct in his analysis when he says, "Social service can never take the place of the message of the gospel of God's love. Social service only reaches real effectiveness as it becomes, to a large degree, and feet of the messengers of God—the medium through which the love of God is made real, con-
iest in the lives of men."

We think the Methodist and Nazarene Army has given too much emphasis to social ser-
vice and perhaps to the neglect of more essential truths. But the great reform movements in the
church will do well for every minister to be sympathetically in-
terested in such and to lend his influence to every

ward of the revival and the evangelist is up to the

ment of the church. He is the watchman on the walls of Zion. He

must get back to the regular gild of calling, study and preaching. He

is to be a proclaimer, a teller of the story, the story of action or reaction, that might come from the revival. Should there be a slump in attendance following that revival, he must face it honestly. He must not be so busy with the people of the church that he leaves the world off the job. He is required to be just as faithful following the revival as before. Let him then look up and take courage, for his reward is sure.

The Conclusion

Thus I have tried to sketch out to discuss the parable from the evangelist's point of view. Perhaps

I have not given you anything new, but rather re-

statements of truth that are neglected. There is no greater work than that of the pastor.

THE SUCCESSFUL FISHER OF MEN

The successful fisher of men, must be as keen in every particular as the successful fisher of fish. To

throw the net and catch the fish for God is no

mean occupation. Ah, it is an exalted privilege.

To do this skillfully requires patience, study and prayer. The

art of the fisherman is a neglected art.

There are men and women skilled in the sciences,

in literature, in metaphysics, in electricity, business,

and the many other things. But there are not so many

who are experts in the business of soul-winning. We

ought to be thinking about it. What we think of it is the

beginning of it. The first step is to have faith in

the direct results of our ministry. We must re-

alize this and try to think along these lines. If we were to

think of the Gospel as a fishnet we might gain a

better idea of the true significance of the work.

We must make the great effort to break the illu-

sions of the world, to keep the heart pure and to

hold to the principles and the fundamentals of our

Christian religion. Especially of every Christian

minister. The

ministry is practical, but it is a

work of toil, and we may be sure that the results

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work.
amusement, went to his hotel room, fell on his knees, and prayed that God might fasten the truth on some soul.

Let the reader note: He used his good sense, his courage, his tact. He got the crowd, and de-
divered his message, and thus fulfilled the desire of his heart.

A number of years after, while speaking on the street in San Antonio, Texas, at the close of a meet-
ing, a gentleman pushed through the crowd, spoke to our friend, and asked if he was the same man who had carried the umbrage frame through the streets of St. Louis. He said he was. The stranger then related how, on that Sabbath afternoon he was de-
sperately discouraged, when he saw the humble servant following the supposedly crazy man. He fell into line and heard the gospel message. It gripped his heart, led him to Christ, he was converted and was then living a victorious, Christian life.

A LACK OF TACT ILLUSTRATED

In Green's Slower History of England, is this pertinent illustration of the lack of tact:

On a low islet of barren gneiss-rock off the west coast of Scotland, an Irish refugee, Columbia, raised the famous monastery of Iona. Oswald in youth found refuge within its walls, and on his accession to the throne of Northumbria he called for missionaries from among its monks. The first dispatched in an-
swer to this call was the little successful. The other, ex-
clamed on his return that among a people so stubborn and barbarous success was impossible. "Where's your courage, your seventy-five," asked Ailán, a brother sitting by; "did you for-
gor God's word to give them milk first and then the meat?"

Tact, wisdom and fineness of perception are needed, most of which would teach men how to use the way of salvation. It is he that is wise that winneth souls (Prov. 11:30). "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER FOUR

DEAR ANN:

This letter is going to be a heart to heart talk about us: I mean, it is going to be about us ministers' wives and ministers' personal needs and problems. Now you need not look at that sentence askance, Ann. It is absolutely grammatical. (I do wish some preachers would have and would learn to avoid the proper use of "we" and "us." Most of them, college grad-
aduates, have got that little word "we" shabbily.) Oh, dear, I wonder if I am going to be able to stick to my subject for there I go the first thing talking about preachers and their gram-
mar when I started out to write to you about your housewives' wives and their affairs. I will do my best anyway.

As a preface, let me say that being a minister's wife you will either make a very serious or a very unse-
table mistake by getting into a self-pitying martyr who feels that God and man have expected too much
of you, and you will have committed a complete suicide. It is all you would have a complete suc-
cess if the minister's wife to be an exceptional, unusual and somewhat superhuman person. And I must confess that I am not that either, but that is not cer-
tainly what is to be. It will take all that nature and grace can do for any woman to make her adequate to the task she is set, to a certain extent. I have no doubt that God will give us all the grace we need if we do our part but I am afraid we do not always do our part in making the most of the re-
sources at our disposal either in the realms of nature or the provisions of grace, and then if we fail we are apt to adopt the attitude of selfpity that I men-
tioned previously.

So because, I, myself, have sometimes failed to be-
al that I could have been for God and because I have seen others seriously handicapped because they did not apply the principles with their vision to be-
rent at their command I am going to discuss in a ge-
neral way just a few things that I think are vital in the life of a minister's wife and that she is to per-
form it with her own power and to her own self-
well being and to her success in filling the place where providence has placed her. These things are
necessarily connected with personal, human person-
ally, body, soul and spirit, for that is all there is of us anyway.

I think I can safely say that the life of a min-
ister's wife is a very strenuous one physically. She
don not only has the duties of any other house-
wife does but she often has to keep unusually late
hours during revival meetings and other services helping at the altar when the last seeker has passed through, and altar work is not easy. If she tries to snatch a little extra rest during the day, the telephone an
nounced the minister was going to ring incessantly. When she goes to church she seldom re-
laxes as others seem to during the service but is in a constant state of nervous tension. The "jumpy" the organist, the choirmaster, the soloist and the preacher, that is, if she is like most of the preachers' wives I know. In fact she works as hard as any of them and goes home completely exhausted. And then the next day brings its duties and its problems. Many of our
nerve racking situations arise in her sphere that other people never have to face. In the light of this, one can readily see that a minister's wife ought to be blessed with robust health. But unfortunately we are not all so endowed. Now there may be some women who can afford to enjoy poor health but that is too expensive a luxury for a preacher's wife.

If you cannot really know what it is to try to "carry on" with the handicap of constant mental weakens-

ing and I have found it a very difficult thing to do.

You cannot do a week of "get up and go" and do the mental and emotional work of a minister's wife and keep up a good health. Do your best to protect it. Use the strength God has given you wisely. That is, when

there is a revival meeting on do not try to wash all
the curtains in the house and do a lot of extra house-
work. I have known a housewife to clean house
one during a revival meeting and I guess half the
church members were doing the same thing. I de-
cided then, clearly, that I would not do my own
activity, my husband never planned for a revival at house-
cleaning time again, either. I am no authority on house-
cleaning, believe me, but I think it is wise to try to
get a complete physical checkup once in a while. We are so apt to think we feel perfectly well even if we are not always true. I have known people to become ex-
tremely nervous and faint, not because of overwork but because some apparently minor in-
fection like an abscess tooth had lowered their bodily tone and resistance. The wonder is not that so many ministers' wives have nervous breakdowns but that any of them escape. For time and money are both limited we as a class seem to have a reason for neglecting to visit the doctor, the dentist and the eye specialist when we know we should do so. Some of us have found out, however, that such neglect is not true economy.

I do not think I need to say any more along this
line. The daily papers and nearly all current periodicals contain splendid articles on health. I just wish to impress upon you the need of pres-
serving the good health you enjoy for it is human nature not to appreciate what we have always had unless we lose it.

Not only is a minister's wife subjected to un-
usual physical and nervous strain but she is given
duties which she has not the advantage of col-
lege training and have to be compensated for that by lack of reading and studying through the years, get-
ting a college students receive in their curriculum. I am so glad, Ann, that you did
finish your college course. I know you will never re-
gret the same thing. But I be-
lieve that our mental powers deteriorate very rapidly
unless we use them continually. Now I know when one of our little games is to look after
all the rest of the work, there is not much time
so a great deal of reading and studying and it is
an temptation to just slump mentally. But I am sure you will never do that, Ann, for you are too
fond of books to ever go mad at the hope that you will keep up that hobby of yours, too. While I do not think a minister's wife ought to try to have a career in literature or in fields for her to have some hobby or avocation to afford release from the strenuous life she necessarily leads. Just as the lady who has no social troubles can have a hobby or diversion. I can see, too, how a hobby like yours
could become a real vocation if you should ever
be unfortunate enough to lose your husband. I saw
an article not long ago about housewives whose hob-
bies became vocations when financial stress overtook
their families.

Another thing I hope you will never lose is your
sense of humor. That along with the sense of the fit-
teen of things will help you do the right thing at the right time, and good taste will enable us to
look nice when we have not much to look nice with. I think it part of our duty to always try to keep to a certain color scheme in buying your clothes. That certainly helps a lot to make one look well with what is at hand. I allow myself to look so nice, even when Junior was a tiny baby. That is a real accomplishment for babies must one up to.

There is yet another consideration that I feel I
must say something about before I close this let-
ter. It is by far the most important of all. And that is, our constant need of spiritual refreshing to com-
penstate for the continual giving out of spirit-
ual energy to others. Of all the needs that a min-
ister's wife has, her spiritual need is the greatest. An unspiritual minister's wife is a detriment to any
church. If she is lacking in devotion to God and
j

(c) 1938 05:06:06
The Stewardship of Bequests

M.

ANY consecrated Christians neglect to arrange for proper distribution of their material possessions after they have passed to the other side. During the latter part of their earthly lifetime, they practice Christian stewardship by definitely devoting a portion (at least one-tenth) of their income to the Lord's Work. Christian stewardship is a careful matter for His stewards. However, they fail to recognize fully God's ownership of all things, if they do not realize that a Christian steward is also under solemn obligation to give serious and prayerful consideration to the final disposition of his means. "Our will is the last message that we can give to the world. Should not the last message of a Christian, like that of his Master, be one of love for all mankind?"

This important phase of stewardship can be taken care of by a last will and testament which will provide gifts to carry on Christian work at home or abroad. At the same time there is forming an accumulation of good works which shall follow on to the judgment.

Scores of men and women in the church have overlooked the important phase of Christian stewardship. It should be brought to their attention. It is their responsibility as well as their privilege. When a good man or woman of means is called to his or her reward, good works should follow them. This can be the case if proper provision has been made. Just at that point is where a pastor can make a suggestion and at the same time be of service to God and to the church. There should be no laxity or apathy in this matter. It is entirely a bit of business in the interest of the kingdom and should be approached and handled as such. Through their bequests they can have a part in:

- Missionary activities in foreign lands.
- Missions work in the homeland.
- Endowment funds.
- Local church projects.
- Building churches.
- Assisting noteworthy preachers and their families.
- Sunday-school programs.
- Christian education.
- Publishing interests.

Christ looks to His people to provide for worldwide evangelization and missions. With love for all mankind the Church of the Nazarene is charged with the care of His Son, Christ, through His ..amen.

Q. Why should I make a Will?
A. If you possess any earthly goods whatever, or are likely to do so, you should make a Will for the following reasons:

1. It is the safest way to direct the disposition of your goods, property and money after you are in eternity. A Will is a legal document and the court steps in to guarantee the execution of it.
2. It is the certain way to prevent your goods or property from being stolen, or falling into unordered hands and being wasted or used unwisely. That wickedness is provided to put your property just where you designate, when your wishes are properly presented in a Will, and that document filed in court.
3. In these days of mechanical travel at fearfully high speed, it is important for almost every day. One never knows when he leaves his home door in the morning whether he will return well and hearty, or be carried back mangled and slain. If your loved ones are not provided for by the terms of a Will, they may be defrauded within a few days after your death by practical everything planned for them to have. With a Will in hand, they immediately become the wards of the good Lord, and the court can carry out the ex demands of your bequest.

Q. What steps shall I take to keep a Will dreamless?
A. First, wire terms possible just what you desire done with your goods, property, or money. Enumerate each item that you feel is valuable enough to merit mention. State very precisely what you want done with it. If you have animals, not give them you desire, but designate them as plainly as you able. If there is land, give an adequate and legal description of it. State, where the deeds for it can be found. If there is money to be bequeathed, state amounts, where located, and conditions under which you want such sums disposed of, that is, whether you want the cash handed over to the legatee, or whether you desire it invested and the interest alone paid over. If you have books, have your library organized; or documents representing money, tell just what you desire should be done with them, where they are now deposited, or companies or others who are issuing them, or the parties by whom they are drawn. Tell the whole story of your possessions in plain, clear terms so that any court or judge can work that way, as you owned when you passed away, and what you wanted done with it.

