thrust against his life that is the occasion of His call here.

III. It is enough. Elijah is taking matters into his own hands, or seeking to. He forgets that he is God's servant, and not God's servant. It is not for him to say, it is enough. That is God's prerogative. It is not for Elijah to say when he will die.

IV. Take away my life. It is not the taking away of Elijah's life that is needed, but the restoration of that life to normal, and to its proper ordering. Life in the hands of God, properly directed by Him, is most desirable. It would not be easy to imagine a man more appreciative of life, and more distant at it, than was Elijah when rightly related to God and to His will for him. When life is not worth living it is because we make it so. And this we may do if we will.

V. For I am not better than my fathers. It is a sad day in the life of any man when he so speaks. Here is the problem of breaking down of many a promising life. To live worthily, there is much that one must rise above in this world. When a man gets to the point that he is willing to surrender his ideals, and live on lower levels, such as many others occupy, he is in great peril. The wise man slays at living the lives of those who are above him, not of those who are below him. Under no circumstances should noble ideals be surrendered.

The Cure for Spiritual Depression is getting into the presence of the God who knows no dependency; who knows the end from the beginning; who knows many ways of which you know nothing.

The case of spiritual depression is getting things out of God's hands into our. The cure for it is getting them out of our hands, into the hands of God where they belong.

The training of Elijah, and much of his most important work was done during this period. There is no discharge in this war.

The Cure for Spiritual Depression

Return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jeho the son of Nimshi shalt thou anoint to be king over Turbox and Elisha the son of Shaphat unto to be prophet in thy room (1 Kings 19:14, 17). There is a way less spiritual depression.

There is a way out of it. This we should never forget. The one thing to do when one gets into such a depression is to get out of it, not as Elijah tried to get out of his, but to let God bring us out of it, as He brought Elijah out of his.

II. Elijah was not only running away from Jezebel, but he was running away from his post of duty, from God. But God had not forsaken him. It was not Elijah that sought God under the juniper tree, but God that sought Elijah.

Elijah had lost confidence in himself. He had lost confidence in everything and everybody. But God had not lost confidence in him. God had not lost confidence in Israel, in men and nations.

In his discouragement Elijah had left his post of duty. He could see nothing more for him to do there. God was going on with His work with Israel, with the nations.

IV. Not only was God going on with the work, but He needed Elijah in His doing. We may come to the place where we think there is nothing more to be done, nothing more for us to do. Hold steady, see what God is going to do. See if He is as discouraged as you are. You are ready to quit. Is He? You are dependent.

V. The case for spiritual depression is getting into the presence of the God who knows no dependency; who knows the end from the beginning; who knows many ways of which you know nothing.

The case of spiritual depression is getting things out of God's hands into our. The cure for it is getting them out of our hands, into the hands of God where they belong. Life was never more worth living to Elijah than during the years that followed these events. The training of Elijah, and much of his most important work was done during this period. There is no discharge in this war.

THE PREACHER'S MAGAZINE

IF YOU warn the brethren of these dangers you will be a good and faithful servant of Christ Jesus, inwardly feeding on the blessings of the fulness and of the sound teaching of which you have been, and are, so close a follower. But worldly stories, fit only for credulous old women, have nothing to do with it.

"Train yourself in godliness. Exercise for the body is not useless, but godliness is useful in every respect, possessing, as it does, the promise of Life now and of the Life which is coming. Faithful is this saying and deserving of universal acceptance: and here is the motive of our toiling and wrestling, because we have our hopes fixed on the ever-living God, who is the Saviour of all mankind, and especially of believers.

"Command this and teach it! Let no one think slightly of you because you are a young man; but in speech, conduct, love, faith and purity, be an example for your fellow Christians to imitate. Till I come, bestow your attention on reading, exhortation and teaching. Do not be careless about the gifts with which you are endowed, which were conferred on you through a divine revelation when the hands of the elders were placed upon you. Habitually practise these duties, and be absorbed in them; so that your growing proficiency in them may be evident to all. Be on your guard as to yourself and your teaching. Persecute in these things; for by doing this you will make certain your own salvation and that of your hearers."—2 Timothy 4:1-16.
The Ministry a Calling and a Profession

This is a rather different approach, but the purpose is the setting forth of two things: (1) the seriousness of entering this calling, and (2) the seriousness of playing fast and loose with it. If one has entered it. On the first point little enlargement is required. No man should take this office upon himself with anything more than a clear conviction that it is God’s will for him. If there is doubt, there is patience to fulfill a more extended time of apprenticeship. Be a local preacher and yet keep on with your usual occupation. If God does not push you out, serve in the capacity of a lay preacher to the end of the way. Do not rush to ordination. Take time to test the waters and the country before you have the gifts as well as the graces required of a minister. God will bear with you or else He will hasten the means for your assistance.

But the second point is the one that concerns us most. In the early days when the preacher is conscious of nothing much except that he is dedicated to the ministry, he is in the midst of the noblest conditions. He has to face the huddles that block his way by the sheer force of his spiritual vision and vitality. Later, as the profession and its members increase in numbers, his dangers are greater. There is the danger of becoming professional in spirit by the loss of true apostolic burden, by the managing of the spirit of sympathy, by the unconscious feeling that you “have arrived” and can do your work well, and finally by the growing conviction that you have merited standing and support by what you have already done.

There comes a time when the preacher awakens to the fact that he has passed the last road side and that the profession and its members expect a man to be a success at any other occupation. He may rejoice in this as a sort of sealing of his love service or he may grow restless under it and flounder and “live” and tingle with sectarianism. There is no safe age in any life, much less in the life of a preacher. Living is a dangerous business at best, and no life is finished until the liver is dead.

If only one can keep the freshness and vision of youth when he comes to the maturity and experience of age! If one can pass on as a success at any other motive as either a substitute or a supplement—it must be that and nothing else. This, in substance, is what I mean when we distinguish the ministry as a calling and leave other work in the common class of vocations or professions.

And yet there are professional aspects to the work of the minister. A call to this work is not a preparation for it, and preparation for the ministry is both general and specific, and specific education means a profession. So that in the minister’s work—there are approved methods of pastoral visitation and pulpit exercise, and technique means profession. And the preacher goes, the better he is prepared for his specific work and the less he is prepared for the other occupations in which men commonly engage.

The Necessity of Longsuffering

It is necessary to get a definite concept of the term itself. Many words we use with somewhat of a hazy idea of their meaning, but when it comes to translating them into a definite specific concept, differentiating from other similar words, we find ourselves at a loss. Thus it may be with this term. We turn therefore to some of the definitions as given us. This is what we find. One writer gives two senses in which the word is used, first, “to persevere patiently and lovingly in the presence of misfortunes and wrongs and troubles” (Heb. 6:15; James 5:8) and second, “to bear in bearing the affections and injuries of others; to be mild and slow in swinging; to be longsuffering, slow to anger, slow to punish.” Then the same writer contrasts with the above: “the term is used with an allied term, that is, endurance, stating that while endurance is the temper which does not easily succumb to suffering and long-suffering is the self-endurance which does not hastily retaliate a wrong. The one is opposed to composure or despondency, the other is opposed to bitterness and hatred. This is the sense in which while this distinction applies in general, it is not true without exception.

Seeking further for definitions of the term we read that longsuffering is “a long holding out of the mind before it gives room to action or passion generally to patience; bearing one another in love” as St. Paul (Eph. 4:2) beautifully explains the meaning which he attaches to the word. Again usually, he does not use the term that passion thus long held aloof; the longsuffering one being one “slow to anger.” One more definition of the word is found in the high states, it always has the same general meaning, the word is equivalent to ‘suffering, bearing, submitting’ according as that which is endured is thought of impersonally, and the word signifies simply ‘endurance,’ ‘steadfastness’ or personally, so longsuffering includes forbearing, endurance of wrong or exasperating conduct without anger or taking vengeance.”

From the above we conclude that the heart and core of the word longsuffering is the bearing with provoking circumstances with calmness and without revenge or passion given in return. Truly this can come only as a fruit of the Spirit in the life, it is not born as a fruit of the Spirit.

Scripture Emphasis on this Thought

Turning to the Scripture we note the prominence of this thought, expressed sometimes by other terms, but ever the same injunction, in the Book of Proverbs we read the following, “The discretion of a man defereth his anger, and it is his glory to pass over a transgression” (19:11) and “By long forbearing is a prince persuaded, and a soft tongue breaketh the bone” (25:15).

Coming to the New Testament we have longsuffering set forth as one of the qualities of love in the thirteenth of 1 Corinthians, and in the second epistle of Peter, the reason why they are the factors by which we are to approve ourselves as the ministers of God (2 Cor. 6:6). Moreover it appears in other Pauline passages for in Ephesians (4:1-2) we find the apostle urging that they walk worthy of the vocation where by they are called, “speaking truth in love; growing in the grace and knowledge of God; being filled with the fruits of righteousness, which are by Jesus Christ, unto all eternity.” And lastly in 1 Peter 2:23, “After he had suffered, he entered into glory.” Then in Col. 3:12, 13, the word of admonition, “Put on therefore, as the shoes of the spirit of God.” Here we have a prayer against any: even as Christ forgave you, so also do ye.”

Writing to a Timothy, Paul calls attention to the fact that this young disciple of his had known and witnessed that he himself had manifested this grace in his life, and more his exemplifies the young minister, “preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine” (2 Tim. 4:2).

“Thus this grace of the Spirit was a very prominent one in the writings of the apostle. He felt that it must characterize Christian living, and be practiced by Christian preachers. Only in this way could they fully glorify God and honor His Name.”

In Doctrinal Exposition

In dealing with the fruit of the Spirit William McDonald, an outstanding holiness minister of the last century, we can tell anyone in his book, “Another Comforter.” He approaches the subject by asking questions and the first question is, “What is longsuffering?” He answers very much along the line that we have discussed, so we do not need to quote him. The next
question is: "But what is the limit of our forbearance?" His answer in this case is interesting. "The limit of forbearance with what?" Then he continues with a further exposition which we feel is worthy of our consideration. "Longsuffering?" he says, "is not as easily written, nor constructible fortune; but a temper of soul which is the very key to this chapter. We cannot try on every hand. Some try us by their folly, some by their ignorance, some by their malice, and some by their frauds and epigrams. We are very assersive of irritation. Anger is eloquent, and revenge is sweet; but to stand calm and collected; to suspend the blow which passion was about to strike, to drive the reasons of clemency as far as they will go; to bring forward fairly in view the circumstances of mitigation; to distinguish between surprise and deliberation, infertility and crime, or, if need be, to leave God to both the judge and the executioner, this is Christian patience!"

Some of the Essentials for a Constructive Pastorate

J. E. Redmon

What Are Some of the Essentials for a Constructive Pastorate?

First, the pastor must be God's man, in God's service.

Second, the pastor must build around the Lord Jesus Christ, and not around himself, impressing the members that he is a bond of peace and may be moved at any time as God elects.

Third, the membership committee should always be recognized when receiving members into the church, the candidates should be fully acquainted with the general and specific duties of the Manual, pledging themselves to comply therewith, they should be in the experience of justification and fully believing in Christ, and be free from the experience of entire sanctification.

The pastor's anxiety for members should never induce the lowering of standards or relaxing the covenants, we must have members who love our church and are anxious to comply with our Manual, who will be very careful in receiving members from other denominations ascertaining the fact that they really desire to be Nazarenes, and are anxious to come in with the price of our church and her doctrines. While the church is described as a workshop, and has the unfinished as well as the finished products, all must love God and the salvation of souls, being impressed that this is our objective. All must be employed and kept busy, realizing that the work of the church is the proest and most important work in the world.

Fourth, the pastor should be spiritual, and love the predominating factor; such a church will grow spiritually, financially, and numerically.

When Necessary to Move?

A pastor should think more of the will of God and the church than of his own will. The pastor should be close enough to God to know the leading of the Spirit and know when to leave a church and from that standpoint. Next, when his usefulness begins to wane, his members cease to boost for him, and he has opposition in the church, he should never contend to remain with a church where there is opposition, for in so doing he will divide or split the church, and will eventually have to leave anyway: seldom or never does a pastor repair a church which he has divided or split. God pity the pastor who has no place to go because of the reputation which he has built for himself. The world is our pasture, the fields are wide under harvest, lift up your eyes and look, we have no time for contentions, there are hundreds of vacant churches and many willing churches, but we must have members who love our church and are anxious to comply with our Manual. The church must be very careful in receiving members from other denominations ascertaining the fact that they really desire to be Nazarenes, and are anxious to come in with the price of our church and her doctrines. While the church is described as a workshop, and has the unfinished as well as the finished products, all must love God and the salvation of souls, being impressed that this is our objective. All must be employed and kept busy, realizing that the work of the church is the proest and most important work in the world.

