V. THE JOY OF THE JERUSALEM (v. 17- 20).
1. Not to center in power over men (v. 17).
2. Not to be manifested by a carnal and spectacular ministry (v. 1).
3. The true joy was to be found in divine fellowship.
   a. The assurance of divine acceptance—"Remember because your names are written in heaven" (v. 20).
4. Always remember that this is not personal business and that Jesus is the ambassador of Christ (v. 15).

THE ASSURANCE OF LOVE (1 John 2:1-3)
I. THE BASIS OF THE ASSURANCE (v. 1) - An outworking of the divine character.
   a. The manifestation of unmerited love.
   b. The elevation from rebels to that place of honor.
   c. The impartation of higher motives and ambitions.
II. THE ASSURANCE OF LOVE DRAWS A LADON OF EXULTATION WITH THE WORLD: "Therefore the world knew him not" (v. 1).
   a. The life exalted by divine love is openly visible to the life and spirit of the world.
   b. The separation that the love of Christ brings cannot be understood by the world.
   c. The ideals arising out of love, shed abroad in the hearts by the Holy Spirit, awaken and stimuli- vate a desire for the things of God.
   d. The greatest protection against worldliness and the worldly spirit is fervent love to God.
III. THE ASSURANCE OF LOVE RECEIVED A SOUL At The SORCE (v. 2)
   a. Based on the recognition of present standing. "Now are we the sons of God..." (v. 3).
   b. Love begets a firm expectation in the progressive richness of grace and glory in this present life.
   c. Love increases the anticipation as well as the strength.
   d. The prospect of the Christian is brighter in the tomorrow.
   e. God also assures them to the last that it is better further up.

IV. THE ASSURANCE OF LOVE LEADS THE SOUL INTO HEART PEACE (v. 3)
1. Love yearns for beauty pleasing to the One loved.
2. Love longs to exemplify the good qualities of the one loved.
3. God is the One loved and His children long to be like Him: a. He is pure and His children desire to be pure in His sight. b. He is holy and His disciples reach out for this quality in their characters.
4. God is perfect in love and His children want to love as He does.
5. God also testifies His children and will cleanse their hearts from all sin (Acts 15:9-10).
6. God's Son for Fear (Isaiah 41:10-16)
1. Fear Is ONE OF THE GREAT PEACEFUL FACING FOLKS TODAY
   a. Some fears arise from economic background such as uncertainty of job or position.
   b. Some fears are caused by physiological conditions, such as poor health, weak nerves, etc.
   c. Some fears have their origin in wrong attitudes that cause an uncertainty of self.
   d. Some fears are caused by the conflict arising from the possession of the cursed sin.
III. THE FEARS ARISING FROM CRASSAL...HE IS REMOVED BY A DIVINE EFFECT (v. 4)
1. This is commonly called the experience of the mighty God.
2. The heart is perfected in love and fear and are spared (1 John 4:17, 18).
3. The motives and conditions of the soul are united and localized in the love of God.
4. This brings that security that gives outward courage.
III. GOD PERSISTS TO THE PERSON THAT HE WILL BE WITH THEM (v. 18, 19)
1. Definitely states that He is with His children. "Fear not that I am with thee" (v. 19).
2. The Lord assures His children of "strength for the conflict of life. "I will strengthen thee" (v. 19).
3. The Lord assures His children of "strength for the conflict of life. "I will strengthen thee" (v. 19).
4. God believes the promises once by the assurance that He will be with them.
5. He promises to be the protector of the children (v. 18, 19).
6. The Lord takes care of His children by preserving them for an inheritance (v. 18, 19).
7. God will guide all of His children into paths of useful service.
8. He will prepare them for every good work.
9. He will make His children cowherds with Him.
10. He will make His children ambassadors of this world (II Cor. 6:20).
VI. GOD WANTS TO HAVE THE CHRISTIANS LOVE THEIR FEARS IN THE POSSESSIONS OF the Lord.
1. The joy of the Lord gives strength (Neh. 8:10)
2. The promise of God is that He will give joy for mourning (Isaiah 61:1-2)
3. The glory of Christ's life is that it gives joy in the midst of all circumstances, environment, and association.

III. THE CHRISTIAN SHOULD ENDEAVOR TO DEVELOP CONFIDENCE IN FOLLOWERSHIP. THIS EXHIBITS THE COMMAND AND GUIDANCE OF THE SPIRIT

Inexhaustible Fullness

The riches of grace are inexhaustible. All who have gone before us have not made them less, and we shall make them no less to those who follow us. When they have supplied the wants of unborn millions, the last of Adam's race, that lonely man, over whose head the sun is dying, beneath whose feet the earth is sinking, shall stand by as full a fountain as this day invites you to drink and live, to wash and be clean.

I have found it an interesting thing to stand on the edge of a noble, rolling river, and to think that, although it has been flowing for six thousand years, watering the fields and alighting the thirst of a hundred generations, it shows no sign of waste or want; and when I have watched the rise of the sun, as he shot above the crest of the mountain, or in a sky draped with golden curtains, springing up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full, for centuries of boundless profusion.

Yet what are these but images of the fullness that is in Christ? Let that feed your hopes, and cheer your hearts, and brighten your faith, and send you away this day happy and rejoicing. For when judgment flames have licked up that flowing stream, and the light of that glorious sun shall be quenched in darkness, or veiled in the smoke of a burning world, the fullness that is in Christ shall flow on throughout eternity in the bliss of the redeemed. Blessed Savior! image of God Divine Redeemer! In Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore. What Thou hast given to heaven to prepare, we shall be called at death to enjoy. —The Free Methodist.
Letter from

A Preaching Preacher

By the Editor

Dear Editor:

I plan to preach tomorrow on Hebrews 11:8, "And he went out not knowing whither he went." I plan to tell how Abram left the comforts of Hebron to the discomforts and uncertainties of Canaan, but with confidence that all would be well, if God were with him. And my purpose is to tell my people that they too must face the grim unknown, but that if God is with them all shall be well.

Here is my problem: I have a burning desire to present this truth to my people, and this burning desire will help me; but if I start out down to the minor points the sermon will be dry and lifeless. A theme loses its life with me when I begin to break it up into minor points. I have had a course in public speaking in school and have read considerably on homiletics, and I know that I should deliver a message carefully, but this takes the life out for me. And yet I do not want to fail to present the truth in a practical manner. When I forget outline and division I have better liberty and the people seem to enjoy it more. And yet I come away from such efforts with something of a sense of guilt because I have not been homiletical.

When I find a suitable text I frequently see in it good news too pressing to keep. But when I outline the text or topic I seem to outline the life out of it. I have been preaching for years. Should I make fuller effort to be homiletical or should I content to deliver the message I feel in the depths of my soul?

Yours in His service,

W.F.C.

Dear Brother:

To begin with, I think we should always remember that there is a clear distinction between a sermon and a message. A message seems to me to be a message you would help both you and your hearers, seeing your theme is inferential and not identical with the text, if you would be clear in your own mind and in the minds of your hearers. A sermon or message might not help to announce this theme to the people. Take this: "Certainty Amidst Uncertainty"-God is certain, a people are uncertain. The announcement of such a theme would I think, rivet attention, and it would enable the people to apprehend the principal idea you had to give them. But in treating this theme you would need to invent the order—otherwise you would have an anti-climax. There are by right just two main divisions in the sermon: (1) The uncertainty of circumstances in life. (2) The certainty of God in life. But now if you are going to develop the idea of uncertainty of circumstances, you should do it in orderly manner, and if you do not do it orderly, you will not do it as well, no matter how you or others may feel about it, passingly.

Suppose, for instance, you want to treat only what the fathers of our country considered the fundamental rights: Right to live, right to own life, right to call the roll, and the like. Your purpose would be to show that even these simple rights are not guaranteed. At least that their possession is by no means certain. But the order the fathers used would scarcely be proper for your purpose. They were writing fundamental law, and you are delivering a challenging call. Doubtless you would want to show: (1) Fortune is uncertain. All right, uncertain, uncertain, etc., etc., etc., until you come to the idea of life. (2) Happiness is uncertainty. Circumstances over which we have no control, like war, famine, the delinquency of loved ones, pain and sickness, etc., may all combine to make our lot wretched and unhappy. (3) Even life itself is uncertain. "Life is uncertain, but death is sure." Here, than, is the idea in the first division of your theme. And if your purpose is what we have suggested, you cannot follow any other order, for this is the oratorical and logical order, and no other is so good. And why should the thinking through of this matter and the observance of its proper implications take the life out of the message? Seems to me it would make the message more effective.

Then if you go on with the second division—"The Certainty of God." Seems to me now your purpose should move to the fore. You want to assure your people that they do have someone upon whom they can depend. "When all around

my soul gies way," and this will affect your order—you must climax on the thing and want them to remember. In this case it will be the promised land and availability of God, rather than any abstraction of theology or philosophy. So I think here would be a good plan: (1) The immutability or enduring existence of God. Time does not wear on God. His creation may be folded up and changed like a vest, but He changes not, etc. (2) The dependability of the Word of God. History is not to us. "His word cannot be broken," etc. (3) The certainty of the love of God. He knows and cares. And the climax here would be the assurance as the symbol of God's boundless and deathless love. "He that spared not his own Son... how shall he not also with him freely give us all things," etc. And in your final word, you would say, "You may be poor, you may be sick and in physical and mental pain, you may die before this day is done. There is no certainty in any of these things. But, thank God, you can depend on God. Time will not diminish Him. You can stand on the promises of God in all seasons. You can count on His love to sustain, your poor, your lives. B. Oh not dismayed whatever the present state or future prospect. The same God who can and will bring him safely to the Promised Land will be with us and bring us to our blessed home land by and by." And do not really see this absence of homiletical order should detract from the life of the message. Seems to me it should really enkindle additional life.

As to whether you should stand up there before the people and say firstly, secondly, etc, that is a matter which depends upon your own preferences and somewhat upon your type and the type of sermon you are preaching. But whether you make the point, or you do not, will scarcely have a shapeless body without a skeleton. And I do not think you should have to choose between being homiletical and free in the delivery. If you feel free you feel free in your heart. I think you should be able to work them both together, and that each factor will, in time, contribute to the other.

Anyway, I am glad your are concerned to be consistent in your purposes and practices, and I believe God will help you to make progress. I thank you for writing me, and some time, if the "uncertainties" permit, I wish you would write me again, and tell me whether any of your conclusions seem to you to work out in the practical laboratory of your preacher calling.

Yours in His service,
Thoughts on Holiness

Olive M. Winchester

A Purified Heart

And put such difference between us and them, purifying our hearts by faith (Acts 15:9).

A GENERAL assembly of the early church had been held in connection with the church at Antioch where the Gentiles had been admitted to membership. Certain Jews had gone from Jerusalem and had demanded that the ritualistic ceremony of the Jews must be observed, but Paul and Barnabas had resisted them and the circumstance occasioned no small disturbance so it was decided by the local church that Paul and Barnabas should go up to Jerusalem. Here at the mother church gathered the apostles and elders. Certain also of the sect of the Phariases were present. They maintained the necessity of the observance of the ritualistic law. The subject called forth considerable discussion after which Peter arose and related his experiences with the home of Cornela when the Holy Spirit was poured upon the Gentiles and God made no discrimination as to previous purifying their hearts by faith as the Jews had likewise experienced on previous occasions.

The heart—the seat of personal life

While we are interested in the sacred historical incident, we are more interested in the nature of heart purity which was experienced at this time. To understand this we must know how it is that the heart purity is a state and condition. With us, while the heart is often used in the sense of emotions, in the Scripture, there is a far greater depth of thought associated with this description of the heart, the writer just quoted observed: “This section of the heart is the seat of the whole of the biblical writings. It is spoken of as a psychological term in the Script-

ure and in other ancient books is no doubt due partly to the fact that the physical heart bulged so much more distinctly than the brain. This was due to the functions of thought attributed to the latter in the old Testament. This fact introduces the only difference in the Bible use of ‘heart’ metaphorically from that of everyday speech. As from the fleshly body flows the blood in which is the animal life, so from the heart of the human soul goes forth the entire mental and moral activity.”

