

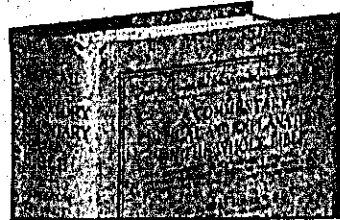
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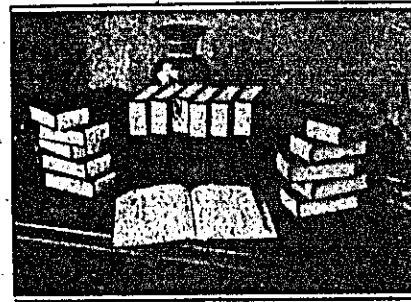
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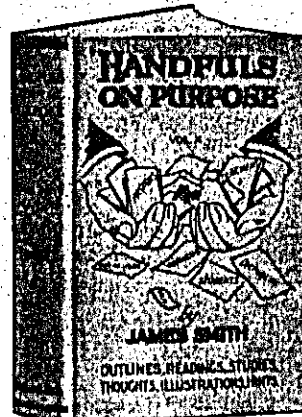


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The PREACHER'S MAGAZINE

IT should always be remembered that the word walk, in the language of the apostle, is of a very extensive significance. It includes all our outward and inward motions, all our thoughts, and words, and actions. It takes in not only everything we do, but everything we either speak or think. It is therefore no small thing "to walk," in this sense of the word, "worthy of the vocation wherewith we are called"; to think, speak and act in every instance in a manner worthy of our Christian calling. We are called to walk, first, "with all lowliness"; to have the mind in us which was also in Christ Jesus; not to think of ourselves more highly than we ought to think; to be little, and poor, and mean, and vile in our own eyes; to know ourselves as also we are known by Him to whom all hearts are open; to be deeply sensible of our own unworthiness. . . . Who is able to think one good thought, or form one good desire unless by that Almighty power which worketh in us "both to will and to do of his good pleasure"? We have need . . . to be thoroughly and continually penetrated with a sense of this, otherwise we shall be in perpetual danger of robbing God of His honor by glorying in something we have received as though we had not received it.—John Wesley.

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"By the Foolishness of Preaching"

THE EDITOR

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

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

Perhaps some will resent this statement as too simple. But preaching is the final means, just as faith is the ultimate condition of salvation. By very definition, preaching must be positive. Therefore lecturing will not answer. The basis of apostolic preaching (and no other kind is worthy of the name) is based upon full assurance and incontrovertible conviction. Therefore the preacher must have clean-cut witness to his own regeneration and sanctification, and assurance that his present state and standing are approved of God. And his doctrine must be wrought out in an atmosphere of thoroughness that makes him sure of his ground before any human jury.

"Jumping to conclusions" is a very bad preacher habit. Even on subjects that serve principally to illustrate, the preacher should either take pains to make sure or else he should distinguish between matters on which he is sure and those on which his thinking is incomplete. For example: I am writing these lines from the ancient city of Aleppo in Syria. Today we ascended the acropolis in the center of the city and the guide pointed out the Hittite, Assyrian, Egyptian and Arabic contributions to the buildings, now all in a practical state of

ruin. Now I have seen these things, but I am not an expert on them, and my want of investigation and study should warrant modesty regarding any statement I may make. I have spent a few weeks in Palestine, but I am not informed on the Jewish-Palestine question, and should not set myself up as authority on how this matter is coming out. Then there are the Pyramids of Egypt and the ruins of Babylon, and a lot of illustrative material which cannot and should not be really preached for they are not matters of sufficient certainty, and my knowledge of them is too superficial.

This brings us to say that a positive gospel must also be the simple gospel. Breadth often subtracts from the depth and force. Preachers who try to cover too much in their lists of fundamentals usually finish by holding to no fundamentals at all. In their zeal to emphasize everything they reach the error of making nothing emphatic. I think it would be a good thing for the preacher to sit down once in a while and write a list of all his beliefs—for and against. Then it would be a good thing for him to mark out his tenets on all subjects that do not matter much. If he could continue until his list has nothing in it except positive fundamentals—just those things which in his candid judgment are either bars to heaven or doors to hell—he would then know what subjects he can actually preach.

It is startling to have a preacher talk about chewing gum in the "heaven or hell" tone of voice. But it is discouraging to have him talk about the new birth in casual tones. In other words, there is heterodoxy and orthodoxy in tone and manner just as there is error and truth in words. But I am not interested now in the way that fails—I want to urge the way that succeeds. I want to exhort to a positivism that is real and true. Know something and say it like you know it. You may not know much—few people do—but you can know the joy of sins forgiven, and you can feel the bliss the blood-washed know. You can beat out a creed on the anvil of experience and hard study that you are willing to stake your life upon. Then you can pray and meditate and wait before God until your soul and mind and heart are saturated. Then you can stand up and pour out your heart in the unction and power of the Holy Ghost, and just as sure as it happened in the days of Wesley, Finney, Inskip, and Bresee souls will seek and find God in pardoning and sanctifying mercy, saints will be edified and the work of God's spiritual kingdom will prosper. For "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). This is no commendation of foolish preaching, but draws attention to the fact that as an instrument for converting men from nature to grace, from sin to holiness, and from Satan unto God, preaching appears as entirely inadequate. But God has chosen it, and under His blessing it works. What more need be said?

Man's happiest hours of life are not those in which he has grabbed most, but those in which he has done something worth doing, however humble.
—WILFRED T. GRENPELL.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Peace As a River

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

In connection with the Christian life there are states and conditions that may be counterfeited by either natural means or the power of the enemy. Even the miraculous can be wrought by the powers of darkness as well as the good. States of ecstasy may be feigned. But peace in the heart, the peace that passeth all understanding, that is, transcends in its working and functioning above that which any human power could produce, this peace is not easy, yea, we can go farther and say, it is not possible to counterfeit it. Some may assert certain mental states and conditions constitute this peace when it does not, thereby deceiving themselves, but its full and complete reality they cannot counterfeit.

THE BASIS FOR PEACE

It is an often quoted saying which represents a fundamental truth that every effect has a cause. So is it with peace; peace comes into the heart and life through the operation of certain principles. It does not enter, as often seemingly thought by some, *in vacuo*. Back of peace lies the working out of certain rules of living.

Our text tells us plainly what the underlying principles of peace are; they constitute the keeping of God's commandments. Throughout the Word of God we have great emphasis placed upon obedience. We listen to the farewell discourses given by Moses, the great leader, and hear him hold forth the blessings that await those who keep the commandments and the evils that will befall those who fail. No doubt as he was outlining these one by one, his mind went back to those eventful days at Mt. Sinai when he was preparing the people for the appearance of God, the Father, on the mount. He recalled the promises then given that one of the conditions laid down was that they were to obey the voice of the Lord, if they were to be the people of the Lord. Thus obedience was made the pre-eminent factor.

Later on when Israel had become lost in rite and ceremony, we hear the voice of the prophet sounding out the warning that when they were brought forth from the land of Egypt, the primary requisite was not the form of worship, but obedience to the Lord. Because sacrifice seems to be thus condemned by Jeremiah, some critics have supposed that all the ritualistic forms belonged to a late date, but this is due to the fact that they do not note that before rite or ceremony, form of worship, came the fundamental requisite of obedience. Obedience places the heart in proper personal relationship to its Lord and Maker. Form of worship and its expression is the outward indication of that relationship.

In consequence then to obedience comes peace. This is a most natural order. When enmity is

abolished and harmony prevails there is rest and peace. It could not be otherwise. Then when duty is done, the heart has lived in loyal obedience, there reigns within this sense of peace. It is a natural resultant from these relationships. Such holy union as is the case of the soul obedient to the Holy one of Israel, how great is the peace!

If our peace should not be flowing and there seems to be unrest, would it not be well to look within and examine ourselves to see whether we have been "walking in all of the commandments of the Lord blameless?"—Would it not be better to do this than to sit and pine because our sense of feeling had ebbed. Perhaps we might find some broken covenant, some broken vow. Perhaps we have not been loyal in Christian duty and service. If we mend these broken places, no doubt the peace of God will fill our soul.

If for some other cause, the overshadowing of temptation, or dire perplexity, our peace is not as dominant as before and the enemy suggests that we have lost it from our souls, if we hold steadfast our faith and confidence, it is very probable that it will soon be returning, bringing with it its soothing touch to a tired spirit.

ITS ELEMENTS

The elements of this peace we would seek to know. Is it a mere sensation pleasing to feel or has it constituent parts? From what we have said in the foregoing, we can draw a conclusion as to some of the factors that constitute peace, and the Scripture gives us the same thought. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit." One of the elements of peace is the absence of condemnation. This is the negative aspect.

Truly this is ground for rejoicing when the sense of guilt is gone. To the sinner the sense of guilt is gone, the guilt that bore down upon him for the many sins that he had committed. To the regenerate man the sense of guilt is gone in his entire sanctification, the defilement of the inbeing of sin is washed away, cleansed fully. This alone of itself has the joy of peace in no small degree.

But we would hear further of this peace. Wesley delineates it for us by saying, "But true religion, or a heart right with God and man implies happiness, as well as holiness. For it is not only righteous, but also peace and joy in the Holy Ghost." What peace? The peace of God, which God only can give, and the world cannot take away; the peace which "passeth all understanding," (barely) rational conception; being a supernatural sensation, a divine taste of "the powers of the world to come"; such as "the natural man knoweth not," how wise soever in the things of this world, nor, indeed, can he know it in his present state, "because it is spiritually discerned." It is a peace that banishes all doubt, all

painful uncertainty; the Spirit of God bearing witness with the spirit of a Christian, that he is a child of God. And it banishes fear, all such fear as hath torment; the fear of the wrath of God; the fear of hell; the fear of the devil; and, in particular, the fear of death: he that hath the peace of God, desiring, if it were the will of God, to depart, and to be with Christ!" Again we find him describing peace. "This is that 'peace of God which passeth all understanding,' that serenity of soul which it hath not entered into the heart of a natural man to conceive, and which it is not possible for even the spiritual man to utter. And it is a peace which all the powers of earth and hell are unable to take from him. Waves and storms beat upon it, but they shake it not; for it is founded upon a rock. It keepeth the hearts and minds of the children of God, at all times and in all places. Whether they are in ease or in pain, in sickness or health, in abundance or want, they are happy in God. In every state they have learned to be content, yea, to give thanks unto God through Christ Jesus; being well assured, that 'whatsoever is, is best,' because it is His will concerning them: so that in all the vicissitudes of life their 'heart standeth fast, believing in the Lord.'"

Thus we see the constituent elements of peace. It has a very definite content. We need not rely upon a passing pleasurable sensation and call it peace. We can analyze the factors of the state within our heart and see whether it corresponds with these aspects presented. A pleasurable sensation may deceive, but these phases of peace will not betray our trust.

ITS UNFAILING ACCOMPANIMENT

Just as there is ever a basis for peace which must be laid firm and strong so there is also a never failing attendant. Yea, it often is also the productive source of peace and thus is set before us in Scripture.

Sanctified for the Sanctification of Others

C. W. Ruth, Evangelist

EVERY dictionary of authority gives us a twofold definition of the word "sanctification," thus clearly indicating that there is both a human and a divine sanctification. Doubtless Mr. Webster will be a sufficient authority for the most of us, namely "Sanctify: 1. To make sacred or holy; to set apart to a holy or religious use; to consecrate by appropriate rites; to hallow." This represents the human aspect of sanctification. "2. To make free from sin; to cleanse from moral corruption and pollution; to purify (John 17:17). *Esp.* (Theol.) The act of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love to God." This of course represents the divine aspect of sanctification: both the Old Testament and the New Testament recognize this twofold use of the word. In Lev.

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

Righteousness is used with several connotations in Scripture, all are interrelated. Here we feel that it might be taken as right living. In some places it seems to be the equivalent of holiness; that is, the right state of the heart, and this thought may be also included, but since it speaks of righteousness as the waves of the sea, we are inclined to think of the outgo of the heart state, that the other idea may be comprehended in hearkening to the commandments.

The conception of religion in relation to conduct seems to be one so interwoven that it permeates all thinking on religion. There may be great difference of opinion as to what constitutes right conduct, but that religion and some regulation of conduct go together is quite general.

Christian experience is not mystic reveries, although there may be such states; Christian experience means right living. Here our text sets forth this right living as abundant and overflowing. Ethics is not an addendum to the Christian religion; it enters into its very warp and woof. Holiness of heart means holiness of life; holiness in relation of man with man as well as in relation of man to God. The highest ethical conceptions are given us in Christianity, and with these concepts comes the dynamic power wherewith we are to put them into practice. And only thus will the sense of peace, that peace as a river, ever abide in our soul.

Very vital truths of Christian living does our text present to us, truths that if we heed them and walk in their counsel and guidance may solve some of the problems of a deep spiritual life. If we fail and seek to mitigate some shortcomings on our part, then restlessness and dissatisfaction will find place in our soul with the peace of God lost and a gnawing hunger eating out the strength and joy of life.

20:7, 8, we read, "Sanctify yourselves. . . I am the Lord which sanctify you": and in John 17:17, 19, we read where Jesus prayed for His disciples, "Father . . . sanctify them," the divine act, "and for their sakes I sanctify myself, that they also might be sanctified through the truth," or "truly sanctified" (marg.) As Jesus had no "moral corruption or pollution," and had no sin, He did not need the divine act of sanctification in order to make him holy: but being clothed upon with His humanity, He sanctified Himself, according to the human aspect of sanctification: that is He presented, and devoted, and offered Himself wholly to the death of the cross (saying, "Nevertheless not my will but thy will be done,") in order that He might provide, and make possible the sanctification of others. "Wherefore Jesus also,

that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

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

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

Holiness is not a secondary matter: it was God's first thought: He started the race holy, and never intended that a man should be anything other than holy; and when He foresaw the possibility of the race becoming unholy He made provision in Christ, even "before the foundation of the world," for our recovery from sin and restoration to holiness; and He has blessed us with all spiritual blessings, according to this purpose (Eph. 1:3, 4). This is the objective in the entire plan of redemption. Christ did not die that He might make us a little better, and somehow get us to heaven; no, he "loved the church, and gave himself for it, that [in order that] he might sanctify and cleanse it, . . . that he might present it to himself a glorious church, not having spot or

wrinkle, or any such thing; but that it should be holy, and without blemish" (Eph. 5:25-27). We would insist this is the objective of everything in redemption: that even our repentance and regeneration are of value only as a means to this end, our complete recovery from sin and restoration to holiness. No, holiness is not a secondary matter, nor a mere added luxury, but the ultimate purpose and objective of everything in the divine economy. We think we might say, with reverence, our God is a specialist on holiness. Then why should not we be such in like manner?

But says one, "I feel that my calling is to preach to sinners." Well and good, but to what purpose is this, if it is not ultimately to bring him back to holiness, as a fitness to dwell in a holy heaven, with a holy God? Holiness is all inclusive, therefore he who specializes on holiness must of necessity preach the whole gospel—repentance, faith, and new birth, consecration, purity of life, and everything that is essential to holiness; but he who stops short of holiness, either in preaching or in his preparation for heaven, stops too soon. The fact is, in preaching definitely on sanctification and thus leading His disciples into this experience, we have the divine method for reaching and saving the world: for the very purpose of the sanctification of the disciples was that they all may be one that [in order that] the world might "believe" and "know" that the Father had sent Him (John 17:21, 23) and thus there will be more sinners converted than by merely preaching to sinners; to have one believer clearly and definitely sanctified frequently ultimates in the salvation of scores and even hundreds of sinners, through the life and labors of such a one.

Brother minister, are you willing to thus sanctify yourself for the sanctification of others, as did your Lord? not that you may atone for sin, and provide sanctification, but that by your consecration, and by your life and ministry—your all—your objective shall ever be the sanctification of others until you bring the Church of God definitely into the experience of entire sanctification? This will perhaps challenge your consecration, as possibly no other question has searched you. Answer to Him.

God's Patient Care

"What can I do for you, Mamma?" my four-year-old son often asks me. And I find something for him to do, though his tiny hands often hinder more than they help. But I appreciate his desire to help me, and lovingly praise the effort he makes. I realize that he must have encouragement now.

So it is with God and us. He accepts our poor, blundering efforts, that often may be a hindrance to His work, and with infinite love and patience encourages us to go on; helps us to grow in grace, and blesses our souls. How much we ought to appreciate His loving kindness!—ALICE MONETTE in *The Free Methodist*.

The Pastor from the Evangelist's Point of View

B. H. Pocock

THE subject assigned me is rather a ticklish one, for no doubt the pastors are wondering just how the evangelists are taking their work, and of course the evangelists wonder just how much of their work is going over with the pastors. However there should be no difference between the pastor and the evangelist as to the objectives of either ministry. Both have great callings. Both are called to save souls. There is no difference. The Bible says, "He that winneth souls is wise."

The pastor, as has already been said, is the "key man." He is the key to the situation in his church. He has been called to shepherd the flock of God over which he has been made overseer. He is not only to feed the sheep, but he must protect them from danger and from harm. The pastor's time is not his own. He is supposed to be on the job day or night. His problems are manifold. He is not supposed to be a tired man and if he is, he is not supposed to show it. It seems that the people expect him to be a miracle man. He must be of steel nerves and must never wear out.

Dr. Edgar De Witt Jones, addressing the Metropolitan Church Federation, outlined the ideal modern clergyman thus: "The preacher of today needs the courage of a lion, the skin of a hippopotamus, the endurance of a camel, the sagacity of an elephant, the patience of a donkey and as many lives as a cat."

THE PASTOR AS A CHRISTIAN

The pastor of all men should be a Christian. This is the one and main requisite in his life. He must have experienced the new birth, and in our church, the Church of the Nazarene, it is necessary that he be sanctified wholly. How can a preacher lead folks to God, if he does not know God himself? He cannot lead the people any farther than he himself has gone. He is to be an example of the believers in doctrine, in practice and in conversation. His life must be above reproach, blameless and harmless, shunning the very appearance of evil. Like Barnabas, he must be a good man, full of the Holy Ghost and full of faith. These three elements make up the minister of Jesus Christ. The pastor should be Christlike, spiritual and devoted to the work to which he has been called. His religion must not be a sham or make-believe, but genuine, demonstrating the Christ-anointed life. His religion must have a heart. He should be human and sympathetic. Such a pastor will bless any church and community.

THE PASTOR AS A LEADER

Theodore Roosevelt once said, "The leader for the time being whoever he be, is but an instrument to be used until broken, then cast aside, and if he is worth his salt he will care no more when he is broken."

* Paper read at the District Preachers' Convention at Butler, Pa., in November, 1937.

en than a soldier cares when he is sent where his life is forfeited in order that victory may be won."

It is said that leaders are born not made. Webster says, "A leader is one who leads, who goes before, to guide, or show the way, or who precedes or directs in some action, opinion or movement; a guide, a conductor, one having authority to precede and direct, a chief, a conductor, a captain." Abraham Lincoln was such a leader. When the nation was threatened with disruption and chaos, when at the crisis, he led the country back to union and order. His name has become immortal and throughout the wide world he is hailed as America's Great Emancipator.

The pastor must lead his people to God. He must lead them farther and deeper with Christ. He must lead them from conquest to conquest. He must lead them into faith, zeal and prayer. Whether his church is large or small he must take the initiative. His is a forward movement. He must show himself a man, with a courageous heart and possessing steady strength.

The people have to be led. They will not be driven, and the pastor is the one to lead them. He must possess leadership.

THE PASTOR AND HIS CHURCH

The pastor must see to it that his church is spiritual. If his church possesses any art, first of all, that art should be spirituality. "Like priest, like people." What that pastor is spiritually, his church is bound to be. His church is not a social center, but a soul-saving center. Of course a congenial and sociable atmosphere in any church is an asset, but the pastor's chief end should be to make his church as spiritual as is possible for him to make it. Such a condition will attract the sinner and will be an inducement to both the believer and the stranger. The normal church is a spiritual church.

Keep the church blessed. This can be done through the prayermeetings and having revivals. Give idle hands something to do. Keep them busy. The pastor is not only the key to the numerical and financial end of his church, but the spiritual end of it.

THE PASTOR AS A STUDENT

No man can succeed long in the pastorate if he does not spend regular hours in study, meditation and prayer. Every pastor should have a study and a place to pray and to study God's Word. Here he lives with his Bible—his textbook. From his bookshelves there look down upon him the great men of the ages, and it is in his study where he receives the most of his inspiration for building his sermons. The pastor must build up his reserve powers. He must not just prepare for the present, but for the future as well.