In the Major question which this paper seeks to answer is, "How may we conserve to a church, the best possible condition than individuals who are now under the teaching influence of the church?"

I. The Outward Conservation Value of Teaching

Several Sunday mornings ago, before the Sunday school hour, I was walking down one of the streets of my own city, the diocese of the Roman Catholic Church. At that particular moment, one of the burdens of my own heart was how to increase the attendance of our own Sunday school and church. As I came in sight of the church of Rome, I observed the number of cars parked in the streets near the church. Many of the cars were recent models and compression engined. The church was surrounded with an enviable large number of cars. Of course my own spirit was stirred with a desire to see such a sight on the streets near the church of the Nazarenes. I was soon moved in my spirit, to myself that the Roman Catholic Church is doing the job more successfully than we are. At the same time I remembered some startling statistics to the effect that the Roman Catholic Church has established in the United States more than 5,000 elementary schools and more than 1,500 high schools; besides this, the church maintains many universities, colleges and hospitals. Please remember that I am linking the excellent attendance at the Roman Catholic Church with the extensive system of education that church maintains. Despite the fact that most of us could recommend the doctrines and beliefs of the church of Rome, we must admit, that the church is certainly producing Catholics on a large and effective scale. How are they doing this—chiefly through the tremendous emphasis they place upon the teaching and education of the church.

We cannot honestly deny that the church through its teaching agencies, has the ability to conserve persons to Christ and itself.

The Insentiable Value of Church Experience

At this particular juncture we must unsurprisingly bring the incredible value of denominational experience in the church, the new converts and the old. At the same time that we recognize the importance of education through teaching, we must note that...
Teaching to conserve demands of the teacher:


This is born of one: a living relationship with Jesus and Spirit. If this concern over persons is absent, nothing of value will ever be accomplished. A teacher without a passion for souls is impossible and he prave it to be so; a teacher with a passion for souls will insist that the same task, is a glorious opportunity for God. Teaching to conserve demands of the teacher:


Surely the greatest hope we could have for a person is that he should understand accept Christ as Savior and Sanctifier; second, that he should find a place of personal, valuable service in the Church of Jesus Christ. Surely teaching to conserve could have more worthy goal; and, with this goal in view, correct teaching can find in the life of anyone a place to minister.

Teaching to conserve demands of the teacher:

5. An Intelligent Comprehension of the Nature and Basic Lines of Teaching.

If one is interested in teaching to conserve, he must realize that teaching is not a mere mechanical process of teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands of the teacher. Each must recognize that the symbols and mind, but what he does. have little use to do with teaching to conserve demands
A Ministerial Necessity

PAUL S. HILL

MINISTERS must get along with people. The reason is obvious: if he cannot get along with them he cannot help them. Regardless of how he preaches, how he teaches, or how he is able to impart knowledge to them, he must somehow relate to them, or they will not listen to him. Another person who does not like the people of his neighborhood is in a much worse position than the minister himself. If the people around his part of the country do not suit him for his friends he can make friends some other place. The world is wide and he can find more congenial people some other place. But not the minister. He must meet and mingle with all the kinds there are in his community and get along with them all; and not only get along with them but friendly and look for them to be friendly in return.

To get along with people is a ministerial duty and achievement. About everybody will tell the minister the good and the failures of about everybody else and it really is a ministerial conquest and heroic warfare to hear everybody, to know everybody, and like what he has been told about them. We mean he must protect himself and them against the influences that are at work and justifiable and so impossible for him to deal with them as a Christian minister should and must; and he must frequently be remembered to him that the minister must receive. To get along with people as a minister should, means to meet them when alone, and to be able to talk about them that is worth cultivating and which the grace of God can bless and develop.

To tell too long about such a thing is what is told about the faults of people is a step toward ministerial failure as is getting along with them is concerned. To come to an understanding that he will have to get along with all sorts of faulty people is a step toward good ministerial success. Any minister who tries to correct the faults of people by what other people have told him will likely result in more stones than he can kill. What faults cannot be corrected under Christian teaching and the nurture of grace can hardly be corrected any other way.

Woe Is Me, for I Cannot Sleep!

PASTORS, entertainment committees, hosts and hostesses please take notice: Please, please, for sake of that revival, and in the name of humanity, give your evangelist a bed fit for a human being to sleep upon.

I am an evangelist—just now it is in the late afternoon—and I have a full, hard day ahead of me, and I need rest to be at my best for the revival, but instead of sleeping, I am sitting up on the edge of what some people might call a bed but which is only a nightmare to me. It has no head, no foot and no springs! Hard ridges ran from end to end of this abomination which my well-meaning hosts have wished on me.

Traveling from meeting to meeting, I sleep (or try to) in a different bed each place. Some have no springs, some have humps and valleys. Some have gone Styrofoam, and have been known to wake some. But I have still have faith in them and for them. Indeed blessed is that minister who can have everybody's faults told him and see them as a blessing and friendly humanity around him that will respond to the preaching of the gospel. A minister needs all help that he can get and it is to see to small faults and the other part to see big on virtues.

The minister's position is different from that of other professional men. The doctor meets people and treats their diseases. The lawyer meets and takes them to court, but the minister meets sick and well, in the law courts and out of them, meets them all as they are, and has to protect himself and himself and them against the influences that are at work and justifiable and so impossible for him to deal with them as a Christian minister should and must; and he must frequently be remembered to him that the minister must receive. To get along with people as a minister should, means to meet them when alone, and to be able to talk about them that is worth cultivating and which the grace of God can bless and develop.

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A Long-Suffering Evangelist

"God is the Ever-more."

"Nearer it He than breathing, nearer than hands and feet."—Tennyson.

JANUARY, 1939

GENERAL CHURCH PROGRAM

CHURCH SCHOOLS
Orval J. Nash

A Training Program

R. R. HOUSES

The need of trained leaders is becoming more widespread, and many more. Workers in each division of the church are meeting conditions that demand keen thinking and a clear understanding of the underlying causes. Young people who for five days each week are under the tutelage of skilled teachers demand a comparable understanding of their needs by their leaders on the Sabbath day. These same young people are meeting delicate problems of life such as the previous generation never met. To help them meet these conditions demands leaders who can sense the need, discover the remedy and apply it. Properly, the "need of trained leaders is appalling.

While all agree on the need of trained leaders, the means of getting them is quite a different matter. If we could get a few talented and trained leaders to "join" our church, that would be fine. If our college leaders—kind and loving—enough equally capable leaders and "hand them down" to us, we would rejoice. But why wait for trained leaders to come to recognize that the fact that we have an adequately trained lay leadership must be developed in our local church. New methods are needed for training our present staff of leaders is changing. These demand new recruits from time to time and call for a constant training program.

To properly meet the need, a training program should be a part of each year's regular program. It may be that we planners and teachers have campaigns for each year or twice a year, so we should plan some definite plan. It is a way to training our leaders. Shaped planning here will not produce any better results than it is in promoting any other agency of the church. The yearly calendar of events and activities adequate time should be allowed for the training work.

The length of a program of training will depend largely on local needs and situations. In the past, we have thought largely or exclusively of training for the Sunday school teachers and officers. A larger conception is beginning to break upon us. We are coming to the conclusion that leaders are needed in every department of the church need training. The Young People's Society has recognized this need and is promoting a Study Course for its membership. Perhaps if some members of the church board had studied church finances a little more carefully he could make better progress. A study of the principles of ushering might help some churches to achieve a better standing in the community. Personal evangelism and visitation is an important adjunct to the successful church, if properly done. In churches where all the nice rooms are given to adults and the children pushed off into the corridor or to the basement it is apparent someone has not learned enough of the art of raising money.

The outstanding doctrines of our church and the meaning of church membership should be studied by every Nazarene whether he is a teacher, or officer or not in the Sunday school or in any other organization of the church. The adequate local program is one that is planned to fill discovered needs in the local church.

Confusing our thinking to the Sunday school, the first step in providing an adequate training program is the scheduling of regular workers' conferences. These should include the teachers and officers of the school. In the departmentalized school the department workers meet monthly and the entire group of workers meet, perhaps, every three months. The successful workers' conference calls for careful planning. Time for discussion should be given to the problems of the entire school. Attention should be given to the personal problems of each teacher and class.

Leaders are also important in training adequate a training is a working library of books. A teacher who is reading good books is in the best position to bring them to his pupils. One pastor has provided a rotating list of books. At his workers' conference each teacher receives three books which he is expected to read each month. At the next conference he returns the book and receives another. The books are selected from a developing library of good and the methods book. Not only is the school increasing in efficiency each year, but the capacity of their building to accommodate a chart shows a class making rapid strides numerically which is something. The teacher is reading a book discussing this topic. A reading teacher is a developing teacher.

Leadership training should have an important part in any carefully planned program. The wide variety of units offers permits a selection to fill the fully developed church need. Needs may vary, and each year it is to the leadership training class each year. More classes are better. Some schools now have a program of four or five classes each year. In the larger schools several classes may be conducted simultaneously with one or more classes being held regularly each year. Schools should be planned well in advance of the time of meeting and announcement made so that people can adjust their social life and business appointments to the time selected. Observation indicates that an intensive type of class meeting is better. Classes can be held six nights a week for one week, three nights a week for two
Valuation of Church Property

Lewin B. Williams

O doubt the tendency of ministers and church officials in making up the statistical reports for our District Assemblies to overestimate the value of church property: We have no committee with authority to scrutinize these reports; and, consequently, our property statistics are considerably "puffed," not purposely, of course, but from lack of experience in making estimates.

A young church just abandoned a church that can be bought at a "bargain." Probably the church originally cost $30,000, and the congregation has just got away from the property because the minister has changed his mind. The congregation wants the property, or the church, near a church that has just moved away.

The church wants to build a new church.
Standing the Test

It is said that Napoleon once ordered a coat of mail. When the artist completed it, he delivered it to the em- peror, who said, "That is a very nice coat; but you have given me a bulletproof vest!" Napoleon then said, "Take it off, fire shot after shot at the man in armor. It stood this severe test, and the emperor leant upon the maker a large reward. We are reminded of the Appule Pulpit which the Rhetorician said, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). The passage which is mentioned here refers to the armor of the heavy troops among the Greeks; those who were to withstand the strongest attacks, were to understand the foundations of faith, storm the cities and bear the brunt to the foe. The Chris- tian's armor is found in Ephesians, chapter 6, will stand for the test. It is both offensive and defensive,--terminated by E. WOODWORTH.

Ramblings from the Roving Correspondent

No one thing in the entire gamut of church activities gives me as much concern as the alt- ar service. I sometimes think that we as less, efficient than anywhere else. And it is here that even the most insignificant thing needs to be particularly effective. The increasing em- phasis placed upon the necessity of trained church musicians is encouraging but our altar services, which are certainly far more vital, are conducted with no plans, no organi- zation, no training, and no required qualifications. What can be done about it? I don't know. I wish someone would give me the solution. I do think that some simple improve- ments could be effected without making them too complex. I knew a pastor, wise and courageous both was he, who selected from his membership certain men and women to work with him at the altar. I don't remember that he expe- rienced success because of this plan. Men and women are selected as Sunday school teachers. A few men are picked to serve as ushers. Why not individuals, especially a saved and sanctified man or woman, fuss because he or she is not included in a selected list of workers? Such a picked group could be given a short course in per- sonal work. They could be instructed in the proper use of the Bible in dealing with people at the altar. I don't remember that he expe- rienced success because of this plan. Men and women are selected as Sunday school teachers. A few men are picked to serve as ushers. Why not individuals, especially a saved and sanctified man or woman, fuss because he or she is not included in a selected list of workers? Such a picked group could be given a short course in per- sonal work. They could be instructed in the proper use of the Bible in dealing with people at the altar. I don't remember that he expe- rienced success because of this plan. Men and women are selected as Sunday school teachers. A few men are picked to serve as ushers. 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Keeping Out of the Rut

There is almost the real threat that the Church is going to follow the same temptation of making unnecessary changes. It is comparatively easy to fall for the temptation to become a specialist in an interesting theme, such as prophecy, didactic healing, or the divinely ordained destiny of the Anglo-Celtic race. But interesting and even important themes do not constitute a well-balanced or all-spiritual diet. The great themes of the gospel that relate vitaliy to the interests of life and eternity need to be stressed everywhere.

The Free Methodist presents a list of some such central themes which must constitute the main task of preaching. A test in what field of work makes the largest place for these great truths will do much to save us from the rut.


Wtih the Holy Spirit Fills

(John 14:16-20; 21, 26; 15:16-17; 16:13)

When the Holy Spirit fills us, He imparts knowledge of the Father and the believer's relation to God through Christ; He fills us with power to do God's will and inner peace within our commonwealth from outside; He makes the soul into all its fullness...