In connection with the enumeration of your items of property, state clearly to whom you desire each item to be given. There are any conditions that you desire to impose before the one named can become possessed of any item you mention, state what the terms are in clear, plain language. If there is likely to be any doubt as to whom you have reference when you name some person, add a bit of description, as "I give and bequeath to William, my eldest son," or some other descriptive reference which definitely identifies the party intended. If you know the addresses of all the persons to whom you plan to leave property or money, be sure to give them.

As a second step, go to some lawyer friend, or if you do not know one intimately enough, to some banker friend, or other level headed person who is a bit familiar with writing legal documents, and request him to read over your proposed Will. After he has corrected it, or added any suggestions, then:

Third, second the services of some experienced typist and have the entire matter carefully written out in proper formal manner. It might pay you to spend a small sum in order to have a lawyer supervise the writing of it. Then sign it in the presence of three witnesses who will also sign as witnesses. Be sure that the Will is dated. If such a document can be drawn in duplicate, it will be well for you to keep one copy secure and destroyed, there will be another one on hand. Carefully file it, or, away in a safe place. If you and your wife sign the Will in duplicate, be sure that each is filed in a separate place.

Q. What, if any, are the chances that a Will can be annulled?
A. It is difficult to break a Will that has been intelligently drawn and suitably and legally witnessed. It is a good thing to have a will drawn by a competent lawyer under conditions under which courts authorize changes in people's Wills.

When drawn in times of unusually severe sickness, or after the one drawing the Will has reached extreme age. The effort then is made to prove that the testator was too ill to know his own mind, or was too old to realize what he was doing.

2. When one's property is divided in such a partial manner as plainly to indicate that some one person or group of persons was exercising an unfair influence over the testator. It is always wise to will one's property as nearly as may be in an impartial manner. If any partialty must be excused, state the reasons for it plainly in the instrument itself.

3. When some outsider, or temporary acquaintance receives the bulk of the bequests, and one's own family is omitted. C. Can I name the executor?
A. If you do not nominate one, the court will appoint. It is advisable for you to nominate at least one friend, or family member to whom you know another can serve. The person or persons nominated should reside in your state. Insert the following clause in your Will:

I hereby nominate and appoint _______ (Name) of _______ (City and State) and, if (Name) or (Names) of (City and State) should die before me, _______ (Name) of _______ (City and State) to be the donee, or executor of this My Last Will and Testament.

Q. Are there any worth while reasons for postponing the drawing of a Will?
A. None whatever. Though you may not have very much to bequest, yet the Will should be made at once. Property can be made in it, or properties, or funds that may not yet have been accumulated. Then, too, a codicil can be added at any time that sufficient additional properties have been accumulated to warrant it. Such new Will supersedes the old one. But one should not a chance, and not allow another day to elapse before what means you have are properly devised as you desire them to be left to your lover ones.

It is vitally important that you make your Will early in life so that any provisions, if your state has any, may be made possibly by the certain number of years after the making of a Will, may be voided.

Q. Should I consult an attorney?
A. It is always sound policy to have the terms and language of a Will reviewed by some local attorney of excellent report, so that if there are any peculiarities in the state in which you live that relate to Wills, he may be able to note these and save you from future trouble.

To aid in interesting your members in this important but often neglected phase of Christian Stewardship, send for booklet No. 14—Stewardship Series entitled "Making Your Will." The General Stewardship Committee will gladly and free of charge, make many copies as you can use to good advantage.

How One Pastor Assumed His Responsibility

A few days ago, we received the following communication:

"Dear General Treasurer:

I am the church pecuniary officer (the C.T.O.); your office the enclosed check for Twenty-five hundred seventy-eight dollars and eighty-four cents (2758.84). This is to be applied on General Budget and if it was the desire of Mrs..That the local church receive credit for same.

Sister Church — and was much interested in the District and General Church. She was a member of the same class as General Assemblies. While greatly missed her.
The Roving Correspondent

NO one but a critic who criticize for the sake of fault finding takes little, offhand, for face value. However, the people who as we said last month, are rated on appearances, speech and actions need constantly to be on guard against little things that often cause misunderstanding.

The possessive pronouns in the first person singular of the writer overworked "my church," "my hooch," "my Sundry school," "my young people, " and all the others. A related clew offense is the infelicitous use of the prefix "Revered." Many writers use it when writing to letter, print on their Christmas cards, use it when answering a phone call. Brethren, let me caution, it is not good form and it is poor taste.

The Doctor of Divinity degree which he carries, over yet have I heard him himself to "Doctor" but always as "Brother." He has frequently, as in advertisements, repeated conversations in which I knew he was addressed as "Doctor" but in his telling thereof it was always "Brother." What consummate good taste it is to watch those colloquials. And, if you are fortunate enough to have a critical (not opinionated) friend, he will help you watch.

What If

By SYLVESTER L. TUDOR

WHAT IF the called only to the live-giving positions of the Church of the Nazarene were to close their doors June first, never to reopen them again? That is a solemn contemplation. The very idea is overwhelming. It would be a tragic turning point for the Church.

From then on, our work would have to be an expansion in the kingdom of God would cease. It would be a matter of only a few years until the church would have come to an end.

Certainly, we do not propose that this shall be the case. But we may, by our neglect and indifference, force the Church to such a course.

Any local church will largely take the same attitude toward the church college of the educational institution of learning. There are some special articles emphasizing this phase of our work. Students themselves speak on this important subject. The N.Y.P.S. Daily for May 15-20 is entitled Christian Education with interesting subtopics for each of the three Sundays. You will not want to miss this important issue. And you cannot be reached in any other way. Deliberately and purposefully, the last words to be heard from the great end of your life. It is inhuman to be indifferent and criminal to be negligent. The noted evangelical, Dr. Charles Finney, said, "God calls every disciple to direct effort to save men. The confession of Christ with the mouth, the preach- ing of Christ with the heart, is a mighty witness for Him and His gospel; but it does not exhaust the demands of duty. The command covers more than this—it means personal work for souls." The great evangelist, Charles Finney, wrote, "Each one, male or female, of every age and station, in whatever, should make it a business to save souls.

Living to save others is the condition of saving ourselves."

Christ knew that the unsaved would not naturally be inclined to go to church. Spiritual things are foolishness to the sinner. Therefore He said to us all, the laity included, "Go ye to them; go ye to your friends and neighbors with my message; go ye as my witnesses to as many as you can reach, and preach this gospel to every creature." Christ never did intend for His followers to depend upon regular church services and mass revival meetings for reaching the lost, like we are inclined to do today, but Christ's plan was "Every Member Evangelism," supplemented by regular church services and mass revival meetings. This was the plan followed by the early church, who held regular work with the multitudes; before Peter stood up to preach. It was the witnessing of the personal work that prepared the way for a great bass meeting and the preaching. Again in the eighth chapter of the Acts it plainly states that everywhere preaching the Word, while the apostles, or preachers, stayed at the house base. And as the early church followed the "Evangelism" of the Acts, she came nearer evangelizing the entire world than she has ever done since. And wherever church members were following "Member Evangelism," it operation, it still proceeded the efficacy of the same.

What do we see in the business world? The business world does not depend upon their advertisers, or for its work even to come to them, they go out after the people. They have a great army of salesmen and agents whom they send out to every prospect, peddling the merits of the great success of the life insurance companies is another proof of the value of the personal work method, for they have followed this method practically. Every- together in building up their great business. Politici- cians follow the personal work program to carry elections. In pre-Voting days when employed as campaign manager in various states, it was when we organized our forces and went from house to house, and canvassed, generally, that we succeeded to make greater headway in carrying elections.

But the secret of all this is this: The devil's false cults, such as Mohammedism, Mar-
munism, Russellian, and others are exceptionally busy operating this plan and going from house to house and person to person with their literature and false doctrines poisoning the minds of the people against the truth while we are in general so pre-occupied with the things of the world that we cannot give the time and time enough to a study of the questions which are presented. I think we should all try to give more time to this study and that the church should do the same. We should also try to work more in the direction of systematic literature and to bring people to a better understanding of the Bible and its teaching.

Bible Reading

We should all try to read the Bible every day and to study it systematically. We should also try to study the history of the church and its teachings and to bring people to a better understanding of the Bible and its teaching.

Prayer

Prayer is the most important thing we can do. We should all pray regularly and to the fullest extent possible. We should also try to bring people to a better understanding of the importance of prayer.

Books

We should all try to read books on the subject of religion and to strengthen our own understanding of the Bible and its teaching.

Evangelism

We should all try to do our part in the work of evangelism and to spread the message of the gospel to those who are in need.

Conclusion

Let us all work together to bring people to a better understanding of the Bible and its teaching and to strengthen our own understanding of the importance of the gospel. Let us all pray regularly and to the fullest extent possible.

Bibliography

1. The Bible
2. The History of the Church
3. Books on Religion
4. Books on Evangelism

Conclusion

Let us all work together to bring people to a better understanding of the Bible and its teaching and to strengthen our own understanding of the importance of the gospel. Let us all pray regularly and to the fullest extent possible.
Problems Peculiar to Preachers
Glen A. Gibson

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions. I shall try to answer them in the best way that I can. The Sunday School Magazine, 2923 Troost Ave., Kansas City, Mo.

Q.—I am an evangelist and have been engaged in home mission work. I have held several meetings that have resulted in church membership. I am trying to interest others to take the profession, but District Superintendent has always put it in some other light. Should I? A.—I am not your Superintendent, but my experience teaches me that your Superintendent has acted wisely. Few men who hold a home mission berth can hold up in preaching in a regular way, week after week, and the people soon become insincere. This I do not consider a criticism of the man who held the meeting for he has a type of preaching that is needed but his preparation has not fitted him to continue in one place from the preaching standpoint. Again, his temperament is not pastoral. He is intense, quick and many times moody. This will not obstruct in a home mission campaign, but will prejudice others against you. I think your Superintendent has acted wisely and for your best interests as well as that of the church. And now I beg of you a bit of consideration. You, like the Superintendent, want the church advanced and in order to advance it must keep united, therefore do not act in an evil, but in doing it caste with the prospective members, and never by word or other suggestion that it is too late to let you, you might consider the church. If you do, you have sown the seeds of discord. In a group of disciples and a church you will get some fellows interested in your own church, but when you approach these fellows they will be coming to give you service. I am sure there is no way you can lose, and that you will plan to hold the meeting.

Q.—Should a pastor hold the pastoral election during a revival? A.—No, not as a usual procedure. It could be misunderstood to mean that he had taken advantage of the revival for his own advancement. It would be better to hold the election during the meeting, and where they are thus united, it can do no harm.

Q.—The people speak well of my preaching and I have been told to prepare a sermon for the annual conference. What shall I do to correct a habit of which I am not aware? A.—I cannot answer you very definitely unless I could meet with those who listen to you, or have that privilege for a month or so. I appreciate your position preparation, and in the last home conference from church or campground with nothing special for God. Very glorious to the presence of God, when they fully meet conditions. Thus God will show them a head "a crown of pure gold," the Joy of Full salvation.

MAY, 1938

spirit, measured words, will seem greatly out of place, mere studies to them. If you wish to share the experience of the sages, of wise men, and a suffering Lord will help you to preach with tact, and make your audience the better for it. No amount of study and preparation can take the place of soul burden.

Q.—I am continually pressed by the Ministerial Association to put on special services for a variety of interest. Also, I am to fill a pulpit, and I was looking for a safe way of making certain that your Sermon, 2923 Troost Ave., Kansas City, Mo.

A.—Pardon the answer, and giving answer to the second part of the question first; I would say that in the construction of the work of the Home Mission Board, who are they but you and the other members of the churches of your district? If you consult with your District Superintendent, I am sure he will advise you to hold this meeting as a normal part of your program. You have the right of free speech; remember that you will likely get several saved souls that might otherwise be lost. You may get another church that is not interested in this work, but is interested in the program as a whole. Remember that you will likely get several saved souls that might otherwise be lost. You may get another church that is not interested in this work, but is interested in the program as a whole. Remember that you may get several saved souls that might otherwise be lost.

Q.—There is a town within a few miles of our place where there is no Church of the Nazarene. My people will let me off for two Sunday nights, and for work nights of the same period if I will put on a meeting there. Would you advise them, or is that the work of the Home Mission Board?

A.—Revealing the answer, and giving answer to the second part of the question first, I would say that in the construction of the work of the Home Mission Board, who are they but you and the other members of the churches of your district? If you consult with your District Superintendent, I am sure he will advise you to hold this meeting as a normal part of your program. You have the right of free speech; remember that you may get several saved souls that might otherwise be lost. You may get another church that is not interested in this work, but is interested in the program as a whole. Remember that you may get several saved souls that might otherwise be lost.