*Just sittin' by and wishin',
Ain't gonna change your fate.
The Lord provides the fishes
But you've got to dig the bait.*

So the preacher must dig. He must be a student of revelation, human nature and natural history. The study of personalities is a great study. As the preacher visits his people, walks among the lilies of the field, out in the country watching the beautiful birds of the air, his travels, lessons from invention and his attendance at conventions affords him the opportunity to gather material for building his sermons. Dr. Theodore Cuyler said, "Study God's Word in the mornings and the doorplates in the afternoons." Paul said to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

THE PASTOR AND HIS CORRESPONDENCE

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

THE PASTOR AS A PREACHER

He ought to be able to preach. Preaching is not only foretelling but forthtelling. His messages must be indited by the Holy Ghost. He ought to preach with unction and in the demonstration of the Holy Ghost. He may not be an orator, but he can come before his people blessed, filled and sent. He can have God with him. A well prepared message, plus the anointing of God, will put any preacher over.

The pastor should be just as fearless in denouncing sin as he expects his evangelist to be, whom he has called. His messages should be doctrinal, inspirational and evangelistic. Every time he preaches he should do it with one thought in mind—to persuade men.

THE PASTOR AND HIS REVIVAL

A Spirit-filled pastor will see to it that his church will have revivals. He and his church should plan for at least two good revivals a year. Webster says, "A revival is the act of reviving; recovery; renewal of life; renewed; performance of; reproduction; spiritual awakening."

Preaching by the pastor on the subject of "Revivals," a month before it begins, will go a great way in preparing his people for an old-fashioned revival. He can lay the burden upon the folks; special prayermeetings should be held, and the meeting should be well advertised. The pastor can really get things going before the evangelist ever arrives. Taking a vacation two weeks before the meeting begins or right at the close of the meeting may not be the best for that revival. He ought to be on the job

two weeks before the beginning of the revival and on the job at the close of the meeting in order to best care for the plans and the results of the meeting. Every revival should be followed up very closely by the pastor and people.

The pastor has a lot of detail work to look after even before the meeting starts. Pledges for financing the meeting should be taken care of at least a month before it begins. To wait until the meeting is half over and then attempt to finance it is not good psychology in this day of uncertainties. One thing must be majored in the revival—the salvation of souls. Arranging the music end of the meeting is largely left for the pastor to do. Securing some dependable person who will get the names of the new seekers, if any, and turn the same over to the pastor, and many other matters depend upon the pastor.

The revival may break or make that church. The pastor must carefully plan the meeting, consulting his people as to the best means of bringing it before and to the people of his community. The people are looking for an old-fashioned revival. Pastor, you must make the best of it. Secure the best workers your church can afford. Go in for a renewed Pentecost, a spiritual awakening, a recovery. Let this be your motto—"Back to the Bible and to Pentecost."

THE PASTOR AND HIS EVANGELIST

Of course the pastor knows the type of an evangelist that will fit in with his people. He should not use the same type in every revival. A change from one type to the other is a good thing. Ordinarily the pastor suggests the man he wants in his church. Since he is the "key man," this is the logical thing to do. Let the pastor and his official board slate the meeting with the evangelist, so that if the pastor moves, there should not be a cancellation, either by the church or the evangelist. Co-operation and fellowship should exist between pastor and evangelist. The evangelist is servant of both pastor and people. If the pastor desires it, he should feel free to ask the evangelist to make certain calls with him—especially, when he is trying to reach some stranger or a new-made friend to his church. Long drawn out announcements and preliminaries, together with untimely exhortations by the pastor and others; thus getting the evangelist a late start in preaching, will be a liability to the meeting, rather than an asset. The evangelist is there to help the pastor do the job, but it must be understood that both pastor and evangelist are responsible for the success or failure of the meeting.

AFTER THE REVIVAL, THE PASTOR

After the revival is over the pastor still remains on the job. Whether the meeting was a success or failure, the pastor remains to either heal the wounds or to continue the revival spirit. Let him follow up the meeting with pastoral calls on both old and new members and friends. He should feed the new converts and give them something to do. Let him circulate good reading material—the *Herald of Holiness*, *The Other Sheep* and good holiness books, which will help to strengthen his people. Conserving the

work of the revival and the evangelist is up to the pastor. He is the watchman on the walls of Zion. He must now get back to the regular grind of calling, study and preaching. He is to be a plodder, a toiler. He must get ready for action or reaction, that might come from the revival. Should there be a slump in attendance following that revival, he must face it heroically and bravely. However he is still on the job. He is required to be just as faithful following

How to Preach the Word

E. E. Wordsworth

(First in a series of three articles)

IN a former message our theme was, "Preacher, Preach the Word," but we purpose today to suggest the "How" of preaching. Some few years ago in Flint, Michigan, we visited a Methodist Conference and heard helpful discussions as to the proper method of presenting truth to the congregation. A helpful paper was presented by a scholarly and devout minister, and he insisted on expository preaching and sticking close to the Word itself. But during the discussion the chairman, who was also a prominent Detroit pastor, took strong issue with this position and frankly said he merely took a text but preached or declaimed from a subject that had some bearing on the selected text. He strongly denounced expository preaching as a method for this age and insisted we should keep up with the times, be versed in current events and that all public utterances from the sacred desk should be related to the problems of life, society, world movements, business, vast enterprises, politics and government, temperance and prohibition, moral reform, social service, etc. These two preachers we think represent two distinct types of ministers and their approach to the pulpit ministry. One's mental attitude will largely determine his preaching message.

We believe it is safe to say that there is a rightful place and time for the discussion of social themes. Temperance, pauperism, trade and commerce, industrial conditions and movements, governments and such like, have a claim upon the minister, but only relatively. They are secondary and not primary. There is much being said these days about the regeneration of society, but we fail to remember that society is composed of individuals, and it is only as individuals are regenerated that society can be. And as to social service we believe that Dr. James Reid is correct in his analysis when he says, "Social service can never take the place of the message of the gospel of God's love. Social service only reaches real effectiveness as it becomes, so to speak, the hands and feet of the messengers of God—the medium through which the love of God is made real, conveying the touch of Jesus." We think the Salvation Army has given too much emphasis to social service and perhaps to the neglect of more essential truth. And as to moral reform movements it may be well for every minister to be sympathetically interested in such and to lend his influence to every

the revival as before. Let him then look up and take courage, for his reward is sure.

THE CONCLUSION

Thus I have tried in this article to discuss the pastor from the evangelist's point of view. Perhaps I have not given you anything new, but rather restatements of the duties of the pastor. There is no greater work than that of the pastor.

worthy cause. Some would actively participate in the Townsend movement. We cannot be condemnatory of this attitude and relation, but we do insist that this is not the primary and essential work of the ministry. The Master himself could have started an anti-slavery movement in the days of His flesh, for the Roman empire had multiplied thousands of slaves in it, but He did not.

What were the themes of the Master Preacher, Jesus Christ? They were always dignified in character, harmonious with His mission of salvation, indicative of His outlook on life. The occasion often furnished Him with proper subject materials. The chief words of His themes were, "kingdom of heaven," "kingdom of God" or "kingdom," terms synonymous. The expression occurs in the Gospels seventy-eight times and represents thirty-eight occasions distributed throughout all periods of His ministry. The kingdom of God, as used by Christ, meant, primarily, the Messianic reign in the heart and life of the believer. Half of Jesus' recorded parables deal with the nature, principles, growth and consummation of the kingdom. Christ discoursed on eternal life, hell, sin and righteousness, judgment, God the Father, His death and resurrection and the work of the Holy Spirit. These were major themes. Some minor themes were fasting, the Sabbath, almsgiving, mutual forgiveness, care of the poor, humility, benevolence and worship. But perhaps His entire ministry could be summed up in one brief word, evangelism, or the evangelization of a lost world. This was the very heart of His message and ministry. For this purpose He came from the courts above to suffer, bleed and die. Yea, His present intercessions before the throne, are to this end. Social themes did not engage Him. As to government He merely said, "Render unto Caesar the things that are Caesar's," and then quickly added, "And unto God the things that are God's."

From the gracious ministry of Christ we may learn concerning the subject matter of preaching. This is extremely important. And in the following subjects to be presented we shall deal more thoroughly with the caption employed, "How to Preach the Word," but in closing this article we call your attention to the apostolic practice as found in Acts 6:4. "But we will give ourselves continually to prayer, and the ministry of the word."

Casting the Net

THE SUCCESSFUL FISHER OF MEN

The successful fisher of men, must be as keen in every particular as the successful fisher of fish. To throw the gospel net and catch men for God is no mean occupation. Ah! it is an exalted privilege. To do this skillfully requires patience, study and prayer. The art of soul-winning, is largely a neglected art. There are men and women skilled in the sciences, in literature, in metaphysics, in electricity, business, and the number seems to be multiplying every day, but there are not so many who are experts in the business of soul-winning.

This should be the uppermost thought of every Christian; especially of every Christian minister. The preacher who fails to "string the fish," whose ministry is practically barren, who preaches year in and year out without any tangible results, who never experiences the inexpressible joy of seeing men and women "born from above," who depends largely upon the indirect results of his ministry is, to say the least, deplorably unfortunate, and we doubt not has missed his calling.

THROWING THE NET

To throw the gospel net and bring it safe to land full of fish requires attention, practice and skill. Dr. W. M. Thompson says:

"The successful use of the hand-net requires in the fishermen, a

Keen eye,
An active frame,
And great skill in throwing.
He must, too, be—
Patient,
Watchful,
Wide awake,

And prompt to seize the exact moment to throw."

These admirable qualities cannot be acquired except by practice and perseverance. But the man who sets out to know how to throw the net, and will not be satisfied with meager ability, but will strive and strive until he can master the situation, will be rewarded for his arduous toil and patience. He will catch the fish; he will get results.

THE OLD RUT

Not a few preachers are in the same old rut they were in twenty years ago. Their dryness, their lack of alertness, their stupidity, their inflated egotism, have caused them to slowly kill and bury many a church. They think they know it all, when they know nothing. It is not easy to teach such, because many of them are past the teaching point. We do not hope to reach many fossilized brethren, but we

These articles are taken from a handbook for preachers, "Casting the Net," by the late Rev. C. E. Cornell, one of the most successful soul winners of our church. The book has been out of print for some years, but these messages are so vital we are printing them for the benefit of our younger ministers and those who were not privileged to read the book. —MANAGING EDITOR.

may be able to prevent some of the younger from following in their footsteps.

We are not living in the antediluvian age. The present age is one of mighty strides. The preacher must be quick to appreciate this. Antiquated methods and ways will not win. Modern life and modern activity are too rapid for antiquity. The preacher who is wide awake will not suffer himself to ever become sluggish, slow, obtuse, or negligent. He must move; he must move rapidly; his heart must be open to the sky, and his ear to the ground. He must do more than blow chimerical soap bubbles, or dream of great sermons and great results. Many a preacher can preach a great sermon in his mind, stretched out in bed. But it is another thing to preach it on his feet, facing a congregation. Not a few can imagine results from certain untried methods, who are too lazy to work out the methods.

We want men who think; we must have them. But we must have preachers who think wisely and practicably; who not only think, but who are willing to pay the price of excruciating toil to put thoughts into practical use.

TACT

What is tact?

Tact is the quick application of common sense.
Tact is mastering the situation against great odds.
Tact is making the best of every opportunity.
Tact is pulling victory out of seeming defeat.
Tact is ready discernment.
Tact is mental poise that quickly comprehends what is fit, proper or right.
Tact is God-given wisdom in use.
Tact is skill in dealing with men and emergencies.
Tact is alertness, adroitness, keenness.

TACT IN PRACTICAL APPLICATION

A certain skilled worker belonging to the Y.M.C.A., a number of years ago, was in the city of St. Louis one delightful Sabbath afternoon. He was stopping at a certain hotel, when he looked out upon the street and saw thousands of pedestrians walking here and there without any seeming purpose. His heart yearned that this multitude of thoughtless men and women might hear a gospel message. But how to get their attention, was a big question. Finally, after much prayer, he went to the hotel office and asked for an old umbrella. One was given him, and he tore off the cover and left nothing but the frame over his head, and started down the middle of the street, on a bright sunny afternoon. The crowds on the sidewalk soon noted him, and supposing him to be crazy, followed, expecting to see the police arrest him. Finally he stopped on a corner, took down the umbrella frame, when a great crowd gathered around him. He could hear them saying, "Who is he?" "Where did he come from?" "What asylum is he out of?" and like expressions. After several hundred had gathered, he took from his pocket a New Testament, read a verse, and proceeded to preach a red-hot fifteen-minute gospel sermon, that had pith and point in it. He immediately moved out of the crowd, leaving them in utter

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

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

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

A LACK OF TACT ILLUSTRATED

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

On a low island of barren gneiss-rock off the west coast of Scotland, an Irish refugee, Columba, had raised the famous monastery of Iona. Oswald in youth found refuge within its walls, and on his accession to the throne of Northumbria he called for missionaries from among its monks. The first dispatched in answer to his call obtained little success. He declared on his return that among a people so stubborn and barbarous success was impossible. "Was it their stubbornness or your severity?" asked Aidan, a brother sitting by; "did you forget God's word to give them milk first and then the meat?"

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

Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER FOUR

DEAR ANN:

This letter is going to be a heart to heart talk about us; I mean, it is going to be about us ministers' wives and our personal needs and problems. Now you need not look at that sentence askance, Ann. It is absolutely grammatical. (I do wish some preachers I have listened to would learn the proper use of "we" and "us." Most of them, college graduates and all, just overwork that poor little word "we" shamefully.) Oh, dear, I wonder if I am going to be able to stick to my subject for there I go the

first thing talking about preachers and their grammar when I started out to write to you about preachers' wives and their affairs. I will do my best anyway.

As a preface, let me say that being a minister's wife will either make a heroine out of a woman or eventually turn her into a self-pitying martyr who feels that God and man have expected too much of her. It is all too true that the public expects a minister's wife to be an exceptional, unusual and somewhat superhuman person. And I must confess that whether she can or should be all that, she certainly needs to be. It will take all that nature and grace can do for any woman to make her adequate in any sense to the demands of life in a parsonage. I have no doubt that God will give us all the grace we need if we do our part but I am afraid we do not always do our part in making the most of the resources at our disposal either in the realm of nature or the provisions of grace, and then if we fail we are apt to adopt the attitude of self-pity that I mentioned previously.

So because I, myself, have sometimes failed to be all that I could have been for God and because I have seen others seriously handicapped because they did not avail themselves of the means of improvement at their command I am going to discuss in a general way just a few things that I think are vital in the life of any minister's wife, both to her own well being and to her success in filling the place where providence has placed her. These things necessarily concern the three elements of human personality, body, soul and spirit, for that is all there is of us anyway.

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

Some of us have known what it is to try to "carry on" with the handicap of physical weakness and we have found it a very difficult thing to do. You cannot be too thankful, Ann, that you have good health. Do your best to preserve it. Use the strength God has given you wisely. That is, when

there is a revival meeting on do not try to wash all the curtains in the house and do a lot of extra housework. I hate to confess it, but I tried to clean house once during a revival meeting and I guess half the church members were doing the same thing. I decided then, I would never do that again. Incidentally, my husband never planned for a revival at housecleaning time again, either. I am no authority on health but I believe everyone should have a complete physical checkup once in a while. We are so apt to think that because we feel about as usual, nothing could possibly be wrong, but that is not always true. I have known people to become extremely nervous and finally break down, not because of overwork but because some apparently minor infection like an abscessed tooth had lowered their bodily tone and resistance. The wonder is not that so many ministers' wives have nervous breakdowns but that any of them escape. For when time and money are both limited we as a class seem to have a reason for neglecting to visit the doctor, the dentist and the eye specialist when we know we should do so. Some of us have found out, however, that such neglect is not true economy.

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

Not only is a minister's wife subjected to unusual physical and nervous strain but she is given plenty of opportunity to use whatever mental powers she may have. How many times she is called upon to give an answer to a minute's notice to a question that would tax the ingenuity of Solomon. How many situations she has been able to save when she has been mentally alert. And how well she can adapt herself to people from any realm of society if she has a well trained, well-furnished mind. Many of us regret that we did not have the advantage of college training and have had to compensate for that lack by reading and studying through the years, getting a smattering of what college students receive in their curriculum. I am so glad, Ann, that you did finish your college course. I know you will never regret the sacrifices you made to do it. But I believe that our mental powers deteriorate very rapidly unless we use them continually. Now I know when one has a small child like your Junior to look after with all the rest of the work, there is not much time to do a great deal of reading and studying and it is a temptation to just slump mentally. But I am sure you will never do that, Ann, for you are too fond of books to go long without reading. I hope that you will keep up that hobby of yours, too. While I do not think a minister's wife ought to try to have a career I do believe it is a good thing for her to have some hobby or avocation to afford release from the strenuous life she necessarily leads. Just as the baby needs wholesome recreation, so the mind needs diversion. I can see, too, how a hobby like yours could become a real vocation if you should ever

be unfortunate enough to lose your husband. I saw an article not long ago about housewives whose hobbies became vocations when financial stress overtook their families.

Another thing I hope you will never lose is your sense of humor. That along with the sense of the fitness of things will surely help us to do the right thing at the right time, and good taste will enable us to look nice when we have not much to look nice in. I took particular notice, Ann, that you try to keep to a certain color scheme in buying your clothes. That certainly helps a lot to make one look well with a limited wardrobe. You have always looked so nice, even when Junior was a tiny baby. That is a real accomplishment for babies muss one up so.

There is yet another consideration that I feel I must say something about before I close this letter. It is by far the most important of all. And that is our constant need of spiritual refreshing to compensate for the continual giving out of spiritual energy to others. Of all the needs that a minister's wife has, her spiritual need is the greatest. An unspiritual minister's wife is a detriment to any church. For if she is lacking in devotion to God and love for souls how can her husband arouse others and urge them to love God and win souls? If she is careless in her deportment how can he persuade others to be scrupulous? Thank the Lord, nearly all the ministers' wives I have known have been devoted, earnest and consistent in their religious life. There is one thing that is a real incentive to spirituality and that is a sense of responsibility. If we realize how others are looking to us and expecting us to lead the way it will keep us on our knees before God and cause us to watch our lives lest we fail in any way. I find that unless I pray and read my Bible for the good of my own soul, I can get spiritually lean and dry right in the midst of religious work. It is a terrible thing to find oneself spiritually exhausted just when some situation arises that demands one's spiritual best. The only way to avoid that is to keep the fire burning continually on the altar of your heart. And don't forget, Ann, that when your husband is preaching he is the minister of God to your soul just as much as he is to any other member of the church or congregation. If you will listen to him with that in mind, his sermons will be real spiritual food to your soul. Then too, never lose sight of the real motivation of your Christian life—that is Christ. Do everything for His sake. Then service will never grow irksome or disappointing if results are not always visible.

There is a verse in the Bible that I think was put in especially for ministers' wives. I want to pass it on to you. It is found in 2 Corinthians 9:8 "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work." With such a promise to lay hold upon it seems to me we have no excuse for being spiritually impoverished.

I do hope that a few of the things I have said in
(Concluded on page fourteen)

GENERAL CHURCH PROGRAM

The Stewardship of Bequests

M. LUNN

MANY consecrated Christians neglect to arrange for proper distribution of their material possessions after they have passed to the more excellent glory. During their lifetime they practice Christian stewardship by definitely devoting a portion (at least one-tenth) of their income to the Lord and disbursing it in a careful manner as His stewards. However, they fail to recognize fully God's ownership of all things, if they do not realize that a Christian steward is also under solemn obligation to give serious and prayerful consideration to the final disposition of his means.

"Our will is the last message that we can give to the world. Should not the last message of a Christian, like that of his Master, be one of love for all mankind?"

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

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

Missionary activities in foreign lands,
Missionary work in the homeland,
Endowment funds,
Local church projects,
Building churches,
Assisting wornout preachers and their families,
Sunday school work,
Christian education,
Publishing interests.
Christ looks to His people to provide for world-wide evangelism.

With love for all mankind the Church of the Nazarene lifts the cross of Christ in the full meaning of the words, "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," giving particular heed to the Lord's

commission, "Go ye into all the world and preach the gospel to every creature." This organization holds that its special work is not only to preach the gospel of full salvation to all men, but also to organize the people into such a form of church life as shall encourage and cultivate the fullest expression of the life of the indwelling Christ, and thereby provide churches where the doctrine and experience of holiness shall be especially promoted.

SOME QUESTIONS ANSWERED

Q. Why should I make a Will?

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

1. It is the safest way to direct the disposal of goods, property and money after you are in eternity. A Will is a legal document and the court steps in to guarantee the execution of it.