The Preacher's Workshop

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that worked, please share it with us.

Roy E. Swim
THE PREACHER'S MAGAZINE

SUNDAY, JANUARY 1, 1939

MORNING SERVICE.

THE INTEGRATED LIFE.

Romans 12:1-2; Phil. 2:3-11; Acts 17:22-29

One thing I know (John 9:25). This one thing I do (Phil. 4:13).

I. We use the word "integrity" so frequently in its secondary meaning that its limitative significance is often not brought home. When we hear the word, we think of the fact that it is derived from the word "integer", which means "a complete one, without a join, a perfect whole, or a combination of a fraction or a mixed number." Therefore, the word "integrity" in its fundamental meaning means the "state or quality of being complete, undivided, or unbroken." In consequence, the integrated life is a life that is well-rounded, complete, indivisible—one that is regarded around a fixed and determined principle.

II. There is nothing more tragic than a life in which this necessary quality is missing; a life that has been and now is a continual process of disintegration. Everywhere are men who, in the line of life they have found their proper place in the economic life of the world, and as a result are restless and thriftless. They have never found the occupation for which they were best suited, with tragic results. Others are whose social and spiritual lives are regrettably disorganized and dismembered by this same fatal omission. They have never acknowledged any high and noble principle by which they live to live, and the results have been catastrophic. Others have never found their way in spiritual and eternal matters; and their religious experience has been a prolonged series of meaningless and fruitless wanderings. And all of these plausible failures in the line of life, the economic and the social, are due to the lack of co-ordinating and controlling principles "around which life would be integrated.

II. The other hand, what rare and heavenly beauty there is in a life that has both a high and holy objective, a clear sense of direction, and a loyalty to the highest principles of worth while living. Perhaps the finest example of that sort of life could be found in the life of Jesus. In those years of His public ministry, Jesus was conscious of a divine commission. His temptations were constant. He was not to be turned aside from the task the Father had committed to His hand. With utmost devotion He held himself to the Father's will; yet at the same time that Christ was a savior, He gave us this ringing testimony, "Whether he be a sinner or not, I know one thing, I know that, whereas I was sent in the likeness of sinful flesh for sin, yet when I was sent, it was to bear the sins of the world." And the saving, the redeeming effect of that was to be availed of in the fulfillment of that which Jesus had wrought. As it was, they had only one thought—to escape Death's inevitable death and to utterly suppress that which had caused their suffering. It was the opposite of the suffering which Jesus had undergone. On the cross, He not only was able to suffer, He was able to bear the suffering. The result was that the suffering which Jesus had undertaken was availed of in the fulfillment of the same principle as His suffering, and His suffering had a bearing on the suffering of others. In so far as suffering was availed of to the extent that Christ's suffering was availed of, the sufferer was availed of in the same manner that Jesus was availed of.
Himself of His glory, and took on Him the nature of a bond servant by becoming a man like other men. And being become a man, He became obedient unto death, even death on a cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

(2) Jesus’ attitude toward that Nazareth home was a dedication: It was a humble home, poor and humble, but Nazareth was He, the Son of a carpenter. He was dedicated to Nazareth and to the carpenter's business, so that Nazareth and the carpenter were His; and His business was to be, as Paul says, a God-ordained business. He was dedicated to do His work, that He might be able to accomplish His divine mission. He was dedicated to Nazareth, to Joseph, the carpenter, and in all probability, after Joseph died, and then to His earthly home, as John tells us.

(3) In the most total ministry was a dedication: It was not the actual practice of Jesus that produced this dedication, but His decision to make them and His determination to make them a part of His life, and the dedication was the result of His decision to make them a part of His life. He was dedicated to His Father, to His Father’s will, to the Father’s will.

(4) He had been dedicated, and thus He had been set apart and consecrated. He had been dedicated to the Father, He had been dedicated to His Father, and He had been dedicated to His Father’s will. He was dedicated to His Father’s will, to the Father’s will.

(5) The great one of the kingdom of heaven is he that receiveth one such little child in the name of the Son of heaven. The great one of the kingdom of heaven is he that receiveth one such little child in the name of the Son of heaven. The great one of the kingdom of heaven is he that receiveth one such little child in the name of the Son of heaven. The great one of the kingdom of heaven is he that receiveth one such little child in the name of the Son of heaven. The great one of the kingdom of heaven is he that receiveth one such little child in the name of the Son of heaven. The great one of the kingdom of heaven is he that receiveth one such little child in the name of the Son of heaven. The great one of the kingdom of heaven is he that receiveth one such little child in the name of the Son of heaven. The great one of the kingdom of heaven is he that receiveth one such little child in the name of the Son of heaven. The great one of the kingdom of heaven is he that receiveth one such little child in the name of the Son of heaven. The great one of the kingdom of heaven is he that receiveth one such little child in the name of the Son of heaven. The great one of the kingdom of heaven is he that receiveth one such little child in the name of the Son of heaven. The great one of the kingdom of heaven is he that receiveth one such little child in the name of the Son of heaven. The great one of the kingdom of heaven is he that receiveth one such little child in the name of the Son of heaven.
III. However, there is a power of godliness that is literally a transforming thing.

It is this that makes religion a thing "more than human," in Mr. Wesley's meaningful phrase. Religions that begin and break in mere orthodoxy are not of God. One may be so far

fundamentalistic in his religious opinion; but if the matter ends there, it is a mere orthodoxy. For a fundamentalist has that in him that neither he nor the law of God can save him. And modernism is always on the side of the former, we must doubt that salvation is possible for a man who insists on the saving power of God, and his transforming power.@

But, as a matter of fact, there is a transforming power in our holy faith. It stands fundamentally in the person of our risen, glorified Christ. After all the days of the dead, Jesus died, and was raised by God, to whom the life and the death, the sin and the redemption, were committed. He is the one in whom to stand by our side and deliver us.

There is a transforming power. He is able to make the power of concord and sin and the blessing of the people. St. Paul asserts this same truth in these words, The life of the world is in Christ Jesus. Let no man perish that believeth in the name of Jesus Christ. For He is the one who has made free the sins of all men. Christ is the one in whom we stand by our side and deliver us.

The transforming power is the power of God. He is able to break the power of concord and sin and the blessing of the people. St. Paul asserts this same truth in these words, The life of the world is in Christ Jesus. Let no man perish that believeth in the name of Jesus Christ. For He is the one who has made free the sins of all men. Christ is the one in whom we stand by our side and deliver us.

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II. But why should so radical and difficult an approach to the kingdom be necessary? 

It is necessary because the fact that men by nature are dead toward God. 

Many of our fellow men are led about in endless bondage to a state of self-deception. They are in their own estimation, doing their own decisions, the men who are out of correspondence with his spiritual environment. 

This is particularly what God's Word declares, "If he that hath the Son hath not the Father; he that hath the Father hath not the Son" (1 John 5:20). 

III. Finally, the new life of God in the soul will be attested by various marks present in your life. If Christ Jesus Lord of all in your heart, and has He delivered you from basic idolatry? Are you a new creature, living in a new environment? Is yours a life of victory over the world, and is there a correspondence between your life and God and the things of God? Are there identifying marks of victory in the grace in the heart, and the absence of any one of them to occasion suspicion? 

IV. And now, this very personal question. Have you been born again? 

If you have come into this life a glorious hour of cir. 

We receive God's mercy more abundantly in cleansing. For it is a part of the measure of God's compassion that he can reach down below to the very bottom of our hearts every evil affection, every ungodly temper, every 

But it should be noted that no man ever gets beyond the need for God's mercy. The bullet man who has ever lived knows that he is the man who, even prompted by perfect love for Him, must seem to Him as a big man, but he is, even so, a man. 

The man who, when we have, rendered God our very best, it must require a bolder of mercy to make it fully possible in Him. We are conscious of some of our shortcomings, but we have many to which we are not so conscious. Christ Jesus brings us into the presence of God, and He receives all that we bring Him of love and willing service, and counts it acceptable in His sight. 

II. Now we are told that in coming, our attitude 

Behold! is not an altogether fortunate translation of this word. There is just a hint of presumption in our English word "behold" that does not appear at all in the original. 

But there is this further thought in the language of the assurance; that grace stands "ready to run at the cry of need." 

We are constantly meeting experiences that are too great for our resources. 

We cannot be too acutely aware of our dependence upon God and His promise, when we cry to Him in our distress. 

We need not go far from our knowledge of Jesus to remember that He is the one man in whom all the resources of grace are centered.
SUNDAY, JANUARY 29, 1939

MORNING SERVICE

THE WITNESS OF THE SPIRIT

This article originally appeared in The Preacher's Magazine in January 1939.

1. Our Lord's compassion can be best understood if one remembers that He was, to quote Mr. Justice Holmes, 'the least, an age of unholiness.' There were no hospitals, no orphanages, no prisons. The insane were locked up in the fields to work for their keep, or in pits where they would be 'bleared, bearing the homeless masses presented a most deplorable sight of the 'grotesque beauty' of the human soul in his 'kindness' in Shakespeare's line for Phoebe. What more卢al's inhumanity than this?

2. What the sympathy of Jesus has taught to each of us. The first bright word many a sufferer had ever heard came from Jesus. This truth, this fine idea, this most

3. The thing that Jesus moved Jesus to such a cosmic display of grace was the question was, 'Is it possible to the other world of Him and His redeeming ministry; knew well that they would have none of Him; revealed truly that His life, His knowledge of this, and He knew the fate of the prophets of God, came over suddenly with the word; and the Word says that the Master boast of Him.

4. It is a notable thing, however, that there are six different words used by the evangelists to describe these two displays of power. Even the angel of the Lord did not say. The city of Jerusalem. He knew full well that the earthly Jesus, in all the events of the life of the Father and eve, and they are joined with us in the Father's bosom. What a glorious twofold intervention this is!

5. Yes, Jesus is moving over the earth, even as He promised. The Holy Spirit is going from Jerusalem to Joppa. The Spirit of God is in His acts and He chose this time. It is the promised city, Jerusalem, which He declares that 'everlasting covenant which I will enter into with them in the sight of all heaven.'

6. It can be of the faithfulness of God. He is also faithful to us. Grace is His grace. It is not possible to be one and the same time over; but the steadfastness and rebellion of the human race, His saving capacity, is his power and grace. There is no other thing in Him, that men can understand, that is the same thing that God can understand, that he is in Him.

7. But woe be it to this question. The meaning of the word that Jesus used is none of these words. It is not possible to express the grace of God in the life of the Spirit. But after leaving broken with God, they return to God. The Spirit of God is a gift. It is not possible to express the grace of God in the life of the Spirit. But after leaving broken with God, they return to God. The Spirit of God is a gift. It is not possible to express the grace of God in the life of the Spirit. But after leaving broken with God, they return to God. The Spirit of God is a gift. It is not possible to express the grace of God in the life of the Spirit. But after leaving broken with God, they return to God. The Spirit of God is a gift. It is not possible to express the grace of God in the life of the Spirit.
Christ, the Daystar

The daystar from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace (Luke 1:78).


to guide our feet into the way of peace (Luke 1:78).

I. The daystar from on high

1. Only in the Bible where Christ is referred to in this term, the daystar is used as a metaphor.
3. Sinners, growing in total darkness.
4. "Represent yourself in a picture of light; then the light of our faith will be seen."
5. "Every man who acts in the name of the Father or of me has seen me."
6. "The daystar is a star shining in the outer darkness."

II. The daystar was the familiar name of the morning star when it was first seen as the morning star before the sun rose. It was seen as a harbinger of the coming of Christ.

III. The daystar was a symbol of hope and deliverance.

IV. "This daystar is a type of Christ and his work in the world."

V. The daystar is Christ, the light of the world, who enlightens the world of sin and darkness.

VI. The daystar is everlastingly in the heavens, and never sets.

VII. The daystar is everlastingly in the heavens, and never sets.

VIII. The daystar is everlastingly in the heavens, and never sets.

IX. The daystar is everlastingly in the heavens, and never sets.

X. The daystar is everlastingly in the heavens, and never sets.

XI. The daystar is everlastingly in the heavens, and never sets.

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XX. The daystar is everlastingly in the heavens, and never sets.