Q.—What is your position on the question of the "Federal Foundation of Education and Mind and Voice" by Curley? A.—I have a layman who is a bit different, and in this case, he is wrong. He is wrong in the case of the people, and I think you will find it is a matter of importance and not a matter of interest. I am not interested in your meeting, but I am interested in your course of study. You will show that you are a bit different, and your course of study and interest in the question of the "Federal Foundation of Education and Mind and Voice" by Curley.
THE PREACHER’S WORKSHOP

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

Roy E. Swim

SERMON SEED FOR MAY

Montanus' Mississippian. "She had a child, but did not nurse it, saying, because I have asked him of the Lord, . . . And she took him up with her into the house of the Lord, . . . and the child was young." (1 Sam. 1:20, 21, R.V.)

Mary, the Mother of Jesus. "These all continued with one heart, in prayer and supplication, with the women, and Mary, the mother of Jesus" (Acts 1:14).

COMMENITARY FROM FORMER TIMES: "Ye have not passed this way heretofore" (Joshua 11:5).

FOLLOWING THE PATTERNS. "See that these make all things according to the pattern showed to them in the mount" (Hebrews 8:5).

The Mosaic or an Evangelical Model. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).


Wesley's Experience and the Modern Need

Wesley pronounced the Christian Church in America in danger. Contemporary Naturalism has prostrated the American Church course! Yet the one chief difference between eighteenth century Wesley and twentieth century Naturalism is that former saw God as presence and control; the latter saw God as merely a figment of the human imagination or something that happens to exist. Wesley saw God as a living reality; the latter saw God as a mere figment of human imagination.

The First Step: A Higher Service is the end of self. God's way is up and down, not in. He did not cast down himself. Never—Moses.

The Church is the knowledge of how to use the whole of oneself. Many men burned out or two or three faculties out of the ten with which they are endowed. A man is educated and knows how to make a fool of every faculty; how to operate it, how to keep it sharp and at the same time to carry out its proper purpereances—Henry W. Beecher.

This is My Friend

Let me tell you how I made His acquaintance.

I had heard much of Him, but knew no gifts, but no gifts. He sent daily gifts and presents.

I was bored and wretched and starving and in peril every hour, and I had no shelf and no food and safety, but I was ungrateful still.

I went straight through with him, and with tears in his eyes He brought me, say, how shall I be prepared? Let me tell you how He treats me now.

He supplies all my wants. He gives me more than I dare ask, and more than I could ask. He has said to me, what shall I desire, as He leads me to ask for more. I am none of me, but of my past inactivity. He never rebukes me for my past inactivity. He tells me and I will tell you what He means.

He is as good as He is great. He is as great as He is good. He is as good as He is worthy. He is as worthy as He is in the desert of our hearts. He does all things to His delight, and He bids me call Him friend. This friend is the friend of the friends of God, subject only to the means of the Lord.

The Christian Century.

THE PREACHER'S MAGAZINE

MAY, 1938

That Alexander Duff said the beginning of mission in the showing and explaining of missionary causes in his home on Sunday afternoon, was not accidental. That it was the habit of David Livingstone to get up early every morning and to sit down and pray for a missionary, and that he bought toward radiant, intense, and insatiable life.

In the atmosphere and solemnity of my church, the song of our soul, and the guidance of my eyes toward the altar, I think of the morning of the approach and guiding of our Lord’s presence through the land.

To thus sweep the canvas from the west, I think of the twilight song you sang and the joy and beauty of the evening.

The west low boy with the touch boy.

And now he has come to mark’s stage,
A grown star both in heart and strong,
And you’ld hardly know that he was the boy.

Whom you lulled with your slumber song.

The years have altered the form and the
Body.

But his heart is unchanged by time,
And he is only the boy of old.

—WALTER BROWN.

Great Men and Christian Schools

Eight of our chief justices were ordained from Christian schools. Eighteen of the twenty-five masters of American colleges were college men, while seventeen of the eighteen were from Christian colleges. Eighty-two of the twenty-five masters of American colleges were college men, while seventeen of the eighteen were from Christian colleges. In God’s Temple, quoted in The Watchman, April 10, 1933.

The Preacher’s Resolutions

1. Blessed is the preacher who knows how to praise.

2. Blessed is the preacher who knows how to pray.

3. Blessed is the preacher who knows how to preach.

4. Blessed is the preacher who knows how to present.

5. Blessed is the preacher who knows how to promote.

What is Life?

1. A pilgrimage (Gen. 47:9).

2. A shepherd’s task (Ex. 34:12).

3. A tale that is told (Psa. 90:9).

4. A walk (Job 9:25, 26).

5. In the wilderness (1 Sam. 35:19, 20).

6. A weaver’s shuttle or thread (Job 7:19).

7. A river (Job 14:2).

8. Grass (1 Peter 1:24; Psalm 100:15, 16).


10. Wind (Job 7:7, 9).


12. A vapor (Psalm 14:1)

13. A shadow (Ecc. 6:10).

—Georgi Meadov.

For Church Bulletin or Bulletin Board

"Evidently, multiple, in colleges and universities throughout the country, that the time is ripe for a new movement. Many students are seeking a controlling life purpose and an inner discipline which they do not possess—what is the life of revolt that has marked recent youth generation students. In supplied. Amilus Liberty, pulsed within many of whom now seek an adding loyalty for their lives. Some are consciously looking for a Master in whom they can center for a cause to which they may commit themselves. If they seek light on the perplexing framework in which their lives are set, they address themselves in growing numbers to religious leaders in the demand to know what Christianity is and what it has to offer. Still more of our American students are in a mood of vague witheredness that might eagerly respond to a vital presentation of the Christian message, while the number of those who actively oppose or hear a forceful indifference toward religion is rapidly declining."—National Committee University Christian Ministry.

A Religion that Wins

"When Christianity is divorced from churchibility, it is mere mad through conclusive and subtle Christian belief by a man, who, if he has any of the spirit and confidence of every other man, then we shall see young men and older men facing back fine and strong.

—Edward B. White.

The Preacher’s Reasons

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The Free Methodism or an Old English manuscript.
HOMILETICAL

A Preaching Program

Orval J. Naase

Morning Message—May 3

"The Church of Christ"

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God: (1 Pet. 2:9, 10.)

Suggestion—We suggest this as an annual sermon on the church and believe it opportune to read the required portion of the Manual, that is, Art. I.X-XC (pages 12-50), and Art. XV (pages 43-46).

INTRODUCTION

1. The Apostle has obvious reference in this address to the church as a type of the Christian Church.
2. If the various forms and ceremonies were typical of Christ and the gospel, should not the Jewish nation typify the spiritual nation of Christ?

I. THE CHURCH OF THE NATIONS

An Elect race.

1. God called Abraham to be the father of a great nation.
2. He made of the Hebrews a chosen race.
3. Of which race
4. (O of original stock.
6. His family resemblance.

II. THE FUNCTION OF THE CHURCH IN THE WORLD

A royal priesthood.

1. The Jewish nation a type of the Church.
2. Every member of the Church
3. The Church a body of priests.

III. THE BEAUTY OF ITS CHARACTER

1. A holy nation.
2. Israel in Egypt a "chosen nation" but not a "holy nation."
3. Must be established in their own land, with own laws and king.
4. Believers scattered may be of the right kind but not until written in a Christian Institution can they become a nation.
5. God set the Israelites apart from the world.
6. He provided for their holiness.
7. All "true Israel" to holy.
8. The Church is bound together for the purpose of holiness.
9. Our task to live holiness.
10. Our task to propagate holiness.

IV. THE PREVAILING GIFTS OF GOD

1. A peculiar people.
2. "Ye are a people." No longer a host of undisabled people.
3. ("Peculiar" means property.
4. (Purchased at great price.
5. These people have a formed purpose—they are our very own.
6. The church can be chosen, royal, priestly, bounteous, true to God.

V. HIS WORK IN THE WORLD

1. That he may show forth the excellences of him who called you out of darkness into his marvellous light.
2. Every believer committed to service.
3. Every believer has power to please.
4. Every believer has the motive for obedience.
5. Every believer has the motive for excellence.

PROPHETIC PREVIEWS OF HOLINESS

1. (Studies in the Minor Prophets)
2. (A Study of Hosea)
3. (May)
4. Evening Message—May 1

RETRODENT INTO GOD

I. (1) Through the Church the gospel is published.
2. Through the preaching of the gospel.
3. The Church may enter the public.
4. King and priest are blended to show the power and function of the Church.
5. The whole Church the priest.
6. The king alone not the Church.
7. Pleated with God for God.

III. THE BEAUTY OF ITS CHARACTER

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6. The church can be chosen, royal, priestly, bounteous, true to God.

V. HIS WORK IN THE WORLD

1. That he may show forth the excellences of him who called you out of darkness into his marvellous light.
2. Every believer committed to service.
3. Every believer has power to please.
4. Every believer has the motive for obedience.
THE PRAEDICATOR'S MAGAZINE

MAY, 1938

(155) PAGE TWENTY-FIVE

P. D. S. HEALING MIGHT

I. THE DECISION TO CABBAGE COTTAGE

If any man offend not in word, the same is he perfect, and able also to teach the orphans of these (James 3:1). Read James 3.

Introduction

1. James is known for practical application of religion to life. 
   a. "Work without words is a liar." 
   b. "Without doing evil in the counsel or act it may be." 
   c. Little in that it is speechless. 
   d. Little in that it is speechless. 
   e. Little in that it is speechless. 
   f. Little in that it is speechless. 
   g. Little in that it is speechless. 
   h. Little in that it is speechless. 
   i. Little in that it is speechless.

2. The tongue is a significant and important member but should be guided and bound under the holy restraints of grace.

Postscript or the Tenth

1. "A little member" (v. 5).
   a. Little in comparison.
   b. As compared in the body of Christ.
   c. As compared in the body of Christ.
   d. As compared in the body of Christ.
   e. As compared in the body of Christ.
   f. As compared in the body of Christ.
   g. As compared in the body of Christ.
   h. As compared in the body of Christ.

The Sinclair

1. The tongue is a "little member" (v. 5).
2. The tongue is a "little member" (v. 5).
3. The tongue is a "little member" (v. 5).
4. The tongue is a "little member" (v. 5).
5. The tongue is a "little member" (v. 5).
6. The tongue is a "little member" (v. 5).
7. The tongue is a "little member" (v. 5).
8. The tongue is a "little member" (v. 5).
9. The tongue is a "little member" (v. 5).
10. The tongue is a "little member" (v. 5).

Conclusion

1. This is what I was promised.
2. The people are in God you.
May, 1938

Read carefully Mat. 3:14–17, Matt. 3:11–12.

Excommunication
1. A censure is the highest judicial proceeding of the church. It is more public than the discussion of sins in private. For such an act the church must have a foundation in the law and order of God. It is a public act, not a private one. (1 Cor. 5:1-13).

The church cannot change the law of God. It can only determine what acts are contrary to the law and order of God. (Matt. 23:23).

2. The church is the Saviour's representative in the world. The Saviour is the representative of God in the world. (Matt. 28:18–20).

The church is the representative of the Saviour. (Matt. 20:28).

3. We must be able to answer the objection that the church is not able to execute the judgment of God. (Acts 5:19–21).

We must be able to answer the objection that the church is not able to execute the judgment of God. (Acts 5:19–21).

4. Censure is not a renunciation of faith, but a reformation of life. (1 Cor. 5:13–15).

Censure is not a renunciation of faith, but a reformation of life. (1 Cor. 5:13–15).

5. The church can only execute the judgment of God as it is stated in the Word of God. (Acts 2:42–47).

The church can only execute the judgment of God as it is stated in the Word of God. (Acts 2:42–47).

6. We must be able to answer the objection that the church is not able to execute the judgment of God. (Acts 5:19–21).

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We must be able to answer the objection that the church is not able to execute the judgment of God. (Acts 5:19–21).
Expository Outlines for May

Lewis T. Corlett

Reasoning with God (Acts 1:13-20)

I. God Invites Man to reason with Him (v. 18)
   1. God is not just an arbitrary ruler.
   2. He wants to talk things over with man.
   3. He considers man's viewpoint.

II. God's Requirements for Man's Consideration (Acts 16, 17)
   1. "Wash you, make clean." (v. 19)
   2. "Purify yourselves." (v. 17)
   3. "Lay you up for salvation." (v. 28)
   4. "Seek that which is good." (v. 28)

III. Sincerity (Ephesians 6:18)

How much time do we give to prayer?