2. It is the only reasonably certain way to prevent your goods or property from being stolen, or falling into ungodly hands and being wasted or used for wicked purposes. The law will proceed to put your property just where you designate, when your wishes are embodied in a Will, and that document filed in court.

3. In these days of mechanical travel at fearfully high rates of speed, one's life is in jeopardy almost every day. One never knows when he leaves his home door in the morning whether he will return well and hearty, or be carried back mangled and slain. If your loved ones are not provided for by the terms of a Will, they may be defrauded within a few days after your death by practically everything you planned for them to have. With a Will in hand, they immediately become the wards of the probate court, and it will carry out the express demands of your bequest.

Q. What steps shall I take to have a Will drawn?

A. First, write out in the plainest terms possible, just what you desire done with your goods, property or money. Enumerate each item that you feel is valuable enough to merit mention. State very precisely what you want done with it. If you have animals, not only give their names, but describe them as plainly as you are able. If there is land, give an accurate and legal description of it. State where the deeds for it can be found. If there is any money to be bequeathed, state amounts, where located, and conditions under which you want such sums disposed of, that is, whether you want the cash handed over to the legatee, or whether you desire it invested and the interest alone paid over.

If you have stocks, bonds, mortgages or other documents representing money, tell just what you desire should be done with them; where they are now deposited, the names of the companies or firms issuing them, or the parties by whom they are

drawn. Tell the whole story of your possessions in plain, clear terms so that any court or judge can see at a glance just what you owned when you passed away, and what you want done with it.

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

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

Third, secure the services of some experienced typist and have the entire matter carefully written out in proper and formal manner. It might pay you to expend a small sum of money in order to have a lawyer supervise the writing of it. Then sign it in the presence of two reputable persons who will also sign as witnesses. Be sure that the Will is dated. If such a document can be drawn in duplicate, it will be better, so that if one should chance to be destroyed, there will be another one on hand. Carefully file it, or them, away in a safe place. If you make your Will in duplicate, be sure that each is filed in a separate place.

Q. What, if any, are the chances that a Will can be broken?

A. It is difficult to break a Will that has been intelligently drawn and suitably and legally witnessed. The following are the usual conditions under which courts authorize changes in people's Wills:

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

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

3. When some outsider, or temporary acquaintance receives the bulk of the bequests, and one's own family is omitted.

Q. Can I name the executor?

A. If you do not nominate any one, the court will appoint. It is advisable for you to nominate at least two, for in the event one is disqualified the other can serve. The person or persons nominated should reside in your state. Insert the following clause in your Will:

I hereby nominate and appoint
(Name) of (City and State)
..... and (Name) of
..... (City and State) to act as executors of this my Last Will and Testament.

Q. Are there any worth while reasons for postponing the making of a Will?

A. None whatever. Though you may not have very much to bequeath, yet the Will should be made at once. Provision can be made in it for properties, or funds that may not yet have been accumulated. Then, too, a codicil can be added at any time to a Will. A codicil is an amendment, or an addition to the Will. Then, also, a new Will can be drawn at any time that sufficient additional properties have been accumulated to warrant it. Such new Will supersedes the old one. But one should act AT ONCE, and not allow another day to elapse before what means you have are properly devised as you desire them to be left to your loved ones.

It is vitally important that you make your Will early in life so that any provisions, if your state has any, about paying a legacy within a certain number of years after the making of a Will, may be avoided.

Q. Should I consult an attorney?

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

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

How One Pastor Assumed His Responsibility

A few days ago, we received the following communication:

"Dear General Treasurer:

"It is my great pleasure to forward your office the enclosed check for Twenty-five hundred seventy-eight dollars and eighty-four cents (2,578.84). This is to be applied on General Budget and it was the desire of Mrs. ——— that the local church receive credit for same.

"Sister ——— was a very loyal member of the ——— church and was much interested in the District and General Church. She was a member of our delegation at the last two General Assemblies. While greatly missed her

influence is still in our midst, and her generosity enables the work to go forward. A like amount was left the local church, to be applied on the church indebtedness.

"I, personally, rejoice that the Lord permitted me to have a little part in encouraging Sister _____ to make her money do all this good."

Open Letters to a Young Minister's Wife

(Continued from page eleven)

this letter will be helpful to you, Ann. It did not seem to me as I wrote, that you needed very much of what I was saying and yet I know we often take too much for granted. May the Lord bless you and give you a long and useful life as a minister's wife is my prayer.

Faithfully yours, HOPE VINCENT.

The Roving Correspondent

NO one but a critic who criticizes for the sake of fault finding takes little, off-hand expressions at face value. However preachers, who as we said last month, are rated on appearances, speech and actions need constantly to be on guard against little things that frequently cause misunderstandings.

The possessive pronoun in the first person singular is sometimes overworked "My church," "My board," "My Sunday school," "My young people's president," and all the rest.

A closely related offense (for it is an offense) is the indiscriminate use of the prefix "Reverend." Many ministers use it when signing letters, print it on their Christmas cards, use it when answering a phone call. Brethren, let me whisper, it is not good form and it is poor taste. Plain John Smith, Mr. J. R. Smith and Mr. and Mrs. John R. Smith will do very well.

I would like to pay tribute here to a person whom I admire for the particular trait I am about to mention as well as many others. I have heard him speak several times. He graces the Doctor of Divinity degree which he carries. Never yet have I heard him refer to himself as "Doctor" but always as "Brother." He has frequently, as illustrations, repeated conversations in which I knew he was addressed as "Doctor" but in his telling thereof it was always "Brother." What consummate good taste!

Lastly, watch those colloquialisms. And, if you are fortunate enough to have a critical (not fault finding) wife, she'll help you watch. Honestly, I've heard preachers say "holt" for "hold," "drug" for "dragged," "thataway" for "that way," "he sit" for "he sat." There are many others but we need not mention them. Do you have a pet colloquialism? Excommunicate it forthwith.

Department of Church Schools

E. P. Ellyson

Two Hundred Nazarene churches last year took advantage of their opportunity to extend their program of Christian religious education by having a Vacation Bible School.

Two Hundred pastors increased their influence by devoting some "extra" time in a Vacation Bible School to meet the needs of the children of their church and community.

Two hundred churches helped their young people and adults to develop in the Christian life by devoting some time to Christian service through a Vacation Bible School.

Two Hundred groups of children learned more about the Bible, about the Christian way of life, about doing service for Jesus, and many of them accepted Jesus as their personal Savior in the Vacation Bible School.

Two Thousand Nazarene churches have lost forever last year's opportunities of a Vacation Bible School. But another opportunity is about to come. The time is short, but there is time yet to prepare if you start right away and work hard. Write to the Department of Church Schools for suggestions. —R. R. HODGES.

N. Y. P. S.

S. T. Ludwig

What If

SYLVESTER T. LUDWIG

WHAT IF the educational institutions of the Church of the Nazarene were to close their doors June first, never to reopen them again? That is a solemn contemplation. Yet, if that were to happen, it would be a tragic turning point for the church. From then on the opportunities for growth and expansion in building the kingdom of God would cease. It would be a matter of only a few years until the church herself would come to an end.

Certainly, we do not propose that this shall be the case! But we may, by our neglect and indifference toward our church colleges, hinder greatly their progress. Any local church will largely take the same attitude toward the church college of the educational zone as that which is manifested by the pastor of that church. Therefore, pastor friend, your position as a leader is vitally important.

The May issue of the Young People's Journal is particularly dedicated to the cause of Christian education and to our own institutions of learning. There are some special articles emphasizing this phase of our work. Students themselves speak on this important subject. The N.Y.P.S. study unit for May 15-29 is entitled Christian Education with interesting subtopics for each of the three Sundays. You will not want to miss this important issue. And you

will not fail in helping your young people to come to a proper appreciation of the advantages of Christian training in our institutions!

WHAT IF—need not be the paramount issue, but FORWARD WITH—our educational institutions in the building of Christian character. That is the positive answer to a modern day challenge.

Every Member Evangelism

PART ONE

E. E. TAYLOR

OUR subject presents to us, first, Christ's plan for reaching the lost. Second, the method whereby our churches can double and quadruple their effectiveness in soul winning; and third, it is the Bible way to help our people to keep on fire between revival meetings, and thus eliminate much chronic cooling off and backsliding. We will consider this subject under three heads:

First, What Is Meant by Every Member Evangelism and the Bible proof that It Is God's Plan? second, Christ's Method of procedure; third, Some Things We Can Do to Give Our Laity a Better Vision of Christ's Plan for Every Member Evangelism, and Enlist Every Member in a Personal Work Program for Soul Winning.

WHAT IS MEANT BY "EVERY MEMBER EVANGELISM?"

It means that our goal should be to bring every member to be a faithful, definite witness to Jesus Christ, and by prayer and personal work seek definitely to win souls for Him.

Christ taught, "If any man will come after me, let him deny himself and take up his cross daily and follow me." Why did Christ bear His cross out to Calvary? It was for the salvation of lost humanity. And in the words of Clow in his book, "The Cross in Christian Experience," "We bear our cross that we also may be the savior of our fellowmen." And Christ said, "If any man—any layman—will come after me, let him deny himself and take up his cross daily, and follow me." Here Christ plainly teaches that for one to be a true follower of Him, he must be a faithful cross bearer to the salvation of others for whom He died.

Again, Christ's plan for reaching the lost is made still more plain in His command, "Go ye into all the world and preach the gospel to every creature." It is quite general in the thinking of our people that this command applies only to preachers; a few other special workers at home, and our missionaries abroad. But it is meant for the laity as well. Listen to these comments from outstanding Christian leaders: Weigle, in his great book, "Soul Winning and Prayer," comments thus on this command of Christ, "This is the work of the laity as well as of the pastor. I cannot put into language the tremendous importance of this personal work. There are many persons who

*Paper read at the Christian Workers' Conference, at Fresno, Calif., February, 1938, by Evangelist E. E. Taylor

cannot be reached in any other way. Deliberately resolve that the lost must be saved, that this shall be the great end of your life. It is inhuman to be indifferent and criminal to be negligent. The noted A. E. Pearson in his book on "Evangelism" says, "God calls every disciple to direct effort to save men. The confession of Christ with the mouth, the preaching of Christ with the life is a mighty witness for Him and His gospel, but it does not exhaust the demands of duty. The command covers more than this—it means personal work for souls." The great evangelist, Charles Finney, wrote, "Each one, male or female, of every age in life, and in any position whatsoever, should make it a business to save souls. . . . Living to save others is the condition of saving ourselves."

Christ knew that the unsaved would not naturally be inclined to go to church. Spiritual things are foolishness to the sinner. Therefore He said to us all, the laity included, "Go ye to them; go ye to your friends and neighbors with my message; go ye as my witnesses to as many as you can reach, and preach this gospel to every creature." Christ never did intend for His followers to depend upon regular church services and mass revival meetings for reaching the lost, like we are inclined to do today, but Christ's plan was and still is, "Every Member Evangelism," supplemented by regular church services and mass revival meetings. This was the plan followed by the early church beginning on the Day of Pentecost. After they were filled with the Holy Ghost, the 120, including 108 laymen, went out upon the street, witnessing and doing personal work with the multitudes, before Peter stood up to preach. It was the witnessing and the personal work that prepared the way for a great mass meeting and the preaching. Again in the eighth chapter of the Acts it plainly tells us that the laity went everywhere preaching the Word, while the apostles, or preachers, stayed at the home base. And as the early church followed the plan of "Every Member Evangelism," she came nearer evangelizing the entire world than she has ever done since. And wherever churches today put Christ's plan of "Every Member Evangelism" into operation, it still produces the greatest results.

What do we see in the business world? The business world does not depend upon their advertising, or for folks to hunt them up and come to them, they go out after the people. They have a great army of salesmen and agents whom they send out to visit every prospect, advertise and sell goods. The great success of the life insurance companies is another proof of the value of the personal work method, for they have followed this method practically all together in building up their great business. Politicians follow the personal work program to carry elections. In pre-Prohibition days while employed as campaign manager in various states, it was when we organized our forces and went from house to house, and canvassed every voter personally, that we began to make greater headway in carrying elections.

But the most shameful thing of all is this: The devil's false cults, such as Mohammedanism, Mor-

monism, Russellism, and others are exceptionally busy operating this plan and going from house to house and person to person with their literature and false doctrines poisoning the minds of the people against the true gospel; while we in general continue pretty much asleep as to the value and success of a personal work program that will enlist and use every member of our churches in carrying the gospel to the people, house to house by *witnessing, distributing tracts, and personal work*, to get them into our services and Sunday school, and into the kingdom of God.

Many laymen and even some preachers raise the objection that most of the laity do not have the ability or time to do personal work. This is not a question of ability or time, but one of obedience to Christ's command, and carrying out His plan for reaching the lost for whom He died. Weigle in his book, "Soul Winning and Prayer," says this to the layman, "You have the ability to do this work if you will. Have you the disposition? If not, ask yourself the question, 'Have I the love of Christ in my heart?'" The great song leader, Charles M. Alexander, said, "Anybody who is not doing personal work has sin in his life. I don't care who you are, preacher, teacher, mother, father—if you are not leading definite people to a definite Savior, at a definite time, or trying hard to do so, you have sin in your life." What sin? *The sin of disobedience to the Great Commission.* Again, listen to C. E. Cornell, reported to have been one of the best pastors the Church of the Nazarene ever had. In his book, "Sifted Wheat," Cornell says this, "Is there a 'Go' in your soul that prompts you to seek out and work for the salvation of those around you? If you have been soundly converted God surely put such a 'Go' into your soul. God does not mean for such a desire to diminish, but to increase. If it has vanished from your Christian experience you should become alarmed. You are probably already in a backslidden state. Pray that God may put this 'Go' into your soul and then go and work for precious souls, and God will intensify this desire into white heat. Real Christianity has both fire and 'Go' in it. Seek the fire of Pentecost and you will surely get the 'Go.'" Cornell taught his laity along this line and trained them to "Every Member Evangelism," and thereby kept his laity more on fire and had hundreds of seekers pray through in his regular services. But when the laity become inactive and fail to go after others, they become lukewarm and backslidden in heart.

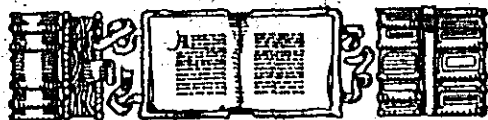
(To be continued)

Pray Without Ceasing

"Speak for eternity. Above all things, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart full of God's Spirit is worth ten thousand words spoken in unbelief and sin. Remember that God, and not man, must have the glory. If the veil of the world's machinery were lifted off, how much we would find is done in answer to the prayers of God's children."

—ROBERT MURRAY MCCHEYNE

BOOK CHATS



P. H. Lunn

I BELIEVE it is generally agreed among preachers that the illustration is of paramount importance in sermon building and presentation. This fact is further evidenced by the avidity with which ministers scan through new volumes of illustrations as they appear on convention or assembly book tables.

The most thorough discussion of the illustration in all its uses is found in "THE ILLUSTRATION in Sermon, Address, Conversation, Teaching," by Lester B. Mathewson (Revell—\$3.00). There are twenty-three chapters in this book of almost four hundred pages. For that reason it is not possible to give a digest of each chapter. Suffice it to say that the book commences with a discussion of "the place of the story element in life." Next an analysis of the illustration is given. Then suggestions as to length and number of illustrations. Thirty pages are taken by a study of "The Illustration and the Bible School Lesson." This chapter should be read by every painstaking teacher in Christendom; it is packed with practical information and help.

Further discussions are on the following phases of the illustration: presentation, the kind not to use, the humorous or ridiculous type, evangelistic illustrations, their use in funeral sermons, sources, suggestions for gathering them, a filing system, their use in talks to children, etc.

Following each chapter are questions for discussion and review.

This volume seems to fill a dire need. It is difficult to think of any needed material left out and of any included that is extraneous to the subject under discussion.

Here is a small volume with a big message—a volume that could easily be expanded to two or three times its size, yet perhaps give no more practical information. It is *THE ESSENTIALS OF AN EFFECTIVE MINISTRY*, by H. A. Boaz (Cokesbury—\$1.00). The chapter divisions are especially appealing: "A Deep and Rich Religious Experience," "A Divine Call to Preach," "Thorough Preparation," "The Shepherd's Heart," "Preaching Ability," "The Great Question" (a study of Christ). In that last chapter Bishop Boaz (M.E. Church, South) expresses his conviction that Christ is the answer to the needs of this present, bewildered world. The chapter, "The Shepherd's Heart," strikes at the root of pastoral requisites. "Without the shepherd's heart the work of the pastor is distasteful. Coming into intimate fellowship with uncongenial people and ministering to them with tender care in their needs requires a loving heart." Much is said in this chapter concerning pastoral visitation and it is worth the price of the book. No matter how many books on the work of the ministry a preacher may have, he should be able to find a place for this one. It should by all means be read by every young minister.

A CALL TO PRAYER by Vivian Ahrendt (Warner Press—\$1.00), is a challenging series of messages. Various aspects of prayers are considered: "Persevering Prayer," "Prayer that Is Definite," "Friendship with God Through Prayer," "Faith and Its Increase," "Comforting Promises," "The Fatherliness of God," etc. Other chapters deal with the devotional life: "The Blessing of Adversity," "Overcoming

Temptation," "Burden Bearing," "Christian Testimony," "Buried Talents," "Using Suffering," etc. Pointed illustrations add to the interest and effectiveness of each chapter. There is good material here for sermon building.

ILLUSTRATIONS

Where to Find Heaven

There was a Methodist preacher who preached one day on "Heaven." The next morning he was going downtown and met one of his old, wealthy church members who said, "Pastor, you preached a good sermon about 'Heaven.' You told all about heaven, but never told me where heaven is."

"Ah," said the pastor, "I am glad of the opportunity this morning. I have just come from the hilltop yonder. In that cottage is a member of your church. She is sick in bed with fever; her two little children are sick, and there is no coal, nor a stick of wood, or any flour, sugar or bread. If you will go downtown and buy \$50 worth of things, and then take them to her and say, 'Sister, I have brought these provisions in the name of our Lord and Savior,' then ask for a Bible and read the Twenty-third Psalm and get down on your knees and pray—if you don't see heaven before you get through, I'll pay the bill."

The next morning the man said, "Pastor, I saw heaven, and I spent fifteen minutes in heaven as certainly as you are listening."—Submitted by H. H. WILLIAMS.

Christ Wants Our Hearts

The three sons of an eastern lady were invited to furnish her with an expression of their love, before she went on a long journey. One brought a marble tablet, with the inscription of her name; another presented her with a rich garland of fragrant flowers; the third entered her presence and thus accosted her, "Mother, I have neither marble tablet nor fragrant nosegay, but I have a heart: here your name is engraved, here your memory is precious, and this heart full of affection will follow you wherever you travel, and remain with you wherever you repose!" (K. Arvine).—Submitted by W. W. GLENN.

My friend and brother minister, Rev. Renus Olson, now of Victoria, Va., when pastoring in the Midwest, had a member of his church who farmed, and at that time had fifty sheep. On the next farm was an unsaved man who had a large flock of sheep; a hole in the fence allowed our brother's sheep to go through where they grazed with the large flock in the next field. On going to his neighbor and explaining the matter, the Christian farmer was told that his story was not believed and he could not have his sheep; so he said "Please drive all the sheep to that section of the field where stands the fence through which my sheep entered, and I will go into my field and call my sheep, and if fifty, no more, no less, come, then give them to me; but if less or more than fifty come, then I will not again ask you for my sheep or trouble you about them." The unsaved man said, "I will, but remember if even 49 or 51 come through, then all are mine." The sheep were driven near the hole in the fence and then left a while to quiet down and graze. Then in a few minutes, from his side of the fence, the Christian farmer began to call his sheep. Rev. Olson said just fifty sheep stopped eating—all the rest ate on, did not even lift their heads—but fifty sheep moved over to the hole in the fence and one by one they came through to where their master stood calling his sheep.

Truly "my sheep know my voice."—Submitted by EVERETT MCCOWAN.

Which Price Will You Pay?

Many people think of the price it will cost them to be a Christian, and never think of what it will cost them not to be one. At the time I gave my heart to God as a boy, another boy who ran with the same crowd as I, stood back and said he would not pay the price of giving up the old crowd to become a Christian. He thought I paid too big a price to be a Christian, but tonight he was served his supper through iron bars in a prison where he is paying the price for not giving up the old crowd. He is friendless, hopeless, miserable and a liability to society. I am happy in a home of my own with my wife and little daughter. Hundreds of friends greet me with a smile, and are solicitous of my comfort and happiness. Tonight I look back on that night when he and I stood and chose which price we would pay, and am glad I paid the lesser price and received the greater joy.—Submitted by MILO L. ARNOLD.