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XXX. The daystar is everlastingly in the heavens, and never sets.
Expository Outlines for January

Lewis T. Corlett

January 1939

Suggestions for Prayermeetings

H. O. Fanning

Prayer in One's Home

Few things will be more helpful to us than that of encouraging our people to cultivate and develop an atmosphere of prayer in our homes. By this we will infuse the hearts and minds of our people, the breadth of being; and considering the things of life in terms of prayer, and the patterns of prayer. This will tend to establish us in habits of prayer, and to establish the place of prayer and assurance of our heavenly Father's interest in our welfare and our living. An atmosphere of prayer is one of the home's strongest marks, and a mark of its moral worth. In it, the idea of the home must be made the basis of the salvation, of the domestication of its sanctification; the place of their establishment in the home, and in habits of living. The God who has ordained what the home should be, is able to do it as we can cooperate. God would have us make this beginning of the new year and the closing of our lives.

Begin each day, with prayer to God, listening to His Word; Renounce His kindly redeeming, acknowledge the grace of God.

bring everything in God's prayer, for present, for the future, great, however small; doing all things to the living God, who sees those deeds.

The Joy of the Lord

The Joy of the Lord is my strength (Nehemiah 8:10).

There are few things that we, as the people of God, need more than we need instruction in the Word of God. We need to see the things they are for us. For, if we really intelligently obey the Word of God only as we know and understand the people of God that they might hear the Word of God, and do we need it in our day. We do well to remember that our Lord's commission to His disciples: "All power is given unto me in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matthew 28:18-20. Instruction in the Word of God is one of the outstanding functions of Church and Church of God. God's Word is a Book of instruction, telling us how we should be saved, how to be sanctified, how to be saved, and the way we are saved and sanctified. In this instruction in how to live, it is made plain in its place as instruction in how to be saved in its place.

1. God reveals to our comprehension that He may remold it, Our sins that He may save us, from them, all of our souls; He will be saved, that He may sanctify us, to an holiness; to an holiness, the weakness that He may sanctify us, He whose love has been renewed, He whose love has been renewed.

The Joy of the Lord is my strength (Nehemiah 8:10).
development of ourselves in the experi-
ence of God. Preoccupation with the real-
ization of the possibilities of this great and glorious experience. Progress is the key to the experience of God. If you are a Christian, if you are a preacher, if you are a pastor, if you are a church leader, if you are a student trying to understand the experience of God, if you are a pastor trying to lead others in the experience of God, if you are a leader trying to foster the experience of God, if you are a church member trying to participate in the experience of God, if you are a leader trying to facilitate the experience of God, if you are a scholar trying to study the experience of God, then this book is for you. It is a handbook for your journey, a guide for your path, a mentor for your growth, and a companion for your life.

I. The Experience of Critically Sanctified Life

The experience of critically sanctified life begins with the realization of God's presence in our lives. It is a moment when we come to understand that God is not just a concept or an idea, but a living presence in our daily lives. It is a moment when we realize that God is present in every aspect of our lives, in every thought, word, and deed. It is a moment when we understand that God is not just a distant figure, but a personal presence, a living reality, a loving God, a God who is present in the midst of our lives. It is a moment when we come to realize that God is not just a abstraction, but a personal presence, a living reality, a loving God, a God who is present in the midst of our lives.

II. Having the Experience of Critically Sanctified Life

Having the experience of critically sanctified life is a matter of prepara-
tion for what God designates the laying on of it to mean to us. The purifying of our hearts and the lifting of the Spirit is preparatory to the further work of the Spirit which is gradual and progressive in its nature. He comes to us with his gentlest gifts; to guide us into all truth; to take the things of Christ and show them to us. These are the things that pertain in our living sanctified lives and are to be passed on to others.

III. Revelations of the Possibilities of the Sanctified Experience

The revelations of the possibilities of the sanctified experience, come to us, not in our moments of introspection, but in our response to our receiving it. The revelation of the life enjoyed by those who have experienced it is a living thing that passes on to others.

IV. Entire Sanctification is a blessed experience of the presence of God; ever-changing vision of Him; and an endless newness and freshness filled, with His Spirit. God's purpose for us, for time and eternity, is that His grace and love may be more intense to us. Opportunities for knowing and loving Him, and being blessed, and powerfully improved. Not only may we experience the revelation of God, but in ever increasing experiences of His grace and power, in living in the newness of the sanctified experience. For ever, we shall have room for pure and renewed grace.

V. That we may be filled with the knowledge of His will, and with wisdom and spiritual understanding, is one of the primary purposes of the Spirit. It includes in His prayer. This can come as we seek the necessary for our existence and development.

VI. Three Things People Should Consider our Our Lives

1. That we might walk worthy of the Lord unto all pleasing. That we may be fruitful in all good works. (Colossians 1:10).}

THE PERVERSE MAGAZINE

JANUARY, 1939

His love is immeasurable. He is a God of infinite grace and love. He is the God of love, the God of mercy, the God of compassion. He is the God who cares for us, the God who loves us, the God who accepts us, the God who forgives us, the God who redeems us, the God who sanctifies us, the God who transforms us, the God who blesses us, the God who graciously gives us all things that pertain to our lives.

IV. Entire Sanctification is a blessed experience of the presence of God; ever-changing vision of Him; and an endless newness and freshness filled, with His Spirit. God's purpose for us, for time and eternity, is that His grace and love may be more intense to us. Opportunities for knowing and loving Him, and being blessed, and powerfully improved. Not only may we experience the revelation of God, but in ever increasing experiences of His grace and power, in living in the newness of the sanctified experience. For ever, we shall have room for pure and renewed grace.

V. That we may be filled with the knowledge of His will, and with wisdom and spiritual understanding, is one of the primary purposes of the Spirit. It includes in His prayer. This can come as we seek the necessary for our existence and development.

VI. Three Things People Should Consider our Our Lives

1. That we might walk worthy of the Lord unto all pleasing. That we may be fruitful in all good works. (Colossians 1:10).

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Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.
Thoughts on Holiness from the Old Writers

Olive M. Winchester

Gentleness

But the fruit of the Spirit is gentleness.

Gal. 5:22

We have heard some of the fruits of the Spirit that seem to escape our notice in the consideration of Christian virtues. We usually limit the exercise of the Spirit's power in us to those ends and purposes which we ourselves have determined. We do not always think it a grace that we must cultivate as indicative of the Spirit's presence in our lives, or a grace to which the Lord has called us to exercise the measure of it that we have naturally, without making it a study to increase the original endowment. Yet here it is, a fruit of the Spirit, to be exercised in our relations with our fellowmen. This is one of the marks of the Spirit's presence in our hearts and lives.

A DIVINE ATTRIBUTE

As we fail to note the essentiality of this grace in our own lives, so likewise do we fail to remember that it is one of the divine attributes. When we stop to think we know this is true, but many times we are bowed down with the burden of the divine wrath that will fall upon those who do not repent and find God in accordance with which we think more frequently of God as an angry God in the divine nature we should not forget, but we should not let this cloud our remembrance of God as a kind heavenly Father. The fact is that both of these attributes exist in the divine nature and the Apostle Paul calls attention to both in speaking of the Jews being hardened in moderation and the Gentiles grazed in. "Behold, therefore," he says, "the goodness and severity of God." (The word for goodness in the original is the same as gentleness in our passage.) Further, the whole plan of redemption is regarded as originating through this attribute (Titus 3:4. Eph. 2:2-3:2). The words vary in the English, but are one and the same in the Greek. Moreover it is this attribute in Deity that should be the motivating power to lead man to repentance (Rom. 2:4).

IT'S MEANING AS A HUMAN GRACE

When we come down from the standpoint of God, the man is to manifest, we note first the accompanying graces that seem to be present when this special virtue is to be witnessed. In our own experience in Galatians we note that it is preceded by longsuffering, and this is true elsewhere. In Colossians it is joined to the fruit the Lord produced in the Ephesians who have the command, "Be ye kind one to another, tenderhearted, forgiving one another even as Christ forgave you (Eph. 4:22-32). It keeps company with those of like kind.

In noting thus the accompanying graces we find that it is associated with the milder virtues, the forbearing qualities, the tender traits. So one has said it is "a grace pervading and penetrating the whole nature, mollifying all which would have been harsh and austere." Another makes the comment, "Gentleness is made up of meekness and justice, which constitute in the highest and best sense the gentle man. It is opposed to rudeness, roughness, and impudence. It is sweetness of disposition, tenderness of spirit, amiability of character." There are some passages in Scripture where the word gentleness has been translated but the word in the Greek is not the one found in the Galatian passages. The apostle speaks of his own conduct, saying, "We were gentle among you, even as a nurse" (1 Thess. 2:7), and gives the reason why (1 Thess. 2:7) and also the admonition, "Put them in mind, be no brawlers, but gentle, showing all meekness to all men." (Titus 3:2). While the Greek is not the same there is somewhat of the same strain in the thought; our word, however, would seem to have more of the thought of gentleness in it and one of these others has the sense of affability, perhaps in word especially. There is a reference to kindly master and tenor of conduct.

This grace has been illustrated by Godbold who on one occasion called for a candle and the maid in the bar was brought by her dexterity caused the light to go out. "Here we have," said he, "that which may well remind us of these. The candle, in the light, in the darkness, and the wick without, but the smoke only comes from the light, and the wick without, but the smoke only comes from the light, and they have been extinguished but sin would have burned with vigor. In like manner, many a weak mind struggles to keep God out of the heart, but when he is in the heart, and the light of God comes in, the candle is extinguished but sin would have burned with vigor. In like manner, many a weak mind struggles to keep God out of the heart, but when he is in the heart, and the light of God comes in, the candle is extinguished."

GENTLENESS AND FIRMNESS

Some may conclude from the speaking that gentleness might imply that weakness and that gentleness is sometimes found in human beings that are complacent in everything, whether good or bad. The hierarch is a good one to the other old writers who says, "That passive tameness of spirit which submits without a struggle to the will and commands of the redeemed, and yields with complaisance to the opinions and manners of others, so far from being a virtue, is itself a vice of weakness. On the contrary, in the life of a godly man there is a firmness, and it is, indeed, at war with all virtue. It overthrows all sound principles and produces that sinful conformity which makes us like the beast and the angel, and the man of every vestige of true godliness. The spirit which turns an ear to every call of the world may make, and yet the line of the flesh, is a mean spirit, found only in the heart of real cowards and
true sympathizers. To all allusions of the world, the flesh and the devil, the true gentleman, or the man of true worth will still reply with such
emphases that the stoutest tempter will quail in its
eco. The man of true gentleness is as firm as the
rock out on yonder craggy cliff, where old ocean has
tried its thundering batteries for ages, and all in
van. Gentleness is yeilding and inanable as the rock,
yet courteous and kind. Nothing flattering or a
fear can move it from the well-known path of duty.
It stands opposed to hardness, and to pride and
arrogance; to violence; to a spirit of depression on the
one hand, and to the wanton policy of the time-server
on the other.
Thus we see that there is no passibility in
gentleness. It is kind and gracious but is not mean-
spirited; exceedingly. It can stand firm as a rock, yet
maintain its gracious manner. It does not thunder
forth its perturbations with austeritv, but maintains
them with benignity.
Thus we see the grace of gentleness or kind-
ness. It is one of the attributes of Deity leading us
to the cross of Calvary, and mellowing the life of
human beings without shocking them weaklings.
It bears toward others a gracious minc and deals
tenderly with the erring. This is a fruit of the Spirit
that will ever live, its make a lasting remembrance in
the hearts of those who have received its favor.
Shall we not cultivate it in our hearts?
May we be gentle as He was gentle,
Tender and true, and forebear and kind.
In seeking the sinner and guiding the erring,
The hearts of all in love to him.
(Source of the quotations, McDowell,
"Another Comforter.")

Points About Preaching

Charles A. S. Dwight

The way by which the preacher gets his
message across is as important as the
message itself. A message is in vain unless
the preacher is careful to avoid giving
the impression that he is more interested
in the audience than in the subject
he is discussing.

1. Preaching should be scriptural. This
ought to go without saying, but unfortunately
this is not always the case. Texts are
rarely used in a proper context, and
the sermon is often a long, tedious
series of disconnected ideas. It is
important that the preacher be
thoroughly acquainted with the
Scriptures before he begins to
preach.

2. Preaching should be practical. Preachers
often spend too much time discussing
abstractions and not enough time
emphasizing the practical aspects
of the text. It is important for
the preacher to explain how
the text applies to the lives
of the listeners.

3. Preaching should be personal. This
is perhaps the most important
aspect of preaching. Preachers
often forget that they are
speaking to real people, with
real problems. It is important
for the preacher to relate the
text to the listeners' lives.

The Value and Place of District Co-operation in the
Church Program

C. E. Shumake

The value of co-operation in the
Church Program is not to be
denied. Co-operation is the key
to the success of any organization.

1. Co-operation allows for
greater efficiency. By
co-operating, the Church
Program can accomplish
more in less time.

2. Co-operation allows for
greater financial stability.
By pooling resources,
the Church Program can
better manage its finances.