Are we full of prayer, or are we empty vessels? (Rev. 2:12, 26)

The lack of depth, power, lack of yield, lack of spirituality, and every other lack, can be traced to this, that the church is failing to pray.

If we search the Bible and study the great awakenings we will be menaced that God works through a praying people.

The day of Pentecost was ushered in by a day-long prayer-meeting.

Is it possible to please God?

Faith is the substance of things hoped for.

The prayer of faith can save the sick.

The "little faith"; the disciples requested to have their faith increased, then Jesus commanded a certain woman for having "great faith.

It would seem a fair question to ask this point, "How is your faith? Have you this fullness of faith? Are you faithless?"

It was a requirement of the early church (Acts 6:3).

Little faith, little blessing; great faith, great blessing; no faith, no blessing. "Well done, good and faithful servant." (Matthew 25:21-23)

We will on the Holy Ghost—The fullness of the Holy Spirit. 

"And let all drink with wine, where it is absent, but be filled with the Holy Ghost." (Eph. 5:18)

We need the divine fullness of God.

The Bible makes a difference between a carnal individual and a person who is filled with the Holy Spirit.

We can be born of the Spirit and later lose the Spirit as a result of sin's work of grace.

When we believe in salvation we receive the Holy Spirit, or the witness of the Spirit (2 Cor. 1:22; 3:16; 4:6), but when sanctified we are filled with the Spirit.

The disciples, according to Acts 1:8, "But you shall receive power, after that the Holy Ghost is come upon you." He was speaking of the life that was for them, the life that was given to them by faith in the Lord Jesus Christ, that life they called the Holy Spirit.

Concerning relationships to loved ones (v. 28). What position shall they have?

How much will they affect the life?

What is the result of the first church board meeting (Acts 6:3)? Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom.... And they chose Stephen, a man full of faith and of the Holy Spirit (Acts 6:3). Barnabas "was a good man, and full of the Holy Ghost and of faith." (Acts 11:24)

The disciples at Jerusalem were filled with the Holy Ghost (Acts 2:4, 16, 41). For this reason the Holy Ghost came upon them (Acts 2:21).

In giving, let not all you this question, "Have ye received the Holy Ghost since ye believed?" (Acts 21:15)

We need the fullness of God.

Suggested for Prayermeetings

H. O. Fanning

The Educational Value of Prayer

Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight (1 John 3:21, 22).

We do not pray for our sanctified living, until we feel the need of spiritual and educational training in matters spiritual. Living the sanctified life may seem simple for a time, but not for long, with the most of us. Especially is this true of all of us who desire to make progress in grace, and in the knowledge of Christ and His Holy Word.

I. The deep step upward.
   1. Indefinite—sleeping on the job (v. 20).
   2. Qualified—listed the essentials (v. 5).
   3. Deprived—no time to pray (v. 7).
   4. Discouraged (v. 30-33).
   5. Cautious—Peter to defend his Master in the wrong manner.
   6. Cannot find to whom to pray (v. 15).
   7. Lacking (v. 6).
   8. With fear (v. 54).
the inspiration, the empowering which saved our day. And this Word God has given us in the principles by which our Jesus saved His people, our enjoyment and the realiza tion of our individual problems as well as in our collectiv problems as families, groups, churches. Our prayer and communion with God is indispensable.

Prayer is a matter that involves four things. Someone to whom to pray. Someone to whom to pray. Someone or something to pray about. Conditions for the prayer. Prayer has its conversations. It has its situation. It has its educational value, in that we may pray God our attention, our intention. It is not expressible, and there are no conditions for the pray. Prayer in its conversations.

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Wedding Books and Marriage Certificates

No. W211. Our Marriage Day. Contains 12 pages and embossed cover. Priced designs with poems and suitable Bible texts make this book a favorite. Size 7 1/2 x 5 1/2 inches. 25c each.

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No. W125. A new Folder Certificate of Marriage. This beautiful folder is printed in six colors on a very heavy stock. An appropriate poem, hand lettered, is printed on the left inside and the certificate of marriage, also hand lettered, is printed on the right side. Size 7 1/2 x 5 1/2 inches. Each in envelope.

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The

PREACHER’S MAGAZINE

THE minister must have resources of power in his own spiritual life, or he will labor in vain, no matter how busily. The sad fact is that ministers sometimes suffer this depletion, not only without being aware of it or of its cause, but while they are pursuing the best intentions. Most ministers have realized that times of great spiritual revival among the people have proved sometimes to be seasons of spiritual death with the minister. Not that the minister has been insincere, but he has simply emptied himself in his great desire to serve his people, and has forgotten that his own spiritual needs were as imperative and as constant as those of his people.

Nor is this danger of spiritual depletion limited to times of excitement. The minister’s daily routine, so comforting, so helpful, so blessed to his people, may be his own spiritual vampire... It is not well for a minister to become dulled in his spiritual sensibilities by ministering so constantly to keep alive the sensibilities of others. It is tragic when a minister praying so much for others finds his prayers not moving his own soul, preaching so much to others and bringing no message to his own soul.—T. H. Lewis, in “The Minister and His Own Soul.”

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Only a Definite Program

The Editor

LAST week, here in Cairo, Egypt, from which the offensive lines are gone, a plan was signified for conducting evangelistic meetings in the chapel of an institution which includes the word Christian in its name. But the manager sidesteped the plan, pleading, "We have been here only seventeen years and it is not time yet to make a direct appeal to the too much dubious of offending non-Christian adherents before they have become sufficiently convinced of our purpose."

It is only a matter of years of indirect approach should prepare the way for a direct appeal, and my fear is that those responsible will never think the time opportune for a genuine Holy Ghost revival.

But the direct appeal of the gospel does offend. It always has done so. Jesus offended His "nice Christians" (as the Chinese would call them) when He preached His "Bread of Life" sermon to those who had already been "hired" because they ate the loaves and fishes which He provided. Paul offended the Jews of Antioch in Pisidia when he urged them to take Christ as their promised Mesiah, and all down the ages the direct appeal has divided the crowd and sent some away offended.

Right here in the Mohammedan world men will allow that Jesus was a good man and the world's greatest prophet. But the rank of Saviour he was treated when you urge that He is the Son of God and supreme. But in our own land men have often tried to avoid the Christian message in politics, if the people are not ready for the preaching of holiness, they argue, "Many here do not believe in altar services," they remain uncertain as to whether they must win them first and then evangelize them afterward," they reason, and we all know that proper tact is essential. But in the apostolic age evangelism is first. I know the stories about men who would not listen until their physical wants had been supplied, and on the strictly primary plane, these illustrations apply. But when we try to stretch it out to cover primary, secondary, and tertiary education, and the general representation of social and economic life, the illustrations are misleading.

The church renders a worth while service to the whole community, but when either the directors of the church or the leaders of the outside community come to think that the church is helping most of the community to keep the church, they are not far from the political, social and civic sphere that comes along, they have the emphasis in the wrong place.

The church does indeed contribute vitally to every form of social uplift, but it does it by its God appointed method, which is the awakening and sustaining of spiritual life. If the church can awaken a genuine revival it will contribute its share toward the progress of education, the purifying of politics, and the general improvement of public morals. If it cannot promote a revival, the reforms it leads or approves in a formal sense will be only temporary.

I once heard a great fundamentalist preacher speaking of his own experience as a pastor, say, "A rich, worldly church is just about the most worldly institution in the land." The putting-off of the definite program usually means, not its post-ponement only, but its death. The time to begin the definite program is on the birth day of the church. If it did not begin then, the next best time to begin is never.

John Wesley urged his preachers to preach permanent and insistently, and to urge Christians to press on into it. He warned that by such a program some will be offended and some profited. Whether, in which he means a manner as to offend none, it will also profit none. But this observation goes for every form of vital Christianity. We must take the chance of offending, or we would save the opportunity for profiting. For only a definite, well defined, program will succeed.

The Oil in Your Lamp

No light shines of itself. Back of it somewhere is the source of illumination. If it is an oil lamp, then the oil supply must be kept up or the light fails.

The Christian's light is a very useful thing to him, and to all whom he meets. And how much this is needed in a world so dark, so dreary and full of fog and confusion?

The ten virgins had oil in their lamps, but five of them allowed the supply to run low, and the five "lamps were going out." They were not ready when the bridegroom came. As serious as we to the prospect of our great disappointment is the fact that those who see that our light should be guarded and helped by it receive no such benefit.

By prayer, the sacrifices on the altar, and by the word of the Lord, by watchfulness, by perfect obedience, keep the oil. Remember it is not enough to have oil once. Many have had the word of the Lord, by watchfulness, by perfect obedience, keep the oil. Remember it is not enough to have oil once. Many have had the word of the Lord, by watchfulness, by perfect obedience, keep the oil. Remember it is not enough to have oil once. Many have had the word of the Lord, by watchfulness, by perfect obedience, keep the oil. Remember it is not enough to have oil once. Many have had the word of the Lord, by watchfulness, by perfect obedience, keep the oil.

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JUNE, 1938

(163) PAGE THREE

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Experiences Mistaken for Holiness

Examine yourselves, whether ye be in the faith, prove your own selves (2 Cor. 13:5).

Very subtle are the devices of the enemy. There is a way of the way be heeds to oppose us and if he cannot divert us from seeking the experiences of holiness, he will try to deceive us into thinking that we have the experience when we have not. Especially may this occur in the individual who is naturally inclined to be somewhat self-confident, or it may be that certain types of experience appeal more to certain individuals and they mistake a manifestation for the experience, because that manifestation accompanies a type. We have need always to "Examine ourselves," to say whether in dead and in truth we are in the faith, whether we have entered into the experience of true holiness.

Parson Mistaken for Entire Sanctification

Under certain circumstances the state of divine favor that comes to the soul in the reception of pardon may be mistaken for holiness. This is not likely to occur in the initial experience of pardon, but may take place after a person has been reclassified. Such a mistaken experience in any case has not been limited to our day and time, but has been existent in every period where there has been active propagation of the doctrine and teaching of this experience. A writer in one of the early numbers of the Guide to Holiness in giving warning against experience of this kind, says: "It is certain that the experience indicates this as one of them."

Speaking of this possibility he says, "There is caution to be observed in seeking this blessing. It must not be mistaken for something else; we should take care. Doubles a great many have professed holiness, who never attained it; and there are others, who have received it, but not continued it. Doubles a great many have professed holiness, who never attained it; and there are others, who have received it, but not continued it. That is one reason why attempts for this blessing, yet the day of their rejections has been short. How careful we must be in commencing our experience with the Word of God through all its stages, that we be not deceived."

Some writers have known it as a line of confusion. Dr. Daniel Steele speaks of an emotional sanctification which is true, but deep; it is for the immediate comfort of believers, but when put to the test in the hard trials of life away from the environment that is conducive to Christian progress, it is not endured and is no longer indicated to call this sanctification at all, but it represents a phase of experience that we see often without any result which we designate it.

That the emotions will be stirred and teted to heights of response in the experience of entire sanctification is natural, but that the stirring of the emotions that experience justifies state it as the case. The emotional stirring is the resultant arising from the experience which is the case. The expression will be a period of transition, which will fade away. The experience will operate in the life when
The emotional life does not play so important a part and will require undetected emotion. The experi-
ence relates to the nature of man, the emotions constitute his responses. The experience purifies and empowers. Sometimes the experience of emotions is.
If we have the experience, the emotions follow, but if we have emotions without the experience, we have failed in the greatest spiritual good that grace has to offer.

Visions, Revelations, Manifestations, Mistakes - For Sanctification?

Close akin in principle, but distinctly, is the consternation of certain visions voucheded to indi-
viduals in the line of visions, revelations or other manifestations. Sometimes this mistake is not so much the identifying the experiences with these man-
ifestations as it is considering as these a superior type of the experience, but in other case a mistake is made.

In connection with the line of aberration, Wesley is very explicit. He says, "The ground of a thousand mistakes is the not considering deeply that love is the highest gift of God, gentle, patient, love; that all visions, revelations and manifestations whatever, are little things compared to love. It well you should be much more sensible of this: the heav-
eness of heavens is love. There is nothing higher in religion; there is, in effect, nothing else. If you look for what is of a lower sort, looking wide of the mark, you are getting out of the royal way. And when you are asking others, 'Have you received thi

WESLEY'S TESTIMONY

Malachi A. Wilson

W

E HAVE smelt at the story of the little girl who said that she had been "saved, sanctified and purified." For too often, our testimonies have become "petri-
dine" in conventional language. They have all been taught is an orthodoxy, experience rather than try to describe the blessing as we have actually received it. Not that what the experience was which he received was not a pattern repeatedly repeated, but that it was too warmly and warmly it was not. "I believe not." Another footnote to the same explanation, "I had even the faith of a servant, not that of a Christian.