Love Pays Dividends

A Nazarene pastor in a large city answered his telephone one morning to find that one of his young men who had sung a special song in the last Sunday service, was in the city jail for driving a car while drunk. The pastor was shocked, he knew the man had for years fought and won over an inherited appetite and knew that of late the man had been subjected to sore discouragements, but his heart sank at the thought of his present plight. Going immediately to the jail he found the man in tears, and deeply penitent. His own heart was touched and instead of rebuking the guilty man he went to him with tears in his own eyes and told him he still believed in him, and wanted to help him come out of it yet, and be the noble man which he really wanted to be. He stayed with the prisoner until he was called to trial and pleaded guilty. The humbled prisoner could offer no reason why the judge should not sentence him, but the judge turning to the pastor asked pointedly, "Reverend, is this man a member of the Church of the Nazarene which you pastor?"

"Yes, your honor," replied the pastor, "he is, and although we cannot condone the sin which he confesses he has committed, yet I believe in this man and have confidence he will do better if given a chance. For this man's sake and for his family's sake, I beg for leniency."

Then the judge turning to the prisoner said, "Mr., I sentence you to sixty days imprisonment, but right now I parole you to this pastor who has pleaded for you. He is to take you home and you are to report to him. You will be returned to serve the sentence any time your pastor sees you fail to keep this trust."

Today that man who was so near the rocks is a substantial member of the Church of the Nazarene. A little love and confidence did what the law could not do. After all, have we not all sinned and come short of the glory of God, and yet the Christ pleads before the Father in our behalf? None of us have reason to be too proud to give a hand to the brother who has stumbled, if thereby we may win him back to God and usefulness.—Submitted by MILO L. ARNOLD.

The Power of the Gospel

Charles Darwin made a trip around the world on the ship *Beagle* in 1832. A story is told of how he planned to stop off at a certain place on the coast of Tierra del Fuego, but found it was not safe because of the savagery of the cannibals living there. Writing of that visit, he said it was the most savage spot his eyes had ever rested upon. He did not dare to remain there. He said he could not put into writing the awful practices that he saw. A mighty change was wrought among these savages, not by Darwin, but by Jesus Christ.

One day, early in the morning at one of the abutments of a large bridge in England, a baby was found wrapped in a newspaper. This baby had no mother's breast to rest upon; no father to provide for or to protect it. It was found on St. Thomas' Day, so they called the baby Thomas. Because it was found by a bridge, they called its last name Bridges. He was Thomas Bridges. The baby was placed in a home provided for such unfortunates. During his boyhood he was educated. As a young man he consecrated himself to Christ. Wishing to enter Christian work, he made application to the English Missionary Society, and was sent to the cannibal land visited by Darwin.

The scientist and educator, Darwin, said he would never go there again. Bridges was warned that to go would be to risk his life. Thomas Bridges went. He loved; he labored; he prayed; he struggled. He gave those cannibals a language, and before he finished his life's work, he had translated the Bible into that language. Tierra del Fuego was regenerated, and there is no longer a cannibal in that section of the world. While holding meetings in San Francisco, friends who worked with Thomas Bridges in Tierra del Fuego vouched for the absolute truthfulness of this narrative as given to me and recorded here. (Gerald B. Winrod)—Submitted by PAUL M. BARD.

We were living in a rural district and darkness had caught me at a neighbor's house about a mile away. It was one of those exceptionally dark nights when neither moon nor stars were shining, and part of the homeward way was a narrow trail winding through the woods. In desperation I tried to follow the path, but without much success. How black was the darkness! How could one ever find his way? Then I chanced to look above, and there, plainly outlined through the trees, was the space made by the clearing of the trail. By following the light of this opening, I came safely to the road and home. How true to life this is: The sinner stumbling blindly in the blackness of sin! Lost soul, bewildered Christian, lift your eyes above! Catch a gleam of God's love and follow that light to the cross and Home!—Submitted by B. E. COOPY.

The Last Syllable in Pentecost

Like most women she enjoyed doing window shopping. She would stand on the sidewalk in front of a department store and feast her eyes on the beautiful things displayed on the other side of the great rectangle of plate glass. It was real recreation for her to look at those sumptuous articles of women's attire. In that season of which I am telling she was particularly interested in hats. How she admired some she saw on window shopping expeditions! But she would come home with the same old hat she had worn for some time. One day, however, it was different. She returned from the store with a lovely new hat for herself. She had done more than simply look at the hats and think how nice it would be to wear one. She had paid the price for the headgear and it was hers.

Some folks in their attitude toward holiness are like that lady and the hats. These people believe it a wonderful experience and wish it was theirs. But they fail to pay the price—complete consecration and definitely appropriating faith—and come home from church or campground with nothing new in their experience. Very glorious is the day, however, when they fully meet conditions. Then God sets upon their heads "a crown of pure gold," the joy of full salvation.

It makes me think of what a lady said to an evangelist who had a marvelous experience of the grace of God. Her words were like this, "I would give the world to have the gladness and the glory that you know." At once he replied, "Sister, that's just exactly what I had to give."—Submitted by E. WAYNE STAHL.

Problems Peculiar to Preachers

Chas. A. Gibson

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

Q.—I am an evangelist and have been engaged in home mission work. I have held several meetings that have resulted in churches being organized, and in nearly every one of them the people have wanted me to take the pastorate, but the District Superintendent has always put in someone else. Should I protest to him?

A.—I am not your Superintendent, but my experience teaches me that your superintendent has acted wisely. First, few men who hold a home mission meeting can hold up in their preaching in a regular way, week after week, and the people soon become dissatisfied. This I do not consider a criticism of the man who held the meeting for he has a type of preaching that is needed but his preparation has not fitted him to continue in one place from the preaching standpoint. Again, his temperament is not pastoral. He is intense, quick and many times moody. This will not obstruct in a home mission campaign, but will produce difficulty in a fixed pastorate. No, I think your Superintendent has acted wisely and for your best interests as well as that of the church. And now I beg of you a bit of consideration. You, like the Superintendent, want the church advanced and in order to advance it must keep united; therefore do not court the pastorate with the prospective members, and never by word or otherwise suggest that if the Superintendent will let you, you might consider the church. If you do, you have sown the germs of division in the very body you so much want to build up. If you work with your Superintendent, then when he comes to organize, if he finds you are the man who should take charge he will be in a position to help you and should he not feel thus, you and he will be united to put in an able leader. I am sure there are no grounds for protest.

Q.—Should a pastor hold the pastoral election during a revival?

A.—No, not as a usual procedure. It could be misinterpreted to mean that he had taken advantage of the revival. Yet there are occasions when both church and people want the election during the meeting, and where they are thus agreed, it can do no hurt.

Q.—The people speak well of my preaching and I have tried to prepare well arranged sermons, but I do not have results when I give the altar call. What can I do to correct this?

A.—I cannot answer you very definitely unless I could meet with those who listen to you, or have that privilege for a month or so. I appreciate your position on preparation. I know you should not break down at this point, but even here there can be a snare. If you prepare with preaching before you and a sermon on your mind, you may preach beautifully logically, and even use a bit of oratory and fail. I suggest you prepare as faithfully as ever, but in doing it visualize a congregation of lost souls leaning upon your words. Stop in your preparation for a season of prayer and saturate your sermon with tears wept over that lost crowd. Fix in your mind the fact that you may be God's last messenger to them and keep in mind that your sermon is but a means to an end, even that of reaching their hearts. In that

spirit, measured words will seem greatly out of place, mere studied climaxes will hide under drooping wings of shame, and a suffering Lord will help you to preach with tears, and make an altar call that will produce results. No amount of study and preparation can take the place of soul burden.

Q.—I am continually pressed by the Ministerial Association to put on special services for a variety of interests. Also, asked to close my church for many things of a general community interest. What shall I do?

A.—Kindly inform these good brethren that you cannot set aside the matter of first importance for these matters. Make it clear to them that we will do all we can to back every worthy interest but that we feel we can best do it by getting more people saved and sanctified. There will be several occasions during the year when you can co-operate and when you can be sure to do so, and if you do, see to it that they know you are co-operating. This will help you to make your position both clear and acceptable.

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

A.—Reversing the answer, and giving answer to the second part of the question first, I would say that in the broad sense this is the work of the Home Mission Board, but who are they but you and the other members of the churches of your district? If you will confer with your District Superintendent, I am sure he will advise you to hold this meeting and will give you every assistance at his command. Remember that you will likely get several souls saved that might otherwise be lost. You may get another church that will be the means of continuing a revival year after year with many souls, and with an increased gift for worldwide evangelism the year around. Should you fail in planting a church you will get some folks interested in your own church, and when you finally close the meetings these folks will be coming to your services. I am sure there is no way you can lose, and that you will plan to hold the meeting.

QUESTION—Why is it that when I preach twice on Sunday I usually have a hard time and am more or less tied up in one of the services?

ANSWER—There are many things that enter into the proposition of what we preachers call liberty in preaching. First of all, we are influenced by general decisions and in many cases let these—without our really being conscious of their influence—bring us under their spell. I mean by that that many preachers in conversation admit the very condition you mention. It is possible, therefore, for you to fall into this line of reasoning. Again, the same position becomes the position of the congregation and therefore when you preach well and have a free morning service, they can, and many times do, take the position that the next service will be flat because of the fine tide that is on in the morning service. This explains the reason for a great swing of victory in a service following a tight one. Both preacher and people reason alike that since we usually have one great service on Sunday, the night service will be of that nature, because it was so tight and hard in the morning service. You will note that I have placed the responsibility for this tight service or free service on the attitude of preacher and people, but there are other causes. Many times a preacher prepares to preach only once on the Lord's day. He fills the pulpit, takes a text, and almost beats the air in the other service and then wonders why only one service was good, and why it was so hard for him to preach the other time. Every preacher ought to honestly examine

himself at this point to learn if he is at fault in that he prepared for only the one service, and made the other one a mere fill-in of the day. Varying the style of sermons preached so that sometimes you preach evangelistic messages in the morning service, and preach on doctrine at night, and other like changes will help to locate this trouble. It can be corrected.

Q. A pastor almost wholly refuses to make pastoral calls. Can you offer any suggestion that will stir him up?

A. I doubt that I can, but I know something that is ahead in the turn of a year or so that will. I will speak only softly now hoping that if he reads these lines he may hear and thus not be too badly disappointed when he turns that corner. I refer to a pastoral election that will come soon where there will be too many adverse votes for him to remain. It is the next step that may shock him even more. The District Superintendent will be meeting with the church boards where changes are being made and names of available men presented. When a number of churches have called pastors this man will be tempted to wonder if the Superintendent has presented his name, and why he has not been called. What he may not learn from a board member is that in questioning the Superintendent about the men presented about the second question is, "Will he visit the people?" It might be that some preacher who has considered this part of the work too lightly will read this soft suggestion and correct his mistakes. In that event I doubt that the adverse vote would be large enough to force him to move.

QUESTION—A friend of a preacher writes to ask, "How can I approach my friend who is a promising preacher if he will but correct a few defects in his delivery and pulpit mannerisms?"

ANSWER—I have always believed in a policy of frankness in matters like these. If the man is a friend I am sure he will understand that you have his interest at heart. He may show a bit of resentment but it will be of the shell type and inwardly he will know you are right. However you cannot approach a matter so delicate from a mere negative angle. You will be forced to show the way out and therefore must have the path well in mind. It would take too long to tell you all I feel you should be prepared to tell this man, but I am sure that for his future and the advancement of the kingdom you should be very frank with him and point out the error of his course. You might suggest that he study "Foundation of Expression and Mind and Voice" by Curry.

Q. I have a layman who is a bit touchy and is very sensitive. Under the least pressure he threatens to leave our church and join another of our churches in the city. I am worried about him and want your advice.

A. I would not worry a minute about him for that is what he wants more than anything else. If he desires to unite with some of our other churches permit it. He will likely get on well for a while in such a relation and may find it wise to work in the place opened unto him. So long as he can annoy you by this threat he will be happy. However may I plead with you not to hurt him with the next pastor? It is perfectly right for you to advise him of the man, but by no means is it right for you to poison the pastor against him. While on that subject, let me suggest that where we have several churches in a city this method of allowing uneasy folks to transfer from place to place without unchristianizing them will do much toward lengthening the term of years for pastoral service in a given charge, and make it possible for the pastors of a city to "stay put" many years in a place.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed for May

MOTHERHOOD'S MINISTRATION. "She bare a son, and called his name Samuel, saying, because I have asked him of the Lord. . . . And she took him up with her . . . and brought him unto the house of the Lord . . . and the child was young" (1 Samuel 1:20, 24).

MARY, THE MOTHER OF JESUS. "These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus" (Acts 1:14).

COMMENCEMENT—LIFE'S JOURNEY. "Ye have not passed this way heretofore" (Joshua 3:4).

FOLLOWING THE PATTERN. "See . . . that thou make all things according to the pattern showed to thee in the mount" (Hebrews 8:5).

THE MARKS OF AN EDUCATED MAN. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

1. True education furnishes a sense of values.

2. The tests of abiding worth—Truth, Sincerity, Justice, Purity, Beauty, Honor.

3. The call to high thinking—"If there be [in the name of all that is virtuous and noble] think on these things."

The Glory of Sickness

"This sickness is not unto death, but for the glory of God, that the Son of God might be glorified (John 11:4).

Note seven "gloryings" that come to us through sickness.

1. The Glory of Chastening.
2. The Glory of Abandonment.
3. The Glory of Meditation.
4. The Glory of Strength.
5. The Glory of Discipline.
6. The Glory of Fellowship.
7. The Glory of Answered Prayer and the Healing Christ.

—GEORGE WELLS ARMS in *Religious Digest*.

Wesley's Experience and the Modern Need

Deism prostrated the Christian Church in England even more severely than contemporary Naturalism has prostrated the American churches today. Of course! Yet the one chief difference between

eighteenth century Deism and twentieth century Naturalism is, the former shut God out of His universe, whereas the latter shuts Him up within it. Both, however, shut Him away from active correspondence with human life. Deism said He was watching His universe run and would not interfere. Modern Naturalism says He is so impressed with His 'standardized' activities in nature that He has no interest in doing anything else, no matter what tragic human need might arise. Manifestly it is idle to pray to either of these gods, and the impact of both speculations upon the Christian religion has been devastating.

Deism weakened faith and undermined morals until it produced a social and economic crisis in eighteenth century England. Modern Naturalism has done the same for twentieth century America. Both movements were equally proud and self-sufficient. John Wesley's great problem was to break through the spirit of self-sufficiency which Deism had developed, and to lay hold upon the grace of God. It took God thirteen years to lead him to the end of his self-resource. It was not long, however, after he had experienced self-despair before he was able to reach outside himself and to lay hold upon all-sufficient grace.

This reaching outside himself into the grace of God in Christ was the creative experience in St. Paul's life. He describes it in the seventh and eighth of Romans. Luther, after his studies in Romans, at last found the same victory. Luther wrote his experience into the introduction of his commentary on Romans. Wesley heard the burning words of Luther and rediscovered the same experience. In each instance the discovery of this experience marked the beginning of a new world epoch. Our need today is precisely the same.—P. S. SLOAN in *Christian Advocate*.

My Church

WILLIAM HENRY BODDY

Before I was born my church gave to my parents ideals of life and love that made my home a place of strength and beauty.

In helpless infancy my church joined my parents in consecrating me to Christ and in baptizing me in His name.

My church enriched my childhood with the romance and religion and the lessons

of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths my church taught become radiant, insistent, and inescapable.

In the stress and storm of adolescence my church heard the surge of my soul and she guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love my church taught me to chasten and spiritualize my affections; she sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, my church drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, my church has believed in me and wooingly she has called me back to live within the heights of myself.

Now have come the children dearer to me than life itself and my church is helping me to train them for all joyous and clean and Christly living.

My church calls me to her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith.—*The Pastor's Journal*.

Upward! Onward!

By the light of burning martyrs,
Christ, Thy bleeding feet we track,
Toiling up new Calvaries ever.

With the cross that turns not back;
New occasions teach new duties;

Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth.

Lo, before us gleam her campfires!
We ourselves must pilgrims be.
Launch our Mayflower, and steer boldly
Through the desperate winter sea,
Nor attempt the Future's portal
With the Past's blood-rusted key.

—JAMES RUSSELL LOWELL.

FOR MOTHERS TO THINK ABOUT

That one of the princely givers to missions when asked how it happened, answered, "It didn't happen; my mother taught me to give when I was a boy and now I simply have larger amounts to give."

That Cyrus Hamlin, the great founder of Robert College, said that his mother made a missionary out of him by teaching him to make self-denial gifts for the education of a heathen boy.

That Alexander Duff said the beginning of his missionary interest was in the showing and explaining of missionary curios in his home on Sunday afternoons when he was a very small boy.

That it was the habit of David Livingstone's mother to read missionary books to him on the long Sunday evenings in their home in Scotland.—SELECTED.

O LITTLE MOTHER OF MINE.
Sometimes in the hush of the evening hour

When the shadows creep from the west,
I think of the twilight song you sang
And the boy you lulled to rest;
The wee little boy with the tousled head,
That long, long ago was thine;
I wonder if sometimes you long for that boy,

O little Mother of mine!

And now he has come to man's estate,
Grown stalwart in body and strong,
And you'd hardly know that he was the lad

Whom you lulled with your slumber song,
The years have altered the form and the life,

But his heart is unchanged by time,
And still he is only the boy as of old,
O little Mother of mine!

—WALTER BROWN.

Great Men and Christian Schools

Eight of our chief justices were college graduates, while seven of the eight were from Christian schools. Eighteen of our nation's Presidents have been college graduates, while sixteen of the eighteen were from Christian schools. Eighteen of the twenty-five masters of American letters were college men, while seventeen of the eighteen were from Christian colleges. Of the members of our national congress, whose efforts or prominence have secured for them a place in "Who's Who," two-thirds of them were graduates of Christian schools.—DR G. W. TRUETT, quoted in *The Watchman Examiner*.

What Is Life?

1. A pilgrimage (Gen. 47:9).
2. A shepherd's tent (Isa. 38:12).
3. A tale that is told (Psa. 90:9).
4. A swift post (Job 9:25, 26).
5. A handbreadth (Psalm 39:5).
6. A weaver's shuttle or thread (Job 7:6; Isa. 38:12).
7. A flower (Job 14:2).
8. Grass (1 Peter 1:24; Psalm 103:15, 16).
9. Water spilt on the ground (2 Sam. 14:14).
10. Wind (Job 7:7).
11. A sleep (Psalm 90:5).
12. A dream (Psalm 73:20).
13. A vapor (James 4:14).
14. A shadow (Ecc. 6:12).

—Gospel Messenger.

Signs of Revival

"Evidence multiplies, in colleges and universities throughout the country, that the time is ripe for a fresh religious movement. Many students are seeking a controlling life-purpose and an inner satisfaction which they do not possess—and which the life of revolt that has marked recent student generations was unable to supply. Aimless liberty has palled upon many who now seek an abiding loyalty for their lives. Some are consciously looking for a Master in whom they may believe utterly and for a cause to which they may commit themselves with confidence and sacrificial abandon; they seek light on the perplexing framework in which their lives are set; they address themselves in growing numbers to religious leaders in the demand to know what Christianity is and what it has to offer. Still more of our American students are in a mood of vague wistfulness that might eagerly respond to a vital presentation of the Christian message, while the number of those who actively oppose or bear a callous indifference toward all religion is rapidly declining."—*National Committee University Christian Mission*.

A Religion that Wins

"When Christianity, divorced from churchianity, is once made vital through an expression of that fine, fervent, actual and simple Christian belief by a man, mind you I say a man, who can win the respect and confidence of every other man, then we shall see young men and older men flocking back into the church."—EDWARD BOK.

The Preacher's Beatitudes

1. Blessed is the preacher who knows how to preach.
2. Blessed is the preacher who lops off his introduction.
3. Blessed is the preacher who varies the pitch of his voice and rarely shouts.
4. Blessed is the preacher who knows when he is through.
5. Blessed is the preacher who preaches to himself.
6. Blessed is the preacher who preaches on great themes.
7. Blessed is the preacher whose sermons are articulate and progressive.
8. Blessed is the preacher whose sermon is a unity with a definite aim and every superfluous word cut out.
9. Blessed is the preacher who occasionally permits the congregation to sing an entire hymn unexpurgated.
10. Blessed is the preacher who rarely uses the pronoun "I."
11. Blessed is the preacher who is not constantly poaching the congregation when to rise up and when to sit down.
12. Blessed is the preacher who knows that the object is the end and the subject is only the means to the end.