Discussing the matter further, we read, “Because it is the focus of their personal life, the workplace for the appropriate and assimilation of every influence, in the heart according to Scripture, lies the moral and religious condition of the man. Only what enters the heart forms a possession of moral worth, only what comes from the heart is a moral production. The Bible places human depravity in the heart, because sin is a principle which has its seat in the center of man’s inward life and through which he has the circuit of action. On the other hand, it regards the heart as the sphere of divine influence, the starting point of all moral renovation, the work of the law written in their hearts.”

Thus we see that the heart denotes the very vital element of man’s being from whence radiates evil or good according to its own condition. Here purity must reign if the life is to be pure.

The heart purified

When we come to consider the nature of heart purity, it is evident that it is distinctive from the forgiveness of sins. This lies in the very nature of the case. Forgiveness of sins is a state and condition. Moreover we would say that it is distinct from regeneration. Here both are states or conditions. But one represents the purifying element begun and the other gives its fullness. In regeneration there is a certain cleaning for we speak of “the washing of regeneration,” but both experience and Scripture bear the fact that this cleansing is not full or complete.

Very often to his surprise and chagrin the regenerated man discovers that still there remains in his heart the principle of sin. While he resists it and does not let it dominate him he finds that it is a potent factor and that it ever lies in the background of his heart to overthrow him at the opportune moment. When it becomes conscious of this fact, then does he begin to long for deliverance, turning to the Scripture we find this thought of purity appearing in type and symbol. In the old Testament we read of the command that the Israelites purify themselves before the Lord their God should enter into their midst upon the mount of fire and then again before they encamped the law. The priests were likewise to purify themselves by consecration and also the Levites. The high priest observed rites of purification on the day of atonement and then the animals and sacrifices were cleansed. Individuals who were ceremonially unclean, before they could be reintegrated in the old Testament church, the community of the Hebrews, must observe these rites. In many other cases we have similar commands.

Moreover in old Testament days in the religious consciousness of the people we find this longing and the feeling of its necessity. The prophet one day in his meditations asked the question, “Who shall ascend into the hill of the Lord? or who shall stand in his holy place?” Straightway he makes answer, “He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully in the earth; he that thinketh not after vain matters, and setteth the earth in his heart.” Here again we find the explanation, as he sees the basic factor in the life of sin that calls forth divine favor, “Truly God is good to Israel even to such as are of a clear heart.”

Moreover the prophet looking forward into the contact with dispensation saw as the central factor in that dispensation, “righteousness and cleansing and he gives the promise, “Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you.”

Turning to the New Testament we find it re-enforcing the truth so distinctly proclaimed in the Old. The Apostle Paul explained to the Corinthians, “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthi-
ess of the flesh and spirit, perfecting holiness in the fear of God.” Then again speaking of Christ’s love for the Church he continued by saying: “He gave himself for us, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, no having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.”

May, 1941

Also there comes the word of exhorta-
tion in James, “Cleanse your hands ye sinners, and purify your hearts ye double-minded.” And the aged Apostle John adds, “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Christ his Son cleanseth us from all sin.” Then in the truth more emphatic he tells us, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

After reviewing the apostolic words of admonition along this line we would turn to the wonderful promise of the Master, so simple and yet fraught with such profound truth, “Blessed are the pure in heart, for they shall see God.” Whether the seeing God refers to the future or to the present, the realization of the divine presence in this life, the fundamental truth remains the same, the essential requisite is purity of heart.

Thus we see that heart purity is a very basic factor in Christian experience, and we do not wonder that some are seeking terminology to convey this truth that have used the phrase “true purity.” It is truly scriptural and expresses the longing of the Christian consciousness and the place of rest within the realm of his spirit.

If clearer vision than empiric, Grateful and glad my soul shall be; But yet to have a purer heart Is more to me.

Yes, only as the heart is clean May larger life be mine, For mirrored in its depths are seen The things divine.

Radium Christians

And entered into a house, and would have no man know what he could not be hid” (Mark 7:24).

A microscopic speck of radium can, if placed behind a screen of fluorescent metal, he sending out a stream of sparks forever. These sparks give light and heat, yet (it is marvelled) it knows not of its energy. Like the burning bush, it is a miracle. It emits light and heat at no apparent loss to itself. It is uncomprehended, though it is forever pouring out chemical and electrical energies. When placed in the columns of liquid air, it is burned out, it has its own way to serve out light and heat. Such ought to be the Christian life—living because Christ lives, a manifestation forever of the life and light of Christ—Sunday School Chronicle.
Paul’s Terms

Relating to Holiness

Neal C. Dirke

The letters written to Timothy were written from a different angle from the letters previously considered. This is written more directly to the office of the ministry, so the previous studies of the letters were written more directly to the laity. However in these epistles the prominence given to the doctrine and experience of perfect love are as just as in the others. It is significant that the greatest emphasis in this regard occurs in the second letter to Timothy. This letter was undoubtedly written by Paul from Rome shortly before his death. Paul, somehow, seems to sense that his end is near, and in writing, he places unusual emphasis upon the essential truth here in considered.

That Paul did not approach Timothy with the doctrine of holiness as he did the churches is to be appreciated, for he would never have allowed Timothy to preach the gospel without his being well established in the doctrine and the experience. This becomes apparent when we examine the justice and the expressions used relating to holiness. That is to say, that a knowledge of the doctrine and experience are presupposed. Timothy is to have fully comprehended what Paul wrote.

I. God’s Original Plan
1. Timothy 1: 5—The end of the law, perfect love.
2. Timothy 1: 9—God’s eternal call, commencing “before the world began.”

II. The Intrinsic Nature of Carnality
1. Timothy 1: 9—False concept of principles: Conscience, argumentative: envy, hatred, ill worded: criticalness; dishonesty; wrong estimate of values.

III. The Issue of Carnality
1. Timothy 1: 10—Fear of God.
2. Timothy 2: 26—Holds one captive to sin.

IV. Purpose of Sanctification
1. Timothy 6: 1—Necessary equipment for this life.

V. How Obtained
2. Timothy 1: 1—Through His grace; through Christ.
3. Timothy 2: 10—Through the atonement.
5. Timothy 2: 12—Beyond.
6. Timothy 3: 16; 17—Through the Word.

VI. The Results
1. Timothy 1: 5—Divine love out of a pure heart.
2. Timothy 1: 6—A good conscience.
3. Timothy 2: 8—A blameless life (holy hands).
4. Timothy 2: 8—A prayerful life.
5. Timothy 2: 9, 10—A life of humility.

VII. How Maintained
1. Timothy 1: 5—Consistency in right attitude and outward conduct.
2. Timothy 2: 8—Maintaining a prayer life.
3. Timothy 2: 8—Pursuit of proper inward attitudes and outward relationships.
4. Timothy 2: 12—Consistent rejection of evil.
5. Timothy 2: 12—Maintaining a sacrificial spirit.
6. Timothy 2: 22— Cultivating proper relationships and attitudes.
7. Life of prayerfulness.
8. Timothy 3: 10, 17—Through devotion to the Word.

VIII. Proof of Its Attractiveness—Paul’s Testimony
1. Timothy 3: 10—Established in proper attitude so his conduct bespoke perfect love.
3. Timothy 4: 8—Asure of heaven.

"But to Minister"

H. M. von Stein

Do not need any mediator between myself and God,” states an eminent writer in a distaste against the organized church.

We of the Protestant churches agree with him in what he says, but not in what his statement implies. Coming from an intelligent, highly literate man, the implication, also borne out by the rest of the text of his article, relegates all ministers of the gospel to the imposing office of mediators between God and man. This idea comes directly from the theory of hierarchy and has a deep root in popular conception of the relations of the ministry to the church, and should not be ignored.

The fact is that the matter is, if a man were to allow himself to be judged by the general attitude of many ministers, they do consider themselves as step nearer to the ear of God than does the layman.

And a very great many laymen, mostly because of the hang-over from church despotism of ages past, have the spiritual burdens upon the shoulders of the ministers of the gospel for the same reason. Such things as these, having taken deep root in popular conceptions, are enforced by powerful organizations, keep some from having confidence in the intentions of our churches and people who, we are assured, are seeking the Lord in the darkness, recognize their status and hold the faith in the knowledge of the truth.

Just what is the preacher’s job, anyway?

The preacher is chosen by God alone, and not because of his especial virtue, but because of some ability that may not at all be apparent to his contemporaries. He says he is called, and that is literally true as through a voice sounding from heaven and called him. This is a mystery, but has nothing to do with the man-of-the-world’s conception of mysticism.

His call is just as definite as the call of the layman by the Spirit of God, to the experience of holy spirit. His call is certain no less. The obligation of the minister is greater in proportion to his ability to serve, and that is judged by God alone. And like the layman, the minister is not to be as man concerning his spiritual integrity.

The duties of the ministry are set forth in explicit words in the Bible, and are continued to knowledge to all students of the Bible. The preacher is in no sense intended to be a mediator between God and man. He may intercede, but any exchange between any man and God has to be first hand or not at all. It seems almost childish to write such obvious truths, but literally millions do not believe this in its full implication.

The biggest job that the preacher has is to help men to come to an understanding of exactly what God expects from them, and what they have a right to expect from God. When a preacher explains this, he rendered his service to the individual and discharged his eternal obligation to him.

The ministry is a highly honorable division of the service of God, and some are afraid that enough bondage is not paid. On the other hand, largely because of misplaced honor and confidence, the ministry is in danger of becoming a downright byword of the street, and has, in some instances. Too many people have come to look upon all preachers in the same light as they have looked upon those who have demanded honor and homage as their due, regardless of their spiritual integrity and simply because they happen to wear some special kind of cloth.

Actually, the term of the preacher does not concern us in the least. We are acquainted with the reproach of the cross, and have a keen delight to be found worthy, and to be ministered unto by men who are not afraid to be reproached for Jesus’ sake. But we are concerned about the attitude that is allowed to grow up around the tradition of the ministry. We are concerned about anything that helps keep people from a clear understanding of the kingdom of God.

We would pray that our Father shall make us more keenly conscious of our own calling as laymen. We desire, with a great desire, to see our beloved ministry stand in the pure, white light of holy spiritual integrity. We would shun all undue, overweening honor as an open disgrace, both for ourselves and for our ministry as parts and members of ourselves. And last and most important of all, we do desire that our Christian fellowship, in holy love, be everything it ought to be, for we know that if mystical work of the church will sweep on space, for the two go together.

Confidence

Faith knows of a certainty that there is One behind the scenes whom the world seen not nor regards; and, in the consciousness of this, it can calmly say, “It is well,” and “It shall be well.”

C. H. M.
“Acts of God”

Ernest Linwood Hawkes

The question sometimes arises, what constitutes an “act of God”? Legally, any devastation of nature, whether it be a tidal wave, cloudburst, cyclone, volcanic eruption, earthquake, drought, muck rash vitiation, flood, or in fact any devastating influence not directly under the control of man, is attributed to the sovereign will of the Creator.

Many theologians with a legal trend of thought are seemingly reluctant to charge the Almighty with direct responsibility for the losses of life and property due to these miscarriages of nature’s laws, with the result that in the public mind He is regarded as an angry Deity taking summary vengeance upon promiscuous communities all over the world for their sinful and rebellious attitude toward Him.

The writer often has heard that earthquakes and other such visitations are a direct “act of God,” and for some reason known only to the Almighty himself, these happy peaceful communities were suddenly and without warning convulsed and twisted masses of debris, killing and mopping large numbers of men, women and children, and even helpless babies. Strange, such pronouncements have been made before and all over the land, in connection with almost every major disaster in the last century.

This was in connection with the Johnstown flood, notwithstanding that investigating engineers definitely fixed the responsibility in the faulty construction of the dam some miles above the city. Weather forecasters predicted the storm that culminated in the wall of water that swept over a large section of the city of Galveston at least thirty hours before it took place. Is it reasonable to assume that Deity would have given such advance notice were it His purpose to punish a people for their sins, and thus give them the guiltiest chance to escape His vengeance?