May we wish he had said, "I was even then saved, but not sanctified." For we have rather the experience, and not the realization, of the initial experience of being "saved, regenerated, born again," justified and restricted to the "second blessing" rather than to the "second blessing." We may have been "saved," but not "sanctified." Wesley—perhaps with more scep-
tical prejudice—uses nearly all these terms in two senses, a lower and a higher. He speaks of sanc-
tification and entire sanctification, salvation and the "separate state," often using the lower sense and born again in the full sense.

Was Wesley a true Christian in any sense before Almsgiving? In the sense of twenty-
two, after reading certain devotional books, he began to alter the wide form of his conversation and set in that of a new life. He set aside an hour or two a day for religious retirement. He watched against all sin, whether in word or deed. Further-
more, he says, "I now pray for, instead of mercy, holiness! Is this ever characteristic of unconverted men?"

More than ten years before his heart was "strange-
ly warped," he had read Mr. Laws' Christian Per-
fection and Serious Call and more explicitly resolved to be all devoted to God in body, soul and spirit. There was a heart that was not light than ever before that only one thing was need-
ful, even faith that worketh by the love of God and man, and the love of God and man, and that he groaned to love God with all his heart, and to serve Him with all his strength.

Five years before Almsgiving he preached his ser-
mon on the "Circumcision of the Heart" which he later stated "contains all I now teach concerning sal-
avation from all sin, and the fact that God with an un-
ified heart . . . This was then, as it is now, my idea of the gospel of love.

In January, 1738, four months before his Almsgiv-
gate experience he expressed his desire in these words:

"To say nothing in my soul. May devil but Thy pure love alone. May the love possess me whole, to say, to joy, my treasure, and my crown. Strange flames far from my heart remove, My every act, word, thought be love."

Was this prayer for entire sanctification answered at Almsgiving? Five days afterward Wesley wrote at his journal, "I have constant peace—not one un-
easy thought. And I have freedom from sin—not one unholy desire."

In less than a year of his convulsions were being again an "American" soul, and a "divine," and his -ad, that "the gospel is the only thing that the soul has found a thorough inward change, by the love of God filling their hearts," although others "were only born again in the lower sense, that is, received the remis-
sion of their sins."

In 1739 he published his first tract on "Christian Perfection" and in 1770, 1740 and 1742 published byms with clear teachings on the subject. In light of this, it is hard for me to agree with those who would say of his experience the second blessing to late as 1744.

It is true that before Almsgiving there is much that was not unconfessed. At the beginning of this initial experience he was seeking holiness through works. But the very fact that he was groaning after it so earnestly would seem to suggest that he was far from being an unrepentant regenerate.

Since writing these lines, I have read the follow-
ing statement in The Christian Advocate (South) of March 3, 1934, by Ivan Lee Hall, "Almsgiving was not a failure. In fact, it was saved from his sins. Almsgiving was a place where a good min-
ister made a complete surrender to the love of God. As such this year retell the story of how Wes-
ley's heart was "strangely warped," there will be many wistful souls that will years to be similarly changed. Wesley's experience is the only way to find Wesley's "constant peace" and "freedom from sin" by making this "complete surrender, or a change of heart and mind trusting God for the "second blessing, properly so-
called"—the blessing which comes by the baptism of the Holy Spirit that comes from all sin and giving power to live a holy life.
The Preacher and Prayer

1. Indigenous Theme—There is nothing that enters into the minister’s activities that is of so much importance as his prayer life. There is absolutely nothing that will take its place. The absence of prayer means a half-hearted, despised, dictated, fruitless ministry. But the man who prays—who seeks God earnestly, ceaselessly and will stand against all opposition. To be a man of prayer is literally greater than to be a man of oceanic, polyvocal, popular, or sensational pulpiteer. The latter accomplishments usually attract the attention of men and their congregation. But the man of prayer gets the attention of God and His commendation. Let us have the keenest intelligence, but every intellectual fiber of our being sanctified by prayer. The Preacher Preparing to Teach

2. The Habit of Prayer—The habits of life are formed by the repetition of an action until it becomes commonplace. By giving attention to prayer, nothing of the habit is then formed, which becomes delightfully entrancing and beneficial. Prayer gets into the very warp and woof of our being; a prayerlife becomes synonymous, and is conscious of measuring up to the apostle’s exhortation, “pray without ceasing.” Unceasing prayer will cure doubt, unbelief, and, emphatically, the preacher can pray as he ought and then proceed to be a Bible “gideon.” He cannot be without a thought, and doubt the inspiration of the Scriptures. He will accept the Bible as “the Word of God, with all of its spiritual implications.” The daily habit is a sure cure for ministerial skepticism, barrenness. It anchors the preacher, enriches his soul, makes him mellow, humbly kind-hearted, and gives him access to God and men.

3. A Place To Pray—The preacher is very unproductive, earlier if possible will enrich the life and soul. These articles are so weighty that we are printing them for the benefit of our younger ministers, and those who were not privileged to read the book.

CASTING THE NET

The Preacher Preparing to Teach

A place to pray.
A time to pray.
A determination to pray.

4. Hindrances—The duties of the average minister are exceedingly numerous; his toss is arduous. His hours are interminable; his care is about holiness in his system in his work is usual submerged. The church meetings, the numerous organizations, visiting in the homes of the people, care in part in Christian citizenship, moral reform and the like; committees, social functions, weddings, funerals and a thousand and one other duties, take heart, hand, and physical strength. He must study, he must read, he must think and meditate, or else he soon becomes a buck number. The age is fast, very fast. Almost everything seems to be moving, pushing, rushing. There is hardly time to think. But with all this, every hindrance to prayer must be overcome, if the preacher is to know God and have divine anointing in his messages to deliver. The devil is the visible enemy of the praying preacher. He will put everything in his way possible. Satan dislikes very much to see a saint upon his knees. But by insistent, uncompromising devotion to God and His truth, one can pray, and then persist in praying, until the kingdom of Satan trembles. By mighty prayer, “One shall chase a thousand, and two put ten thousand to flight.” Amen.

The Preacher in His Library

This is usually the preacher’s study. Here the shelves are lined with tomes ready for reading. A careful examination of the kind of books the preacher reads—the books that line the shelves—will show whether he is a church leader, his orthodoxy or heterodoxy, his faith or his skepticism. Any man can judge by the books a man reads whether he is a church leader or not. This latter assertion is just as applicable to laymen.

The writer of these books is not aiming to say that all the popular preachers, after many years, used to make inquiry of the pastors who called for his help, as to the effectiveness of their ministers, the tangible results of their denominational convention, or in the articles of his or her or their churches. The telephone, the cell, the variety of matters that are now being taught upon the preacher, make it almost impossible to keep up or to be informed of the latest. If the preacher is to know God, if he is to see results in the direct salvation of souls, he must systematically and persistently take time to read, to study, to meditate. The Bible must be his chief textbook. The preacher then can be a light in this large Book of all. Preaching that costs nothing, accomplishes nothing. If the study is a laudable one, the pulpit will be an improvement.

The preparation of the sermon must have some directness in it. The gospel must be loaded to the keel. To the man who puts the charge effects the discharge. If you load for pewees, you will get a few, maybe. If you load for big game you get some down. Shooting into the tops of the trees is never wise, nor is it effective.

The Preacher and Union

That strange, mysterious word “union” ought to attract our attention, for it expresses that which attaches itself to human world and wisdom, that which ends language with the velocity of a rifle bullet, through the very hearts of those who hear. It is the same state which is made up of unadulterated, aesthetic feeling. It is none; it penetrates, it makes the...
How to Preach the Word
E. E. Wordsworth

Article Two

Sermons should feed the hungry souls of men.

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E. E. Wordsworth

Article Two

Sermons should feed the hungry souls of men.

Christ said to Peter, "Feed my lambs ... feed my sheep ... feed my sheep." In the congregation is that godly widow woman with seven children to support with her needle; that last lint her wife and is struggling to keep the home together; a master who is unemployed and needs a message of comfort; a sister who church for a number of weeks because of sickness; new converts who need spiritual light and instruction; and veterans souls who often appreciate a boost along the way to the city of God. Why spend time splitting theological hairs about pre and post millenarian schemes, or being dogmatic about your pet theory of water baptism, or emphasizing minor truths. Multiplied thousands of Quakers are now in heaven who were baptized with water according to any mode. It is better to help, strengthen and bless some weary traveler journeying heavenward.

Preaching should never have an "unseen from the Holy One" (1 John 2:5). Special divine anointing cannot be manufactured and counsels are for far too many worthless; yet the Spirit's glorious anointing is priceless. With his presence the believers are edified, singers are converted, converts are sanctified, and the church blessed. Substitutes for anointing are repulsive. Wild gesticulations, yawns, sneerings, belligerence and worked upon human fervor smell far from Christ. Affected feeling is repugnant to a truly sanctified spirit. Simulating anointing is laughable and disgraceful. It may look fine for a while, but in the nineteenth century was Chas. G. Finney. He was preaching at Rochester. Up in the front seat in the gallery sat not a few "natural" elements in dispensable to real lasting success. But Moody was not academic in his preaching nor personal culture. He made fourteen mistakes in his English in one sermon. A pedantic listener noted and counted his errors in prayer and at dose of his sermon his remarks to him about it. Mr. Moody kindly replied, "Well, my brother, I am using all the English I know for the glory of God and the salvation of men, are you?" And Moody won a million souls to Christ. I wonder how many of the other men win, any more than me, by their trappings, but by limb and bone and blood, and a sermon is not to be judged by rhetoric and pedantry; it is to be carefully weighed on the subject matter, and the materials must be congruous to the text. This will give variety to the text which is to be kept close to the mind of the Spirit in the passage under consideration. Speaker, keep to the Spirit's track and you will never repeat yourself or be short of matter: His paths drip fatness. Teach doctrines, properties, precepts, ethics and "the whole counsel of God."
his announcements for the week, after ten or fifteen minutes of stammering over corrections made from some new or obvious errors offered by his wife. I am made to feel certain that he does not know much about the program for the week himself. Announcements should consume as little time as possible.

While I am sure that we all enjoy the light appre-
ciation that, minus the first course in any well ordered meal, let us see to it that the message from the Word of God or the sermon constitutes the main course. What if some of the congregational 
choring may be much enjoyed and I am sure are part of the life that we remember within themselves. "It pleased God by the foolishness of preaching to save them that believe." That chorister or special singer who has not burned that his part in a service is purely supplemental to the sermon to be preached and is not an end within itself is not worthy of his position. Have heard song leaders take so much time lecturing the congregation that one was made to wonder whether he was attending a song service or listening to a lecture course. If the sermon is to be the main course in the service then the preacher should be the central human personality in connection with it. This should be well remem-
bered by our pastors in preparing the minds of a congregation to receive the evangelist as well as his message.

I fear too much emphasis is being put upon the shoulder of the sermon that it is, as they say, "blind leading some one" bringing his pastor. He said, "Our pas-
tor never preaches more than fifteen minutes." I was much surprised when I learned it was his happiest day when his pastor had not preached longer than ten minutes. Fifteen-minute sermons may at times be practical but there should be高新技术 be so rewarding and refreshing that our congregations are sorry they are so short.

This is a very important part of the modern meal 
The dessert. In fact to many of us it is the most important part. No service plan can be complete without dessert, that last taste to which is to be left in the mouth of a congregation. Most people do not let us remember and complete

neutralize by an unwise or offensive con-

cision. I doubt the wisdom on the part of a pastor to have dessert. It is delightful to see the way people choose to leave the carpeted aisles and padded pew to attend our services. Atmosphere! The atmosphere gener-
ated by the living presence of the Lord in our hearts every day, the all the time and not just

assumed on Sunday and during religious services. This atmosphere makes the service more attractive than any other thing. Jesus is the great drawing power. When He is lifted up He will draw all men to Himself. "Therefore, if your house is

said of old, "It was raised that He was in the home."

Material and Spiritual Goods

Contrasted

The material goods of life are such that one man's gain is another's loss; they perish with use; they are strictly limited in area and duration and bear to no 
man's life. The goods of the spirit are the opposite; they are increased rather than decreased by sharing; they are absolutely unlimited; they do not perish with use; they are attractive so that the unconverted observer that he cannot lose them except by his own consent.—Dean Inge.

June 19, 1938

Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER FIVE

DEAR ANN:

Here it is housekeeping time again and there is ever to a time when I wish there were only sermons and love and music and things tidied up before callers arrived—and they did not come early either. The truth is, Ann, you will find that this very day I did not tidy up my dear husband's house but went out and left his dear husband's house but went out and left

for a program for your housework that other women do. You will often have to do things, afterward, not to speak. You might even have to check the neighbors by hanging out the washing in the afternoon occasionally. The important thing, after all, is not to do things but getting them done.