—*The Christian Century*.

For Church Bulletin or Bulletin Board

"It is worth living to help one man to his feet."—D. L. MOODY.

"A good example is the best sermon."—An Old Proverb.

Some men grow under responsibility; other men swell.

"When God afflicts thee, think He hews a rugged stone, Which must be shaped, or else aside as useless thrown."

—R. C. TRENCH.

"I have lived, seen God's hand through a lifetime, and all was for the best."—BROWNING.

"If I cannot do great things, I can do small things in a great way."—JAMES FREEMAN CLARK.

Some men have no more future than a cake of ice.

"The first step to a higher service is the end of self. God's way up is down. God never yet lifted up a man high, that He did not cast him down first. Never!"—MOODY.

"Education is the knowledge of how to use the whole of oneself. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty; how to operate it, how to keep it sharp and how to apply it to all practical purposes."—HENRY WARD BEECHER.

This Is My Friend

Let me tell you how I made His acquaintance.

I had heard much of Him, but took no heed. He sent daily gifts and presents, but I never thanked Him.

He often seemed to want my friendship, but I remained cold.

I was homeless and wretched and starving and in peril every hour, and He offered me shelter and food and safety, but I was ungrateful still.

At last He crossed my path and with tears in His eyes He besought me, saying, "Come and abide with me."

Let me tell you how He treats me now:

He supplies all my wants.

He gives me more than I dare ask.

He anticipates my every need.

He begs me to ask for more.

He never reminds me of my past ingratitude.

He never rebukes me for my past follies.

Let me tell you further what I think of Him:

He is as good as He is great.

His love is as ardent as it is true.

He is as jealous of my love as He is desiring of it.

I am in all things. His debtor, but

He bids me call Him friend. This

Friend, the best friend to have, is Jesus.

—*The Free Methodist from an old English manuscript*.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—May 1

THE CHURCH OF CHRIST

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

Suggestion—We suggest this as an annual sermon on the church and believe it opportune to read the required portions of the Manual, that is, Art. I-XX, (pages 25-36), and Art. 34-39 (pages 43-46).

INTRODUCTION

- The apostle has obvious reference to the Jewish people as a type of the Christian Church.
- If the various types and ceremonies were typical of Christ and the gospel, should not the Jewish nation typify the spiritual kingdom of Christ?

I. THE DIVINE ORIGIN OF THE CHURCH

- "An elect race."
 - God called Abraham to be the father of a great nation.
 - He made of the Hebrews a chosen race.
 - A lineage from which Christ should come.
 - Prepare the nations for the coming of Christ.
 - Record a history to foreshadow the gospel.
- The word "generation" means of one stock.
 - Believers are a distinct "generation."
 - "Of one original stock." Being born of God, sons of God.
 - A striking family resemblance prevails.

II. THE FUNCTION OF THE CHURCH IN THE WORLD

- "A royal priesthood."
 - The Jewish nation a nation of priests.
 - Through them should come the salvation of the world.
 - The tabernacle in the midst of the nation.
 - The Christian Church is a body of priests.

- Through the Church the gospel is proclaimed.
- Through believers intercession is made.
- The Church may enter the "holiest."

III. THE BEAUTY OF HER CHARACTER

- "A holy nation."
- Israel in Egypt a "chosen nation" but not a "holy nation."
 - Must be established in their own land, with own laws and king.
 - Believers scattered may be of the right seed but not until they unite in a Christian institution can they become a nation.
 - God set the Israelites apart from the world:
 - He provided for their holiness.
 - All "true Israel" is holy.
 - The Church is bound together for the purposes of holiness.
 - Our task to live holiness.
 - Our task to propagate holiness.

IV. HER PRECIOUSNESS TO GOD

- "A peculiar people."
 - "Ye are a people," No longer a host of undisciplined slaves.
 - "A purchased people."
 - "Peculiar" means property, not singularity.
 - Purchased at great price. "These people have I formed for myself—they are my very own."
- The church can be chosen, royal, priestly, beautiful, dear to God.

V. HER WORK IN THE WORLD

- "That he may show forth the excellencies of him who called you out of darkness into his marvellous light."
- Every believer commissioned to witness.
 - Every believer has power to praise.
 - Every believer has the motive gratitude for deliverance.

PROPHETIC PREVIEWS OF HOLINESS

(Studies in the Minor Prophets)
(A Sunday evening series for May)

Evening Message—May 1 BETROTHED UNTO GOD

And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord. (Hosea 2:19, 20).

Read carefully, Hosea 2:14-23.

INTRODUCTION

- Hosea was a prophet of Israel.
 - The time of Jeroboam II, 746-735 B.C.
 - A period of outward prosperity.
 - A period of inward apostasy.
- Hosea directs his message to Israel.
 - Hosea rebukes Israel as an unfaithful wife.
 - Hosea bids Israel to return from backslidings.
 - Hosea assures Israel God will restore her.

I. THE WOOING

- "I will allure her" (v. 14).
- The program of love.
 - Love has its peculiar technique.
 - God seeks the return of an unfaithful lover.
 - The condescension of Christ indicates the depth of God's love.
 - The discipline of love.
 - The fruitage of unfaithfulness (2:6-13).
 - The awakening of desire for her true Lover.
 - The attractive Christ.
 - The place of love.
 - "Into the wilderness."
 - True love is seclusion.
 - True love is exclusion.
 - True love is communion.
 - Nature forms loves best bowers.
 - The pledge of love.
 - "Speak comfortably unto her."
 - Margin reads, "Speak friendly to her heart."
 - A mutual pledge.

II. THE BETROTHAL

- "I will betroth thee" (v. 19).
- A new name (vs. 16, 17).
 - A new name for God.
 - "I will take away the names of Baalim." She had many lovers, and God must now be designated by a distinguishing name.
 - "No more Baalim." This means husband—a foreman, a term indicating authority. Oriental women looked upon their husbands with fear and called them lords.

- "Thou shall call me Ishi." This too means husband; but is an endearing word as addressed to one betrothed in love.

- A new name for Israel. The wife takes the name of her husband.
- A new covenant (v.18). A covenant of peace.
 - Peace with nature. "Beasts, fowls," etc.
 - Peace with nations. "Break the bow and sword."
 - Peace with herself. "Make them to lie down safely."
- A new relation (vs. 21-23).
 - Recognition. "Thou art my people." "Thou art my God."
 - Communion. "I will hear." "They will hear." "The earth shall hear."
 - Revelation. "Thou shalt know the Lord."
- An eternal betrothal.
 - Eternal in design.
 - Adversity.
 - Advancement.
 - "For better or for worse."
 - Eternal in character.
 - Sincerity. "In righteousness and judgment."
 - Benevolence. "In loving kindness, and mercies." Pardon, Purity, Provision, Preservation.
 - Fidelity. "In faithfulness."
 - Marriage is an eternal engagement.
 - Begins at betrothal.
 - As strong as the character of those who covenant. "Until death do us part."

III. THE DOWRY

- "I will give her" (v. 15).
- Vineyards of joy.
 - Valley of hope.
 - Achor means trouble.
 - Trouble transformed into hope.
 - Songs of thanksgiving.
 - The singing heart of perpetual youth.
 - The songs of deliverance.

CONCLUSION

"And they called Rebekah, and said unto her, wilt thou go with this man? And she said, I will go!" (Gen. 24:58).

Morning Message—May 8 (Mother's Day)

THE CHRISTIAN HOME

Woman, behold thy son, . . . Behold thy mother (John 19:26, 27).

INTRODUCTION

- Jesus, forgetful of Himself, provides for His own.

2. Jesus pronounces blessing upon the sacredness of the home.

I. THE TENDERNESS OF JESUS FOR THE LONELY

- The lonely are close to Christ's heart.
 - He understands loneliness.
 - He shares it.
 - He ministers to it.
 - The Church should follow the Christ example.
 - Make the church a home for the lonely.
 - Seek out the lonely before they despair.
 - The true home holds the cure for the lonely heart.
 - Mother!
 - Seclusion and understanding.
 - Freedom and protection.
- #### II. CHRIST TEACHES THE BLESSEDNESS OF HOME LIFE
- Home should be a training place for heaven.
 - The quiet orderliness of the home.
 - The sheltering love of the home.
 - The sacrificial protection of the home.
 - The recognition of God in the home.
 - The benediction of Jesus rests on the home.
 - The sacredness of parenthood.
 - It is partnership with God in procreation.
 - The impressionable period of child life is entrusted to the home.
 - We are largely what our homes make us.
 - Bible likens the relation of Christ to the Church to the relation which exists in the home.
 - Christ was given to the world through the home.

III. DANGERS WHICH THREATEN THE HOME

- The tragedy of the army of the homeless.
 - Unnatural industrial life contributes to this.
 - Lawlessness of present age.
 - The ease with which divorces may be obtained.
- Selfishness and love of pleasure rob the home life.
 - Modern men and women unwilling to sacrifice their own pursuits.
 - Home is a place of mutual surrender.
 - The pleasure craze of the age is a home distraction.
- Goalless homes.
 - No family altar.
 - No Sabbath observance.
 - Laxity of parental discipline.

CONCLUSION

- A dying Christ points to the home.
 - Recognizes its importance.

- Places mutual responsibility. "Behold!"
- There is no substitute for love's relationships.

Evening Message—May 8 THE OUTPOURED SPIRIT

And it shall come to pass afterward, that I will pour out my spirit upon all flesh (Joel 2:28).

Read carefully Joel 2:21-32.

INTRODUCTION

- Joel is the Pioneer of the Prophets.
 - In Judah, in the early days of Joash.
 - 870-865 B.C.
- Joel had seen God's map of the future.
 - Calls a fast to remove plague of locusts.
 - Predicts rain and consequent plenty for Israel.
- Joel's most distinctive prophecy.
 - The outpouring of the Holy Spirit.
 - The latter rain following spiritual drouth prior to Christ's coming.

I. THE PROMISE OF THE SPIRIT'S OUTPOURING

- The time, "afterward."
 - After this age or dispensation.
 - Prophecy uttered during Age of Law and Covenant.
 - Holy Ghost Dispensation so named because of the fulfillment of Joel's prophecy.
 - Pentecost witnessed the initial fulfillment.
 - Holy Ghost age marked by continuance of Pentecost.
 - The Holy Spirit accessible in pentecostal measure.
- The gift, "My Spirit."
 - A spiritual experience.
 - Formerly the Spirit dwelt with man.
 - New age characterized by Spirit indwelling men. "He is with you but shall be in you."
- The Giver, "I will."
 - Divine in origin.
 - Apostles are but the agents.
 - Divine in assurance.

II. THE ABUNDANCE OF THE SPIRIT'S OUTPOURING

- The measure.
 - "Poured out" like rain after Elijah's prayer.
 - "God giveth not the Spirit by measure" (John 3:34).
- The extent, "all flesh."
 - Without discrimination. Social or national.
 - Universally accessible. Conditions reasonable. "For the promise is unto you, and to your children, and to all that are afar off, even as

many as the Lord our God shall call" (Acts 2:39).

3. The effects.

- Under the old regime there were three forms of divine revelation.
 - Prophecy
 - Visions
 - Dreams.
- Joel declares that the Spirit-filled shall have definite revelations of God through every authorized channel.
- Joel declares the Spirit-filled shall witness manifestations of the miracle working Christ.

"I will show wonders in the heavens above, and signs in the earth beneath."
- Joel declares the Spirit-filled shall be heralds of a universal gospel.

"Whosoever shall call upon the name of the Lord shall be saved."

III. THE NATURE OF THE SPIRIT'S OUTPOURING

- It is a gift of enlightenment.
 - An age of universal light.

"I am the light that lighteth every man."
 - An age of personal truth illumination.

"When he, the Spirit of truth, is come, he will guide you into all truth."
 - Only the Spirit-filled are so illumined.

"The natural man receiveth not the things of the Spirit of God, they are spiritually discerned." (1 Cor. 2:14).
- It is a gift of purification.
 - The scripture emblems of the Holy Spirit are water and fire.
 - Water washes away uncleanness.
 - Fire burns away pollutions.
 - The Holy Ghost cleanses.
- It is a gift of power.
 - The promise of the Father was an endowment of "power from on high."
 - The apostles after Pentecost were "engines of holy power."
 - This inner empowerment affects outward living.
 - Power to pray, testify.
 - Power over temptation, sin.
 - It is a gift of joy.

"Joy in the Holy Ghost."

 - The Spirit-filled are characterized by a joyous spirit.
 - The Spirit-filled are characterized by a soul-winning spirit.

CONCLUSION

- Peter on the Day of Pentecost declares:
- "This is that which was promised."
 - "The promise is unto you."

Morning Message—May 15 BRIDLES AND RUDDERS

*If any man offend not in word, the same is a perfect man and able also to bridle the whole body (James 3:2).
Read James 3.*

INTRODUCTION

- James is known for practical application of religion to life.
 - "Faith without works is dead."
 - "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."
 - "If any man among you seem to be religious, but bridlETH not his tongue, this man's religion is vain."
- The tongue is a dignified and important member, but should be sanctified and held under the holy restraints of grace.

I. PORTRAITS OF THE TONGUE

- "A little member" (v. 5).
 - Little in comparison.
 - As compared to the body of which it is a part.
 - As compared to the blessing or curse it may be.
 - Little in that it is singular.
 - Two hands, two feet, two eyes, two ears, etc.
 - One tongue.
 - Bridles and rudders.
 - Makes much of little.
 - Magnifies its own powers.

Boasteth great things" (v. 5).
 - The progress of evil.

"How great a matter a little fire kindleth."
- "The tongue is a fire" (v. 6).
 - "Is set on fire of hell."
 - Of infernal origin.
 - The devil "the father of lies."

"The accuser of the brethren."
 - "Setteth on fire the course of life."
 - "Course" is in the original wheel or circle of nature.
 - The course of a man's life set afire.
- The tongue "is a world of iniquity."
 - A world of wickedness because most sins arise from this source.
 - An engulfing sea of sin filled with creeping things.
- The tongue is an untamed beast (vs. 7, 8).
 - More wild than beasts and birds. Men have tamed these.
 - Untamed for it is not subject to authority—lawless; unruly."
 - Untamed for it is poisonous.

II. THE TONGUE IS AN INDEX OF CHARACTER

- The utterance of the tongue is an indication of the state of the heart.

"Out of the abundance of the heart the mouth speaketh."

 - An unclean tongue indicates an unclean heart.
 - An unruly tongue bespeaks a lawless heart.

Note Old-time doctor said, "Let me see your tongue." An index to health. The tongue is still an index to soul health.
- The sins of the tongue.
 - The sins of the silent tongue.
 - Mute in speaking of God and heaven.
 - The silence which speaks loudly.
 - The silence which leaves a sting in the conscience.
 - The sins of the active tongue.
 - Idle words.
 - Slanderous words.
 - Unclean words.
 - Murmuring, complaining words.
 - Uncharitable words.
 - Lying words.
- The "perfect man."
 - Bridles his tongue.

A bridled tongue indicates a bridled heart.
 - "Offends not in word."
 - Weights his words.
 - Is quick to amend.

Evening Message—May 15 THE FAITH THAT CLINGS

*Although the fig tree shall not blossom, yet I will rejoice in the Lord, I will joy in the God of my salvation (Habakkuk 3:17-19).
New Testament Corollary—I Thess. 5:16-24.*

INTRODUCTION

- Habakkuk is the prophet of faith.
 - Prophesied about 608 B.C.
 - Foresaw the fall of Jerusalem to Chaldeans.
 - Wrote to vindicate God's righteousness in the face of triumphant wickedness.
- The prophecy closes with a prayer sublime.
 - Chapters 1 and 2 a dramatic dialogue between Habakkuk and Jehovah.
 - Chapter 3 a prayer testimonial of faith in God.

I. THE INSECURITY OF TEMPORAL VALUES

- "Though the fig tree shall not blossom."
- The divine rule is to make provision for man's need.
 - It is God who gives the fig tree, the vine, the olive, the field, the herds, the flocks.
 - The vastness of God's wealth.
 - God has regard for man's need.
 - The good man recognized the pos-

sibility of a total failure of this provision.

- Failure to obtain or secure.

There is an apparent unequal distribution of this world's goods.
- Failure to retain when once obtained.
- Failure to give worthy returns when obtained.
 - Possessions may fail of increase.
 - Possessions though abundant are disappointing in that they fail in soul satisfaction.
- The possible reason for failure.
 - Because of ill-advised methods of cultivation.
 - Because a good man is subject of laws of nature:
 - Laws of seed-time and harvest.
 - Law of supply and demand.
 - Because of a divine visitation or intervention.

II. THE TRIUMPH OF GOD'S MAN

- A cheerful resolution. "I will."
 - The will to be joyful.
 - Formed under spiritual influences.
 - Not a blind optimism.
- The nature of this joy, "in God."
 - It is a divine joy.
 - Human joys arise from without, divine joy from within.
 - Human joys derived from creature, divine joy from the Creator.
 - It is an experiential joy.
 - A present possession.
 - Based upon inner experience.
- The triumph of this joy, "My salvation."
 - The joy of a great deliverance.
 - The guilt of sin's commission.
 - The stain of sin's pollution.
 - The joy of a great possession.
 - Ownership—God's possession.
 - Occupancy—Spirit indwelt.
 - Endowment—"power from on high."
 - The joy of a great fellowship.
 - A fellowship of communion.
 - A fellowship of service.

III. THE FOUNDATIONS OF THIS TRIUMPH

- In God we have strength.
 - Soul complacency.
 - A sense of security.
 - A sense of sufficiency.
 - The faith that clings.
 - "The Lord God is my strength."
 - "As my day is so shall my strength be."
- In God we have swiftness.

- "Hinds' feet"—the swift footed deer.
 - A necessary qualification of a warrior.
- With God we walk the high places.
 - for vision.
 - for meditation.
 - for food.
 - for safety.

CONCLUSION

- "Is the chief singer."
- "On my stringed instruments."

Morning Message—May 22

AN EMPTY-HANDED WORSHIPER

*Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee (Deut. 16:17).
Read, Deut. 16:13-20.*

INTRODUCTION

- Three great yearly feasts observed by the Jew.
 - Passover, commemorating deliverance from Egypt.
 - Pentecost, the giving of the law at Sinai.
 - Tabernacles, their establishment in Canaan.
- Many particulars in which feasts were similar.
 - They all had their root in observance of Sabbath.
 - They were all intended as worship unto God.
 - They were all to be times of giving unto Jehovah.

I. GIVING SHOULD BE UNTO GOD

- "Before the Lord" (v. 16).
- God was first King in Israel.
 - One must not come empty-handed to King.
 - Gifts for the King was acknowledgment of loyalty.
 - Gifts distinguished from sacrifice.
 - Sacrifice was sin offering.
 - Gift was a freewill offering of thanksgiving and devotion.
 - Gifts distinguished from tithe.
 - Tithe was a fixed levy for support of church and state.
 - Gift was spontaneous expression, variable in amount.
 - This was a gift wholly for God the King.

II. GIVING MUST BE UNIVERSAL

- "Every man."
- All have been blessed.

All must therefore acknowledge same.
 - Love for God is the basic motive in giving.

"As he is able."

III. GIVING MUST BE PROPORTIONATE

- It is not how much one has given that determines love, but rather how much one has left.

Note—The widow's mite.
"All that she hath."
"Out of his abundance."

- Free will offering is God's method of equalizing the tithe.
- God is reasonable and will accept the man whose gift is according to increase whether it be large or small.

IV. GIVING IS THANKSGIVING

- "Thou shalt surely rejoice."
- Thanksgiving commanded.
 - Large gifts flow from large hearts.
 - Giving dependent upon the attitude of the heart rather than upon the size of the gift.
 - Giving is unto God and therefore worship.

"The Lord loveth the cheerful giver."

CONCLUSION

- We under grace should not be overshadowed by those under law.
- Greater blessing demands greater recognition and larger expression of thanksgiving.