Some years ago I saw at the bottom of a mountain canyon the broken and twisted fragments of a huge locomotive, and perhaps twenty boxcars. Experts employed by the carrier to fix the cause came to the conclusion that it was due to a brook on flange on one of the drive wheels of the engine, causing it to climb the rail at a curve. It did not seem to occur to anyone that the locomotive works that twenty years before had turned out this splendid piece of motive power was to blame for this accident. Its service had been magnificent. During all of these years it had obeyed its master’s will and had housed in safety tens of thousands of passengers, and millions of tons of merchandise after it became a freighter. It had yielded to the directing touch of its engineer, and with an unerring instinct, it is there beyond repair.

Reason tells us that this was not an "act of God," or even chargeable to the negligence of man. This question sometimes arises, what could the Almighty have done? He could have made it habitual and place amongst (the galaxy of heavenly bodies, He promulgated certain immutable laws for its guidance and control. It is therefore not surprising that upon quite rare occasions these laws come into violent conflict with the result that accidents occur.

Scientists seem to have no difficulty in agreeing as to the cause of these cataclysmic visitations, and they place the responsibility where it rightfully belongs. To tell us that earthquakes are due to the slippage of the earth’s crust where underlying “faults” exist which occasionally shift; that tornadoes are caused by atmospheric pressure and conflicting air currents; that certain barometric conditions produce cloudbursts and resultant floods; that the earth hurtling through space at the rate of more than a thousand miles a minute, crosses the path of some vagrant heavenly body, with the result a meteor crosses the sky and is eaten up by the friction thus created, or if large, falls to the earth.

One fall in 1908 in an uninhabited part of Siberia, killing fifteen hundred and several thousand acres of timber into matchwood. The fact that all these so-called “acts of God” can be readily explained, removes them from the realm of the supernatural.

The hit-and-miss character of these startling occurrences also removes them from classification as divine visitations. It is not a fact that violent earthquake are recorded upon seismographs and we are informed that they occurred upon the “act of God.” The only echo of import, of course, that ever visited the state of Washington, tore a great pathway through the primeval forest of the Olympic Peninsula without incurring a hundred lives; the explosion next in Arizona, with its yawning crater, was caused by the visit of a huge meteor weighing at least a million tons, long before the memory of man. If its visit had been delayed another week, it would have struck in the center of great population, perhaps millions of lives would have been lost, and more material furnished to those seemingly eager to charge our loving Heavenly Father with outpourings of wrath.

The Bible states that “sentences against an evil work is not executed speedily,” and also that “God hath appointed a day in which He will judge the world in righteousness, through the Man manifesting the image of God, and the Father giving judgment to this Man that all men through Him might believe.” He is therefore not guilty of the sin of mankind, but inspires fear instead of love. A right understanding of these things will go a long way toward restoring to the human mind the love and respect that is due Him.

No one could visit the hospitals where lay the mutilated forms of little boys and girls that had been caught in the falling walls and roofs of buildings poorly constructed and inadequately reinforced, and feel that our heavenly Father deliberately wrought this havoc.

It is true there are lessons to be learned. “Here we have no continuing city,” and we “seek a city whose builder and maker is God,” where tears are unknown. Yes, “the foundation of God is steadfast,” and those who are anchored in Him have an abiding faith that remains unshaken when storms lie in waiting at our feet.

Sodom and Gomorrah, and the flood are two outstanding exceptions.

MAY, 1941

N. Y. P.

S. T. Ludwig

Tarry Ye—Go Ye—Win Ye

The Summer and Fall Program Sponsored by the General N. Y. P.

1. Launching the Program—A series of local and district holiness rallies for youth, planned and conducted by the district officers, will be held in every local church and district organization. This will begin May 30 (Memorial Day) and continue over June 1 (Pentecost Sunday). The dates may be any one or all of these dates, as desired.

2. A series of one-day conferences across the United States and Canada sponsored by the General Council and for the purpose of carrying forward the spirit of holiness and evangelism emphasized by our General Convention. It will also help our young people to get ready for a practical program of Christian work and action during the fall and winter months. These conferences will be held in key cities across the nation.

3. A second series of holiness rallies sponsored locally or by the district on Labor Day, September 1. The purpose of these rallies being to set a date for next year’s campaign and to begin the “Tarry Ye—Go Ye—Win Ye” program.

4. “Tarry Ye” period—September 4 to 14. During this time emphasis will be given upon personal decision, waiting before the Lord, asking God what He would have us do, and definite direction for the days ahead. A special effort will be made to influence Christian young people who are not accustomed to seek, and obtain this glorious experience.

5. “Go Ye” period—September 18 to 28. A ten-day period of simultaneous and united effort will be made to contact thousands of unchurched young people throughout the nation. This will be a great effort to enlist personal workers for the cause of Christ.

6. Young People’s Day in the church—September 25. This will come at the conclusion of the “Go Ye” period and will emphasize the responsibility and loyalty which young people have to the church. It will be an attempt to bring together the forces of youth (after the irregularities of “summer vacations, etc.) and focus them upon the evangelistic mission of the church.

7. A “Win Ye” period—Immediately following the special day, our societies will be challenged to continue throughout the fall and winter months a vital program of evangelism seeking to win the unchurched young people to Christ, which they have contacted during the “Go Ye” period.

Let us pray—then go— and win for Christ!

How to Use the Nazarene News Bureau

DISTRICT Superintendents’ college presidents and parents of college students: The college, service, convention or revival, has access to the Nazarene News Bureau, and should make use of it. When one of the general offices is in tour with the Superintendent in a district, arrangements for news service should be made by the District Superintendent for the entire tour; and in such cases, pastors should leave the matter to him.

In every case, the Bureau should be informed at least two weeks in advance, and should have particulars as to the nature of the meeting. The name and address of the church used for services should be given.

When there are two or more newspapers published in a city the Bureau should be on call to get service. It is not generally possible to get proper
This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (theological questions) to Preacher's Magazine, 2923 S. 15th Ave., City, State.

Q. I serve a small country church that has been in existence for a number of years, but the membership is small, and they do not see the need of regular board meetings. How can I do this without appearing to be overbearing? It is often in our column and urged by others of the church?

A. There are sometimes local conditions where the regularity cannot be worked out as in the ordinary church. Yet I cannot understand running a church without a board meetings and therefore as is suggested often in your column and urged by others of the church?

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Problems Particular to Preachers

CHARLES A. GIBSON

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions in writing to The Preacher's Magazine, 2923 Teaves Ave., Kansas City, Mo.

Q. I serve a small country church, there has been in existence for a number of years. The membership is small, and we are in need of regular board meetings. How can I conduct these so as not to be unduly frequent, and to call them as often in your columns and urged others of the church?

A. It is possible to have regular board meetings in a small church, provided that the meeting is well organized and conducted. It is important to follow a regular program in order to encourage attendance and participation. It is also important to maintain a good relationship with the congregation.

Q. I am a local preacher working at a job and serving a small church. I do not like to ask the Church to hold a special meeting for me to hold my membership at the small place where I preach, for it does not represent a large number of people. Is there any way I could do the same for my membership?

A. As a local preacher, it is important to have regular meetings and to maintain a good relationship with the congregation. It is possible to hold meetings in the small place where you preach, but it is important to maintain a good relationship with the congregation.

Q. What steps should a pastor take when he wants to change fields?

A. When a pastor wants to change fields, it is important to carefully consider the options available and to seek the advice of experienced pastors and church leaders. It is important to maintain a good relationship with the congregation and to seek the advice of experienced pastors and church leaders.

Q. Why do we in the name of your building, and when you may have to enlarge in planning on the super-
structure. Certain God is able to help you in any problem that you have to bring to his attention. There is no time to point you to that which is distinctive about the manner in which we plan to use the new building. It is important to maintain a good relationship with the congregation and to seek the advice of experienced pastors and church leaders.
Cheat Secular Substitutes

A modern scholar, critical of the
Christian Church, has uttered this
bit of heresy to the spirit of
friendship, and you give him
credit for immorality, and
you say, "Be content, here are
beer and bacon." In the new Garden
of Eden, what would cultivate the
be good wages and water supply,
unemployment. What would be
standing and regarding God's Word
truth? To you, lord, and in our
hopes. We shall come to think
of birth and death, of individuality,
and to see the universe through
the glasses of the page of
the universe. —H. T. Kees in
Columbia University School
Bulletin.

Did This Ever Happen?
Someone has offered the "man who
never goes to church any more"
the following little letter to think about:
"I never go to the movies nowadays
because my parents made me go
every time I was a boy. Also, no
one at the movies ever spoke to me,
and every time I go to church
they ask me for money, and the
more money they ask me for,
the more people say I am talking
at me, and the people who attend
are not always the same."
—W. B. Mathews, Exegetist.

MEMORIAL MIS-, MEMORIAL SAYING

"Let us advance upon our knees,"
—Jesus Nazarene.

"A true missionary never knows
defeat,"—A. F. A. Fuctu.

"I was not disposed by the
heavenly vision,"—Saint Paul.

After preaching the disciples of
all the nations: (R. V.)
Jesus.

"That land is beyond my
country which the Lord has
needed the gospel."—Curtis
Skei.

"Expect great things from God,
attain great things,"—Send
Lem Carey.

"Love one another, and pray,
through faith in Jesus Christ will
do anything."—James
Boust, apostle to the Indians of
New Brunswick.

"Oh, let me pray once more for
Thee."—Mark 12:28

"If I had a thousand lives to
live, I would have them all."—Goge
McGregor.

The prophet is as bright as the
prophet of God,—Amos 3:2.

"God blesses your work but He
punishes your leisure."—The

"I cannot, I dare not go up to
the judgment seat of Christ, unless
God enables me to do so, for
Jesus Christ was crucified before
the church."—The American
Journal of Theological Religion and
Methodist.

The Missionary's Prayer
From prayer that asks that I may be
Served from fruitful vine, the
Thee.

From fearing when I should aspire
From faltering when I should climb
Higher.

From secret self, O Captain, free
Thy soldier who would follow Theod.

From subtle love of softening things.
From power of devotion and prayer.
Not thus are spirits fortified.
Not thus are spirits fortified
From all that does Thy Calvary,
O Lamb of God, deliver me.

Give me that love that is more
Thee, that will enable us to
understand Thy glory through the
world."—The American
Journal of Theological Religion and
Methodist.
GAL

The temple, a building hallowed by the God of Israel and honored by the nation, is a place to shelter and cleanse the holy life of believers. In 

The Israelites, when they entered Canaan, set apart for the worship of God. In this passage we find that the temple was a place of worship for the people of God. The temple was a place where they could come to offer sacrifices and pray to God. In this passage, we find that the temple was also a place where the priest could offer prayers and sacrifices for the people. This is a reminder that the temple was a place of holiness and that the people who entered it were expected to behave in a holy manner.

The temple was also a place where the people could come to learn about God. In this passage, we find that the temple was a place where the priests could teach the people about God. This is a reminder that the temple was a place of education and that the people who entered it were expected to learn about God.

The temple was also a place where the people could come to receive the guidance of God. In this passage, we find that the temple was a place where the priest could give the people guidance and direction. This is a reminder that the temple was a place of guidance and that the people who entered it were expected to receive guidance from God.

The temple was also a place where the people could come to receive comfort. In this passage, we find that the temple was a place where the priest could comfort the people. This is a reminder that the temple was a place of comfort and that the people who entered it were expected to receive comfort from God.

In summary, the temple was a place of holiness, education, guidance, and comfort. The people who entered it were expected to behave in a holy manner and to receive guidance and comfort from God. This is a reminder that the temple was a sacred place where the people could come to worship God and receive his guidance and comfort.

EVENING SERVICE

The Marks of a Christian

Scripture Lesson—2 Corinthians 11:15-23

Power to know and love others. Power for service which He will impart.

The cleansing stream, I see, I see
to cleanse us from all sin,

The temple is a place where the people of God can come to worship and receive guidance from God. The temple is a place of holiness, education, guidance, and comfort. The people who enter the temple are expected to behave in a holy manner and to receive guidance and comfort from God.

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and noted the goodly harvest. Their thoughts were only of that which was before them. But the Master was re-
rowned at one of a far greater harvest already whitening, and His eyes looked up and took in the whole fields for they were white already to harvest." He was con-
scious of the masses of reality.