However, because people are apt to misinterpret such usual programs and judge them to be indica-

tions of slackness of life, system or some other undesirable trait, it is just as well to keep our dom-

estics affairs in private as possible. I say, as private as possible, because a minister and his family have very little genuine privacy. This is another problem that we have to feel with an unavoidable curiosity about the private life of any public person

age. Ministers are, if anything, an object of even greater curiosity than the public itself and the family of prominence. I will not take time to philosophize about this, but I felt that I should just briefly suggest a few ways of unwitting the public in this respect. This is truly a case of, "what they do not know will not hurt them."

I think you have guessed by this time, Ann, that the subject on my mind is with the problems relative to home making that are peculiar to min-

isters' wives.

It goes without saying that a minister's home should be a Christian home that serves as a guide and

inspiration to its neighbors and preserves and protects every respect. Most women find housekeeping a full time job but we ministers' wives cannot make housekeeping a full time job. As I have already in-

dicated, there are too many other demands upon our time. I know that your house is completely and carefully, and you will find that the people you have been troubled many times as mine has, because you could not give more time to making your home at-

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cannot afford to be misunderstood too much. I think this is what the Bible means when it says, "let your good be more than your evil." Christians hold to truth and have a right to be respected in every respect. Most women find housekeeping a full time job but we ministers' wives cannot make housekeeping a full time job. As I have already in-

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misunderstanding that may never be overcome. I do not believe it is ever again desirable that the couple to live in the near vicinity of any of their church members. It has been said that a friend is one you will love and lose you still. I am sure that is true but there are pitifully few people who have the capacity for real friendship. Most social friends will pay out the strain of too prolonged intimacy and very good people are often lacking in magnanimity. I do not say these things to make you cynical or distrustful of people. God forbid! It is only to help you to save them from themselves.

For the same reason, be careful about selecting people to help in the home when it is necessary to get someone to assist you. Be sure that the helper is someone who can be trusted not to broadcast the details of your home life—not that you have reason to be ashamed of anything you do but because even inconsequential happenings assume great significance when related to some people and to some people. The story got out on the once, that I wrote all my husband's sermons because someone knew that I sometimes helped him find scripture and illustrations or suggested a point now and then when he was working on his sermon. We tried to laugh because he seldom used any of my "bright" ideas. Our minds simply do not work alike. But you can see that such a story might prove embarrassing to say the least.

But in spite of all that I have said and at the risk of sounding contradictory let me exhort you, in biblical philosophy, "Be not forgetful to entertain strangers," and told me that I was not hospitable. It is possible to keep the utmost reserve about your domestic affairs and yet be the soul of hospitality. And I believe that there is a home whose threshold should be adorned with one of these old-fashioned doorways with "welcome" written on it, if it is the minister's home. If the young people of the church feel welcome to hold some of their gatherings there the home is not a "bossy" home, at the minister's house; it does a great deal toward making them realize the personal interest and concern that they have for the souls of their neighbors. If you take the trouble to invite some lonely, troubled or discouraged individual to take dinner with you it often creates the need for him to come and do a fresh grip and go on with God. You would be surprised too, Anna, if you could know how much people do talk of being invited into their pastor's home. You need never fear to entertain such people; they will be far less critical of your simple appointments than people in less favored circumstances. And they are sometimes most grateful in return.

Then, too, if you will let your home be a place where your hard-working District Superintendent acclaim to come to himself, but bring along an evangelist or a General Superintendent or some other worker who may be touring the district you will have your precious memories of golden hours of fellowship and genuine friendship to treasure in the years to come. My hus-

band and I were once entertained in the home of another pastor. When we were each of my home, I tried to express the pleasure my visit in her home had given me and how much I had enjoyed her children, and the reception was more than cordial. I was surprised to find that she liked to have other Christian workers come to her home because of what it would mean to the children. And that, my dear, is another angle of the hospitality question. It also introduces another subject that I may mean to touch on in this letter but which I will have to defer until my next one.

Hoping that you get your house cleaned done without too many interruptions I am as ever,

Your fellow laborer,

HOPE VINCENT.

THE PRAISERS' MAGAZINE

JUNE, 1938

GENERAL CHURCH PROGRAM

Church Protection

ALTHOUGH a church is concerned primarily with spiritual affairs, it should be businesslike in the handling of its financial affairs. Funds donated to the work of the church should be protected against diversion through criminal acts. Security and embarrassment are possibilities, therefore, and in one instrument protection against several financial hazards. The coverage provided under each clause is limited to $200, an amount adequate to cover the weekly collections and incidental funds of the average church. It is possible to double this amount by purchasing two units instead of one, making the coverage under each of the five clauses $400 instead of $200 and the total limitation of the policy $2,000 instead of $1,000.

The five coverages are as follows:

BROKER:
Against loss by robbery occurring on the church premises or at the home of an officer in whose custody the insured property may be.

MEMLER:
Against loss by robbery from any such officer while conveying the property outside the premises but within twenty miles thereof.

SHERIFF:
Against damage to property from any duly locked safe located on the church premises or within the home of such officer.

Damage to the safe as well as direct loss is also covered.

LUSTIC AND EMBEZZLEMENT:
Against loss by theft or embezzlement by any duly elected or appointed officer, responsible for such loss.

CHURCH FORGERY:
Against loss through forgery or alteration of any check under the conditions of the policy.

A reminder reasonable considering the coverage.

More information can be secured from your local insurance agent, or by writing to Headquarters.

Consecration: The Basis of Stewardship

STEWARDSHIP

I REMEMBER a story that flashed to this country that Queenie Roosevelt had been killed. As an aviator in the World War she had made what was known as the first woman's airplane trip over the entire country. She was also the cabaret which came to a widow woman in a middle western state about the same time telling her she had been employed as a nurse in northern France. He, too, gave his all for his country even though the headlines of the daily newspapers did not herald the fact. I come trying not to take away any honor from those who thus fought and died, who thus placed their all on the altar of their native land. They are welcome to whatever credit they deserve, but they did not really make the supreme sacrifice. He who truly "has" his "life" makes a greater sacrifice than he who dies for his country. John Huss, Savonarola and a long list of other Christian martyrs stand in this class.

But these, as noble as was their sacrifice, did not make the supreme sacrifice. The supreme sacrifice is one who gives everything over to God as completely as he would relinquish all things to those about him if he were dying, and yet continues to live. He lives on the level of a life fully dedicated to God, he dies daily as Paul declares. It is a speed-out rather than

CASTING THE NET

(Continued from page seven)

truth "stick," it awakens the keenest interest, it causes men to fairly reel under their weight of sin.

Man of the Thespians had it, in a greater or less degree, but few modern pulpits exhibit any signs of having it. The lack of this peculiar, divine benediction is a reason for the fruitlessness of so many ministers and Christian workers.

How to Be ETERNAL

It is not found in books or literature. It does not attend doubt, skepticism, or unbelief.

Eternal who is a Bible "theorist," or a Bible "paterf," will show no signs of

fear, it is the product of earnest and continuous prayer. It springs up in the heart and forth from the lips of those who will not worship the Ely Greek kings.

It is God in the man, making the heart fervent, but, so that the words last.

It springs from holiness of heart and life, and is never found in those who tamper with sin, or compromise the truth.

It rides on words of eloquence, and often

burnishes the simpler forms of speech.

It ought to be searched for and cultivated by every preacher and gospel worker in the land.

It would transform many a pupil into a blazing center of fire and filled with the Holy Spirit.

It is the most intense religious activity.

Those who will search for it on their knees, who will fearlessly accept the reproach of being

invited into their pastore's home. You need never fear to entertain such people; they will be far less critical of your simple appointments than people in less favored circumstances. And they are sometimes most grateful in return.

No one ever bore provocation with such meekness as Christ exhibited. Neither revenge nor wrath ever entered into His life. His character was maligned. In every possible way He was misconstrued and insulted; yet when reviled, He reviled not. He suffered He threatened not but committed Himself to Him that judgeth righteously.—SELECTED.
a momentary sacrifice. The one who makes it thereby becomes a living martyr or witness. It is more difficult to do than you think. Day by day you have to give your life once for all, in a supreme crisis. This is the kind of sacrifice which Paul had in mind when he said in Romans 12:1 to present us a living sacrifice. This is a figure of speech in which the body, a part, is used for the whole personality. May I present to himself an entire life as a living sacrifice. David Livingston made a consecration of himself and his family every year in the heart of Africa working for and with the people of that dark continent. His successor, Dan Crawford, did this for some time for more than two decades giving himself in behalf of those people.

During these difficult days God is calling not for a temporary and partial consecration, but for a permanent and complete presentation of all to him.

This consecration means that we place our financial possessions, not real and personal property, upon the altar. The same true as all of our duties; we must forever die out to them so far as they might influence us against our duty to our God. And our friends, and the church with whom we may have social contacts must always hold a place secondary to that which is given to God. God not only demands our possessions, but he also demands our intellect, conscience, and will be set apart for him. Thus we recognize God’s ownership of everything. We are only stewards of what we have and are.

Back in the late eighteen南省 of the last century, Rev. W. A. Dodge was pastor of St. Paul’s Methodist Episcopal Church, South, in Atlanta, Georgia. After his death a document was found among his valuable papers. It was in a sealed envelope which had the following words on it: “This is to stay sealed during my natural life, being the instrument of my consecration to God.” When opened the document read thus: “This day make a full consecration of all I have to God: now, henceforth, forever. Myself, my body, eyes, tongue, hands, feet, mind and heart.

My wife Mary Dodge, my boy, Wesley Allis Dodge, and my daughter, April J. Dodge, my books, my clothes, money, all I have now, and all I ever expect to have. All my means are, and shall be Thine. My time, and if there is anything else that appertains to me, that I have not mentioned, I lay it in the altar to stay forever.

God and the church is the property—so that all I have belongs by right to Him. Not as a compromise, but from a sense of duty, simply asking that I may be enabled to live in the world. Signed, sealed and delivered in the city of St. Paul’s Church, April, Georgia, 1876. In the presence of Him who sees all things, with the Spirit to witness.”

Rev. Dodge had been a minister for years but from that date forward his ministry took on new significance in his power. He had at least placed his all on the altar.

I heard an elect lady, a very successful minister of the gospel in a southeastern state, tell of the sudden death of her husband. She was sitting black, gray, with tears as she told of the sorrow which came to her when this accident occurred. However, she added, when she confessed to God that the sad was no more His when he was killed than he was when she had consecrated to him thirty years before. Then she had placed him and all of her other possessions, along with herself, on the altar forever.

A consecration like this is a deliberate renunciation of what is already a fact; that we are stewards and not owners. Once such a consecration has been made and sanctified by God’s power, it will be easy to bring both tithes and offerings of money and time and talent to God.

Department of Church Schools

Who is Responsible?

R. R. Hopper

MANY workers in the church have never been informed of the opportunities the Leadership Training Courses offer them for the improvement of themselves as church workers. Work and experience that one year’s experience in the pastorate are almost invariably approved and many are completing their credits in this way. The pastors who have completed any considerable portion of the Ministerial Course and fourth year’s experience with the help of the school are almost invariably approved and many are completing their credits in this way. The pastors who have completed any considerable portion of the Ministerial Course and fourth year’s experience with the help of the school are almost invariably approved and many are completing their credits in this way.

The pastors hold a strategic position of leadership in the local church. Very few of our churches have an educational program. The superintendent is the work of the church to whom the responsibility of religious education is delegated. The superintendent of the church school board is carefully chosen and those with proper interest and ambition are not selected. Even if the best qualified persons are selected, they have their weekly responsibilities and do not have the opportunities of promotion that are essential for success in this work. The Chevrolet of a minister is a person devoting full time to the service of the church and having little time to plan and prepare. It is important that the minister should be responsible for the program of Leadership Training along with the many other activities that demand his attention. This does not mean that the pastor is to do all the work of informing the membership, promoting classes and teaching them. It does mean that he should make every effort to stir up interest in

Who is responsible for the leadership of your local church? Should it be the pastor? Should it be a layman? Should it be an instructor? Should it be a committee? The answer is that it can be anyone who is willing to take the responsibility.

There are some things that every pastor should do. First, he should inform himself of the course. A letter or card addressed to the Director of Church Schools will bring a supply of literature explaining the course. Questions concerning local situations and individual problems are invited and will receive personal attention.