3. Co-operation allows for
greater outreach.
By working together,
the Church Program can
reach a wider audience.

4. Co-operation allows for
greater unity.
By working together,
the Church Program can
build a stronger sense of
unity.

The Value of Co-operation

Co-operation is necessary to progress. The
divine command for God's Church is "Speak unto the
children of Israel, that they go forward" (Exodus 14:15).
As it was the desire of God to lead the Children of
Israel into the land of promise, and to make
them strong and courageous, so it is the
desire of God to lead the Church of
Israel into the land of promise, and to make
them strong and courageous.
The Church Program's efforts should be
directed toward the goal of building
a strong and united Church.

Paper presented at District Convention by pastor of
North Carolina District.

In the community, or interest of the audience,
demands that greater emphasis should be placed
first on these aspects.

10. Never forget, that the great purpose
of preaching is not simply to
inform; but to convince. The
minister is a servant of God.

11. Finally, choose a strong
name. Know beforehand
where you are coming out, and do not,
as a number of same things
are done in a way which
will not be effective. Every
effective sermon is forward
and towards

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Paper presented at District Convention by pastor of
North Carolina District.

February, 1939
Stewardship

C. Walter Jones, Stewardship Secretary

Women's Work

In order that we may seek to give our pastors something that we trust will prove a blessing during the month of February, which is the month when the church has the privilege of giving a revival of stewardship. We trust that our pastors will work for such a revival throughout the year. Such a program will bring a spiritual uplift to our people. After all has been said, this is our need. A mighty spiritual awakening would go a long way toward solving our problems, even to that of finances.

We have on hand a supply of fourteen different pamphlets dealing with some phase of stewardship. These can be had for the asking. Order what you can use to your good advantage. We have several new pamphlets going to the press, which will be ready for distribution after January 15, 1939.

These are some sermon outlines, appropriate texts, a few illustrations and other material. We are also passing on some "Stewardship Flashcards." These can be had in the church and can be placed on your bulletin boards and thus you can get out a message to those who pass by.

Sermon Outlines

The Lord's Needs

M. Kriner McGuffey

And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him after (Mark 11:5).

1. This is Palm Sunday and the text comes from Mark, 11:7-11, 21.
2. The subject is the need of the world, and its Lord.
3. The Saviour's compassion for the poor.
4. The Saviour's compassion for the poor.
5. The Saviour's compassion for the poor.
6. The Saviour's compassion for the poor.
7. The Saviour's compassion for the poor.
8. The Saviour's compassion for the poor.
10. The Saviour's compassion for the poor.
11. The Saviour's compassion for the poor.
12. The Saviour's compassion for the poor.
13. The Saviour's compassion for the poor.
14. The Saviour's compassion for the poor.

Pentecost and Stewardship

Homer C. Brown

And the unconverted man has believed were not only a heart and soul, and of one soul, neither did any one of them that ought of the kingdom which he possessed was his own (Acts 4:34).


Introduction

Pentecost represents basically a spiritual experience: spiritual reception of the Holy Spirit; "puzzles in heart"; "empowered"; those who accept the spirit cannot be divorced from practical living. Affected all of life.

The principle of effective stewardship one of the out-
II. The Pursuit or God's DELIVERANCE
1. To make us like His Son in our moral nature.
2. To make us like His Son in our relationship.
3. To give us the power of God's life (2 Peter 1:2).

III. THE OBJECTIVE OF THIS GREAT DELIVERANCE
1. That we might be stews of Christ without fear.
2. That we might be followers of Christ in a life of faith.
3. That we might live a victorious life, "before him," without world.

Conclusion: We may have this great deliverance today. We may live the Christ-way of life in our daily relationships and activities. We may not be "formal institutions," but in every city and town of the world, God's people and His church are multiplying, and God's people and His church are growing in every country, and we are gaining the victory.

Appropriate Texts
"Show me the tributary mounds. And they brought him a penny. And he said unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Mark 12:13-17).

"We forsook not our land to be ministered unto; but ministered unto us in God's house" (2 Peter 2:10).

"Moreover, we may say with Paul, "For whatsoever is in you, is of Christ" (2 Cor. 10:5).

"We might have this, and be thus accountable to God, and be thus accountable to Christ." (1 Cor. 6:18, 20, 21)

"As many as walk in the flesh, a triumph, a triumph!" (1 Cor. 4:9).

"For this cause, I also do ask thee not to go faster, and to not be a stumbling block to the other" (1 Cor. 15:9).

"Therefore, I do not cast down my hand, but I do cast down my spirit, that I may not be a stumbling block to the other" (2 Cor. 12:10).

"For whatsoever is in you, is of Christ, and of Christ, is of God." (1 Cor. 12:9).
**Stewardship Literature Free**

We have on hand fifteen pamphlets on "Stewardship," and are printing seven new pamphlets. The new pamphlets will be ready by January 20. Order a supply for your Stewardship Campaign in February.

We have a new Tithing Chart. You can have one for the asking.

C. Warren Jones, Stewardship Secretary.

Stewardship can be such a modifying force that it will give direction to your life.

Tithing cannot be developed without sacrifice.

Giving is the minimum amount that one should bring into the church.

Stewardship is not only spiritual and its great objective is character.

**Deprecation of Church Property**

Llewellyn B. Williams

T is quite evident that to report the value of church property from year to year at the same amount is erroneous. All property—buildings, furniture, machinery and fixtures—is constantly deteriorating. The wear and tear of machinery reduces its value as much as one half in ten years. Of course the value of the property determines the rate of depreciation. If a building will last 100 years, then the rate should be 1% per year, 2% if 33 1/3 years, then 3%, etc. The life of buildings is largely determined by the material with which it is constructed. A building would be a much shorter life than a brick or stone building. The following rates have been found, by experience, to be accurate enough in every case. Not that in every case the building will be worth nothing, but over that length of time something will have happened to make a change necessary.

Wooden buildings, cheaply constructed...2% to 4%.

Wooden buildings, moderately constructed...2% to 4%.

Brick buildings, moderately constructed...2% to 4%.

Brick and stone buildings, substantially constructed, steel frame...1% to 1 1/2%.

A building that is in repair, considered to be in a reasonable amount of service, is reported at its present value.

**Obsolescence**

The question of obsolescence must sometimes be considered in determining the value of property. The term "obsolescence" means the property is not suitable for the purpose for which it was erected; that is, has become obsolete. New machinery is constantly being made and it competes with the work of old machinery. If we know the value of the old machinery more economically, or a church building may be located in a part of the city where the population is growing, the church building may be being moved, in a factory may be erected nearby, or the community may come to be residential. The congregation may find it necessary to move to a more desirable community. The amount of the building is not depreciation, but obsolescence. This may happen when a congregation grows rapidly. Probably a building costing $50,000 was erected at first and depreciated at a rate of 2%. After ten years, $10,000 would have been written off and there would remain a value of $40,000. Now if it becomes necessary to build a new church, a considerable amount must be charged to obsolescence.

**Rate of Depreciation**

After the value of property has been determined, the rate of depreciation can be determined. If we know these two factors, we can easily determine the amount of depreciation to write off each year. Of course the life of the property is largely determined by the material with which it is constructed. A building would be a much shorter life than a brick or stone building. The following rates have been found, by experience, to be accurate enough in every case. Not that in every case the building will be worth nothing, but over that length of time something will have happened to make a change necessary.

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Brick buildings, moderately constructed...2% to 4%.

Brick and stone buildings, substantially constructed, steel frame...1% to 1 1/2%.

A building that is in repair, considered to be in a reasonable amount of service, is reported at its present value.

**Promoting Our Church Paper**

First, we included the placing of the Herald or Holiness in every Nazarene home in our objective for the assembly year. But we found that it was impossible to make it work as we expected. The reason was that our paper was not included in the objectives of the church and the people did not know what the benefits of having the Herald or Holiness in every home in their objective, therefore they failed to get it done.

Second, we found a Herald or Holiness secretary who assumed the responsibility of placing the Herald or Holiness in every home of our people and as many others as possible.

Some have thought that the Herald or Holiness secretary plan was a failure, and if it is you appoint someone who has vision and no special interest in the matter. But if you will find the person who reads the Herald or Holiness, and has a strong conviction of coming to every home of your people, and one who will assume the responsibility of placing it there; and, if you, my brother pastor, will listen to the matter up to this time, you will find them important it is that everyone family read the Herald or Holiness. Our people can be considered on Monday morning to boost the paper, and also the secretary, telling the church what he is undertaking to do, and letting them know that you and the church board are back of the plan, will be surprised how quickly you can have the Herald or Holiness coming to every home of your people.

But someone says, I have a number of families who simply cannot spare the dollar to pay for the Herald or Holiness. Yes, I know that is true in Huntington, but my Herald or Holiness secretary called on every family and marked the names of those who said they could not pay the price. Later I heard that some of those names were circled, and I was surprised when one how one man who had some money came to our rescue, saying, "Bring the list to me and I will pay the bill." We have had hundreds of Herald or Holiness until everyone felt that it simply must go into every Nazarene home. Yes, brother pastor, it will work if you will include it in
We Will Never Surrender

There is a story in history of the sixteenth century. I believe, of a young man who came up with a little handful of men in the year 1561 to save three thousand slaves. The young man had only five hundred men, and the woman who wrote the story said, wiser than they. He had no fear to surrender, for he would not temporize. The young man called up one of his soldiers and said, "Take this dagger and give it to you in the name of God; and the soldier took the dagger and drove it to his heart. And calling upon him, he said to him, "Learn to yield to shame," and the man leaped into the chasm. The young man then said to the messenger, "Go back and tell your king I have five hundred men like these. We will die, but we will never surrender. And tell your king another thing: that I will have him chained with my dog inside of another day. And when the king heard it, he did not dare to meet them, and his army fled like a wind before the wind. Within twenty-four hours he had seen that king chained with his dog. That is the kind of war we want. We will die, but we will never surrender.

We will work until Jesus comes, and then we will rise with Him." (D. L. Moody) —Submitted by W. W. Gibson.

It was one Sabbath evening almost five times for service at one church. It had been raining all day and the roads were heavy and hard to travel. The young preacher was ready to leave the church building. The pastor turned on the lights and at intervals would look to the front of the audience. The young preacher was distressed. If anyone could end up on a night like this, Previously a car stopped in front of the pavement and four young people got in. They were splendid young people, who had been saved and sanctified only a short time. They were given four tickets for the next day. Each lettered seat in the church. Each ticketer took the lettered seat and they found something in its beauty. And so they were saved by the church building, and we became stronger. (From "Holiness Readings for the Home Circle"). —Submitted by Lillian Vincent.

"Hold My Hand, Daddy!"

When my Robert, a very little fellow, he, like most children of today, had a little bit of his own. Every time when we were ready to retire and turned out the lights he wanted his mother to stay up and let him get in. One day he told me: "I would explain that it was best for him to sleep alone and when he was sure that he had to stay in bed, he would get in bed. But when he was sure that he had to stay in bed, he would get in bed. But when he was sure that he had to stay in bed, he would get in bed. "Daddy, hold my hand!" I would reach across his bed and take his hand and say: "Yes, Daddy, hold my hand!" I would reach across his bed and take his hand and say: "Yes, Daddy, hold my hand!"

"Wherefore let him that thinketh he standeth take heed lest he fall!"

A ship was wrecked off the Irish coast. The captain was a careful man, and the weather had not been severe enough to make the voyage dangerous. What had been the case? The ship went down, and many lives were lost. So much in the wreck in the whole, the whole disaster was not due to the bad weather.

A storm of storms was raging, and inside the compass lost was a fine bit of steel. The day before the storm a ship was wrecked on the coast. The captain had a little knife, he had broken it apart, and he had broken it apart, and he had broken it apart, and he had broken it apart. The ship was wrecked at the behest of the man.

The pastor prayed in his heart, "Lord, give us more Nazareth." The pastor and the people who heard his sermon were overwhelmed by the greatness of the love they had to use in love! —Submitted by Jim Norwood.
Q. It is ethical for a pastor to leave a church and then return to the church to pay his back salary after his successor has been in for a year? service, or pre-Pentecost service. Until then I hope our fellows will keep up the old-fashioned revival with the altar service whatever. Thanks for your trouble. The pastor and his wife are true Nazarenes, and there are other true folk, but it looks like a great struggle. I don’t doubt the experiences of these faithful, and I have thought I should go in the church and try and strengthen it in some other church. What would you advise?