We saw this Christlike compassion in the life of the late
General Superintendent Reynolds. He took the world up-
in his heart and daily lifted the ministries of the church to his heavenly Father in prayer.

So much more of this compassion for the lost.

VI. A FIXED PURPOSE

In a world where our interests and concerns are cha-
ing rapidly, it is well to consider the major pur-
pose of God's people. In our day, we appear to be in 
the midst of a crisis of faith. Many believers are losing their mo-
ments and questioning the very existence of our God.

But even in such a time, there are those who keep their eye on the eternal reward. They know that their work here is not just for today, but for eternity. Their purpose is to glorify God and to bring souls to Him.

One of the characteristics of a true Christian is his for-
gottenness of self. Luke 2:11 reveals this truth in Mary the mother of Jesus as she goes to the help of Elisabeth.

2. Christmas

Luke 2:19 reveals a second beauty to be found in the 
motherhood of men. It would seem that God has given to
women a directness of influence that reveals to their eyes what no other mental can see.

In the last hours of preparation for the coming of the
Christ child, "Mary kept all these things, and pondered them
in her heart." Here was a realization of her Child's true
identity that no other on earth yet knew.

This revelation must have come to her as she searched
for Him in the temple at twelve years of age and heard
His words, "Woman, what hast thou to do with me?" I must be
about my Father's business.

Have you not as a child coming home from school
troubled with some childish problem: wandered how
that Mother knew all about it as soon as you entered
the house? Surely God has, given this inner sight that
she might better protect her children from the world's
troubles.

3. Then

This is the first chapter of Luke's Gospel. We hear the 
bell of the Lord speaking to Mary in these words, "Blessed
art thou among women and blessed is the fruit of thy womb.

Thus we see that Jesus is not only the Son of God, but
also a man. He was a man in the fullest sense of the
word. What did it mean to be God's Son? If God had a
son, He must have had a mother.

May you and I be able to say with Paul, "I bear in my
body the marks of His body." This means that the love
which we have for others should be expressed in our lives.

Illustration—The love slave preferred living service with
his master to the freedom of the world: and willing-
ly received the mark of the slave slave by having his ear
bored with the "owl." I love my master, ... I will not
go out free" (Ex. 21:6).

SUNDAY MAY 11, 1941

MORNING SERVICE

Memories of Mother

Scripture—Luke 1:46-55

Text—Behold thy mother (John 19:27).

(The words dépeeling the qualities of motherhood may
be He-bred. It means a blessing or a bestowal. It means a
letter of each word. Together spelling the word Mother.)

I. Observing

True

Declaratory

II. Expecting

Introduction—Washington Irving has told us, "There is an enduring
beauty in the devotion of a mother's love that transcends all other affections of the heart. It is neither to be
culled by selfishness, nor daunted by danger, nor weakened by
worthlessness, nor stinted by ingratitude. She will sacrifice
evolve every thing to his convenience; she will surrender
evolve every pleasure to his enjoyment; she will glory in his
happiness and love; and if he ever forgets her, and she love
him, he will be dearer to her for his misfortune; and if
disgrace settle on him she will still love and cherish him in
spite of his disgrace; and if all the world besides cast off
she will be all the world to him." I.

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which we have for others should be expressed in our lives.
SUNDAY, MAY 18, 1941

Ten Tests of Good Religion

James 3:1-2: "If you are wise in your own conceits, then be wise in your actions also, so that your good behavior may show itself by what you do to the eyes of men.""The Scriptures recognize the sin of overbearing pride as the test of a genuine religious experience. It shows you that you are a good man; it shows that while the remains of sin nature retain a lodging place in your heart, you are ready to recognize and enjoy your religion to the full. That is the way the true religious man is able to express his own testimony and his relations with others. It is the way "of the Lord's people." 

How the three distinct elements in the prayer of Jesus in Matthew 6:5-13 are: "Blessed art thou, O Lord God of our fathers, who hast kept us this day and brought us into his sanctuary."

Do you ever wonder what would happen if you ever lost your religion? Would you be good if you lost your religion? 

"The truth is that all religions are not alike.""The Scriptures recognize the sin of overbearing pride as the test of a genuine religious experience. It shows you that you are a good man; it shows that while the remains of sin nature retain a lodging place in your heart, you are ready to recognize and enjoy your religion to the full. That is the way the true religious man is able to express his own testimony and his relations with others. It is the way "of the Lord's people." 

"The truth is that all religions are not alike."
The Preacher’s Magazine

May, 1941

Page Twenty-One

A Memorial Day Message with Our Old Folks of the Congregation as Special Guests

Scribner—Psalm 37.

Text—Can you name the time in the old age? because we not when my strength faileth (Psalm 71:9).

Singing—"Let there not be a wise man" (Isa. 49:1). At evening time shall it be light (Isa. 14:17).

Of all the fears that haunt the human race—none are more real than the fears of old age. To know that despite all we can do our days of activity will soon cease, to know the time will come when no longer we shall be able to provide for our own needs. We fear to become dependent upon others and do not wish to become a burden. Increasing age brings with it illness, weakness, and very real fears to many hearts.

Among the most common fears of old age is the fear of losing one’s memory. It is but to be wondered at that we try to keep young, that same try to hide their real age. The trouble with this hidden age is that sooner or later we all are older than we are. In a vain endeavor there are even those who would keep young by dressing as if they were sixteen instead of sixty. And many others think to buy their youth back at the cost of losing their real enjoyment.

But there is a better way. We need not dread the specter of old age, for despite the coming of life’s little days, we have the promise of God’s Word, “At evening time it shall be light.” The most beautiful time of the day for many years, when God himself will paint his world with the beautiful colors of morning, and the bright promise of a better tomorrow. He is our light, the light of the world, and where He is, “At evening time it shall be light.”

It is true that old age takes overpower. We are not as strong as we once were. Our shoulders droop somewhat where the burdens of the years have been.

Old age brings with it the tendency to think back, when once we thought ahead. As a youth we lived wholely for the future. We built castles and dreamed of future achievements. Now we live in the days past and in the golden days of the past.

Sometimes we may look at ourselves, with their hands, and God, that we have not achieved such marks of success. This may bring to us a sense of sadness and disappointment. But, in our old age, let us remember that success is not all the world’s terms success.

What is success? To gain a share of gold? To keep the world in a rut? To be a simpleton? To have one’s picture decorated in the press? And one’s picture plastered in the newspapers? What is success? To be a little famous? To hear a folktail applied to us? To be a counsel given, gone? And there is no question of the success.
way. You are not likely to change much. Choices, have been made, habits formed and your course is already set. If you have lived selfishly and cynically, you will doubtless continue to live selfishly and, for you have leisure, God and women shall be unimportant.

Our text is for that person who has found hope, in Jesus, to be the answer for his ills. It is for the one who can, for the first time, say, "If it is this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.

The Word of God tells us, "For many are called, but few are chosen." (Mt. 22:14)

At the present moment the most serious problem facing the Church is the fact that there are not enough pastors to go to the small, scattered towns and villages, and even the great cities, to help the dying days of the Church to find converts. There are many who are ready to accept the faith, but they need someone to help them make the final steps toward salvation.

The Church needs the help of the faithful to continue its work. The faithful must be aware of the needs of the Church and be willing to help in any way they can.

The Church needs more people who are willing to devote their time and energy to the spiritual welfare of others.

For many years the Church has been witnessing a decline in its membership. This is partly due to the fact that people are not as interested in religion as they were in the past. However, there are still many people who wish to be part of the Church and who are looking for guidance and support.

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Expository Outlines for May

Children of Light (1 Thess. 5:5-11)

I. CHRISTIANS POSSESS THE LIGHT THAT COMES FROM CHRIST

1. Christ is the Light of the world.
2. Jesus told His disciples that He, too, were the light of the world (Matt. 5:16).
3. We are illuminated in guidance and assurance.

II. CHRIST IS THE LIGHT OF THE CHRISTIAN LIFE

1. The light came through the gift of the Holy Spirit and is through Christ Jesus (v. 9).
2. John states that if In him was light, and the life was the life of men (John 1:4).
3. We are radiant in character and transparent in sincerity.
4. Paul describes the magnificent character of the light of the believer in Christ Jesus (v. 10).

III. CHRISTIANS OF LIGHT MUST TAKE THINGS SERIOUSLY (v. 5-9)

1. Subscribers imply the proper use of all facilities as contrasted to the carelessness of one that is intoxicated.
2. Christians are not to be sober in the sense of living a life without joy and happiness, but rather joyful in the serious conformation of duties and relationships.
3. The child of God should take his work seriously for the time of the moment when he can work.
4. Life is like a race, and we may come any time.
5. People are without God and without hope.

IV. THE CHILDREN OF LIGHT ARE A Blighting Influence (v. 1-4)

1. All men need encouragement of times, and each child of God should be alert to give it as it may be needed.
2. The children of light have separated themselves, and their work is not to be looked upon for comfort and encouragement.
3. Paul stresses the fact that each Christian needs to separate himself from the things of this world to render to every other one he encounters.
4. He may or may not find fault with any who is indifferent to the things of God.
5. But to "edify one another.

The Children of Light are a Blighting Influence

1. Through union with Christ.
2. By attitude of life.
3. By diligent service.
4. Through divine appointment.

Building for the Testing Time

1. Every person is making some type of preparation

2. For the man, in a battle (v. 24-25).
Suggestions for Prayermeetings

H. O. Janning

Prayermeetings and the Spirit's Work

We shall receive power after that the Holy Spirit has come upon you... (Acts 1:8)

Suggesitons for Prayermeetings

The spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to release the oppressed... (Luke 4:18)

Prayermeetings can be a powerful tool in the work of the Lord. They allow us to come together in prayer, seeking the guidance and power of the Holy Spirit. In this context, we are encouraged to pray for specific needs and situations, relying on the presence and power of the Holy Spirit to guide and empower our prayers.

The prayermeetings should be characterized by a spirit of unity and intercession. We should pray for the needs of individuals, the church, and the world, asking for divine wisdom, direction, and intervention. Prayermeetings are an opportunity to strengthen our faith and deepen our relationship with God. They allow us to express our feelings, concerns, and desires, knowing that we are not alone in our struggles.

As we pray, we should be open to the Holy Spirit's guidance. The Holy Spirit is our advocate and counselor, leading us to pray for what is needed most. We should be prepared to receive the Spirit's answers and insights, even if they are not what we initially expected.

In conclusion, prayermeetings are a valuable tool in the spiritual life of believers. They provide a safe and supportive environment for us to connect with God and with one another. By praying in this way, we can experience the power and presence of the Holy Spirit, which will empower us to fulfill the purposes of God in our lives.
believe must have before he is in the Holy Spirit. God's checking in his adding Comforter, Pittas is begins of the study of the Holy Spirit. This is the first major study of the Holy Spirit. It is the beginning of the study of the Holy Spirit. The Holy Spirit is the enabling power of the believer. The Holy Spirit empowers the believer to do great things. The Holy Spirit empowers the believer to do great things. The Holy Spirit empowers the believer to do great things.

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The Convincing Spirit

It is important to note that if you are not convinced, God's Comforter will not come to you. If you are not convinced, God's Comforter will not come to you. If you are not convinced, God's Comforter will not come to you. If you are not convinced, God's Comforter will not come to you.

V. This verse does not give to the apostles any valuable日起 at their pleasure. The Holy Spirit gives to the apostles any valuable日起 at their pleasure. The Holy Spirit gives to the apostles any valuable日起 at their pleasure. The Holy Spirit gives to the apostles any valuable日起 at their pleasure.

VI. The degree of power manifested through us depends upon the heights of our commitment to God. This is the only way to manifest the power that God has given us. This is the only way to manifest the power that God has given us. This is the only way to manifest the power that God has given us. This is the only way to manifest the power that God has given us.

VII. The departure from earth, the Lord Jesus changed the seat of His apostles. He was told to the right hand of the Father by the Holy Spirit. The apostles were told to the right hand of the Father by the Holy Spirit. The apostles were told to the right hand of the Father by the Holy Spirit. The apostles were told to the right hand of the Father by the Holy Spirit.