Evening Message—May 22

THE GOLDEN MITER

*And I said, let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by (Zech. 3:5).
Read carefully all of Zech. 3.*

INTRODUCTION

- Zechariah among the exiles who returned from Babylon under Zerubabel.
 - The glory of the restored temple became a mirage.
 - Bitter opposition came from surrounding peoples.
 - For 14 years the work was discontinued.
 - Zechariah and Haggai with burning words aroused the people to action.
 - Within four years the temple was dedicated.
 - To restore hope and zeal for God's cause was their task.
 - The visions of Zechariah.
 - Time, about 520 B.C.
 - Number, eight visions.
 - Message.
 - An immediate fulfillment in Israel's history.
 - A future fulfillment in Messianic kingdom.
 - The fourth vision.
 - Joshua, the high priest, cleansed and accoutred.
 - Pentecostal implications.
- #### I. JOSHUA, A BRAND FROM THE BURNING
- Sin is a fire.
 - Sinners are afire.
 - Hell is not alone in the future.
 - Sin, like fire, burns not itself but its victim.
 - The sinner is set on fire by hell. James declares "the

- tongue is afire . . . set on fire of hell" (James 3:6).
- c. A guilty conscience is "the fire which is not quenched."
2. The sinner is a brand.
- a. Fit for the fire.
A branch cut off.
b. Scorched by the fire.
One cannot play with fire and not be burned.
c. Destined to the fire.
"Whose end is to be burned."
3. The sinner may be a "plucked brand."
- a. Nearly consumed.
b. Plucking an act of haste and risk.
c. The brand has no power to deliver itself.

II. JOSHUA, BEFORE THE ANGEL

1. Accused by Satan.
- a. Satan, "the accuser of the brethren."
- (1) Reminds Joshua of "his fire-scarred history."
(2) Joshua stood defenseless.
- b. The Lord rebukes Satan.
(1) The Lord defends the brand He rescues.
(2) The Lord reminds Satan the brand is His property.
2. Filthy garments.
- a. Garments of Joshua's own defilement.
(1) Iniquity is a stain on the soul's garment.
(2) Such iniquitous stains unfit for priesthood.
b. The garments removed.
(1) Garments not cleansed but removed.
("Put off the old man with his deeds."—Paul.)
c. New garments for old.
(1) New garments not his own.
(2) New garments are spotless.
(3) New garments put on "by the Divine One."
"I have caused thine iniquity to pass from thee, and I will clothe thee with change of garment."
3. The miter upon his head.
- a. The miter (Ex. 28).
(1) Made of fine linen or silk.
(2) A golden plate upon the front.
(3) An inscription, "Holy to Jehovah."
b. This equipped and authorized for the priesthood.

III. JOSHUA, A PRIEST UNTO GOD

1. Commissioned to minister to people. A proclaimer of God's message to the people.
a. Pulpit.
b. Pew—witness.
2. Authorized to minister before God. An intercessor for the people.
3. Assured of the divine accompaniment.

- a. Divine approval.
b. Divine companionship.
c. Divine protection.
"And the angel of the Lord stood by" (v. 5).

CONCLUSION

"Not by might nor by power but by my Spirit saith the Lord of hosts" (Zech. 4:6).

Morning Message—May 29 (Memorial Sunday)

WITNESSING STONES

And Joshua spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, what mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land (Joshua 4:21, 22, 24).

Read Carefully Joshua 4.

INTRODUCTION

1. Israel en route to Canaan.
- a. Joshua had succeeded. Moses as leader.
b. The forty years wilderness wandering was history.
c. Jordan alone separated from Canaan.
2. The miracle crossing of Jordan.
- a. The priests with the ark entered first.
b. Waters rolled back as sandals touched brink.
c. Priests stood in the midst of Jordan until all had passed over.
3. The first act in Canaan.
- a. Twelve selected men built a pyramid in Jordan where priests had stood.
b. Twelve men carried each a stone from bed of Jordan to Canaan side where a second pyramid was built.
c. These were memorials unto God.

I. HISTORY IN STONE

1. These stones commemorated a real event.
- a. Not a figment of impassioned imagination.
b. Not an oriental poem or a patriotic legend.
c. A plain matter of actual history.
2. They commemorate a significant event.
- a. God was glorified.
b. Joshua was magnified as Moses' successor.
c. Israel was assured.
d. The nations about were appalled.
3. They commemorate a pattern event.
- a. Life is a journey for all.
b. If God be relied upon all may pass safely through the Jordans of life.
c. Canaan may be a reality.

II. VOICES IN STONE

1. Speaks of world-wide significance.

- a. God is mighty (verse 24).
(1) God abides forever.
(2) He is refuge, strength, deliverance.
- b. The whole people included.
(1) Every tribe a man.
(2) Every man a stone.
2. Speaks of death and resurrection.
- a. Of our Christ and Lord.
(1) Monument in Jordan. Commemorate His humiliation; suffering, death, atonement, etc.
(2) Monument in Gilgal. Signifies resurrection, ascension, coronation.
- b. Of our own deliverance in Christ.
(1) Pyramid in Jordan. Burying of our sins in Christ's atonement. Sins cast into depths of sea. Sins buried to know no resurrection. Old things passed away. The old self-life buried. Reckon yourselves dead indeed.
(2) Pyramid in Gilgal. Resurrection life in Christ Jesus. Old things passed away. All things new. Because He lives we too shall live.
3. Speaks of the Christian witness.
- a. The witness within the soul. Unseen by the world but real to the possessor.
b. The outer witness in life and conduct: Points backward to yesterday's deliverance. Points forward by faith to tomorrow's triumphs.

III. SERMONS IN STONES

1. These gray stones declare the danger of forgetting past mercies.
2. They preach the duty of parental instruction in God's mercies.
3. They preach to forget not our responsibility to present this gospel to all the world.
4. They announce that we should not forget the sacred memorial of the Church, the "Lord's Supper."
"This do in remembrance of me."

CONCLUSION

1. Pyramids of Egypt, though large, are tombs, pyramids of death.
2. Pyramids of Jordan, though small, are pyramids of life, of hope.

Evening Message—May 29

THE REFINER OF SILVER

He is like a refiner's fire . . . and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that he may offer unto the Lord an offering in righteousness" (Malachi 3:2, 3).

Read carefully Mal. 3:1-4; Matt. 3:1-12.

INTRODUCTION

1. Malachi is the last prophet voice of the Old Testament.
- a. Little is known of him.
b. Date 440-410 B.C.
2. Malachi means "message."
- a. Our interest lies wholly in his message.
b. His message a book of warning.
(1) Against hollow formalism and complaining skepticism.
(2) The forerunner of Pharisaism and Sadduceeism.
c. His message calls for the purging fire of Jehovah.
(1) Law and Ritual, priest and prophet, captivity and chastisement have failed.
(2) There must be a fuller revelation of God.
(3) He will suddenly come to His temple.

I. "THE SONS OF LEVI"

1. The sons of Levi were the authorized instructors of the people.
- a. They were the gauge of spiritual vigor or decay.
b. They were corroded and alloyed.
2. The Church is the gold and silver of the earth.
- a. The past 19 centuries indicate how much the world owes the Church.
b. The Church has often proved the saving of the nations.
c. The Church is the standard of value among the nations.
3. The Church has become alloyed.
- a. It derives its value from Christ.
b. The Church is denying Christ.
c. The Church in an impure condition.
4. The individual has become alloyed.
- a. This is what Paul talks about in Romans 7.
"Another law in my members."
"Sin that dwelleth in me."
b. Distinction between alloy and corrosion or dross.
(1) Alloy is a baser metal melted into the precious metal.
(2) Corrosion is tarnish from without which affects the luster of the metal.
- c. Fire needed to separate alloy while burnishing will restore luster.

II. THE REFINER'S FIRE

1. The refiner's estimate of the metal.
- a. The inherent preciousness of the man.
(1) Many things too worthless to pay for refining.
(2) God undertakes to refine because of man's worth.
- b. God sets His seal upon man by taking his nature.

- c. Sin has made a difference but he is still man.
- d. The refiner will use the metal he refines.
2. The refiner "sits"
- a. He sees much in the silver he refines.
(1) He sees alloy.
(2) He sees the pure metal.
b. Christ directs the process of refining.
(1) We do not always see His face in the furnace—but it is there.
(3) He gazes steadily—too much fire would injure the metal.
c. Fire is applied until the refiner can see his image reflected.
3. The refiner's fire.
- a. Christ is the refining fire as well as the refiner.
b. The baptism of Jesus is the baptism of fire.
c. He burns and separates the alloy of carnality.
This fire deals with the soul; motives, desires, etc.

II. "THE OFFERING IN RIGHTEOUSNESS"

1. The purpose of this refining furnace.
- a. "Purification"—"Sanctification."
b. They become the standard and representatives of a nation's wealth.
c. They are fashioned into coins bearing the king's image.
2. Purified man, "an offering of righteousness."
- a. Only purged silver an acceptable offering (Mal. 3:4).
b. Reprobate silver rejected.
3. Pure silver and gold will take a high polish and is malleable.
- a. Trials and afflictions are the furnishing process.
b. Pure gold or silver is highly malleable and ductile.

CONCLUSION

"The Lord whom ye seek will come suddenly to his temple."

SERMON OUTLINES

Sanctification Now

L. S. HOOVER

The sanctification of believers now—is:

I. A LOGICAL NECESSITY

Nearly every creed in Christendom admits that justification does not deliver the born again Christian from inbred (*hamartia*) sin. One of the bitterest opponents of sanctification admits that sin (*hamartia*) remains but does not reign in Christian believers. However this writer will not admit that "the sanctification" (Heb. 12:14) which eradicates it is possible now. These are damaging admissions which make the argument against holiness self-contradictory and void.

If inbred sin exists in Christian believers then we must admit that sanctification is possible now as an experience which is logically necessary or assert that the atonement is inadequate for the moral needs of the race. We cannot sustain this assertion. If we could Omnipotence would be guilty of folly in failing to provide an adequate atonement. We cannot evade the force of this logic.

Surely no well informed Bible student will dare to assert that justification delivers us from inbred sin. In view of John 15:2, "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Will any dare assert that this scripture teaches the continued suppression of inbred sin? If this scripture does not teach a second work of grace a purging of the fruit bearing Christian from inbred sin, then language is a freak. Nor dare we assert that sanctification may be three or fifty works of grace. There is no teaching of that nature in the Bible.

Because holiness is a logical necessity it is:

II. A DIVINE COMMAND

"Be ye holy for I am holy" (1 Peter 1:16). If holiness is not possible now God would be requiring the impossible of human beings. Eternal justice issues no impossible commands. This command was issued because purging is a possibility of grace here and now.

Because holiness is possible now it is:

III. A GLORIOUS EXPERIENCE OBTAINED BY FAITH

Professor Flew says, "The ultimate question is—is perfection (in love) God's will for Christians in this life? 1 Thess. 18:23 declares that it is. "Faithful is he that calleth you who also will do it" (1 Thess. 5:24), is the promise that a second work of grace may be ours now, "The moment we believe."

What a glorious experience it is to hold on to this promise until the cleansing flame of the Holy Spirit descends upon us burns out inbred sin and fills us with Himself.

Millions of intelligent, born again Christian believers cannot be wrong about so important a matter as the purifying of their hearts. Eradication of inbred sin as a second work of grace, by faith, is the only logical, scriptural way of obtaining moral purity. Psychological proof of this is their testimony. To those who contradict this teaching we say, show us how to get rid of inbred sin otherwise, and they cannot do it. The supreme need of the hour is teaching that will lead hungry souls into the experience now, "That they may bring forth more fruit."

Filled with All the Fullness of God

J. R. SPITAL

That ye might be filled with all the fulness of God (Eph. 3:19).

INTRODUCTION

The Bible is a Book of fullness—
Jesus said, I have come to give life, and to give it more abundantly.

He is able to do exceeding abundantly above all that ye ask or think.

He is able to save to the uttermost.
Where sin abounded grace did much more abound.

God's provision in nature is the same; He works by fullness.

1. The air we breathe, we do not need to hold our breath to allow another to get his share, there is an abundance for all.

2. The daylight we enjoy is given in a measure of fullness, every man, woman and child can have all they need and then there will be enough over.

3. The same is true with respect to food, God has provided plenty for all.

Let us look at some of the Bible usages of the term fullness.

I. JOYFUL—THE FULLNESS OF JOY

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

The angels announcing the birth of Jesus according to Luke 2:10 "Fear not; behold, I bring you good tidings of great joy, which shall be to all people."

It is listed as a fruit of the Spirit (Gal. 5:22). "But the fruit of the Spirit is love, joy, peace, long-suffering."

We are commanded to rejoice evermore (1 Thess. 5:16).

II. THANKFUL

"And let the peace of God rule in your hearts, to the which ye are called in one body; and be ye thankful" (Col. 3:15).

We are so apt to take things for granted and fail to give thanks. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

We all recall with regret the experience of the ten lepers (Luke 17:16). Only one returned to give thanks, the Master seems to be disappointed and said, "Were not ten cleansed?" (Read 2 Tim. 3:2).

III. PRAYERFUL (Ephesians 6:18).

How much time do we give to prayer? Are we full of prayer, or prayerful?

We are convinced that the lack in the church of today is due to the failure in this particular, we are not prayerful.

The lack of depth, lack of power—lack of soul burden—lack of revival; yes, and every other lack, can be traced to this, that the church is failing to pray.

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

The day of Pentecost was ushered in by a ten-day prayermeeting.

Do you pray? How often? How long?

IV. FAITHFUL

Without faith it is impossible to please God.

Faith is the substance of things hoped for, the evidence of things not seen. We are saved by faith, we are sanctified by faith, we are kept by faith.

The prayer of faith can save the sick. We are called upon to bring things to pass by our faith.

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

It would seem a fair question to ask at this point, "How is your faith? Have you this 'fulness of faith'? Are you faithful?"

It was a requirement of the early church (Acts 6:5).

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

V. FULL OF THE HOLY GHOST—THE FULLNESS OF THE HOLY SPIRIT.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

We need the divine fullness of God. The Bible makes a difference be-

tween a carnal individual and a person who is spiritual.

We can be born of the Spirit and later filled with the Spirit as a second definite work of grace.

When we believe unto salvation we receive an earnest of the Spirit, or the witness of the Spirit (2 Cor. 1:22; 2 Cor. 5:5); but when sanctified we are filled with the Spirit.

Jesus said, according to Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you." He was speaking to men who were forgiven of past sins, their names were written in the Lamb's Book of Life, they were believers. (John 17:8). That same company were filled with the Holy Ghost (Acts 2:4). Not alone was it for the collective company of believers, but individuals claimed the blessing of the fullness of the Spirit (Acts 4:8). Then, Peter, filled with the Holy Ghost.

It was a requirement of the first church board members (Acts 6:3): "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom . . . And they chose Stephen, a man full of faith and of the Holy Ghost."

Barnabas "was a good man, and full of the Holy Ghost and of faith" (Acts 11:24).

The disciples at Iconium were filled with joy and the Holy Ghost (Acts 13:52).

In closing, let me ask you this question, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2).

Expository Outlines for May

Lewis T. Corlett

Reasoning with God

(Isaiah 1:16-20)

I. GOD INVITES MAN TO REASON WITH HIM (v. 18)

1. God is not just an arbitrary ruler.
2. He wants to talk things over with man.
3. He considers man's viewpoint.

II. GOD'S REQUIREMENTS FOR MAN'S CONSIDERATION (vs. 16, 17)

1. "Wash you, make you clean."
2. "Cease to do evil."
 - a. "Put away the evil."
 - b. Renounce wickedness.
3. "Learn to do well."
 - a. "Seek judgment."
 - b. "Relieve the oppressed."
 - c. Sympathy—"judge the fatherless, plead for the widow."
4. God's requirements are reasonable.

III. GOD'S PROMISES TO MAN (v. 18)

1. Washing of regeneration. "Though your sins be as scarlet, they shall be as white as snow."
2. Cleansing of sanctification.

"Though they be red like crimson, they shall be as wool."

IV. MAN'S REWARD FOR TAKING GOD'S VIEWPOINT (vs. 19, 20)

1. "Shall eat the good of the land."
2. Shall escape the judgments of God.

God's Comfort

(Isaiah 43:1-7)

I. BASED ON OWNERSHIP

1. Through redemption—"I have redeemed thee" (v. 1).
2. His divine name given to His children. "I have called thee by thy name."
3. God delights to claim possession. "thou art mine" (v. 1).
4. God created man for His glory (v. 7).

II. THE VARIETIES OF WAYS OF COMFORT

1. In the storms, divine companionship is assured. "When thou passest through the waters, I will be with thee."
2. Restraining of destructive powers (v. 2).

- a. From the floods of opposition.
 - b. From the fires of persecution.
3. Manifested, manifestations of His love.
 - a. Overcame nations for Israel's deliverance (v. 3).
 - b. Defeated men for their benefit (v. 4).
 - c. Promise of restoration (vs. 5, 6).
 - d. All these have a spiritual application to His children.

4. Wrong associations (v. 55).
 - a. Mingling with the enemies of His Lord.
 - b. Finding social contacts with them.
 - c. Warming himself at the wrong fire.
 - d. Increased his fear.

III. CHRISTIANS SHOULD STUDY TO FIND GOD'S COMFORT FOR THEM**Following Christ**

(Luke 14:25-33)

I. MORE THAN AN INVITATION.

1. A statement of requirements.
2. A standard of operation.

II. FOLLOWING CHRIST DEMANDS THE FOLLOWING CONSIDERATIONS:

1. Concerning relationship to loved ones (v. 26).
 - a. What position shall they have?
 - b. How much will they affect the life?
2. Attitudes to self (vs. 26b-33).
 - a. Hate self—love self less.
 - b. Put Christ first (v. 27).
3. Proper determination.

- a. To build character, not partially but completely (vs. 28, 29).
 - b. To win in life's conflicts, struggles and battles.
 - c. To fight to the finish.
 - d. Be on the alert for final success.
4. Proper attitude to service. "Bear his cross" (v. 27).
 - a. In suffering.
 - b. In helping others.
 - c. In advancing the kingdom of God.

III. THE REWARDS: "Be my disciple"

1. Belong to Christ.
2. Draw all spiritual help from Him.
3. Depend on His leadership.
4. Be accepted and claimed by Him.

Drifting from Christ

(Luke 22:39-62)

I. ILLUSTRATIVE OF MANY LIVES TODAY

1. Five steps to defeat.
2. A gradual movement from the Master.

II. THE FIVE DOWNWARD STEPS

1. Indolence—sleeping on the job (v. 45).
 - a. Succumbed to physical feelings.
 - b. Carelessness—not watching.
 - c. Analogous of the way the devil attacks the soul of man.
 - d. One step leads rapidly to another.
2. Fear (vs. 50-53)
 - a. Caused Peter to defend his Master in the wrong manner.
 - b. Caused Him to forget the power of God.
 - c. Lack of faith.
3. Half-heartedness (v. 54).
 - a. "And Peter followed afar off."

- b. Safety first.
- c. Allowed men to intervene between himself and his Lord.
- d. Caused Peter to forget his vows (v. 33).
- e. When rebuked for his rashness he dropped behind.
- f. Placed him in a state of mind easily to be overcome by temptation.

4. Denial.
 - a. "I know him not" (v. 57).
 - b. "Man, I am not" one of them (v. 58).
 - c. "Man, I know not what thou sayest" (v. 60).
 - d. The consummation was a complete rejection of his Master.

III. A WARNING TO ALL PEOPLE.

1. Christians to be ever watchful.
2. Backsliders to be aroused to present condition.
3. Sinners to see the deceptiveness of sin.

One Man's Desire

(Psalm 51)

I. THE DESIRE AROUSED BY RECOGNITION OF FAILURE

1. A king's fall.
2. A prophet's denunciation.
3. A contemplation of better things.

II. A PRAYER THAT HAD THREE DIRECTIONS

1. The prayer of a man looking back upon deeds that were exceedingly dark (v. 3).
 - a. A consciousness of remorse. "My sin is ever before me."
 - b. A desire and anxiety for God to blot out the sin and hide it from his face (v. 9).

Suggestions for Prayermeetings

H. O. Fanning

The Educational Value of Prayer

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

We do not go far in our sanctified living, until we feel the need of spiritual education. Edification in matters spiritual. Living the sanctified life may seem simple for a time, but not for long, with the most of us. Especially is this true of all of us, who desire to make progress in grace, and in the knowledge

2. A prayer of a man looking within upon a heart that is consciously unclean (v. 10).
 - a. This is careful introspection.
 - b. The man had discovered a vital connection between his fall and the evil nature of his being.
 - c. A prayer to be placed in a state of purity and to be saved from further ruptures.

3. The prayer of a man who is looking forward to days of spiritual usefulness.
 - a. A prospective look.
 - b. Desires purity to protect himself and then to help the other person (vs. 12, 13).
 - c. Recognized that his safety in the future would be in service to God and others.

- III. DAVID'S HONESTY BROUGHT HIM SALVATION
 1. An example of all who have fallen.
 2. A challenge for all Christians to be sanctified.
 3. A challenge for all sanctified people to walk steadfastly with their God.