Answer: I advise you to stay with the church and pastor. Pray much, talk little, and wait on the Lord to see this matter adjusted. It is hard on many people to wait, it is a great trial in matters of church. There is the possibility that these folks you question have not as yet received enough. They may prove valuable Nazarenes. They may discover they were more with home with the other crowd. In the meantime your good pastor will be wiser some other need while he is at it, people in attendance may mean more than they think even if they do not all mean up. Again, it is a good test of both your loyalty and patience to remain in the church where you are. You probably would do better and persevere not so well if you were the pastor. Stay, by all means, in that very church.

Q. Should a pastor deduct the price of milk, butter, eggs, or any from his salary, and accept as salary the difference?

A. No! if they are given as a tithe, if they are not then given as a tithe then they were needed and represent a real lay-out by each.

Q. Is it right for a pastor to accept tithes money from a person a member of his church, when the pastor knows that it is not money?

A. The Golden Rule answers this question and logically the answer is no. Accepting mercy weakens his entire argument of the tithe.

Q. What steps can be taken to hold chapter members who are not in good standing to the church to come to church, because the burden in our church has been to let by them?

A. I would have to know more about the burden that our church has been on before I could answer this question. Generally speaking, we make a mistake if we load up too heavy with financial burdens, and I believe most folks can be held if a live, spiritual program is maintained.

Q. I have just read of a special announcement in connection with the fall in our church. It calls for people to attend a special “preparation of altar service.” I am very much interested in this type of service, but I am at a loss to interpret it. Should pastors and evangelists be more explicit in this type of message? Should we investigate the wisdom of changing our communion ritual from revival to “such modern terms as “preaching missions,” etc.?

A. I believe we will get on better with our old and tried plans of evangelism. This is the approach that has been tried and seen through and those of our number who use them will be the people who will be enough to do the work. We will be better enough to do the work. We will be better enough to do the work. We will be better enough to do the work.

Q. What can be tol people from joining church so that they will never be brought down on the church?

A. Keep the doors of the church forever closed to mere. Keep some of them closed. I am not sure what you mean by church, but this is the greater struggle. I don’t think of the experiences of these faithful, and I have thought I should go in the church and try and strengthen it in some other church. What would you advise?

Q. What can a young pastor do if something discourage hap-

A. Do everything I could to help the lady in this, in one of the greatest hours of text that could come to them. I know there are times when the attitude of the community and the nature of the offense make it impossible to do all one would like to do, in every case the preacher would have to be guided by local circumstances. In each case he can prove to all what a Christian attitude is.

Q. To what extent should a pastor seek to influence the church in choosing his pastor, or order that he may have a board favorable to his plan?

A. The pastor who is a leader has very little difficulty at this point. He will support the board and ask that the question be referred to the congregation, and they will bring in an answer. Shall the pastor have the board and the other officers. If the congregation is held in some other way and the nominations come from the floor, the church will usually select a suitable board, for if they are with the pastor they want folks to work with him. (APPOINTMENTS, CANDIDACY, APPRECIATION—continued)

Q. How far should a pastor go in telling the problems of the local church to the people?

A. I always appreciate complete frankness. Of course the title details of individuals is an elegant and are not necessary unless these details run in such channels as to be in the line of the church.

Q. Should a Nazarene pastor carry the same burden for his school budget that any other pastor does?

A. It would seem that this question answers itself. If a pastor assumes responsibility he assumes all of it and the school budget is a definite part. He has no way to shirk the responsibility. It is a part of the work of the Church of the Nazarene and should have its proportionate share of boarders and ten.

Q. I am having a hard time to finance my church, especially the budget and the school claims. My salary is up, but I have been here for three years and have been given hardly into the church in order to inspire them, but it does not seem to produce the desired result. Every department of the church is down now. What is your advice?

A. Make a definite decision as to what is open to you. Either that you will or will not. Do not try to make a lot of decisions, do not try to try to get in for good revivals in your local church, and build it up to a special support.

Q. I am a young pastor and on my first pastorate. How long should I remain?

A. A long time depends on what you apply yourself. If you study, pray, and keep your own counsel, visit your church folks, stay at least five to six years in your first pastorate; at least to your next, ten or more in each additional one.

Q. Should a member of a local church go to the pastor and tell him he plans to vote against him?

A. No, this is not necessary, and it is against the rules of the secret ballot.

BOOK CHATS

P. H. Lam

The Name Above Every Name is the title of a new book of Dr. C. H. Spurgeon’s, Bishop Church, Memphis, Tenn. (A Revell book — $3.50). The book includes a few sermons, Dr. Spurgeon’s, Bishop Church, with some sermons on the same subject, as well. Also he makes a clear, challenging note of evangelism when his files are in the field. There are also some sermons in the book, all evangelistic. Each one is given in detail, exactly as it might be given at that particular service, and the result, observation, devotion, development, and application—no curdling or silly-

Q. Should a preacher make a special effort to bring in the title of the book, such as “The Cross is the Basis of the Supreme Honor of this Most High Nation”?

A. The other sermon “Not Ashamed of the Gospel” is a veritable masterpiece—eloquent, logical, moving. The amazing thing to me is the great amount of Scripture woven into these messages. The illustrations are gripping and there is just enough of them to give color and human interest to the messages. This is indeed a worth while book.

We could hardly overlook, at the beginning of the calendar year, that remarkable column volume of sermons, sermons, sermons, prayers, sermons, and sermons, all of which is to be published in the first quarter of the year. Dr. C. H. Spurgeon, Bishop Church, has long been observing the need of more material for his readers, and he has at last made a special effort to bring in the title of the book, such as “The Cross is the Basis of the Supreme Honor of this Most High Nation”.

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And along the line of annual Sunday School lesson comment, we mentioned Arnold’s Practical Comment-ary, and we shall be glad to have in the coming year. We have just received a copy of each; also Prout’s Notes to $2.00. The two first named books are the best that have appeared this year, through in its presentation of collateral material. It does not necessarily the spirit of the message, and especially is it presented in an interpretation from which we would deliberately differ. (Of the larger lesson commentaries we think it is in the best.)

A lesson help that every pastor should have is Poirier’s New Testament Exposition, which we have in rehearsal in our church. A complete introduction to each lesson is ideal. The concise presentation provides excellent help for the pleasure of the teacher, and is invaluable.

You have not asked me for my list of “best” books published during the past year. I shall make bold to give you my selection. The three best books of sermons: Dr. C. H. Spurgeon, Bishop Church, and of course, the latter is a 1937 publication. The preacher book on preaching, by all odds is Poirier’s New Testament Exposition, and the most helpful book on methods is TESSESSIS, or AN ENSWAY TO THE WAYS OF GOD, by H. A. Daise.

Faith may be lost in hours of tranquility, but never in times of conflict. Faith is born and grows in hours of trial. Faith shows itself real when beaten down. Faith cannot be crushed. "Faith shines more bright and clear when tempests rage without." —SELECTED.

Special Notice!

The Pastoral Letter Issues

Emphasizing the glorified Christ and His messages to the churches of Asia Dr. H. Orton Wiley has given four lectures on the first three chapters of the book of Ephesians. The lecture was given at Dr. Wiley, give these addresses over a year ago, and immediately I requested him to prepare them for publication in Our Preacher’s Magazine. Beginning with the March issue these lectures will be printed in this monthly, one lecture printed in each of the four next issues.

These lectures are outstanding, thought provoking, backed by thoroughness of study and preparation — characteristic of Dr. Wiley. He has purposely avoided “the field of prophetic speculation, or the matter of my mind,” he has greatly marred the study of the wondrous revelation or unfolding of the Holy. These lectures will be printed as they were given to the recent Preachers’ Retreat of our Southern California District.

Every preacher will enjoy reading these lectures and will be greatly benefited by the message given. Many books selling for two dollars contain no more material than these lectures. Keep up your own subscription. Also enlist your preacher friends to subscribe for this helpful quarterly. These new subscriptions may be secured for the next four months for twenty-five cents.—MANAGING EDITOR.
A Series of Devotional Sermons
Church Management suggests an outline, line of a doctrinal text which proves to be mutually helpful. Under the general theme, "A Reasonable and Triumphant Faith," the series was planned as follows:
1. Why I believe in God
2. Why I believe in the Church
3. Why I believe in Jesus Christ
4. Why I believe in the Bible
5. Why I believe in the Kingdom
6. Why I believe in the Cross
7. Why I believe in Man
8. Why I believe in Life Everlasting

Saving Faith

Concerning justification Dr. Brite says, "The Holy Spirit introduces the convicted, persuaded, repentant and believing one, and makes him a partaker of the Saviour's atoning mercy. Through this means he is added to the Church, and in the Saviour's name. Saving faith is the "gift of God," bestowed by the Holy Spirit. It is a natural impulse within a man's own unaided ability. It is enabled by the frightfulness of sin, and by the operation of the faith which saves—the Holy Spirit. This faith leads to repentance and the apprehension of Christ and the apprehension of Christ leads to the apprehension of the Holy Spirit."

—The Prophetical Herald.

A Clown Heart

"Some have said, 'Must I have a clown heart in order to be saved?' No, my dear friends, you cannot come to my heart! One holy heart is not enough for two souls. It is the Holy Spirit who comes into a heart that is not willing to be saved: but He will not be received except what is not clean. But if you will let Him, He will come, and make you up the dress of desire, and make the mountains flow.

—Dr. Spurgeon in The Spirit of Reformation.

THE PRAEMER'S WORKSHOP
no exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swin

THE WITNESS OF THE SPIRIT
The testimony of the Spirit is an inward impression on the minds of believers, whether the Spirit of God directly testifies to their spirits, that they are children of God. WYATT.

A HEROIC GOSPEL
"We are living our Christianity mostly because Christianity is really a creed for heroes, and we are powerless, good-natured people who want everybody to have a good time."—Dean Stock.

THE CHURCH PREVAILS
During the depression periods since 1929, one church in sixty-one, one hospital in forty-five, only one church and church school in two thousand, have been closed down and went out of business.

GET ON NEW

A word to the carriage owners in the city, laid aside all out of breath. When the passenger's time does the half-hour train leave and asks the porter, "How much is the trip?"

The porter continued, "Well the clock says 5:17, and the clock at the post-office says 5:25, and your clock says 5:32. Which one are you going to take?"

"I can't go by the train, it's gone for.

This man reminds us of all those people who pretend to be in great confusion but are only seeking excuses. They may say, "There are so many denominations and thus are the crafts. What is the use of being converted?" Well, if you possibly could, I trust that our jewels, from what station it goes and the number of departures, he had better get out while the train waits. Fussless talk and quibbling will be of little value after

When the train has gone. Walk in the right way you have. Stop thinking. Get on now.

—The Philadelphia Star.

AT JOURNEY'S END

"It is my consumption day. Earth is receding and heaven is opening. God is calling me away. It is present. There is no valley here! I have been within the hundred at Moose during his last moments on earth.

ONE TOUCH

May every soul that touches mine have its glory increased.

Get there, somehow, some way.

Some little glee; one kind thought; one application yet unasked. One bit of courage.

For the fatiguing sky—
One gleam of faith.

To leave the thickness of life.
One glimpse of brighter skies beyond the gathering mists.

—the Gettysburg.

LIVINGSTONE'S IDEA OF SACRIFICE
People talk of the sacrifices I have made in spending so much of my life in Africa. I think I call it a sacrifice which is simply paid back as a small token from God's unmeasured love, and I feel that we can never repay, for is that even the love which we have given to God. I find it is God who is willing, in return for a little kindness, to be forever and for ever a powerful force in the world. Always remember the sacrifice of our Lord and of the apostles. When I think of God's love, I find it is like a fountain in my heart.

—Kipling.

FEBRUARY, 1930

They sit at home and wonder why.

The church did not succeed; its message was not silent; it called, it puzzled, marked the men.

—The Oklahoma City Star.

THE MARRIAGE OF FRANCIS

Fritz, your Christian epiphany, once said of his playing, "It is a gift of God and not of my own possession that I can play the violin with so much opportunity to serve humanity. Music is the only art in the world that has no price for singers. I never took music lessons. I am a self-taught violinist. My only thanks are to the public and is placed in my trust for proper use. So I enjoy saving money for personal pleasure or in living. I reduce my needs to a minimum and feel morally guilty in ordering a costly meal while there are so many hunger and misery in the world. If music brings happiness, then it makes me happy to play for them."

—Tribune.

A CHRISTIAN FARMER
The Federal Council Bulletin reports a letter from a Lutheran farmer in Arkansas who acts both an interesting viewpoint on the subject of farming as a Christian vocation. He writes:

"What is the predominant hand he repeatedly impressed upon me was that God's gift to them (Deuteronomy 8:16-19) and many other texts of similar import must be observed. He stresses the fact that if they would bless Him they would bless themselves. He felt that there was no way for the farmer to be a faithful steward, since it was made for an equal distribution of the land, and for adjustments in the population of offices. Under such an economic system it is impossible for the land to be controlled by a few. No family was deprived of its fair allotment. Then, top, produces millions of people and to have one person not willing on his own will to be of any help to another. Finally, qualifying these principles, the Christians in any complex social system must keep the generous image of his personality, and upholding all things by the word of his power, he had him, he caught up and set down on the right hand of the Majesty on high."