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**THE PREACHER’S MAGAZINE**

**May, 1941**

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**Bible Readings On Prayer**

An excellent handbook for pastors, leaders of prayermeetings—a guide for the effective prayer life of the Christian—a book on prayer that should be in every Nazarene home.

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What Is Christianity?

TO US it is Christ. It is the Second Person of the Trinity operating redemptively in history. That Person is at once the Living Word and the responsible originator of the written Word. His figure appeared before history began its terribile march. Human history is the sad story of fallen mankind. A sacred threat of redeeming love is woven into the total fabric. The word of this Christ. He began to weave it at the gates of Eden. In many dispensations and 'types,' symbols, oracles, events and prophecies, He recorded His ultimate hopes for mankind. It is written so that all who read may read. At the beginning of the book, there is with its consequent judgment and death. In the center of the record is there an atoning cross, the climax of a redeeming process. From that point there is the groaning and travelling of nature and man waiting for the promised consummation of a new heaven and a new earth. Within this amazing process of history there is an ecclesia of God, a called-out body of regenerated believers which, bearing the fruit of the Holy Spirit and waiting for the Lord Jesus Christ's return from heaven, is the custodian of the oracles and the minister of that reconciliation which the redeeming love of Christ has provided for mankind the world around. This is "the church of the living God," of which Christ is the eternal Head; its function, when faithfully performed, acts as a restraint on evil. That function is to lift up Christ as lost mankind's Redeemer. When the Church is vitalized by the Spirit of God, the figure of the Savior is made to stand before the world as the Living and Written Word, warning, inviting, saving. So lifted up, Christ draws all men unto Him. The Church fails when it substitutes itself for Christ. Christians fail when they substitute their ideologies for Christ. Not what men think, but Christ Jesus the Lord alone is Christianity. He is its Alpha and Omega—the beginning and the end. —The Watchman-Examiner.

a New Book on Holiness

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By Henry E. Brockett. This book is a masterful defense of the precious truth of entire sanctification by faith. There are twenty-two chapters, each dealing with some part or aspect of holiness. It is thorough without being tedious. Any intelligent, open-minded person with no previous light on holiness could find his way into its experience by reading this volume and following its suggestions. One especially helpful feature of the book is a chapter in which the author answers several arguments of a well-known opponent of "second blessing" holiness whose book is entitled, Holiness, True and False. In fact it was this volume opposing holiness that inspired Mr. Brockett to write this book. This book is highly endorsed by C. W. Ruth and Dr. D. Shelby Corlitt. 169 pages; paper covers.

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NAZARENE PUBLISHING HOUSE
2323 Troost Ave., Kansas City, Mo.

Vol. 16  June, 1941  No. 6
Preaching the Bible to the People

By the Editor

YESTERDAY I talked with a man who has every reason to be interested in preachers. I mentioned the case of a young preacher who both knows who has in his present charge for quite a number of years. Last year he felt that he should move, and when a church opened up, he thought to do so. But in his days of uncertainty he made an appointment with one of the famous preachers of the nation, a man who would have given him charge for more than thirty years. This famous preacher advised his man about moving, and told the young preacher to settle down to the work of his parish with all ideas of going somewhere else erased from his mind. He told him to learn his work and to preach in such a way that he would not run out, and then to go on with the full knowledge that he could chance enough to keep up the challenge, and that he might expect his usefulness to increase with the years.

But yesterday’s conversationalist said, “A good many of the preachers I know cannot stay long where they are. Even their method of preaching does not suit for a long pastor. They preach structurally, topically, and more or less accidentally. They have no preaching program, they do not major on expounding the Bible. When they look forward to their preaching success they just try to hold on to something that is interesting and which will give their people a good, pleasant feeling, and they give them that without much reference to what they gave them last week or without reference to what they will give them next week. There is no sense of progress in their preaching program, and they could quit any time and their work would be complete. Or if they should quit at any time they would have only especially accomplished in the building up of the devotional life of the church, in the general knowledge of the Bible and of Christian doctrine and life.

“These preachers will have to move. Their methods make them short of doing their work. Their methods do not compel study and therefore there is little growth of the preacher himself. And the preacher who is not the same month after month is bound to wear threadbare. If these men would preach the Bible to the people they would have to study the Bible themselves. They must learn how to use text instead of topics, there is endless variety instead of a stale monotony. If they would study the plans of months and years in planning their preaching program and the people might want them to stay that they might see their plans on through. And their preaching plans are in keeping with their people’s plans. They think principally of being able to ‘hold the water together’ and not to leave the weak just as good as they found it. When they think of better, larger churches, they always think of moving—never thinking that they might build a larger, better church right where they are, and that thus they might get a promotion on their merits. So I suppose there will continue to be moving preachers, no matter how much we may seek to encourage long pastors.”

The substance of this conversation was so much on my mind that I tried it out on a preacher who came into the meeting where I am preaching. I did not get a bought answer. I just gave in substance what I had heard, for I wanted to see the reaction. This particular preacher served as evangelist for approximately ten years, and is now in his third pastorate during a period of about ten years. But he is an earnest man, and as I went on to describe how a preacher might encourage versatility and freshness by expounding the Bible, and build up his people, as well as save souls, by means of a planned preaching program, he finally answered with a good degree of wariness. “The kind of a preacher I want to be. I do not say I am that kind, but I am trying to become that kind.” And it is in the hope that there might be found such a response among readers of The Preacher’s Magazine that I am sending these words along.

I know there is need of caution. I have known a preacher who announced at the beginning of the summer that he was going to preach on the Book of Revelation for three months. He kept his promise, but the people last interest after the first three or four weeks of discussion, and knowing they were to have just more of the same thing, they dropped off the church until the series was finished—he lost much in that same case, and when there was a charge of preacher. He might have gone by very much if he had not announced it. And then, as a rule, and better not continued too long any way. If a series of expositions starts a night without a plan, the rule, is to judge the advisability of continuing it by the interest manifest. If the interest lags, drop out of the series for a while, then try it again at a later period, if this seems advisable.

But expository preaching does not necessarily involve a series. It does not necessarily involve the expounding of a whole book. In its broad sense, I think any method that majors on Bible material is expository, and the Bible is the very best material. So if the preacher is to be useful—he has to dig into it to be able to utilize. There may be times when a current topic will appeal to the interest of the people, but Sabbath after Sabbath, nothing is so perennial as the Word of God. And whether the preacher plans to be in his present pastorate for a long or a short period, there is nothing he can do that will make his teaching work so well as to compare with preaching the Bible to the people.

Thoughts on Holiness

Olive M. Winchester

The Final Message of Divine Revelation

If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (1 John 1:7).

The closing message of a life, the parting blessing of a sainted father or leader, all have special interest, so much the more so the final message of divine revelation. Thus does it come to pass that the epistles of St. John stand in very important place being the last books in the point of time of divine revelation.

In the First Epistle of St. John we have seven testimonies to the doctrine and truth of the atonement, the first of which is found in our text. This sets forth the efficacy of the atoning blood. Down through the various phases of the holiness movement, this has been a central thought, and there has rung out the song: The cleansing stream, I see, I see I plunge and, oh, it cleanseth me.

The Cleansing

The thought of cleansing here is very suggestive. First, clearly in the text we are told the objective of this cleansing is to be from all sin. To be noted is the fact that it is sin and not sins. The inference is evident, it is the principle of sin and not the manifestations of sins, the acts of sin in the life of man. The qualifying word in connection with sin is an all inclusive term, and means every form of this principle. The principle of sin within the heart of man has many lines and ramifications, and all of these feel the cleansing power. The sins of the spirit of man might illustrate some of these forms. There are, envy, anger, pride, wrath, covetousness and all their kin. Every one the cleansing power of the blood purges.

Next it is to be noted that this purifying is continuous. The tense here is present which indicates continuity. This does not indicate a process that is never consummated, but on the other hand does signify that the cleansing once having been done, there is the maintenance following. Our hearts are made clean and they are kept clean. Work not at this time might be the re-entrance of defilement. But with the continuity of the cleansing the state of purity is preserved.

This blessed experience, we are told, is directly the consequence of the atoning work of Christ, the God-man. As says one writer, “Here the human name (Jesus) brings out the possibility of the communication of Christ’s blood; and the divine name brings out its all-sufficing efficacy.” Both communication and efficacy are very important in the fullness of this cleansing.

The Fellowship

Closely connected with the experience of cleansing is that of fellowship. Often the question has been raised whether the fellowship indicated is with God or does it refer to Christian communion, that is, the fellowship that Christians have with another. We would feel that both phases are included.

Sin alienates from God. This is exemplified in its very beginning. When our first parents sinned in the garden of Eden no longer was there that joyful fellowship that had existed previously. When the Lord came down at the cool of the day the newly created pair felt in fear. Their disobedience had brought estrangement. This has been true of mankind ever since. Farther and farther away from God does he wonder as he follows the behests of his own heart. All of his tendencies turn toward the world and its follies.
As a lost sheep on the mountain so does the Lord seek man. The seeking comes from above. The deep sea knows not how it comes from the depths which was lost. God seeks to bring man back to a status of fellowship with himself. This is not attainable only when man is renewed in divine grace and his being has felt the transforming power of the new life.

Not only in his renewed state does man have a sense of fellowship with God, he also finds a bond that links him to the members of the Christian communion. It has been stated that religion is divine, and it is true that religion objectively considered with its creedal differences has brought divisions, but religious life with its pulsations and vibrations wrought by the Holy Spirit does not divide, it unites. It will span the gulf of creedal differences and church affiliations, and bind the heart of man closely with his fellowman. So our apostle makes as one of the tests of Christian life the fact that we love the brethren. So close is this fellowship that it transcends other forms of human fellowship and binds the hearts of men together by cords of love that will hold when other alliances fail. While the natural life is gone, yet it is the more true when the bond is that of purity of heart, the cleansing from all sin. Then there does not remain the spring of evil within to create divisions that threaten the harmony of a body, which all may feel that therows of the body. The body is surprised and the conclave of the body is in the presence of the Lord, as the Apostle Paul prays, let all have the joy of the ever continuing confidence of their hearts keeping them ever in the love of God.

**Evil Is Present**

With the new life there has come a new consciousness of evil and a new sensitiveness in its presence. The bolder a man is, the more acutely conscious he is of temptation. The stronger a man is in all his moral fiber, the more does temptation appeal to him. It is not the weak man who feels the real force of temptation, for he yields resistlessly to it. It is not the impure man who suffers under temptation, for his moral fibers are no longer sensitive. The man whose spirit is dominated by the Holy Spirit feels the full force and pain of temptation.

-E. Campbell Morgan

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**When I Heard the Scripture Read**

E. Wayne Stahl

A FRIEND once told me of a minister whose interpretive skill of the Scriptures was so meaningful and appealing that people would come to services conducted largely by him to hear the divine Book as they came from his lips.

I think I know something of the satisfaction that minister’s auditors experienced. Just weeks before last I heard a clergyman read in a public religious meeting a passage from one of the Gospels which, I am disposed to say, was one of the most helpful expositions of scripture I have ever listened. By “exposition” I do not mean that he made any comments of his own; he attempted no exegesis whatever; that is, in words. But his vocal rendering of the scriptural section he had chosen was a sermon in itself.

Hearing him I realized, perhaps, that fear which a listener felt who was in the audience of a certain public speaker, of whom Macaulay tells. If I recall correctly, the orator was Sir Francis Bacon; one of those to whom he spoke was so delighted with a sentence that he exclaimed with almost a jocund trembling, “I am sure this was never said before.”

Thus we see that these last words of revelation are fraught with a message of great potency, the message that has reverberated down through the ages of revelation and it sounds forth again at the close. The clarion call comes to man to let the light of God penetrate his soul dispersing all of the light of sin shining forth in its full splendor. Hence we shall see that the blessed fellowship with God the Father, and Christ the Son in company with all of the children of God will experience the joy of the ever continuing confidence of their hearts keeping them ever in the love of God.