Second, the pastor should study the course himself. The units may be completed by home study or in classes. Credit is allowed for such units in both the Ministerial Course and the Leadership Training Course as well as in college. Many pastors have secured enough credits in this way to receive their certificates with one or more seals. Approved to teach a class is frequently given to a person who does not have personal credit for the unit but whose general preparation and experience indicate his ability to prepare and conduct the class. If the person so approved will present a limited amount of written work with the final report of the class, he will be given personal credit for the unit. Pastors who have completed any considerable portion of the Ministerial Course and fourth year’s experience in the pastorate are almost invariably approved and many are completing their credits in this way.

The pastors hold a strategic position of leadership in the local church. Very few of our churches have an educational program. The superintendent is the work of the church to whom the responsibility of religious education is delegated. The superintendent of the church school board is carefully chosen and those with proper interest and ambition are not selected. Even if the best qualified persons are selected, they have their weekly responsibilities and do not have the opportunities of promotion that are essential for success in this work. The Chevrolet of a minister is a person devoting full time to the service of the church and having little time to plan and prepare. It is important that the minister should be responsible for the program of Leadership Training along with the many other activities that demand his attention. This does not mean that the pastor is to do all the work of informing the membership, promoting classes and teaching them. It does mean that he should make every effort to stir up interest in

The part of his lay leadership. It is impossible for the pastor to do it all. Even in the most successful work satisfactorily with the pastor, and without the interest of the pastor, as experience has revealed to many who have tried it. But with the cooperation of the pastor all are very few and many of the different churches that cannot conduct efficient Leadership Training Classes in the local church.

There are a number of things every pastor should do. First, he should inform himself of the course. A letter or card addressed to the Director of Church Schools will bring a supply of literature explaining the course. Questions concerning local situations and individual problems are invited and will receive personal attention.

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supervise Leadership Training.
Every Member Evangelism

T HE SECOND point is “Christ’s Method of Procedure.” The last words of Jesus before He ascended to the Father were, “Wait for the promise of the Father, and ye shall receive power after that the Holy Ghost is come upon you.” The emphasis of this verse is upon the salvation of others. While we have preached, taught, and urged our people to be “baptized with the Holy Ghost in sanctifying power,” have we taught our people and made plain to them that the great object of this Holy Ghost power as emphasized by Jesus is to “witnesses unto me,” systematically to the salvation of others? And that to keep this Holy Ghost power when once received, one must be a faithful, definite witness unto others by word of mouth and by life, that others might be drawn to Jesus and take Him as their Savior and Sanctifier also. I fear that here is where many have been lacking. As a repair job in general are inclined to neglect definite witnessing, we are in danger of letting the work of the church as they should have been done, and the laity have not felt their responsibility for this part of their work of teaching and training are work largely of the lay membership and should be as faithfully done as is the preaching.

The Reward of Faith

Faith knows that God has His moment, and in that moment everything yields to His will. Faith can wait. If she comes to a prison gate, she can stand without fear. If He opens the gates for her, she can enter. If the enemy hurls rocks from the battlement, Faith stands unshaken and unharmed. Faith knows some heroes need more than a token. Programs might get some very valuable devotional and expository helps from this volume of 177 pages.

Problems Peculiar to Preachers

Chas. A. Gibson

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no postcards, please) to Preachers’ Magazine, 2923 Trent Avenue, Kansas City, Mo.

Q—How can I be a faithful witness to my associates? A—A faithful witness is one who can truthfully testify to the things of God. A number of this particular group would be the office of the Lord. The things that you speak of, that you believe, and that you give clear evidence of, are the things that you are to witness. The Lord can guide you as to the things of His office in your life. Your faith must be such that you can witness to your associates of the Lord’s office. A faithful witness is one who has the faith to witness to his associates of the Lord’s office. A faithful witness is one who can truthfully testify to the things of God. A number of this particular group would be the office of the Lord. The things that you speak of, that you believe, and that you give clear evidence of, are the things that you are to witness. The Lord can guide you as to the things of His office in your life. Your faith must be such that you can witness to your associates of the Lord’s office.

Q—What should I do if I have no money to buy books and get out my course of study? A—If you have no money to buy books and get out your course of study, you should think of other ways and means of obtaining the knowledge you need. You might consider taking out a library card and borrowing books from the library. You could also try to get information from other sources, such as the Internet, websites, and other resources. You could also consider writing to the author of the book you want to read and ask if they are willing to send you a copy. Another option is to look for online courses or free resources that cover the topics you are interested in.

Q—Should a pastor accept a renewal call if he has an adverse review by his session? A—Whether a pastor should accept a renewal call if he has an adverse review by his session depends on the specifics of the situation. It is important to consider the reasons for the adverse review and the factors that contributed to it. It may be helpful to seek counsel from trusted sources, such as a mentor, pastor, or other trusted individual, to gain additional perspective and guidance.

Q—Is it right to use another pastor’s work without paying for it? A—Using another pastor’s work without paying for it is generally not considered appropriate. It is important to respect the intellectual property rights of others and to compensate them for their work. There are various ways to support the work of others, such as purchasing their books, joining their church, or donating to their causes. Using their work without compensating them may be seen as taking advantage of their efforts and could be considered unethical.

Q—Should a pastor use a certain Bible, or rather one that has been used? A—Whether a pastor should use a certain Bible or rather one that has been used depends on the specifics of the situation. It is important to consider the reasons for choosing a particular Bible and the factors that contributed to that decision. It may be helpful to seek counsel from trusted sources, such as a mentor, pastor, or other trusted individual, to gain additional perspective and guidance.

A scholarly volume by Robert M. Jones is in Some Problems or Life (Cobblebury—2.00). What are the supreme values, the abiding realities, the motivating objectives in life? The matter of life’s supreme values: its quality as a proving power that its quantity—three problems are discussed by one who is vitally engrossed by a lifetime of exploration of the inner recesses and the outer activities of life—speak with them to the serious reader. This, as is evident, is not a book for hasty skimming or sketching, but for serious and thoughtful reading.
Q—Should a minister feel embarrassed in the presence of children? Often I have heard it said that ministers have better education and success than he had.

A—I might answer this by saying, "No," but the fact still remains that, as a rule, the other ministers referred to do not consider this and will do all they can to win the children to their church, yet it appears that the standpoint of the up-to-date and more or less unsuccessful youth leader is that little children are a necessary evil. Often when you look to the church, it seems to be a little better church in every way then when you became the pastor. Since when it does not seem that you or when you have a church, that these are little things. It is true that all will be your friends and then door to door canvassers. Whatever do you plan to leave, I believe to have a better church in every way than when you became the pastor. More when it seems clear that you will and when you have advertised your success, and when all of these acts come to a union. You will then be able to leave the church and agree to boost it in your new field of labor.

Q. Should the evangelist have his title with the church where he holds the revival?
A. No, neither by law nor necessity. It should be a self-imposed one to give for some cause in the church that it is his privilege, but under no circumstance should be said to feel he should titles to the church where he has been a revival. No church has a right to take this position.

Q. What is the ten-point program referred to by Rev. E. 0. Chaffin in Your Presbyter's Magazine recently?
A. I have held a number of inquiries about this, and I am therefore presenting it in full:
1. Pray one hour a day.
2. Study at least two hours a day.
3. Read the Bible for the sake of the membership of the church.
4. Acquire the acquaintance of two business men a week un-til acquainted with all.
5. Practice five minutes in every possible position.
6. Know and offer services to undertakers and doctors.
7. Membership in and active part in Ministerial Association.
8. Seek to enter chapel services of the reformed and high churches.
9. Co-operate in all general, district, and local activities of the church.
10. Keep a record of all the above activities.

This program is a grid for every preacher, and like bills in Congress, every man may claim benefit. No one can object to the trick of the whole program to be found in the last item. It is my belief that the people are satisfied with the present system, and the need is for something new. They have no loss in a real sense and no time clock to punch, and this very freedom provokes our analyzing many things in our present day. Therefore, we will have carefully chosen some specific activities, we will have few people we even more outside our own church, and the man who will go into a few folks. We may be embarrassed when we discover how little we either pray or study. Our square folks do need a little more to adjust the limbs in my back. I generally surrendered my sheep as the Junior of the church.

I think that many times milk for the body and bread for the soul of the family, and an order to be de-\也不可能给予我一个字的保证。比“喂”或“谢谢”更可怕的是，他甚至没有机会在我们面前表达我的谢意。他经常坐在那里，面对着我们，然后突然跳起来，然后又跳回来，然后又跳回来，然后又跳回来……

All Things Work Together for Good

When I was District Superintendent there was on this date a minister’s wife whose greatest trait was moving. Of course, she moved both slow and fast. One day moving fast she was on the way to the train station when she espied a barren to conceal her red, swollen eyes from the good sister who was standing in the doorway. She replied, "Oh, fine, we are closer to town near the school, farther from the train and smoke, we have better streets, larger church and better parsonage, more room and a bigger yard, better salary and greater opportunity."

Then he was the churchman’s jest, I looked toward him and he was crying and waved goodbye, he exclaimed, "Yes, but, wife, you ever think what a hard time the Lord had to get us over here!"—Submitted by U. E. Hamson.

In Unity There Is Strength

Years ago when I was pastor in the Central States, one evening a light snow was falling. The Miss, remarked that I had "seen a lot of people falling" and had an ordinance that required the citizens to keep their walks clear of snow. I took the liberty of saying I was in a real task, within the hour the house fell clear of snow. "How do you like the new charge and your new home?" She replied, "Oh, fine, we are closer to town near the school, farther from the train and smoke, we have better streets, larger church and better parsonage, more room and a bigger yard, better salary and greater opportunity."

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faith and Works

Two gentlemen were one day crossing the river in a ferryboat. A dispute about faith and works was not so uncommon that good works were of small importance, and that faith and the efficacy of prayer were of great importance. It was not possible to convince either, the ferryman, an emblematic Christian, offered permission to give his opinion. Current being great and they were unable to cross, one of the men said he had a cure for the difficulty. "Close your eyes," he said, "and say the prayer that you would want to say it. Great God, you are good, you will do what is right, and you will do it. I pray you will hear our prayers."

He did so and the ferryman drove away and up the river. They got to the opposite shore and the man said, "You see, we had a stretch of the river, and the ferryman would not take us across."

"That," said the other, "is faith and works."

"If that is faith and works," said the man, "I am a poor man."

"It may be," said the ferryman, "but I believe you are a better man."
Title: The Preacher's Workshop

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

Roy E. Swin

Making the Most of Children's Day

CHILDREN'S Day has practically reached the status of an established institution in almost every church. This particular year's school will be one of those which observes the day. Doubtless your Sunday school council will look to you for some suggestion or guidance. Use the opportunity to help them make the day an occasion of genuine spiritual inspiration to the children. Perhaps the pupils of the church have come to view the day as something more than just a regular Sunday.

It may be that the parents of "superb" children have come to count on this day as an opportunity to exploit their own genius through the outstanding performance of their children. Children are sensitive and quick to recognize exploitation. Such exploited children feel that they are dissatisfied. Many times the councils of the church have come to realize that some uncoordinated work in the church and in the Sunday school program has made the day meaningless to some children. Proper time should be made to explain to the children the purpose for which such conclusion results should have no occasion to rise.

The atmosphere in our children's Day service should above all be religious. Spiritual. The mechanics of the service should be such as to engender reverence, spiritualism, and devotion. Perhaps the children should be an act of worship and not set off by self-satisfaction or "show-off". It is hoped that if program created and learned only for the occasion of Sunday School Day, it would be much better if the mechanics which make up the program were shown. The children should be given the opportunity of children through Splash of worship experiences. The more the --show off-- the service. Then the atmosphere of fervor shall have been attached to the spiritualism of the children.

Some suggestions which can be used to assist in the formation of the program will be helpful. Use group participation will then be a part of the service. The involvement of all children is a matter of taste. Use group participation will then be a part of the service. The involvement of all children is a matter of taste.

Some of the suggestions include:

1. A dramatic reading of "The Easter Story" by a group of children.
2. A song about the meaning of Easter, led by the children.
3. A skit about the resurrection of Jesus, performed by the children.
4. A prayer for the children, led by a group of children.
9. A children's art project about the resurrection of Jesus.
10. A children's craft project about the resurrection of Jesus.

In summary, the children's Day service should be religious, spiritual, and meaningful to the children. The service should be a time for the children to express their faith and devotion to Jesus. The service should be a time for the children to feel the presence of Jesus. The service should be a time for the children to celebrate the resurrection of Jesus.
The True Source of Wisdom is Humility

The Curse of the Movies

The very nature of the movies and the power of their emotional appeal make them more than mere entertainment. They subtly influence character, shape emotional attitudes, set behavior patterns, and establish values. They thus help to determine one's outlook on life, individual and social. To this extent the movies are educational whether the decisions knew it or not, for this is the essential business of education. The trouble with many movies is that they educate in the wrong direction. They portray life sentimentally and untruthfully. They make ugly states appear beautiful, take standards lower than—Christian Century.