Repentance

(2 Cor. 7:8-11)

1. THE MEANING OF REPENTANCE
 1. "A godly sorrow for sin" (vs. 8, 10).
 2. A confession of sin.

- II. THE WORKINGS OF REPENTANCE IN THE LIFE (v. 11)
 1. "What carefulness it wrought in you." Moral earnestness.
 2. "What clearing of yourselves." Confession.
 3. "What indignation." Renunciation.
 4. "What fear." Horror toward sin.
 5. "What vehement desire." To shun evil.
 6. "What zeal." To obey God.

- III. THE RESULTS OF REPENTANCE
 1. Salvation (v. 10).
 2. Brought an approbation to themselves (v. 11).
 3. Settled their attitude to sin.

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of our Lord and Savior Jesus Christ. We find that there are complications, as well as compensations in sanctified living. Enjoying the privileges of the sanctified experience involve us in the further privilege of living the sanctified life. It is in our sanctified living that we are witnesses for Christ. Men do not see our hearts; they do see our lives. They do not see our thoughts and impulses. They hear our words and see our actions. Our work is to bring our sanctified living up to the level of our sanctified experiences. In this we need the instruction, the encouragement, the help,

the inspiration, the empowering which God alone can give. In His Word God has given us the principles by which our lives are to be guided. It is by personal contact with Him that we get the help we need as individuals in the solution of our individual problems as well as in our collective problems as families, groups and churches. In these things prayer and communion with God are indispensable.

I. Prayer is a matter that involves four things. Someone to whom to pray. Something to be prayed about. Praying conditions for the prayer. Prayer has its conversational elements.

II. Prayer has educational value, in that when we pray we give God our attention. It is not enough for us to get His attention; He must have ours. When we do this we give Him opportunities for our instruction. Prayer is a mutual affair. It involves two wills; the human and the divine. These wills should be in harmony. One of the objectives of prayer is to bring the human will into harmony with the divine.

III. It is not enough for us to speak to God in prayer. Prayer would be incomplete if nothing more than this was accomplished through it. What we say to God in prayer is important. What He says to us when we pray is vastly more important.

IV. Prayer has revealing value. In our praying we reveal ourselves to God. In His answers He reveals Himself to us. It is through these revealing elements that we come to know God, ourselves, or others.

V. In order to succeed in our praying we should be on praying terms with God. It is when we keep His commandments, and do the things that are pleasing in His sight that we are on such terms.

The more we pray, the better we become acquainted with God; with ourselves; with others; with our duties, our privileges, our obligations, our powers and possibilities.

Our Need of Strength and Courage

Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest (Joshua 1:9).

The worth while things of life require strength and courage on the part of those who do them. We have the things that are worth having because someone has had these characteristics, discovered, developed and used them for the glory of God and the good of men. Especially is this true in the spiritual realm. In no other realm are strength and courage more vitally needed. Under God; we owe a debt of gratitude to the heroes and heroines of faith that have lived before us; the benefits of whose

work we have inherited, that we can never repay. If others are to benefit by our having lived, we must play our part as God designs that we should play it, in our day and generation. Those who have gone before us live on through their works. If we are to live on after we have passed on from this scene of action, we must do works of faith through which we will so live. Our brief stay in this world is not all of our lives here. It is our privilege to live on in the hearts and lives of men as long as time shall last.

I. God is the great source of strength and courage to His people. It is His presence with us that makes us strong and courageous.

II. There is a volitional element here. Joshua is commanded to have these things. Without them what he did would have been impossible. While sanctification tends to the discovery and development of these powers, co-operation with God on our part is essential to their development and use.

III. It takes old-fashioned, homespun, dyed in the wool spunk to meet the issues of life in the moral and spiritual realms. It is this sort of thing that is needed to bring out the native resources with which God has endowed us. Our powers are discovered and developed only as they are tested and tried.

IV. Life is one long era of doing things today that we could not do yesterday. Of doing things better today than we did yesterday. These are the ways of progress, and we were made for progress. Life is progressive, and ever must be. We are in the making.

V. Every generation must do its part in these things, or coming generations must suffer. Places that were strong spiritual centers in the past are struggling for existence now; often because someone has failed. The weakest of us may get to heaven. Being worth something while on our way there is the important thing.

We do well to check up on ourselves occasionally, and see how many of our failures are due to lack of the strength and courage God stands ready to give us; and in how many times we might have succeeded had we depended upon Him.

Fruit Bearing Branches

I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing (John 15:5).

Our Lord uses this familiar figure to illustrate a most important phase of the relationship existing between Himself and His disciples. The branch exists for one great major purpose; that of fruit bearing. No greater privilege could be

given us, than that of being associated with our Lord in the great work of redeeming mankind. Being chosen for this work carries with it obligations and responsibilities commensurate with the dignity of the position. Not only are we dependent upon Him, but in a very real sense, He has chosen to make himself dependent upon us in the matter of carrying forward this great work. This honor indicates the greatness and dignity of human nature, and the heights to which it is possible for it to rise by the grace and power of our God.

I. Fruit bearing is not the result of stress and strain, but of normal functioning of the branch with the Vine.

II. The fruit bearing branch draws heavily upon the Vine for the measure of life necessary for successful, normal fruit bearing. This is done by the mutual abiding of the Vine in the branch, and the branch in the Vine. The longer this continues, the stronger we should become as branches, and the greater our capacities for fruit bearing.

III. Normal functioning of the branch is active functioning with the Vine. Active co-operation with our Lord, in spirit and in zeal. Glad, joyous, appreciative co-operation.

IV. The fruit bearing branch is an honor to the Vine, a blessing to mankind, and a factor in the building up of the work of our Lord.

V. The Vine finds expression through its branches. The honor of the Vine is in the hands of its branches. Fruit bearing is a proof of our abiding in Christ.

The fact that our Lord is depending upon us, and that the salvation of the lost is involved, should furnish powerful incentives to us to be faithful, and to so live and serve, that when we are called to give an account of our stewardship we will hear His welcome plaudit, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. 25:23).

Temples of the Holy Spirit

Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (1 Cor. 6: 19, 20).

We are safe in inferring that when God made man in His own image, He made him for His own divine indwelling. Without this indwelling, man is incomplete. He is not full-orbed, but is lacking in the one great essential, the divine infilling and indwelling. It is only as we are indwelt by the Holy Spirit, that we are what God designed us to be. Only then can we come to the realization

of our possibilities as God-designed we should. Filled with the Holy Spirit, we are able to begin living as God designed we should; as full-orbed human beings.

I. We should cultivate and develop our consciousness of the fact of the divine indwelling; the divine Indweller; of God within us.

II. We should cultivate a spirit of reverence for and appreciation of the indwelling Spirit.

III. We should cultivate and develop our powers of living, as in the constant presence of God. To think, feel, speak, act; to glorify God in our bodies and spirits which are God's.

IV. The divine indwelling is a revelation of the dignity and glory of human nature as God created and designed it. He designed us as suitable temples for His own divine indwelling. This is God's choice for us, and for Himself. We need constantly to remind ourselves that we were made for, and have capacities for godlikeness. That there is affinity in our restored human nature for participation with the divine. We have become part-takers of the divine nature.

V. Our immediate knowledge of man, is that of what he is in his fallen state. What God would have us know is what man is as He made him; as He designed him to be. What he may become by divine redemption and restoration. We belong to the new creation.

The exalted privilege of being temples of the Holy Spirit carries with it responsibilities commensurate with its greatness and glory. We are redeemed; the purchase of Christ's blood. We are exemplars of His grace; practitioners of His laws, witnesses for Christ, who, by our living, have a part in influencing men in the decisions they are making concerning things temporal and eternal.

Disciples in the Making

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth (John 16:12, 13).

It is a great thing for us as children of God, to discover that we are not finished products; that we are still in the making. And that this is true no matter how long we may have been in the enjoyment of sanctifying grace, or how far we have gone in discipleship. God has yet many things to say unto us, which we are not now able to bear. The Holy Spirit comes to us, not alone to bring us into the experience of entire sanctification by an act, instantaneous and complete in itself; but to be our Teacher in the things we need to know; our Guide in the ways of life; our Helper in all that pertains to sanctified living and service. His work has its beginning. Normally, it has no ending.

I. These disciples had been highly honored. Christ had chosen them to become His apostles. His representatives among men; witnesses unto Him.

II. For several years they had enjoyed the benefits of His ministry; His personal presence; His special teaching and training. They started at zero in matters spiritual, and had made considerable progress.

III. These men had learned much. There was yet much for them to learn. They had learned as their capacities for knowing had been discovered, developed, and improved. There had been no royal road to what they had learned. There was no royal road to what they were yet to learn. Patience and persistence had been necessary in the past; they would be necessary in the future. The way to the heights in the realm of knowledge is a rugged way. This is true of us.

IV. Discipleship is a learning, a developing process. It is gradual and progressive in its nature. With most of us learning is tedious and trying work. Much in the way of indisposition must be overcome. The training of our powers is a lifetime's work. We are in the making.

V. We do not need a better Christ. We need to become better representatives of the Christ we have. In order to be such we must grow in grace and in the knowledge of Him whose we are and whom we serve.

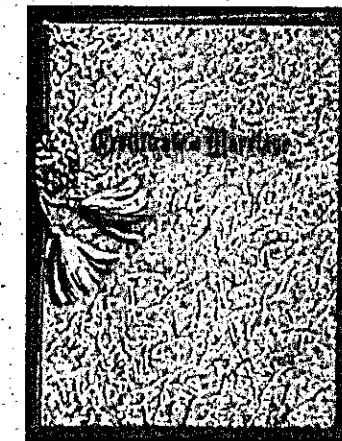
One of the inexorable laws of life, is progress; growth and development. God has endowed us with powers, subject to well-nigh unlimited improvement. Our work here is to discover, develop and use these powers for His glory and man's good. It is as we do this that we become assets to God and men.

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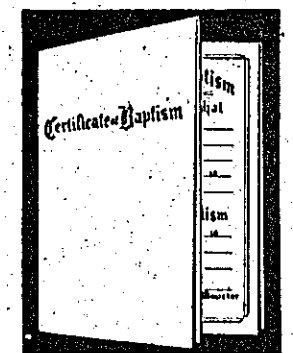
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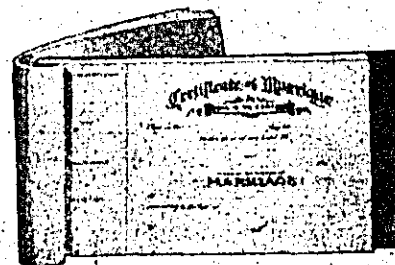
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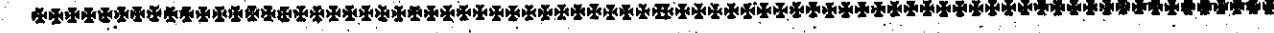


No. 10

The PREACHER'S MAGAZINE

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

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



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Only a Definite Program

THE EDITOR

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

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

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

Right here in the Mohammedan world men will allow that Jesus was a good man and the world's greatest prophet. But they become frenzied when you urge that He is the Son of God and supreme.

But in our own land men have often tried to avoid the offense of the cross. "The people are not ready for the preaching of holiness," they argue. "Many here do not believe in altar services," they remind the new preacher. "We must win them first and evangelize them afterward," they reason, and we all know that proper tact is essential. But in the apostolic order evangelism is first. I know the stories about men who would not listen until their physical wants had been supplied, and on the strictly primary plane, these illustrations apply. But when we try to stretch it out to cover primary, secondary and college education, and the general representation of social and economic life, the illustrations are misleading.

The church renders a worth while service to the whole community in which it is located, but when either the directors of the church or the leaders of the outside community come to think that the church is helped by lending its facilities to every political, civic and social program that comes along, they have the emphasis in the wrong place.

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

I once heard a great fundamentalist preacher, speaking of his own experience as a pastor, say, "A rich, worldly church is just about the most worldly institution in the land." The putting off of the definite program usually means, not its postponement only, but its death. The time to begin the definite program is on the birthday of the church. If it did not begin then, the next best time to begin is now!

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

The Oil in Your Lamp

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

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

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

By prayer, by the careful reading of the Word, by watchfulness, by perfect obedience, keep the oil. Remember it is not enough to have oil once. Many have had it who today live in darkness. Oh, keep up the supply of oil in your lamp!—*The Free Methodist*.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Experiences Mistaken for Holiness

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

VERY subtle are the devices of the enemy of our souls. At every step of the way he seeks to oppose us and if he cannot divert us from seeking the experiences of holiness, he will try to confuse our thinking and thereby lead us to conclude we have the experience when we have not. Especially may this occur in the individual who is naturally inclined to be somewhat self-confident, or it may be that certain types of experience appeal more to certain individuals and they mistake a manifestation for the experience, because that manifestation accompanies a type. We have need always to "Examine ourselves," to see whether in deed and in truth we are in the faith, whether we have entered into the experience of true holiness.

PARDON MISTAKEN FOR ENTIRE SANCTIFICATION

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

Speaking of this possibility he says, "There is caution to be observed in seeking this blessing. It must not be mistaken for something else; we should take up with nothing short of it. Doubtless a great many have professed holiness, who never attained it; and there are others, who have received it, but not accounted it as the blessing of entire holiness. There are many ways in which the former are deceived. The most frequent is, they live in a backslidden state; not indeed without the form of religion, but really backslidden in heart; and they have been restored to favor instantaneously, which has been taken for the blessing in question, when, in fact, it was nothing more nor less than a second pardon. They stand now clearly justified. They are happy, and, under the impulse of this happiness come to the conclusion that God hath slain all their enemies, and they shall see war no more. But they are yet without the perfect fruits of the Spirit, and consequently soon give up all hope of living a holy life, and settle down into a fancied security, that all will be well before they die. They discourage others from seeking, and not infrequently bring the doctrine itself into disrepute."

Because of some such state as this we may have the reason why many have not a satisfied experience

in their souls, and feel that they are disappointed in the experience of entire sanctification; they have not reached the rest of that glorious state and the concomitant peace. Their soul is ill at ease. If they would come to the recognition of the fact that when they sought, they were not in a state of regeneration before God and were renewed in this initial experience, they might find the way out of their difficulties, and then enter into the fullness of the blessing.

EMOTIONS MISTAKEN FOR ENTIRE SANCTIFICATION

While at times the renewal of pardon to a soul may be interpreted as the experience of holiness in the heart, we are inclined to think that more often certain emotional types of experience are thus misconstrued. This may arise from a lack of a clear understanding of the nature of entire sanctification. Moreover because pleasurable emotional experiences are dear to the human heart, and often accompany the experience, it is natural that confusion may arise unless the powers of discrimination are exercised.

Speaking of this phase, the writer continues, "Others have come to the conclusion that God has sanctified them on the account of some peculiar physical exercise, mistaking sympathetic emotions for the work of God; but they have also failed in the fruits of holy living, and thus have made the doctrine more disreputable than the former. Others have made profession of entire holiness, because in seasons of high excitement they have passed through strange and unaccountable experiences of mind, accompanied by unexplainable visions and emotions. These, however, are not in the blessing. Others have mistaken deliverance from deep and dark trials and temptations for this blessing, yet the day of their rejoicing has been short. How careful should we be, therefore, in comparing our experience with the Word of God through all its stages, that we be not deceived."

Some writers have brought out this line of confusion in another way. Dr. Daniel Steele speaks of an emotional sanctification which is true not deep; it is present during the contact with the company of believers, but when put to the test in the hard trials of life away from the environment that is conducive to Christian living, it fails. Perhaps some would not be inclined to call this sanctification at all, but it represents a phase of experience that we see quite often whatever may be the means by which we designate it.

That the emotions will be stirred and aroused to heights of response in the experience of entire sanctification is natural, but that the stirring of the emotions is that experience is "far from the truth" in the case. The emotional stirring is the resultant arising from the experience which is the cause. The experience will abide after the resultants have faded away. The experience will operate in the life when

the emotional life does not play so important a part and will repulse undesirable emotions. The experience relates to the nature of man, the emotions constitute his responses. The experience purifies and empowers, the emotions produce pleasurable excitations. If we have the experience, the emotions follow, but if we have emotions without the experience, we have failed in the greatest spiritual good that grace has to offer.

VISIONS, REVELATIONS, MANIFESTATIONS MISTAKEN FOR SANCTIFICATION.

Close akin to the preceding, yet distinct, is the construing of certain experiences vouchsafed to individuals in the line of visions, revelations or other manifestations. Sometimes the mistake is not so much the identifying the experiences with these manifestations as it is in considering these as a superior type of the experience, but in either case a mistake is made.

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

or that blessing?' if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin you are to aim at nothing but more of that love described in the thirteenth of First Corinthians. You can go no higher than this, till you are carried into Abraham's bosom."

Herein do we have the nature of the experience of entire sanctification clearly set forth and differentiated from its concomitants and occasional accompaniments. The quality of pure love may not gratify the desire for the spectacular and pleasurable excitement, but it certainly has the element which satisfies the heart and produces more enduring factors than any other phase of Christian experience. "Love never faileth." It does not fail as a satisfying portion in our own hearts and does not fail in its relationships with those whom we contact around about us.

Thus we have reviewed some of the major experiences which may be mistaken for the fullness of the blessing within the soul. This may not include every phase, but we believe that the most important points are mentioned. If we carefully examine ourselves and note whether we are depending upon some expression of the experience or are grounded upon the reality of the experience itself, we can, under the searching guidance of the Holy Spirit save ourselves from falling into error, and thereby adorn the gospel of our Lord and Savior Jesus Christ instead of marring the beauty of holiness.

WESLEY'S TESTIMONY

MALLALIEU A. WILSON

WE HAVE smiled at the story of the little girl who testified that she had been "saved, sanctified and petrified." Too often, I fear, our testimonies have become "petrified" even though our souls may not be. We testify in conventional language to what we have been taught is an orthodox experience rather than try to describe the blessing as we have actually received it.

Not so with Wesley. "My heart was strangely warmed," he says, speaking of his experience at Aldersgate on May 24, 1738. Had he been a seeker at our altars, I can imagine one of us saying, "Now, brother, don't beat about the bush. Be definite."

And sometimes I wish he had been more definite, for in re-examining the story of Wesley's experience, as the celebration of the two hundredth anniversary of that experience approaches, a question arises as to just what the experience was which he received there. Was it his first experience of salvation, or was it the "second blessing, properly so-called," that figures so largely in his teaching?

Many students of Wesley's life, even when recognizing that he taught the possibility and importance of receiving Christian perfection in this life, insist

that he never professed to have received this blessing himself. Certain holiness writers, such as Dr. Curtis and J. A. Wood, thought they recognized a testimony to this blessing in his account of a wonderful day in 1744, of which he wrote, "In the evening while I was reading prayers at Snowfield, I found such light and strength as I never remember to have had before. I saw every thought as well as action or word, just as it was rising in my heart, and whether it was right before God or tainted with pride or selfishness." In these details, or in others of like nature in the continued account, I fail to see anything indicating a great crisis in his life.

The Aldersgate experience was a real turning point in his ministry and life, but even the "holiness" people have generally failed to recognize in that experience anything more than his "conversion."

Quotations taken from Wesley's works, taken out of their setting, would appear to support this interpretation, but further study may make one challenge this view. He says of his experience at Aldersgate, "An assurance was given me that He had taken away my sins, even mine."

This sounds like a testimony to conversion, but Wesley quotes with approval, on his visit to Count

Zinzendorf the next year, the count's teaching that "The assurance of justification is distinct from justification itself. But others may know that he is justified by his power over sin, by his seriousness, by his love of the brethren, and his 'hunger and thirst after righteousness,' which alone prove the spiritual life to be begun."

Wesley's next statement regarding this experience is "—and saved me from the law of sin and death." Correctly or not, this expression seems to have been regarded by Wesley as closely related to the carnal mind or inbred sin, if not actually identical with it.

An oft-quoted sentence of Wesley's, made on the way back from America where he had gone in an unsuccessful attempt to convert the Indians, is "But O who shall convert me?" But he added in the same passage, "I think, verily, if the gospel be true, I am safe . . . I show my faith by my works," by staking my all upon it. I would do so again and again a thousand times if the choice were still to make. Whoever sees me, sees I would be a Christian. Therefore are 'my ways not like other men's ways.' Therefore I have been, I am, and I am content to be, 'a by-word, a proverb of reproach'."

Is this the testimony of an unregenerate soul? Do unconverted men believe the gospel and stake their all upon its truth?

It might be further objected that Wesley in one place stated distinctly, "I who went to America to convert others, was never myself converted to God." But in editing his works later in life, when he had had more experience with grace, he added the note, "I am not sure of this."