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**JUNE, 1941**

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**THE PREACHER’S MAGAZINE**
Paul's Terms Relating to Holiness

Neal C. Dirks

In writing to Titus Paul again addresses more specifically the ministry, rather than the church or city. Titus, of whom little is known, was evidently a Gentile and had been won by Paul. He became a laborer with Paul, and preached in Crete. He did not remain there all his life, but was apparently with Paul shortly before his trial in Rome. Tradition has it that Titus returned to Crete and died there.

In this letter, Paul again approaches the doctrine and experience of holiness on the basis of a presupposition—that Titus was in possession of the experience. The letter is more one of instruction in the life of holiness, than in the steps leading to it. He enlarges on the intrinsic nature of the carnal principle and gives more detailed instruction for the effective living of the sanctified life. In this very brief letter it is again significant the emphasis and place Paul gives to this essential doctrine.

I. The Intrinsic Nature of CARNALITY

Titus 1:7—Selfishness, anger, intertention, quarrelsome, greed.

Titus 1:12—Untruthful, lustful, glutonious.

Titus 1:15—Impure, doubt, prostitutions intellect.

Titus 1:10—Hypocritical, unclean, disobedient,4—Worse than Gentiles.

Titus 3:3—Foolishness, disobedience, deceit, lustful, malicious, envious, hateful, not motivated by love.

II. INTRINSIC NATURE OF A PURE HEART

Titus 1:8—Kindness, generosity, divine love, temperance, honesty, free from sin.

III. PURPOSES OF SACRIFICE

Titus 2:12—Prepare us for present life.

Titus 2:13—Prepare us for Christ's coming.

Titus 2:14—Prepare us for fellowship with Him.

IV. HOW OBTAINED

Titus 2:11—Through the grace of God.


Titus 3:4—Through the kindness and love of God.

Titus 3:5—Through His mercy; Through two works of grace.

Ministerial Ethics in a Modern World

C. M. Akin

Perhaps there are no individuals, or group of professional men or women anywhere who are more frequently misunderstood and, consequently misrepresented than are the ministers of the gospel of Christ. No living human being can possibly meet all the physical, mental and spiritual demands that are placed at his door. The ambassador of the cross is watched and discussed by friend and foe from the time he begins his ministry, until the Lord calls him that bone, not his God bless and encourage the faithful men and women who endure hardship.

I. The call to the ministry involves the choice of the Almighty. To be a minister of the gospel of Christ requires years for a minister to make himself. His time should be utilized by strenuous reading, study, and self-denial. A preacher roves it to himself and his calling to make everything else subservient to his ministry.

The minister's "good name" is more precious than gold. Should the minister care what people think of him, or say about him? It is said that one's influence over others is determined largely by what others think of, or say about, the person involved. If that be true, then great care should be taken to keep the minister's name above reproach. General Lee was penniless after the Civil War. An insurance company wished to use his name as the president of their concern. He had the actual responsibility, though he was to receive a lucrative salary. The company desired one who had a name. A letter was written to the relation, who as written, "Gentlemen, I have nothing left but my name, and that is not for sale." A minister should appraise his good name above the price of rubles.

The preacher, as a man, has identical characteristics which distinguish him from other individuals. What he says speaks loud; what he does speaks public and private conduct be not unbecoming to the best traditions of his profession. There is an offense for which military officers are sometimes court-martialed, but "conduit unbecoming an officer and gentleman." Conduct unbecoming a gentleman is always unbecoming to a minister. But sometimes "conduct allowable," or permissible to other gentlemen, may be unbecoming to the ambassador of the cross. "All things are lawful for me, but all things are not expedient." The New Testament correctly states that he frequently finds occasions to "fear and tremble." For no other calling offers greater possibilities and responsibilities and liabilities. Those who have gone before us may offer many helpful suggestions: Prepare to Preach by Bread; Preparation and Delivery of the Sermon by Broads; The Making of a Minister by Brown; Ministerial Ethics and Etiquette by Harison; Gifts to Growing Preachers by Jefferson; The Human Element in the Making of a Christian by Betha Pond; and The Local Ministry by Johnson are worth while books that should be read by every preacher.
lander; what he is speaking lowest. The minister may
have the
tongue of a Demosthenes and the executive ability of a Richelieu, but if he is not personally known to the good of Jesus Christ, neither oratory nor ability will avail.

The importance of a minister's physical life cannot be overestimated. Even while he is physically able to carry the burdens of the min-
istry, his support should be adequate to meet his needs. This may be done in various ways, but he should have adequate recreation. If one should desire to stay "physically fit" it is well to remember that God will offer a favorable climate that paves the way to your back to nature. You will find relaxation and God there.

Then, there you come to your Kingdom, and your throne you shall feel like a king again.

Where and what shall the minister read? As a preacher you have ever been able to answer that question satisfactorily to your own mind? Dr. J. E. Russell has this to say, "The more we work on the soil, the less we have to work on the crop; the more we work on the preacher, the less we have to work on the person." The artist has a studio, the business man has an office, the minister should have a study. If at all possible, the preacher's study should be at home, even if he be a pastor. The minister should count it a most important part of his work to keep in touch with the best religious thought of the time. It is a part of his duty to set aside a sufficient time for reading and study. "Don't read good books; read the best books," said Ernest Dexter.

"Take heed unto thyself," is a worthy admonition.

"Keep thy heart with all diligence; for out of it are the issues of life." The spiritual life of the preacher is the all important thing. Personality is valuable, but humility and a Christlike spirit is much more im-
portant. "If any man have not the spirit of Christ, he is none of his." A beautiful spirit is the key that unlocks the door of advancement; for the preacher, while he may have a way, wit, and ability, may cause the arrestment of ministerial influence and desir-
ability. The secret place of prayer is the minister's power house. To have communion with God, to walk in the light revealed, to obey the commandments given by the Lord and the one who perplex the preacher strength, vision and
resourcefulness.

"Pay that thou owest," "Provide things honest in itself, but do not stupidly in business." These citations from God's Word should be kept in
mind by those who hear the terror of living truth. Here is a situation which the minister owes to himself, to his family, to his profession, and to the church—the duty is, to be honest and dependable in all money matters. A man may not live without it, will not for unpaid bills. God will forgive sin, but the world will never forgive the preacher's delinquent financial habits. As a leader in the community, it is incumbent on the gospel preacher to be scrupu-
losely honest and moral. Honesty is a virtue of life's dominant principle. Many capable and otherwise useful men have lost their meaningful friends and constructive influence simply because they did not (or do not) associate their conscience with their financial obligations. Some are very forgetful when the cash is due the other person, but very thoughtful when the other person is obligated to them. We should remember the Golden Rule, "Do unto others as you wish to be done by others." III

The minister, as an evangelist, "Do the work of an evangelist," was the admonition to Timothy. May I ask, What is the work especially required of the "evangelist"? First, what his work is; second, what it is not.

1. What is his great task in the ministry of the church? He is to faithfully preach the Word, with the unction of the Holy Spirit on his heart. He is to give his time and interest to every individual soul, reeled, or sanctified—and into the church. He should be a living expression of his message among the people, wherever he is. His spiritual and attitudes should be in harmony with the pastor, District Superintendent, as well as the general program of the church. He should be as soon as possible after the revival, without leaving a bit of explaining for the pastor to do. And if he reports his meeting, he should tell the truth about results. If the evangelist is married, that should be known, and the person should not be a member of the church. If the evangelist is unmarried, he should certainly be wise enough to leave off his pursuing until the meeting is over. It is a certainty that are rare, especially the better angels of common decency. There is always a way to be useful and exemplary as a soul winner for Jesus.

2. The evangelist should take over the pastor's burden and act as if there were no one present that can do anything but the evangelist. His work is not to do pastoral visiting and ever out of sound and advice. His work is not to seek army and means to start a church, or list the problems that would involve the laying hold of the church or community. His task is not to look through correspondence, or otherwise, funds that should go into the local church. His job is not to be separate and apart from the pastor's and other's interest while he labors. His job is not to develop a bitterly, mortal enemy's wife and his
interest toward the pastor, church or community. May God bless this great group of soul winners, and help each one of them to stay in the race, for from the day we all are we all together for the common good, of all concerned.

IV

What is the pastor's relationship to other min-
isters? How must I treat the visiting or resident minister? Should one assume an attitude of fear and anxiety to a leader in the community, it is incumbent on the pastor to be scrupul-
ously honest and moral. Honesty is a virtue of life's dominant principle. Many capable and otherwise useful men have lost their meaningful friends and constructive influence simply because they did not (or do not) associate their conscience with their financial obligations. Some are very forgetful when the cash is due the other person, but very thoughtful when the other person is obligated to them. We should remember the Golden Rule, "Do unto others as you wish to be done by others." III

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V

The minister, as a pastor is a very important per-
sonage in the community. He is looked on as a leader of men. He is the man of God, sent to a given place to represent the teachings of Jesus by both precept and example. His duties are numerous. His con-
acts are many and varied.

The pastor in the homes of his parishioners and friends is present with many opportunities to ren-
der constructive service. The sick, aged, discouraged, as well as all other members of the family need, and shall have, the personal contact of the pastor. But the pastor keep in mind that he should be, at all times, a Christian gentleman. He should be reverent, with respect for the elders and unselfish in working in keeping with the dignity of the ministry. It is his duty to do all he can for all the folk when all the members of the family may be seen, if possible. The motive and purpose look of each call should be worthy.

The pastor should use his administrative for the glory of God, and for the best interest of all those who may be concerned. The pastor should not allow develop-
ments, influenced by the intimacy of the car, that might destroy influence and confidence. If a preach-
er cannot have confidence in the one he hopes to save there would he be too busy doing work while things allow his car and time to be used needlessly.

A pastor's activities among the women often pre-
sumes a problem, not easily solved. Pastors must visit women more or less in the pastorate. This fact should be understood. The pastor's wife and the pastor's best interest while he labors. His job is not to de-
velop a fatherly, motherly, or other interest toward the pastor, church or community. May God bless this great group of soul winners, and help each one of them to stay in the race, for from the day we all are we all together for the common good, of all concerned.

VI

The minister's moving day is sure to come to us all. There is no way of getting around that fact, however much we might hope that it should be otherwise. The people we shall have to move. That could be best for the preacher, and it might be good for the church, but it is not best for the district. It is never safe or wise for a minister to think that he is an absolute necessity at any given place. If we should think there is but one and all, "What is the quality of my spirit and the nature of my attitude going to be on that day?" it is not a fact that this thought influences us. The pastor shall provide us with a open door? Surely He will not forget his humble, faithful servants. The constant, Christian attitude for the pastor and his family to take is expressed in this little song:

I know the Lord will make a way for me,
I know the Lord will make a way for me;
He is a friend of life, holy, holy, holy,
I know the Lord will make a way for me.

The right spirit should be taken toward the Dis-
trict Superintendent. It is his unaided aid, in most cases, unhappy responsibility to arrange for an in-
coming pastor, and as I can think of no better counsel than our pastor's counsel meets the board to arrange for the new pastor. Courtesy, consideration and respect for those who are valuable to the life of any pastor or evangelist.

Furthermore, the retiring minister owes to the church from which he is retiring, an obligation of gratitude that he can never pay. He has enjoyed the confidence, loyalty, prayers and love of his con-
gregates a long a period of time. He should cherish that as one of his most sacred possessions. He should prepare them for the change in leaders, and by taking John the Baptist toward Jesus Christ. John said, "I must decrease but he must increase." And the new pastor is our lot, just beginning. A holiness preacher should be able to say to his friends and former charge, "Brethren, I have known you, and have been kind to me.. But God has ordered a change for you and me. Your new pastor will be a good man. He is known to you that you did your duty honestly by taking love, as you have loved me. Give him your loyalty and co-operation. And remember if you are closing, you cannot always live with your loved ones and friends, but by day and by night, you will live with your own conscience. And when the reaction of your conscience is not in harmony, you will be rebuked. It will be must refreshing to know that you have a constitution void of the guilt and sin. It is far better to be a little man with a big heart, than to be a big man with a little heart. To feel and know that you did your duty honestly, this will give you courage, boldness, and faith to fight on in a new field, where God will meet you with His favor.
Big Blessings for "Little" Preachers

The man who pastors a small church is sometimes called a "little" man. This attitude on the part of the church in general toward the small church is the occasion for many grievous trials on his part. But there are many "little" blessings for the faithful pastor if he keeps his eye on the altar. A man keeps sweet by keeping his eye on the altar. A man keeps sweet by putting more on the altar than he does to become sweet. He can keep sweet by keeping his eye on the altar.