Dava L. Hykes.

A SACRIFICE
He smoked cigarettes three times a day, Ten-centers, at that.

Then came the big test.

When the devastating plot had been, she gave one cent for mission work, and thought it was too much.

Then really bowed her head and prayed:

"Oh Lord, Thy kingdom come."

—The Christian Union.

FOURTEEN POINTS FOR FOREIGN MISSIONS
1. Every book in the New Testament was written in a church was written to a foreign mission.
2. Every letter in the New Testament that was written to an individual was written to a foreign missionary.
3. The Pauline epistles in the New Testament that was written to communities was written to a foreign missionary.
4. The one book of prophecy in the Old Testament was written to a foreign missionary.
5. The one book of prophecy in the Old Testament was written to the foreign missionary churches in Asia.
6. The only authoritative history of the early Christian Church is a foreign missionary book.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every one except one became a missionary. 
11. Only a foreign missionary could write a foreign missionary book.
12. According to the apostles, missionaries are the highest expression of Christian life.

—An Authentic Lincoln Story

There is a Lincoln story that ought not to be lost to our people and nation. This story has never been published. It is likely that the present generation has never heard of it. It is communicated directly; at least, who remembers it sufficiently to relate it to the present.

In council with Stanton, Secretary of War, Lincoln said, "Parole must be removed, but I cannot find a man to take the case. I cannot get it. It seems like everything is against us. I do not know what the climate of hope."

Stanton said the matter to be restored, and left the council room. Lincoln walked back and forth, observing two women walking in the street. They "are two Quaker ladies who want to do this in the right way."

Rachel Greif and Elizabeth L. Com- stock were ushered into his presence.
We Are in Good Hands

In the eighty-second Psalm and at verse seventy-two we read: "So he fed them according to the integrity of his heart, and guided them by the skillfulness of his hands." Surely God's people are highly favored! Two things are here shown:

1. That the fact that we may depend upon His faithfulness. Others may fail. He will do what is right.

2. That He is skilled in teaching, the "skillfulness of his hands." Many have good toward us, but they bungle. They are "unwise." He is never so. He knows best. He is skilled in the best at our things which ought to be done.

Infinite integrity! Infinite skill. Surely God's people are in good hands—The Free Methodist

HOMILETICAL

A PREACHING PROGRAM FOR FEBRUARY

J. GALL GORDON

SUNDAY SCHOOL, FEBRUARY 5, 1939

MORNING SERVICE

THE HIGH ADVENTURE OF CROSS-BEARING

Dr. George Sherrill

MARCHING TO THE CROSS OF CHRIST

1. This, gripping challenge to our Lord's time near the class of His earthly ministry.

WASHINGTON SAID

"The hand of Providence has been so condescending in its dispensations, as to give me a love in Christ Jesus which is far more than an infidel that lacks faith, reason, and will, that it amounts to grace enough to acknowledge his obligations."—George Washington

At disappointments and losses which are the effects of providential acts, I never repine. I know that Peter sought to visit John of Gethsemane, and that John had as great an interest in the event as Peter did. I am not, therefore, ready to receive them. When we had entered speaking, he said, "上千, good and strong.

"When we arose from our consciousness we changed so much that he looked for the fall of the victory."—General N. Halsey.

Lincoln on Difficulties

"Whether or not the world would be vastly benefited by a total and final absolution from all of its internal defects seems to me not an open question. I believe the facts are still unascertained affirmatively with their tenors, and I believe all the rest acknowledge it in their hearts. The victory shall be complete—when there shall be neither equality nor inequality, neither ransom nor redemption, nor any symbol of a liberating spirit which shall have ended in this victory. How differently we understand that people will only pleased and nourished to the political and moral effect of the victory. From Address in Springfield, III., February 22, 1847.

Great Truths

Great truths are greatly won, not found by chance. Not waiting on the breath of human dreams; not gained in the struggle of the soul. Hard fighting with adverse wind and water. From the troubled spirit, in hard conflict of weakness, solitude, pangs of conscience. The nature of weakness, solitude, pangs of conscience. Truth springs like harvest from a well plowed soil.

—Horace Bushnell

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1. This, gripping challenge to our Lord's time near the class of His earthly ministry.
I. There is a sense of holy privilege here that completely transforms our service for Christ. Three men, laboring in a stone quarry, were asked what they were doing. One replied, "I am painting the Lord's banner." Another said, "I am carrying eight dollars a day." But the third, with the most solemn tone of fear and wonder, said: "I am holding for a day a portion of the church!" Not the blow by blow tasks of the day, not the remuneration one receives; but the participation in a very real sense, a living adventure, in every day of that makes life noble and lovely if it is lived in the center of the will of God.

EVENING SERVICE

THE PRODIGAL FATHER


I. There is no more familiar parable in the New Testament than this. It stands at the end of a string of parables spoken by our Lord, all of them designed to illustrate one dominating thought: that God is desperately concerned about the lost. Jesus first cites the instance of the lost sheep. He follows with the brief parable of the lost coin. Finally He tells the story of the lost boy. The point He is driving home is that all beings return to a lost love to the Father who is waiting for them with open arms.

II. Now, against that dark, yet altogether typical, background let us look to the three personal aspects of the parable.

1. One knows what must be the grief of that father's heart during the days of his son's wilfulness. The father's heart was in constant pain, in constant struggle. And I believe that the father's heart was that way when his heart was rejoicing over the return of his prodigal.

2. But I am sure that father maintained a ceaseless vigil in the hope that some day reason would triumph and the wayward lad would return. Though works lengthened into years the father never lost hope. Prodigal in faith it was; believing, loving, ever believing, that the wasted son would eventually return.

3. He was equally constant in compassion and forgiveness. It made no difference to that waiting father that his son had been a shameless ingrate. It meant nothing to him that he had been so long, so bitter, so hurtful in his estrangement and this is a brand-new today. What a heart, what a magnanimous heart beats in the bosom of that prodigal father! A prodigal father indeed! Giving without thought!

IV. And now, says Christ in substance, God is a prodigal God, like that generous and loving father. A father who, in one of his gusts of passion, was so angry and so fierce in his speech to his son, that he was not to come into the household as an heir. A father who, in one of his gusts of passion, would have dropped that son as a worthless and lose one of the most valuable gifts of God, said Christ, "over one sinner that repenteth."

FEBRUARY, 1939

2. But the Father prodigal in love is equally a Father who prodigal in love is equally a Father who of the prodigal, God is a prodigal. And it is only that way, while he was yet a sinner, that we can understand what it means for Christ to be the prodigal Father. He, the Father, could not do any less. He could not do less for the one who has only turned his back on Him and strayed away. He has to love. He has to reach out to the one who has only turned his back on Him and strayed away. He has to love. He has to reach out to him with a love that is as forgiving and as abundant as the love of the Father.

SUNDAY, FEBRUARY 12, 1939

MORNING SERVICE

SERVANTS OF THE GOSPEL

SUGGESTED SCRIPTURE LESSON: Luke 15:11-32

TEXT—'There is nothing so precious as God in the eyes of God, to be put in trust with the gospel (1 Thess. 2:4).'

1. The language of the text is plain, and it reflects something that is a vital concern to the parable He regarded this precious thing he calls 'the gospel' to the mind of the apostle to be a piece of news about Jesus Christ; and being news, it must be gotten out to men as quickly as possible. One of the great metropolitan daily papers of our country was for that slogan, "News while it is news!" The implication is, that news is a perishable commodity, that there comes a time when it comes to be news. Consequently our Lord's parable is: To be put in trust with the gospel.
The character of Moses was built, in the first place, upon a great respect.

He refused to be identified with the family of Pharaoh.

To appreciate fully the greatness of his spirit, we need to recall that Moses had a most prominent place in the religious history of Egypt, and that in almost every consideration in all probability eventually have become Pharaoh.

It is quite likely that as a young man he had a distinguished military career, a career that eventually became his task to reach the place where he saw all of this pomp and glitter of life. It is possible even that when most of his back upon it all. It made no difference to him that he was not even to them their family completely. He would not be an unbeliever.

God's challenge to submission is still sounding forth.

"Come out from among them and be ye separate," says the Lord, "touch not the unclean thing." It is no more possible today to do this than it was for a man to place his life while living hand-in-hand with worldliness. God intends upon a rigorous separation from every defining thing. He requires that we shall not "be uncleanly yoked together with unbelievers.

Moreover, Moses refused the appeal of the pleasures of sin. It is useless to say that there is pleasure in the way of the world. The entertainments offered youth are like a land of waters. They have their appeal; and many of them are not wholly wrong. It is the sinful element in them that makes them dangerous. God is not a respecter of persons, but in the sight of God, a little person is mixed with a quantity of good food. Hence lies the menace of the pleasures of sin. There is a little person mingled with the great good of them that contain all complications. It is death in the pot.

It is not for us to further that the pleasures of sin are personal in their character. They last only for a few days, and then are gone. They have no power to satisfy permanently the deep cravings of the soul of man.

3. Furthermore, he refused the treasures of Egypt. It is a wonder that there was nothing among them to lead him astray. They may have been legitimate enough in themselves, and the men who owned them were respectable. We may even say that the rich their price least I pay to make those treasures mine? Moses weighed the matter out and decided the price was too low. Long before Jesus was called a rich man when he said of himself how much Jesus was. We would do well to follow his example, for that is the reason of life. Against the graces of this man who refused the treasures of Egypt for a heritage that provided an adequate foundation for noble character. God grant us wisdom to build similarly on the rock.

III. Moses character, in the second place, was based upon constancy of resolution.

1. He chose the people of God rather than the "best drivers" of Egypt. It was a matter of small moment that the people of God were not white men and white men. The men who were white men had all the advantages. They were not in the grip of gallant bondage. They were still God's people; they still had their God. If they appeared to be the elite or the overflowing of the earth he would identify himself with them.

It has never been popular to believe on Jesus and to seek to follow Him. The Pharisees were conscious of their undermining His influence, they asked, "Have any of the rulers or of the chief priests or of the scribes believed if there is none of them had. There were some who were convinced of their guilt by the fact that He was the Christ of God; but for fear of the rulers He feared today that the interference of the man was present. It has been the great common people from among whom the teachings of Christ are the "contrary" voice. The Lord had a private conversation with the man in the midst of the city and another be elsewhere. But Palestine, once the scene of the war that was now only a province in the Roman empire. And Galilee was an outlying section of that province. The Galilean was regarded with contempt by even the people of Judas. They had their own dialect and their manner of speech.
is the rock, but the confession of faith which Peter uttered: "Thou art the Christ, the Son of the living God." The Church is upon the upholding of Jesus Christ. It is He, the only begotten Son of the Father, upon whom this structure rests.

2. Moreover, the Head of the Church is no other than Christ Jesus. He says to Peter: "Fear not, Simon Bar-Jonah: thou art Peter, and upon this rock (that is, faith) I will build my Church; and the gates of Hades shall not prevail against it. Thou art Peter; and I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth shall be bound in heaven: and whatsoever thou shalt loose upon earth shall be loosed in heaven." The Church rests upon the foundation of Peter's faith. It is the "corner stone, chief, precious; and that believeth on him shall not be confounded" (1 Peter 2:6). The apostle goes on to say: "For by grace are ye saved, through faith; and that is not of yourselves: it is the gift of God. 9. Not of works, lest any man should boast. 10. For we are his workmanship, created in Christ Jesus unto good works, that he might work in us, which are his, and that we should walk in good works, walking in the light of the dawn, and walking in the light of the Lord." The Church is built on the solid foundation of faith, and upon the rock of the living Christ; and a stone of stumbling, and a rock of offence, to them which stumble at the word, being disobedient to the truth, but being converted shall understand it (1 Peter 2:7-8).

3. The materials, furthermore, out of which this structure is being reared, are clearly specified, St. Peter (1 Peter 2:3) exhorts the "elect exiles" (or scattered stones) to declare that "we are built up a spiritual house." The allusion here is quite obvious to the temple in Jerusalem, reared for a habitation of God. And it is declared to be God's intention to raise up a new temple of faith, fashioned out of human personalities that have been made alive through Christ Jesus.

Here, then, is the plan to which our Lord dedicated Himself: so solemnly in the words of the text. This glorious edifice in church building had already cost Him heavily, and He was still to pay a fearful price before the understanding was to be made plain. It must be done; and the Master of the house is going to press royally forward in the execution of the task.