Hospitality

Best be that spot where cheerful-parties refer
To pour from-wool and trim their eve-ning.
Best be that abode, where want and pain,
And every stranger finds a richly-crude.
Best be those friends with stanchly-counts,
Where all the ruddy family around
Sigh at the jocks or pants, that merry, fast,
Or sigh with pity at some mournful tale,
And learn the luxury of doing good.

—OLIVER CROMWELL

A Motorist's Prayer

"Give me a steady hand and watchful eye, so that I may be hurt when I pass by. Thou gavest life. I pray an act of miles may take the gift of Thine. Shelter those, dear Lord, who leave me company, from evils of fire and all calamity. Teach me to use my car for others' needs, nor make through love of speed the boundaries of Thy world that thus I may go with joy and liberty—on my way."—EJ. Harewood, in Christian Advocate.

The Spirit of Christ Is...

A spirit of inspiration.
A spirit of humility.
A spirit of ministry.
A spirit of self-sacrifice.
A spirit of zeal.
A spirit of evangelism.
A spirit of mission.
A spirit of giving.
A spirit of victory.—Free Methodist

The Preacher's Magazine

JUNE, 1938

A Preaching Program

Orval J. Nease

Morning Message—June 5

"THE DAY OF PENTECOST"

And when the day of Pentecost was fully come (Acts 2:17).

Introduction:
1. The three principal feasts of Jewish history.
2. Feast of Unleavened Bread or Passover.
3. Feast of Weeks or Pentecost.

Incompleteness:
1. I wonder if every song was sung,
   But the singer's heart sang sweetly;
   Or if ever on earth a rhyme was sung
   But the thought surpassed the meter.
2. I wonder if every sketch was wrought,
   With such an air of light and shade,
   Till Gold could bind his artful thought,
   The painter's omitted and portrayed.

The Parables of Pity

Never on earth do we find the best.
Not a perfect thing will here behold,
But it waits for us in the Land of Rent.
Beyond the smiles of gold,
-

Wayside Sermonettes

If your religion is big enough to hide it can easily last.
Being sorry you got out is not repentance.
One thing that improves the longer you keep it is your temper.
It is better to admit ignorance than to display it.
Some parables may be like concrete, thoroughly mixed and permanently set.
A hallowed scene is quite a stimulant but not very nourishing.
Every difficulty is either a gymnastic or a spiritual exercise.

—CHARLES HAMMETT in Expositor

They Said

He who helps to give a great deal of time will never die—Samuel Johnson.

Jesus is the chief joy and power of life—Jesus Ruskin.

The simplicity of prayer and magnetic power of prayer to move and produce marvelous results—Emerson. Payne.

A spirit of self-sacrifice and a spirit of zeal—Charles L. Tomlinson.

The Preacher's type now becomes human.

(a) He is the Psalms (1918).
(b) He is the "Infruits" (1937).

The Pentecost type now becomes:

(a) Admiration and promotion.
(b) "Every day in the city of Jerusalem until ye be exalted" (Luke).
(c) "Men of Jerusalem, but with the holy Writ of the FATHER: (Acts)."
(d) "When the day of Pentecost was fully come."—Jude.

As the Jews in the temple were offering the wave-waves and wave-bread, in the upper room the Holy Ghost was falling upon the worshippers.

"Sound from heaven as of a rustling mighty wind."

The type becomes reality.

(a) Sacrifice of Christ at Passover is in connection with the descent of the Holy Spirit on Pentecost.
(b) The eleven tongues of fire and other apoc-"curials have disappeared since the Holy Ghost, the Bread from Heaven, remains.

The Day of Pentecost in Experience

1. Culvary and upper room still.
   a. Conversation must proceed sanctif.
   b. Conversion is completed in sanctif.
   c. The conversion begins in convert.

2. The day of Pentecost was fully come.
   a. The fulness of time makes sancti.
   b. The Holy Ghost falls upon those who "harry."

3. The day of Pentecost is...in connection with...eternal life.
   a. A day is history, yet.
   b. A period or dispensation—today.
   c. A present crisis and epoch.

(a) Law are topics of the day.
(b) A day when God most.

Conclusion

It is high noon for present Pentecost now.
Inquirers After Christ

1. Many inquire.
   (a) Prejudice inquires. (b) Curiosity inquires.
2. Christ's name and salvation
   (a) Bible is still the world's best seller.
   (b) To take Christ's name and sayings from literature and have robbed it of its soul
   (c) Shakespeare, Bunyan, Milton, Dante, Longfellow, Browning, etc.
3. Unbelievers:
   (a) Take Christ's influence from music and have robbed it of its soul.
   (b) Take Christ's name out of art and have robbed it of its soul.
   (c) Take Christ's proclivities from law and you leave jurisprudence without its ideal

The name of Christ best known

100 million Christians repeat His name and history.

Christian their faith, marry their young, bury their dead, date their calendar with His name.

Two Person Names Known

1. The personological Christ.
   (a) "unknown and yet well known" (Cor. 2:6).
   (b) Just as Lord and God, and (c) John 2:24, 28.
   (d) The personological Christ.

2. The unknown Christ.
   (a) John Baptist introduced himself.
   "Three standeth one among you whom ye know not." (John 1:23).
   (b) "Peter is the rock of God's word."
   (c) His own people, as they expected Him, failed to recognize Him.
   "He entered unto his own, and his own received him not." (John 1:11).
   (d) He is a rose of mystery.
   (e) "Whose do me any that I am?"

3. The world does not yet know Him.
   (a) To know Christ is to obey Him (John 2:3, 4).
   (b) To know Him is to love Him (John 4:17, 8).

Three Person Names Known

1. Knowing Christ is Life.
   (a) The door of salvation.
   "This is life eternal, that they may know Jesus Christ" (John 17:3).
   (b) He is the open door of salvation.
   "I am the door; by me if any man enter in he shall be saved." (John 10:9).
   (c) He is the only door of salvation.
   "Neither is there salvation in any other." (Acts 4:12).

2. Inquirers After Christ
   (a) Many inquire.
   (1) Prejudice inquires.
   (2) Curiosity inquires.
   (b) Christ's name and salvation
   (1) Bible is still the world's best seller.
   (2) To take Christ's name and sayings from literature and have robbed it of its soul.

4.考察者尋求救主

1. 有無名之基督
   (a) "未知而為人所知的基督。"
   (b) 只是被稱呼為基督
   (c) "彼得是基督的磐石。"
   (d) 他的門就是生命的門
   "這是永生的生命，他們可以認識耶穌基督。" (約翰 17:3)
   (e) 耶穌是開門的基督
   "我是門；凡由我而進者必得救。" (約翰 10:9)
   (f) 耶穌是唯一救門
   "除了我，別無別的門可以進到天國。" (約翰 14:6)
Expository Outlines for June

Lewis T. Corlett

**Prayer and Revivals**

1. The Course Must Have Revivals
   a. God challenges His people to produce. "The effectual fervent prayer of a righteous man availeth much" (v. 6).
   b. Reaches possibilities to all.
   c. Does its work in each life.
   d. To preserve itself.
   e. From stagnation.
   f. In spiritual power and success.
   g. Put the salvation of men and women, the Church.
   h. Church is obligated for its salvation.
   i. Burdened and men and women are expecting something of the Church.

2. A Renewal Because of Our Burdens (Romans 2:21-23)
   a. Different times led great doubters or make great gray-sers.
   b. A normal man.
   c. Of like passions.
   d. Subject to like feelings.
   e. Hindred by similar limitations.
   f. This normal man prayed and brought things to pass.
   g. He had confidence and assurance.
   h. God had not already abolished.
   i. He verified God's plan in his prayer.
   j. He shut up the heavens by prayer.

3. Sabbath observance is the practice of unbelievers, therefore it is unbecoming among "those who have the consolation of Christ" as Savior.

4. Sabbath is keeping His own soul and those whom He might win to the Church's glory is their duty.

5. He is guilty of-what in the view of unbelievers. This always upsets (Crispinianus and the Gentiles). God looks upon the heart (v. 29).

6. "I think one great weakness of the church is too much settled and not enough moral spirit to--too much joy in the fact of heaven and not enough earnest effort to make such a large instrument as He has been used by a man or a host.

7. My own opinion is that the prayers of praise cause much less rejoicing in heaven than an organized effort to relieve the sufferings of humanity."--Romney Price.

**The Gospel of Christ** (Romans 1:16-23)

1. The Gospel of Christ is not the Report of One (Paul)

2. He had been opposed to it.

3. He accepted it.

4. He, enthusiastically preached it.

5. The Gospel of Christ is Powerful

6. Of the righteousness of God (v. 17)

7. Of the wrath of God (v. 18)

8. Of the universality of God (v. 15)


10. Sin of mankind (v. 18-21)

11. The effectual fervent prayer of a righteous man availeth much (v. 6).

12. Much more than we expected.

**Revivals Come, the Same Way Every Time**

1. Every prayer of normal people will bring results.

2. To get--"To every one that believeth, to every believer." (Romans 10:13)

3. God's Answer to a Hungry Heart (Acts 10)

4. The reason He listened.

5. He came from a unbeliever.

6. He gave him the word of a man who had prayed before. "The prayers...come up for a memorial before God." (Acts 10:16)

7. He not for the cry of every hungry heart.


9. He made it to give directions (v. 18).

10. With a message of approbation (v. 4).

11. He told them where to find a new home (Acts 10:22-8).

12. God's Call to the Gentile in Gentile distress (v. 1-4).

13. The message of approbation (v. 4).

14. God's answer to a Hungry Heart (Mark 9:19).

15. Because those to whom are failed (v. 15-17).

16. God can receive the spiritual kingdom (Mark 8:37).

17. Christ said, "The kingdom of God is within you" (Mark 10:20).

18. Paral described it as "righteousness, peace, and joy in the Holy Ghost." (Romans 14:17-19)

The Dorson books are religious essays written in a distinctive, historic style and reprinted with illustrations and anecdotes. Most preachers who use one volume want the rest. The following volumes were originally published at $7.50 each, but are now available in One Dollar reprints. Besides these are fourteen volumes that are still printed at $1.75 each. A list of these will be sent on request.

**A Book of Exhilarations or Tests That Made History**


3. A Fearful Torrence. Another volume of tests that have helped to shape notable personalities.

4. The Golden Milestones. Essays that tell the story of men and women and transpare them in your individual vision.

5. A Handful of Stars. Great tests that have moved great minds.

6. The Heavenly Outlines. The life of the baptizes.


8. The Other Side of the Hill and Home Again.


10. A Temperament. The two sides of the temper.
Suggestions for Prayermeetings

H. O. Fanning

God Supplying Our Need

My God shall supply all your need according to his riches in glory by Christ Jesus. Philippians 4:19.

This is one of the greatest promises, made in the Bible, and it is one of the great truths that God could make it, for He has the resources necessary to carry it out, and there are no needs great that He alone cannot supply, if He elects to do so. But salvation is vastly more than the other experiences of grace and

experience. These experiences open the way for the multitudinous needs that come to us in Christian living and service. God works through many instrumentalities. He is working through us. We have a place to fill in the working out of His plans and purposes. And this place we must fill by His grace and power.

I. In what measure will He supply our needs? According to his riches in glory by Christ Jesus. Here the Lord's abundance is stated and made certain. We have a ready text for trusting and believing with regard to the supply of our needs. Whatever the magnitude of our need, He has an abundance supply for all of our need.

II. Our needs as we see them. Many of these needs are simply our own needs. We have received them as the natural outgrowth of our being. We have advanced little from our childhood ideas of the character of our needs. The needs are largely in the material, rather than of that of the immaterial. The needs are for the physical rather than the spiritual in us. Many of them are acquired, artificial needs. They are suggestions of disordered imaginations, perplexed ideas and exacting things, that we hear need to get rid of a general number of distractions. We cannot do away with these needs. The need alone knows our real vital needs.

III. The channel through which the divine supply of our needs comes. Christ Jesus. All that we have is through Christ Jesus. All that we are is through Christ Jesus. All that we merit nothing. We had forfeited all. It is through the merit of our Lord Jesus Christ that all blessings come. His merit is infinite, and His divine supply is limitless. It is enough for all, for time and eternity. Only God knows the magnitude of this supply. Only the channel of the supply would indicate that its comprehension is far beyond the limit of our conception. It is folly for us to think of finding a supply for our needs elsewhere. This is the wisdom we seek there.