Another source of satisfaction for the pastor of the small church is that no matter how small his group may be the most of them appreciate that big preaching and they will love him and hang on his words if he will do that kind. There are a lot of Nazarenes who listen almost, themes in cycles for fourteen weeks of daily devotions. Says, "Its interest and find it very stimulating to thought characters."

And then the preacher in the little church who does all of these things can have the blessing of his Master's assurance. "I have the General Superintendent command us for our work. It is great to have the District Superintendent manifest approval and assurance as he did to the "little" preacher."

Spurgeon has said somewhere that at times, so rare and the same, when he was being criticized that he said: 'Surely heaven itself is a timeworn life. Opportunity presents itself. Do not very prayerful, who theology of some of the very finest poetry and saying, "Awe and Adoration, Praise and Thanksgiving, Contrition and Confession, Aspiration and Commitment, Petition and Intercession, Fellowship, and Social Action. These basic elements are interpreted and illustrated in one section of the book, while another—keeping it to the seven themes in cycles for fourteen weeks of daily devotions or meditations. This section is an anthology of some of the very finest poetry and prose selections to be found in religious literature.

As one would expect of any product from the pen of Kirby Page, this book places strong emphasis on the spiritual aspects of the gospel, but the spiritual phases are not overlooked. Dr. E. Stanley Jones says that in this book, "Kirby Page has succeeded in pulling a devotional apathy at the heart of a great social passion." An editor commenting on the material provided for the fourteen weeks of daily devotion says, "Its chief value is not in the thinking that has been done by the author, but in the thinking he will pass on to us."

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Problems Peculiar to Preachers

Charles A. Girdle

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions to the editor, The Preacher's Magazine, 2923 Twain Ave., Kansas City, Mo.

Question—Should a pastor expect results at the altar to exceed those in the sanctuary?

Answer—I would say that the general answer should be no. I would then want to qualify that answer by saying there will be services, the very nature of which, even an altar service would not be in order. In connection with this, a pastor suggested that he did not want any service that would not build to an altar service. This certainly is wrong reasoning, if by the altar service, he means one in the immediate service. I think there are missionary revivals, school services, and other forms of educational services that surely will build to an altar service in some future time, but that does not lend themselves to the same if immediately applied.

Now that I have made a space for the exception, I want to say a word about the rule. It should be a rule that a pastor converts under his own ministry. If he expects them, he should build his message for the same. Perhaps his spirit is antagonized with expectation, and his altar calls for a positive way to challenge needy souls. It is not wise for him to be really disappointed in this.

And just here is a proper occasion to suggest that it is the business of the enemy to produce a defeatist attitude at all possible. That, when carried to its full, the church service altogether. I am sure that the Holy Ghost will lead a concentrated preacher and protect him against false expectations. There will always be a group of individuals who are unsaved or unsentimented persons in the audience. It is necessary that the pastor of the congregation who preaches will preach for the occasion and not will allow the devil to whip the life out of him over a vain, or some other circumstance. And yet, in this, the expectation is not to be. It is necessary for the pastor to settle down into anything less than a reliance upon God to give results and an expectation that they are coming.

Q. Should we give local preacher's licenses only to those who plan to go on to ordination?

The Manual suggests two classes, and it does this by the position that it takes that one cannot become a licensed preacher until he has completed the local preacher's course. We require that he make progress in the Course of Study with the local preacher if it is required that he take the course, in order that he may be a licensed minister.

Q. Is it not the wording of the Manual is very clear, but feel sure it is the thought and intent of the compilers that local preachers, persons who will be licensed ministers, in regard to this, however, this readiness is certainly upon the shoulders of the pastor and the church board. A person to be licensed must be a member of a house of discipline, good, and useful, and have a good personal experi-

ence of holiness, and knowledge of the doctrines of the church. Before one can be thus licensed, a pastor must present himself to the board. In making this a pastor must make such recommendations as he can, and when he has made as much only such as he can rely on with his conscience and make. There is no place in the duties of a pastor where discipline and establishing order in the church is a problem in the personal content of calls, and concern, there are not enough policemen on the best to keep them from constantly attempting to ask for this. The church officers of the church are not the pastor, whatever possessing the title. "Feed my sheep," is at hand, and they will be sustained themselves for membership in such a church.

Q. Why can I do better order in the pulpit during song services? Most evangelists and visiting preachers want to visit this.

A. Be courteous to all those included among these whom you mention, but in being so, refrain from the practices they seem to want to indulge in. Speak occasionally about reverence in the house of God and apply your suggestion to the pulpit, always being careful to make your suggestions on occasions when the conduct of these in the pulpit has been commendable. Thus by indirectness you will, before long, accomplish a direct result. There is freedom in the pulpit that is not wholesome, and many preachers would do well to make correction at this point. I fear that, too, often, I fail to fully realize of this. A little careful attention will go a long way.

Q. What should be done in the case of a church treasurer who seems honest but refuses to have a financial secretary count the money?

A. Habit is a great factor in life. Church habit is as strong as any other habit. If a church has long done a thing a certain way it will be a long and hard job to try to change it. The emergency is small, and all the folk are well acquainted it will be easy for the emergency. The treating is no longer counted and cared for the most part is being questioned. If another is asked to count it with him, he will hardly do so, and even if he does, he may do so in a former position; and he will not see far enough to see what the need is in the church, and the need is in order to secure this action it will require days, even months, to try to have him so to secure this change. It will be well to drop the matter rather than make an issue of it, since you have no reason to question his honesty, and as long as he has balanced, and the monthly reports are clear, it will likely be wise to go along with the plan that has been in operation.

For months go by, keep a check on the funds and by public statement call attention to the clear financial statements of the district, and general treasurers, and let him know that the church has the right of both to the church. The question of the treasurer is that it is a fact, and make it known that he has all of this that he does, by, and then make the policy. And, as long as he has balanced, and the monthly reports are clear, it will likely be wise to go along with the plan that has been in operation.

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Q. How can we change Sunday school superintendent when the present incumbent has the fear of all the Sunday school and yet is incompetent?

A. Have the board of directors face facts. If the fact is established as here stated, then it is the duty of the church school board to act in the interest of the school. It is certainly not fair to accuse the interest of the kingdom for the feelings of one man, however sincere, but you will see the wisdom of the procedure. Perchance he has long, for a while, been giving out serving of the goodness of his heart and because he wants to do a heart to heart talk with this superintendent may prove one of the most blessed hours a pastor could ever spend, and to a man concerned with the welfare of the school. He can be a great help to God in the goodness and wish of a good and wise school superintendent, and a godly pastor who used his head.

On the other hand, the pastor tries to work some good out of this because this man does not agree with every jot of the pastor, the pastor will be plenty of faults. The pastor gets himself in the attitude of the same. The motive for making such a change must be that this person is not the right man for the situation. This condition maintain our boards and people are always ready to make such changes as are necessary to advance the kingdom; that is, when they see that such a change is necessary, not that it is convenient for them to do. By following the Manual and nominating two or more to be voted upon at the annual meeting. In each case the one who has the best credentials should be the choice: a candidate for the position of superintendent because of the clear course as stated.
THE theme of our workshop is ‘The meaning of life’. We will explore various perspectives on this fundamental question, considering different beliefs and philosophical approaches.
SERMON SEED

The Children Where They Belong

Mark 10:15-16. Jesus' words would probably be thoughtlessly pushed the children in, but Jesus put them in the midst, in the center of spiritual concerns and importance.

This ain't a fairy tale.

What was I Born? (Job 3:11). One of the most ancient questions and one of the most important. If answer cannot be found apart from its revelation to God. And when it is difficult to follow, it offers no easy retreat for life. It is "Ours not to question why; ours but to do or die."


The Maintenance Committee

If you discover an idea that has proved successful in your church, send it in.

How to Read the Scriptures

In reading the Bible, we do not need to be afraid.

Disclose the meaning; do not make it a mystery. Do not deny it. Discover the greatest truths. Serve the Lord. Serve others. Do not wrestle with the text. Examine the facts that exist. Examine the facts in the category of reason. We say that Jesus is the Son of God, and we must be prepared to prove it. We have these two fields of knowledge ever present, for every aspect of life, for every event, for every cause and effect. Faith is the evidence of things not seen, the conviction of things not showing. Why is the sacrifice so great? It is a test of love.

It has Been Estimated

It is an estimate that we are not necessary to make their maintenance. Augustus Deflower, a scholar, has made the estimate that God feeds His lambs every day. But God feeds the lambs in every church every day. Show your method. Show your scholarship. Show your faith.

If You Are Dependent

Are you dependent on God? Have you learned to trust in God? Are you dependent on your own efforts and ability to minister to the needs of the church?

The Christian and Ministerial

The atmosphere of the Christian home and church must be so that when you go into another home, you are conscious of its goodness and strength. You may be conscious of the presence of the Holy Spirit. You may be conscious of the presence of the Holy Spirit. You may be conscious of the presence of the Holy Spirit.

A Good Rule of Life

A man cannot afford to have an enemy, especially an enemy who eats his bread. The way to be happy in your office today may be a power in the community next year. Therefore, speak to him gently, tend him away from you. A power in the community shall give you a conscience. An enemy who eats your bread will not come to you, because he will come to you. Should you work for a power in the community? Or if you work for a power in the community, you will be conscious of the presence of the Holy Spirit.

An American writer once said, "One kind of great good is done at the greatest sacrifice. The spirit of sacrifice is not merely found in the children of God. But it is. Children have been raised and trained in your church.

A Sunday School Blitzkrieg

The Sunday school of the Congregational Church in New York City had something new under the sun. They called it a Sunday School Blitzkrieg. The adult classes met at the church on a given morning. The church secretaries furnished the books or lessons, the respective classes and planned the order of attack. Motorized vehicles, were used and the entire church moved upon their respective classes, prayers and heavenly invitations to present the next Sunday. Almost to a man (and woman) they surrendered. The result. An all-time high in attendance the following Sunday. (Hitler holds no patent on the Blitzkrieg—It is defined as a "boden and surprise attack.") But did not somebody think of it before? For an idea for S-S., was patented.

Why Should I be a Christian?

The Sea of God gave life to Him, to me, invites me to follow Him. And he is Christ (Matthew 10:24).

The noblest and strongest character the world has ever known has been made such by being Christ (Matthew 20:12).

My own salvation depends upon being a Christian (Luke 12:5).

My largest usefulness up to date has been my faith in being a Christian (Luke 12:13). My own salvation depends upon it.

Sin Versus Mistake

Sin is committed through ignorance, mistakes are made through a knowledge of sin. Involves guilt. Involves absolution. The New Testament Church of the

The Bible Through


Now a bit of John or Matthew, Now a bit of John or Matthew, Now a bit of John or Matthew, Now a bit of John or Matthew, Now a bit of John or Matthew, Now a bit of John or Matthew, Now a bit of John or Matthew, Now a bit of John or Matthew.


Certain chapters of Isaiah, Certain chapters of Isaiah, Certain chapters of Isaiah, Certain chapters of Isaiah, Certain chapters of Isaiah, Certain chapters of Isaiah, Certain chapters of Isaiah, Certain chapters of Isaiah.

Twelfth of Romans, St. Peter, St. Peter, St. Peter, St. Peter, St. Peter, St. Peter, St. Peter, St. Peter.

I thought I knew the Word. But I found that "knowledge was as a man's own thing. Was a different thing to do, And was the way was unfamiliar. When I read through the Bible.

You who like to play at Bible, You who like to play at Bible, You who like to play at Bible, You who like to play at Bible, You who like to play at Bible, You who like to play at Bible, You who like to play at Bible.