IV. As the people of Christ, therefore, a serious re- sponse is now required of us in regard to Christ Jesus. At this time the basis of our faith is being built up. Christ Jesus to build us into this glorious structure of faith.

1. The first essential in this process is that we must be made alive by the doctrine of Christ, that we may be spiritually and morally sound. As such we are the temple of God, and we must be sanctified by the Spirit. And such a disposition of heart that causes of our own place in God's eternal life is held, that place contentedly.

3. Yet it is within the power of each of us to defeat Christ's purpose to build us into a holy Church. It may be that the human will may interfere with the divine will. And such a disposition of heart that causes of our own place in God's eternal life is held, that place contentedly.

V. I call you today to a renewed dedication to the whole will of God. It is the reformation of our ways of loyalty and devotion to Jesus Christ.

2. And, further, I call you to dedicate your heart and mind to the honor and glory of God, that you may be able to do the will of God. And the will of God is that you be holy, and that you walk as children of light, and not in the darkness. In all these things, you are to be eminently and consistently Christian: to the glory of God and the honor of Christ.

3. I call you to renew your dedication to the life of Christ as a whole. It is the life of Christ that is to be your life. It is the life of Christ that is to be your daily experience. It is the life of Christ that is to be your daily conduct. And the life of Christ is to be your daily service.

IV. The human mind craves assurance at these points so intensively that it is a comfort and joy to know that the Church is the Church in the sight of God. For example:

1. Doubts of the mind can be met by discovery of additional evidence. And the open-minded and honest-hearted man will discover the truth when he shall see the evidence. Facts and logic, including of course the logic of faith, will establish this truth with a glod and quiet confidence.

2. Doubts of the feelings will be dispelled when darkness and depression are relieved. They are a by-product of the moral doubts which we struggle against. Doubts of the mind can be met by the open-minded evidence and the logic which will establish this truth with a glod and quiet confidence.
able, though by no means excusable. Moreover God's daily hardness of heart in America; and our prayers for men behind his back are not acceptable to Him, and are indeed a sin.

II. Then sound forth the cry of God, "I sought for a faithful gate, but they have gone forward." (Psalms 109:4)

1. There is a gap, and a fatal one, to be filled. There is a breach, and a gaping one, to be healed. It does not satisfy God to send us to an unfaithful gate. He has therefore said, "My God is an arrow that goes forth from the bow. '" Our Lord cannot at idle by while men are slipping over the precipice; for He never would have allowed us to be left to sink if He were willing to stir us. It requires men to speak for Him and to stand in the breach.

2. But what sort of man, we may ask, must he be to "make up the hedge and stand in the gap"? It must be one who understands our humanity in all of its poignancy. For without God's Word they are nothing. They are nothing. Unless our feeble strength draws liberly from His omnipotence, we are nothing. Yes, profound humanity issues in profounder weakness.

3. But the man for the gap, furthermore, must be one who knows God as only the saints know Him. The god, who has view of God as同等, will the philosophers never die; and unless the man for the gap knows God more warmly and intimately than that, he is undone. He must see God, believe in Him, and dare everything for faith in His love.

III. The man is important, because the part of the human agency and reasponsibility can never be done away, for that which the human history has had some human instrument at its head. At Pentecost it was Peter who was the key man. As nationally as he possessed the image of the public spirit and the mind to the interpretation of the truth to the worshipping people of Jerusalem. In the second person the apostle was a man of God, wherein his mission was God, and under his ministry the message was carried to the limits of that first century. The man at the gap.

2. Something over two hundred years age found such a man, which walked with the spirit of the eighteenth century, in the person of John Wesley. In a dark and hot age; and age when Denmark had spiked the spiritual vitality of the educared classes, and paganism had brutalized the masses. It required a prolonged training to bring God's agent. It took years of work; and the mind was ready to another task. The fatalism of the called "Holylazy" fell far short of satisfying the hungers of the soul. For years through the easy stream of mysticism, only to discover that the mysteries had nothing of real worth to give. Out of that Adelgiage soon went to set the British Isles abase with the good news of salvation. He was God's agent, God's man.

IV. Our day has its gap that must be closed by some man acceptable to God.

1. It is higher in need of a more a Saviour than this age. And there is a Savour present, more need. One man must agree on the point that there are the deepest human longing today can be found only in an utmost-valentine condition of the soul. If a man can stand forth with such glorious redemptive message on their lips, and bearing burden for the lost in their hearts.

1. The men God can use in this modern emergency must be men who are themselves the men who have known the blood of Christ. They must know the transforming power of Christ in their own lives before they can witness that power in others.

2. These men for the gap, moreover, must be men in whom the fulness of God dwells. They must be utterly purged from selfishness and pride, from envy and inner discord by the cleansing fire of Pentecost; in whom human iniquity has given way to the universe; who are the living temples of the Holy Spirit.

3. And finally, these men for the gap must be men who are full of vision, soul and faith. They must see further and disc more courageously than those who see them apart from the emerging touch of the infinite God.

Such men as this God is expecting us to be. Around us is a dying generation that we have found. As Mowdle said to Queen Esther, "Who knoweth whether any of your seed may be found." In God's service there is no doubt about it: this is our age and our glorious opportunity. May God help us to be true to it.

EVENING SERVICE

THE RAINBOW ROUND THE THRONE

SUGGESTED SCRIPTURE LESSON—Genesis 5:18-17.

Text—There was a rainbow round about the throne (Rev. 4:6).

1. The rainbow set in the clouds is to connect a sight in our summer sky with a vision of glory given to us by God. It comes as a symbol of mercy and an assurance of hope at one of the darkest periods in the history of the Church.

2. It happened in the days of Noah: days while, according to Colossians 1:17, it is a new covenant, and in which we can imagine. The inspired record states that men had forsaken God, and He had shut them out of His presence. Unanswerable infractions without shame. So intolerable had the situation become that God determined upon a fearful judgment. He resolved to destroy every one family—that of Noah and to do it by means of a flood.

3. God first revealed this impending judgment to Noah and commanded that he build an ark for the saving of his family, and the seed of the earth. The ark was to be of gopher wood, and covered with pitch; and was to be placed on the earth, and to rest upon it.

4. But the day eventually came. Noah and his family entered the ark, and the waters rose and covered the earth. The waters of the flood then came upon the earth. Higher and higher the waters rose until the highest mountain was covered and every living thing was destroyed. It was a horrible tragedy, deadly fearful. Worthless. And after it was past, it was said to all mankind, that all mankind stood alone.

5. After this Noah and his sons emerged from their safe haven, to view the devastation. God saw a vow and entered into a covenant with God. God said, "I have shut the ark in which all men are cut off by the waters of a flood. And as a symbol and seal of this covenant of mercy, God said, "I will set my bow in the clouds, and it shall be a sign of a covenant between me and the earth." Thus is it that such precious symbols as the rainbow. It is God's reafirmation of His promise of mercy, with large in the heavens, the assurance of God's intention, and also an abundance of mercy; but none were more than more than that at the Grand Canyon. There one day, with clouds

FEBRUARY, 1939

Expository Outlines for February

Lewis T. Corlett

Wastewardship of Service

(Hebrews 12)

1. Based on God's command (v. 1).

2. A peculiar view to all in the world (v. 2).

3. A desire for all men and is but (v. 3).

4. The acceptance by God of the gift presented in consecration (v. 4).

5. The consecration of the whole entire people to God (v. 5).

6. The possession of the whole inner life by God (v. 6).

7. The choice of the individual into the, and most acceptable position with God (v. 7).

8. Man is placed by this work of grace in a position to render better service as a steward (v. 8).

9. The Christian need for a better work of grace (v. 9).

10. The Christian should be full of faith and expectancy (v. 10).

ea. Each one has something to contribute (v. 5).

b. Each one has something to contribute (v. 5).

c. Each one has something to contribute (v. 5).

d. Each one has something to contribute (v. 5).

e. Each one has something to contribute (v. 5).

b. Each one has something to contribute (v. 5).

c. Each one has something to contribute (v. 5).

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c. Each one has something to contribute (v. 5).

d. Each one has something to contribute (v. 5).

e. Each one has something to contribute (v. 5).
III. I Base on God's Standards for His People

1. Fellowship and communion with Him: "Return unto Me." (Isa. 55:6)
2. Respect and obedience to His orders and commands: "We have gone away from His ordinances and have not kept them." (Hab. 2:1)
3. A claim on man's material possessions: "We have indeed paid." (Rev. 18:13)
4. Sells that man's personal activities for His sake by God: as for feasting for Deity or for defeat (Deut. 16:10-15).

IV. MAN'S DILEMMA TO God's OFFER:

1. Gradually drifted away from God and His standard. (Heb. 1:9)
2. The people were simplified when rebuked. (Isa. 1:18)
3. "Wherein shall we return." (Isa. 1:25)
4. Unwillingness of the gap between themselves and God. (Isa. 1:25)

5. Astonished when the Prophet accused them of robbery.
6. Their conception of robbery did not include withholding God's part from Him.

God's Grace: Even though they had built up the belief that there was little connection between God and their material possessions:

a. In bad harvests, "Wherein have we robbed thee?"

b. God's Account Is Derived:
1. Fulfilled their debt from their heritage (Gen. 34:17-21).
2. From Him, and from His law, and the age of innocence and perfection,
3. A clear meaning of robbery (v. 8).
4. Rubbed themselves of the proper proportion of stewardship.
5. Rubbed God of His place of content.
6. Rubbed the Church of the blessings that were stalked helpless, because of the obedience of the adulterers.
7. Rubbed the ministry of their source of support.

IV. God's Promise in Challenging and Certifying

1. "I will return." (Isa. 1:17)
2. "In grace and blessing." (Isa. 1:18)
3. "Bring ye all the tithes into the storehouse...I will pour..." (v. 10, 11, 12)

The New Testament Standard of Giving
(2 Cor. 8:1-16)

1. Give you self (v. 5).
2. Whole-heartedly to the Lord.
3. Unreservedly unto the cause Paul represented.

II. Follow the example of our Lord.

1. God gave all in order to share.
2. Forgot self-interests for the welfare of others.
3. Determined to become poor to make others rich.

III. They had a Wailing Heart (v. 11, 12)

1. Growing out of a readiness to act.
2. A yearning to please God above all things.
3. A desire to co-operate to the fullest extent in his work.
4. God accepts the attitude of a greater extent than the measur (v. 12)

IV. PAUL ASSOCIATED AN EQUALITY IN GIVING (v. 13, 14)

1. Early Church planned for to help to the best of their ability.
2. It is not pleasing to God to have some burdened because of the indecision of others.
3. The giving should be according to the amount of increase (v. 13; 1 Cor. 16:2)
4. God has advocated at all times the refuge of the humble spirit.
5. Sometimes spoken as sentence prayers. This need in no way lessens the value of these in all of our services, which are to do this very thing needed to all.
6. The purpose is not to shorten our prayers, but to cultivate the habit of brief personal prayer, even if we do not pray in public because we do not feel able to formulate a lengthy prayer.
7. Some of these might be encouraged to pray brief prayers when they know that this is what is desired and expected. Such a beginning might be the means of their development into helpful prayers in our services and in their homes. It is well to remember that most of the prayers recorded in the Bible were brief prayers. Of the most important of them are of few words. One of our outstanding needs is that of prayer. Whatever encouragement to do more prayerly should be welcomed and encouraged. The habit of brief prayers on all occasions and under all circumstances, will help to keep us in the spirit of prayer. It will bring to the help of many in times of need. It will therefore that men pray everywhere, filling up many hands with eternal duties (Titus 2:8)."
Him. Only so can we work effectively. Thus we become laborers together with God.

VI. Walking with God means fellowship with Him in the satisfaction of work well done. This is the state or attitude of our minds as we set our hearts to to-joy in the progress of the great work of our lives. It is the state or attitude of the mind, free from all temptation and self-centeredness, as a result of the purchase of Christ’s blood. Apart from walking with Him, many things would have come to pass——to declaim and disfigure us. Seeing then that we are set henceforth to bring and reverence to God.

VII. Walking with God means fellowship in Him in His experiences at a great task well done. Walking with Him here, means walking with Him hereafter. Sharing in the burdens, in the hardships, in the discouragements, in the sorrows incident to fellowship with Him in the doing of His work here, means delighting with Him joy for all that is accomplished through those sufferings. If we suffer with Him, we shall also reign with Him. Only as so we believe that we do we walk with God. Only so can we hope to come to an understanding of the possibilities of our experience. Only will we be able to say that it should, either here or hereafter, be

Talking with God

Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need (Hebrews 4:16).

That God talks with men, and desires that they talk with Him, is a doctrine of the Scriptures, and in human experience.

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