Just before you knock on the door, Just before you knock on the door, Just before you knock on the door, Just before you knock on the door, Just before you knock on the door, Just before you knock on the door, Just before you knock on the door, Just before you knock on the door.

The word "Off" on the door, The word "Off" on the door, The word "Off" on the door, The word "Off" on the door, The word "Off" on the door, The word "Off" on the door, The word "Off" on the door, The word "Off" on the door.

You ask me what you should do, You ask me what you should do, You ask me what you should do, You ask me what you should do, You ask me what you should do, You ask me what you should do, You ask me what you should do, You ask me what you should do.

I don't think I know what book to read, I don't think I know what book to...
HOMILETICAL

The writer of The Preacher's Magazine is a regular contributor to the magazine and has been in the church since boyhood, and is now an ordained minister of the church. He received his A.B. from Rutgers College, his B.D. from Drew Theological Seminary, his M.A. from Brown University, and has Ph.D. from the one-half of his masters in the past forty years. He has been in the pastorate since the age of twenty and is now in his seventh year of teaching. He is a member of the Church of Christ, and is presently the minister of the Church of Christ in Kansas City, Missouri.
The Preacher's Magazine

EVENING SERVICE

Safety First

Text—A prudent man foreseeth the evil, and books (Prov. 22:3).

Introductions

Campaigns are inaugurated for the purpose of increasing safety in travelling, or in some field of industry. They are promoted to bring to the mind of the people the possible consequences of their actions. We are dramatized to think in terms of consequences, to puncture our complacency. The public does not think of our own反正 consequences, but it is only fair. The simple rule applies, "You reap what you sow."

Text—Neither a prudent man foreseeth the evil, and he blinds himself (1 Thess. 5:6).

SUNDAY, JUNE 15, 1931

Morning Service

 Uttermost Salvation

Scripture Reading—Heb. 7:11-28.

Text—"Jesus is our very life from every sin and every sin will be annulled.

Jesus saved from the guilt of all and every sin.

Jesus healed all manner of disease—lamelessness, fever, blindness, etc. It was a Deliverance. All of this is a foretaste of the fact that he can forgive all manner of sin.

Jesus is our very life from every sin and every sin will be annulled. This is in the very nature of his being. It is a part of his divine character.

Insert—Ver. 12. Jesus is our very life from every sin and every sin will be annulled.

Noticefulness in the New Testament who were men who were alive was in the world. Jesus is our very life from every sin and every sin will be annulled. This is in the very nature of his being. It is a part of his divine character.

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without God. He is hungry for the Bread of Life. He is thirsty for the Water of life. And so we turn to the parable of the blind men and the frog. 

2. It is the way of superficial joy. There is no deepening content. It is like the skipping stone which is tossed down, from boulder to boulder. It is but a bubble, a mirage, a case where anticipation is always held back. It is only what we believe, not what we receive. The ‘joy of sin’ lacks the broad way and is diseased. The soul is withered by selfishness and pride. A case where they are duped, the opening of wire for which they beg, where everything will be darkness and death.

3. There is no right separation to the lot of the wheat; to the joy implied in the words, “Come ye blessed of my Father.” This is not a case where they are duped, the opening of wire for which they beg, where everything will be darkness and death.

4. It is the way of superficial joy. There is no deepening content. It is like the skipping stone which is tossed down, from boulder to boulder. It is but a bubble, a mirage, a case where anticipation is always held back. It is only what we believe, not what we receive. The ‘joy of sin’ lacks the broad way and is diseased. The soul is withered by selfishness and pride. A case where they are duped, the opening of wire for which they beg, where everything will be darkness and death.

5. It is the way of superficial joy. There is no deepening content. It is like the skipping stone which is tossed down, from boulder to boulder. It is but a bubble, a mirage, a case where anticipation is always held back. It is only what we believe, not what we receive. The ‘joy of sin’ lacks the broad way and is diseased. The soul is withered by selfishness and pride. A case where they are duped, the opening of wire for which they beg, where everything will be darkness and death.
The Prayer of Confession

Text: The harvest is past, the summer is ended, and we are not saved (Jeremiah 8:20).

Interpretation:

This is one of the most solemn statements in the Bible. It suggests to us the tragedy of lost opportunities. Whatever tragedy be worse than failure to grasp and utilize all-important opportunity, an opportunity upon which hinges our immortal destiny.

I. THE TRAGEDY OF LOST OPPORTUNITY, BECAUSE WHEN ONCE LOST OUR CHANCES OF RECOVERY ARE WATERLOOED

1. You may miss an opportunity, but you may also miss an opportunity. Once is it gone, it is gone forever. Other opportunities may come but none of great importance.

2. The lost coin and the lost sheep were found. The Bible pictures the recovery of an opportunity lost. However, lost opportunities can never be found.

3. The sculptor had a genius creature out of stone. He called the creature "Opportunity." The visitor asked why the creature had wings, and the sculptor answered that: "Because he is gone and once gone the opportunity is lost. We may get into a high-powered automobile and overcome a fast train, but we can not overtake an opportunity." This is true.

4. The tragic lesson that represents opportunity now be a name not to be lost and is fleet-footed—if you get opportunity you must seize it.

5. The first two stanzas of the poem, "The Water Mill," illustrate the importance of lost opportunities. They close with the words: "The mill will never grind. With the water that has passed."
No Public Altar

"We are asking you," said the spokeswoman of the ministerial association of Elgin, Illinois, "not to have a public altar..."

"But, what can we do?" asked the evangelist, the Taylor brother, who had staked out his position in the front of the building.

"Why? You can preach the gospel. We don't want any altars!"

The proponent thought a while about the unusual request.

"All right, we'll preach, but there'll be no altar."

During the meetings many souls were touched, and they were asked to write down what bothered them about to pay for them.

One man, the driver of a powerful station wagon, spoke up by a spirit.awakened motion, the audience was moved deeply.

"These have been our altar," said Roy Brown, pastor of the Nazarene church in the city. "The altar where God has been dealt with and he has let the man stand, daring not to break his promise with the preacher. But he told the ministerial association that there would be no altar, but there is a woman who wants to be prayed with. It is her lot to be prayed with by others, but there is a woman who wants the people to be prayed with.

God pity poor preachers. They have taken the altars and set up their own little altar, but there is no way to alter which is to be blamed. She stood up for a while. "I don't know what to do." and the preacher, "I promised the ministerial association that there would be no altar, but here is a woman who wants to be prayed with.

God let the man stand, daring not to break his promise with the preacher. But he told the ministerial association that there would be no altar, but there is a woman who wants to be prayed with.

Our Poverty and God's Riches

"My needs are very great," said a man whose family was in the world of giving. "Daily he bewailing the news that his children have been sent to the penitentiary or have been lost of the race."

"And here," he went on in a table reading his food. "And you're giving much? What can I do for you."

"Out of my poverty," I cried in, "to thank you, God. He says that He will supply our needs according to His riches."

And that, returned the friend, "ought to be sufficient for all of us."

"Lest because we are in poverty, we are not only, but God is as rich. We lack even the necessities, but no man has ever gone to the ends of God's providence and found a better friend."

The friend was right. No man has ever gone so far to exhaust the supplies of God. He says, "For the praise of thy name I will leave the biscuit at table, and I'll eat for you."

So, a pound of rice is a dollar bill to the preacher - can be of its own."

We write, "One pound of rice - a dollar bill to the preacher - can be of its own."

"The Lord recognized the pittance established and certain to be carried out."

We asked more of the fulfillment of the covenant pendent upon his character and surrounding conditions (v. 2).

Expository Outlines for June

Lewis T. Corlett

God's Faithfulness

(Acts 8.1-5)

1. Illustration in His Directing the Events of History (v. 1-5)

2. The Promises of God Are More Sure (v. 6, 7)

3. God Verifies All of His Promises (v. 8, 9)

5. We Will Be Faithful to His Children Today (v. 10, 11)

6. God Will Be Faithful to His Children Tomorrow (v. 12, 13)

Praising God

(Hebrews 13.15)

1. Happy People Are Full of Praise to God

2. One reason for this happiness is that they praise God

3. A child of God should love to get their family to praise God

4. This child in victorious living

5. Matt. 16.9

6. John 19.5

7. The command is to make a joyful noise

8. God did not require it to be in harmonious tone

9. If not, he should clothed in beautiful language

10. Any type of expression can be used in praising God

11. Praising God is an individual matter

12. The initiative is left to each person

13. Each child of God can and should do the right thing

14. Some type of expression of appreciation for God's blessing

15. Phase Five of Glade Service (v. 2)

VI. PRAISING GOD WILL MAKE THE BELIEVER A GOOD MISSIONARY

JUNE, 1941
The Steps Leading to Downfall

(I Cor. 3:10-11)  
A. Man usually behaves sinfully  
1. A person usually does all that he can or does degrees.  
2. a. He approaches God for salvation  
   b. He develops spiritually in a consulting fashion  
3. It is profitable for all Christians to study the experience of Adam and apostles in order to avoid such pitfalls.

II. Every Step in Their Downfall Was Questioning God (v. 1)  
This was the first step of Satan's conduct.  
2. This is the doorway to all doubt.
3. It is questioning the wisdom of God, likewise the motive in requiring such an action.

III. The Fifth Step is Consummation (v. 2-5)  
1. He excelled himself against God by being too well- 
   2. He accepted Satan's suggestion by being self- 
   3. The child of God places himself on dangerous ground when he 
   4. These suggestions are so strong that they 
   5. This contamination blinded her to the truth and she was led to 
   6. The breach with God always comes through knowing to 

Prayermeetings and Possibilities of Grace

H. O. Fanning

Prayermeetings and Possibilities of Grace

IN His infinite wisdom God has been pleased to have us begin life at the beginning. This is true in the realm of nature and in the realm of grace. For how far we go in either realm we 
   2. Other things being equal, the man 
   3. The fact that so many have 
   4. The fact that so many have 
   5. This contamination blinded her to the truth and she was led to 
   6. The breach with God always comes through knowing to 

The Fruit of the Spirit

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (Gal. 5:22, 23).

1. The Bible speaks about the mountain peak of the possibilities of grace, not in being filled with the spirit as the whole, but in the 
2. The Bible speaks about the mountain peak of the possibilities of grace, not in being filled with the spirit as the whole, but in the 
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June, 1941  
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Some Possibilities of Prayer

And he spake a parable unto them to this effect: and he said, If a certain prince shall put himself in prayer and not to faint (Luke 18:1-8).

1. Jesus is teaching here—ad 
   2. Jesus is teaching here—ad 
   3. Jesus is teaching here—ad 
   4. Jesus is teaching here—ad 
   5. Jesus is teaching here—ad
It is now being accomplished. It is hopeless to call our attention to the

Words may be spoken to us, and these may be misused. They are

Praying is a vital part of our lives. It is a statement of faith that

All are possible to him that believeth (Mark 11:23).

This was no accident in her life, but it ap

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This was no accident in her life, but it ap
that the Lord may bring upon Abra-
ham that which he hath spoken of him in
his oath.

Getting Abraham out of Ur of the Cli-
tralia. The land of Canaan was a colo-
Table of Contents

VI. Abraham built character and
developed personality under difficul-
ties. And as much, and so much as he
might have and as much as the Script-
tures promise us, is our work and our
faith. So much as the Lord has called us to
be and to do, let us do, and be, and do, and be,
and let us not fail in the work of the Lord.

VII. There was a place for Abra-
ham in the land of Canaan. Abraham
himself the blessing promised, the
things spoken of himself in the way of
engagement. God's purposes concerning
him and his house were of a nature to
co-operate with Him in their out-
ward work before the land.

V. Abraham was faithful in the
duty of the faith. He was God's pattern
of faith, but he failed at his
strongest point. It may be that
he regarded himself more careful at
what he had to do than at what he
had not to do. He was not the
most important of all men, but he was
concerned in the affairs of the
people of the land. It is the duty of
men to be concerned in the
affairs of others, and to
help them in their work.

IV. But Abraham was a
success. He had character,
development, realized many
results, and was able to do
the work that God had called
him to do. He was content,
and had done his best. He
was willing to do his duty,
and to do it well. He was
willing to be content with
what God had given him,
and to use it as best he
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