In the same passage where he had written, "I am a child of wrath," he added the footnote, "I believe not." Another footnote to the same passage explains, "I had even then the faith of a servant, though not that of a son."

We may wish he had said, "I was even then saved, but not sanctified." For we have rather restricted the use of certain terms of salvation to the initial experience of being "saved, regenerated, born again, justified" and restricted to the "second blessing" other terms such as "sanctified, crucified with Christ, made holy." But Wesley—with perhaps more scriptural precedent—uses nearly all of these terms in two senses, a lower and a higher. He speaks of sanctification and entire sanctification, salvation and the great salvation, being born again in the lower sense and born again in the full sense.

Was Wesley a true Christian in any sense before Aldersgate? He tells us that at the age of twenty-two, after reading certain devotional books, he began to alter the whole form of his conversation and set in earnest upon a new life. He set aside an hour or two a day for religious retirement. He watched against all sin, whether in word or deed. Furthermore, he began to aim at, and pray for, inward holiness! Is this ever characteristic of unconverted men?

More than ten years before his heart was "strangely warmed," he had read Mr. Laws' *Christian Per-*

fection and Serious Call and more explicitly resolved to be all devoted to God in body, soul and spirit. Three years later he tells us that he saw in a stronger light than ever before that only one thing was needful, even faith that worketh by the love of God and man, all inward and outward holiness; and that he groaned to love God with all his heart, and to serve Him with all his strength.

Five years before Aldersgate he preached his sermon on the "Circumcision of the Heart" which he later stated "contains all I now teach concerning salvation from all sin, and loving God with an undivided heart . . . This was then, as it is now, my idea of perfection."

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

*O grant that nothing in my soul
May dwell but Thy pure love alone!
O may Thy love possess me whole,
My joy, my treasure, and my crown!
Strange flames far from my heart remove,
My every act, word, thought be love!*

Was this prayer for entire sanctification answered at Aldersgate? Five days afterward Wesley wrote in his Journal, "I have constant peace—not one uneasy thought. And I have freedom from sin—not one unholy desire." (The italics are Wesley's own.)

In less than a year some of his converts were being born again "in the full sense of the word; that is, found a thorough inward change, by the love of God filling their hearts," although others "were only born again in a lower sense; that is received the remission of their sins."

In 1739 he published his first tract on "Christian Perfection" and in 1730, 1740 and 1742 published hymnals with clear teachings on the subject. In light of this it is hard for me to agree with those who would place his own experience of the second blessing so late as 1744.

It is true that before Aldersgate there is much that was unwholesome in Wesley's Christian experience. He was seeking holiness through works. But the very fact that he was groaning after it so earnestly would seem to indicate that he was far from being an unregenerate man.

Since writing these lines, I have read the following statement in *The Christian Advocate (South)* of March 3, 1938, by Ivan Lee Holt, "Aldersgate was not a place where a wicked sinner was saved from his sins. Aldersgate was a place where a good minister made a complete surrender to God."

As churches this year retell the story of how Wesley's heart was "strangely warmed," there will be many wistful souls that will yearn to be similarly changed. Should we not point out that the only way to find Wesley's "constant peace" and "freedom from sin" is by making this "complete surrender," or as we would put it "entire consecration," and trusting God for the "second blessing, properly so-called"—the blessing which comes by the baptism of the Holy Spirit cleansing the heart from all sin and giving power to live a holy life.

Casting the Net

ARTICLE TWO

The Preacher Preparing to Preach

THE PREACHER AND PRAYER

1. *Importance of the Theme*—There is nothing that enters into the minister's activities that is of so much importance as his *prayer life*. There is absolutely nothing that will take its place. The absence of prayer means a half-hearted, despondent, discouraged, fruitless ministry. But the man who prays—*who prays until God answers, can and will succeed* against all opposition. To be a man of prayer is infinitely greater than to be a man of oratory, polish rhetoric, a popular lecturer, or sensational pulpiteer. The latter accomplishments usually attract the attention of men and their commendation, but to be a man of prayer gets the attention of God and His commendation. Let us have the keenest intelligence, but every intellectual fiber of our being sanctified by prayer.

2. *The Habit of Prayer*—The habits of life are formed by the repetition of an activity until it becomes spontaneous. By giving attention to prayer, night and day, the habit is thus formed, which becomes delightfully entrancing and beneficial. Prayer gets into the very warp and woof of our being; a prayer-life becomes spontaneous, and one is conscious of measuring up to the apostle's exhortation, to "pray without ceasing." Unceasing prayer will cure doubt, skepticism and unbelief; no preacher can pray as he ought and then proceed to be a Bible "tinker." Neither can he pray as he ought, and doubt the inspiration of the Scriptures. He will accept the Bible as "the" Word of God, with all of its supernatural manifestations. The prayer habit is a sure cure for ministerial skepticism, and barrenness. It anchors the preacher, enriches his soul, makes him mellow, humble and kind-hearted, and gives him access to God and men.

3. *A Place to Pray*—The preacher is very unfortunate, and badly handicapped, who does not have a quiet place where he can go and pray. This is just as true of any Christian. To have a place to pray, and then to assiduously go there and pray, is decidedly advantageous. To make oneself pray, to take the time, to set aside all other duties, to determine to pray, is not an easy task. It requires method, system and unswerving determination. But all this is possible, if the minister or Christian worker is "set" upon being a man of God. One hour alone with God, say between nine and ten in the morning, or earlier if possible, will enrich the life until it will bloom like a watered garden.

These articles are taken from a handbook for preachers, "Casting the Net," by the late Rev. C. E. Cornell, one of the most successful soul winners of our church. The book has been out of print for some years, but these messages are so vital we are printing them for the benefit of our younger ministers and those who were not privileged to read the book.

—MANAGING EDITOR.

A place to pray,
A time to pray,
A determination to pray,
And then to pray.

4. *Hindrances*—The duties of the average minister are exceedingly numerous; his toil is arduous. His hours are long and full. If he is without some system in his work he is usually submerged. The church meetings, the numerous organizations, visiting in the homes of the people, personal calls, some part in Christian citizenship, moral reform and the like; committees, social functions, weddings, funerals and a thousand and one other duties, take heart, and brain, and physical strength. He must study, he must read, he must think and meditate, or else he soon becomes a back number. The age is fast, very fast. Almost everything seems to be moving, pushing, rushing. There is hardly time to think. But with all this, every hindrance to prayer must be overcome, if the preacher is to know God and have divine unction in the messages he may deliver.

The devil is the virile enemy of the praying preacher. He will put everything in his way possible. Satan dislikes very much to see a saint upon his knees. But by insistent, uncompromising devotion to God and His truth, one can pray, and then persist in praying, until the kingdom of Satan trembles. By mighty prayer, "One shall chase a thousand, and two put ten thousand to flight." Amen!

THE PREACHER IN HIS LIBRARY

This is usually the preacher's study. Here the shelves are lined with books ready for reading or reference. A careful examination of the kind of books the preacher reads—the books that line the shelves—will usually reveal the character of the man, his orthodoxy or heterodoxy, his faith or his skepticism. One can judge by the books a man reads whether he is a deeply spiritual man or not. This latter assertion is just as applicable to laymen.

The writer as an evangelist for many years, used to make inquiry of the pastors who called for his help, as to the effectiveness of their ministry, the tangible results; whether persons were converted, reclaimed or sanctified wholly in response to preaching and appeal; also as to the doctrine preached, and books read. I was always anxious to get a look into the preacher's library, for then I could almost positively tell what kind of doctrine and sermons were being preached, and that has almost everything to do with immediate results.

If his library contained numerous books on the doctrine and experience of holiness or entire sanctification, books on prayer and spiritual life, I could, with some degree of accuracy, judge of his own personal experience and the effectiveness of his ministry. If, on the other hand, I found Huntington's *Sin and Holiness*, or Mudge's *Growth in Holiness*, or Bishop Merrill's *Sanctification*, books that are outrageously erroneous in their teaching of the John Wesley doc-

trine and experience of entire sanctification, I was almost sure the preacher's mind has been warped and poisoned, and his preaching on this subject, if he preached at all, would have hesitancy and doubt in it. But if I found Wood's *Perfect Love*, John Wesley's *Christian Perfection*, Daniel Steele's *Half Hours with St. Paul*, Peck's *Central Idea of Christianity*, Lowry's *Possibilities of Grace*, Foster's *Christian Purity*, Keen's *Faith Papers*, Steele's *Love Enthroned*, Upham's *Interior Life*, Mallalieu's *The Fullness of the Blessing*, or Fowler's *Christian Unity*, I felt assured that the preacher knew about holiness of heart and life, and no doubt preached the doctrine so lovingly and straight to his congregation that persons were finding the joy of both pardon and purity continually.

THE PREACHER PREPARING TO PREACH

There are a lot of lazy preachers. That may sound and read like a bald, drastic, uncharitable statement; but, it is true, nevertheless. Not a few preachers have run out of texts long ago. We knew one to preach more than a dozen sermons without taking a text from the Bible. These men do not read the Bible, except as they have to; they do not read helpful books. They are lethargic, idlent, carnal. The appetite for the rich, luscious, inspiring glories of the Word is not theirs. Inactivity, the failure to use our God-given faculties, simply means, sooner or later, paralysis. One must use muscle to have more muscle. The same philosophy is applicable to the mind and spiritual faculties as well. To not use, is to abuse, but to use vigorously, means increased strength. Dr. Jowett tells of a minister who, as he walked home from his church on Sunday nights, would almost invariably say to a deacon, who accompanied him, and say it with shaking head and melancholy tones, "Two more wanted! Two more!" "He would send the eyes of his imagination," says Dr. Jowett, "roving over the thin little patch which he had gleaned so constantly, and he was filled with doleful wonder as to where he should gather a few more ears of corn for next week's bread! 'Two more wanted! Two more!' Too lazy to hunt for anything fresh from the great farms of God's eternal truth!"

The preacher must read, study, meditate. The modern study is not conducive to these. The telephone, the calls, the variety of matters that are now thrust upon the preacher, make it almost impossible to have or take time for preparation to preach. Yet, if the preacher is to move men toward God, if he is to see results in the direct salvation of souls, he must systematically and persistently take time to read, study, meditate. The Bible must be his chief textbook; other books are to be read to throw light on the greatest Book of all. "Preaching that costs nothing, accomplishes nothing. If the study is a lounge, the pulpit will be an impertinence."

The preparation of the sermon must have some directness in it. The gospel gun must be loaded to kill, to bring down game. What you put in the charge affects the discharge. If you load for peewees, you will get a few, maybe. If you load for "big" game, you will be apt to bring some down. Shooting into the tops of the trees is never wise, nor is it effective.

You might knock off a few dead leaves, by accident. Load your gospel gun, take careful and prayerful aim—*expect results*. Most of the preaching of the present day has but little directness in it. It is aimed at nothing and hits it. There is no expectancy of immediate results and of course there are none. Many a preacher is between the choir and the clock, his little dry, spiritless, philosophic (dry-as-sawdust) sermonette must stop on time, or old Money-bags, or Sister Gad-about will be displeased. But the preacher whose soul is on fire, who gets a vision of dying men and women dropping into hell, will prepare his sermon, preach it with the Holy Ghost sent down from heaven, expect results and go after them both morning and evening.

Many a preacher fails to have faith in his own efforts. He may preach well and with unction, but at the close of his sermon to press immediate decision upon the people, call sinners to the altar or the inquiry room, his heart fails him. It is either too late, or the audience may seem restless, one or two going out, or he fears failure; something gets in his way, and the altar call is not made. I ask you, my brother, why preach without seeing immediate results?

Dr. Ives came to a certain church once to help dedicate. He called the official board together on Saturday evening, and gave us his plans. After all were consummated, he made this significant remark: "At the other end of my sermon tomorrow, I am expecting to raise the money, and will dedicate the church." He meant to say that at the close of his sermon there would be such a spiritual atmosphere, such enthusiasm, that it would be comparatively easy to raise the money to dedicate the church.

My preacher friend, why not prepare, pray, preach your sermons, so that at the "other end" you will confidently expect to see sinners converted and believers wholly sanctified? The writer has carefully followed Dr. Ives' idea for twenty years, without having a single break in revival results in what is known as the "regular" church services. God has given, and is now giving a constant revival.

- Study the Bible.
- Read other books to throw light on the *One Book*.
- Prepare sermons for results.
- Pray, prepare, preach for results, and you will have them.
- Have faith in your own efforts.
- Call sinners to repentance, or believers to be wholly sanctified at the close of your sermons.
- Expect immediate results; go after them, get them.
- It is up to you. There is no excuse for a barren ministry.

THE PREACHER AND UNCTION

That strange, mysterious word "unction." It ought to attract your attention, for it expresses that which attaches itself to human words and wisdom, that which hurls language with the velocity of a rifle bullet, through the very hearts of those who hear. It is the supernatural winging words on steeds of lightning into the consciences of men. It is defined as that which is a religious discourse, awakens sympathetic feeling. It is more; it penetrates, it makes the

(Concluded on page twelve)

How to Preach the Word

E. E. Wordsworth

Article Two

IN THE previous article we dealt with general introductory matter, but today we will consider the contents and methods of preaching. Dr. J. H. Jowett said that a preacher should preach for a verdict. This word "verdict," borrowed from the courtroom and the jury, is a striking one. A sermon must have passion, power and objective. A minister who had been called to dedicate a church that had quite a little indebtedness on it, was asked when he expected to raise the needed money before the formal dedication of the church; replied, "At the other end of my sermon." He had so organized his materials and had thought in terms of his objective, that he fully expected to raise the money at the proper time, and he did. Spurgeon thought the remark was well grounded that if you attend lectures on astronomy or geology, during a short course, you will have a tolerably clear idea and view of the system of the lecturer; but said he, if you listen, not only for twelve months, but for twelve years to the common run of preachers, you will not arrive at anything like an idea of their system of theology. It is a grievous fault which cannot be too much deplored. Verbiage is often the fly-leaf which covers up theological ignorance.

Sermons should have real teaching in them, and their doctrine should be solid; substantial and abundant. The preacher must not enter the sacred desk to talk for mere talk's sake. This is sacrilegious. Nothing can compensate for the absence of teaching. A didactic ministry is essential. Mere rhetoric is as chaff to the wheat. However beautiful the sower's basket, it is a miserable mockery if it be without seed. It is important for a minister to speak grammatically and pronounce his words clearly. Enunciation is not to be despised. Literary elements are indispensable to real lasting success. But Moody was not academic in his preaching nor personal culture. He made seventeen mistakes in his English in one sermon. A pedantic listener noted and counted his errors in grammar and at the close of his sermon remarked to him about it. Mr. Moody kindly replied, "Well, my brother, I am using all the English I know for the glory of God and the salvation of men, are you?" And Moody won a million souls to Christ. I wonder how many the other man won, if any! Horses are not to be judged by their bells or their trappings, but by limb and bone and blood, and a sermon is not to be judged by rhetoric and pedantry. Sermons should be carefully weighed as to subject matter, and the materials must be congruous to the text. This will give variety to the pulpit discourse, and in particular if we keep close to the mind of the Spirit in the passage under consideration. Spurgeon said, "Keep to the Spirit's track and you will never repeat yourself or be short of matter: His paths drop fatness." Teach doctrines, principles, precepts, ethics and "the whole counsel of God."

Sermons should feed the hungry souls of men. Christ said to Peter, "Feed my lambs . . . feed my sheep . . . feed my sheep." In the congregation is that godly widow woman with seven children to support with her needle; that man who has just lost his wife and is struggling to keep the home together; a brother who is unemployed and needs a message of comfort; a sister who has not been to church for a number of weeks because of sickness; new converts who need spiritual light and instruction; and veteran saints who can always appreciate a boost along the way to the city of God. Why spend time splitting theological hairs about pre and post millenarian schemes, or being dogmatic about your pet theory of water baptism, or emphasizing minor truths. Multiplied thousands of Quakers are now in heaven who never were baptized with water according to any mode. It is better to help, strengthen and bless some weary traveler journeying heavenward.

Preaching should be unctuous. "But ye have an unction from the Holy One" (1 John 2:20). Special divine anointing cannot be manufactured and counterfeits are far worse than worthless; yet the Spirit's glorious unction is priceless. With its presence the believers are edified, sinners are converted, converts are sanctified, and the church blessed. Substitutes for unction are repulsive. Wild gesticulations, whines, screamings, boisterousness and worked up human fervor smell of the greenroom and the vaudeville. Affected feeling is repugnant to a truly sanctified spirit. Simulating unction is loathsome and disgusting; it nauseates. One of the greatest preachers of the nineteenth century was Chas. G. Finney. He was preaching in Rochester. Up in the front seat in the gallery sat the chief justice of the court of appeals, and this judge turned to the man with him and said, "If that man was a lawyer and was pleading a case, [Finney had been trained for the legal profession] and if he would back up his statement with evidence like that, I would be compelled to give him the verdict." Finney preached on. The chief justice jumped to his feet, took his coat and hat and wormed his way along the aisle down to the platform. He pulled the tail of Finney's coat. He said, "If you will call for sinners to take the front seat, I will lead the way." Finney stopped preaching and said, "I am informed by the chief justice that if I will make a call for penitents he will lead the way. I make that call." He did, and nearly every lawyer in Rochester marched down the aisle, and inside of twelve months one hundred thousand people in that section of the country were swept into the kingdom of God. Was it because of the keen logic, clear preaching, argumentative presentation by the legally trained Finney? This, of course, helped, but Finney himself said of his own preaching, "I tell you this, not boastfully, but because it is a fact and to give the praise to God, and not to talents of my own. Let no

man think that those sermons which have been called so powerful were productions of my own brain or of my heart unassisted by the Holy Ghost. They were not mine, but from the Holy Spirit in me."

Unction is found only in the closet. The preacher who secretly pleads with God will have the dew of

heaven upon his brow, his spirit will dwell in the heavenlies, and his ministry will be a flame of holy fire. Without unction we are powerless. With it we are invincible. Preacher, to your knees! Then the divine halo will surround you when before the congregation.

What Constitutes an Ideal Service*

Roy F. Smee

WHAT constitutes an ideal service may depend upon what service is contemplated; the circumstances surrounding the service and the type and background of the majority of the numbers of the congregation. The purpose of every service in our churches should be to bless, strengthen and feed the souls of men. I am sure that what would constitute an ideal service in Chicago First Church would be an utter failure in the mountains of Kentucky.

One might ask the question, "What constitutes an ideal meal?" There is much that is analagous between this question and the subject which we have to consider. There would be many ideas as to what constitutes an ideal meal. These varied opinions would depend upon variations of habit, customs of etiquette and methods of food preparation together with each individual's fancy or taste. What would be pronounced an ideal meal by one diner may be a dismal disappointment to another.

There are a number of things, however, which all of us must agree are essential to an ideal meal and the same may be said concerning what constitutes an ideal service. First there must be planning and preparation for the meal as well as the serving of the meal. I am convinced that no service can be an ideal service which has not been planned and prepared for. We all agree that in order to have a meal there must be food in evidence. The one great essential to the enjoyment of any meal is food. And this is an item that must not be overlooked in planning and executing a service. All about us are the hungry, starving souls of men. Jesus said, "I am the bread of life." I believe that every soul has a capacity for Jesus Christ. I believe that we can reach many many more than we are now reaching if we will put forth more effort in accomplishing this great task by more earnestly, appealingly and beautifully presenting the claims of the gospel. Let us put forth as much effort to make our service appealing as the average housewife does to make the meal which she serves appeal to the physical appetite.

In planning a service, as in planning a meal, the first consideration should be—what are the needs of those who are to be fed. Just any old canned sermon will not do. Too often many of us, who have been canning sermons by the barrelful for years, make too frequent use of the can opener. I do not think we

*Paper read at Superintendents' Conference, by Superintendent of Northern California District, Kansas City, Mo., January, 1938.

should throw away our old sermons but I do think we should be more considerate in their use. If they are to be served do not serve them cold. Heat them thoroughly through prayer and meditation; season them with much grace; and try to reconstruct them by adding enough new material to make them taste fresh.

It is not enough to merely "give folks what they need." The successful preacher will not only give his people what they need but will so plan, prepare and season it as to make them enjoy the feast and be glad to come back for more. A natural relish for food is almost as important as the food itself. I doubt the advisability of forcing a child to eat spinach, simply for what spinach contains, if he does not like the taste of spinach when the child may enjoy eating other foods which contain like elements of nourishment. And whether we like it or not, in this free land of ours people do not go to church because they are forced to go, but if they go they go because they want to go. If we will work as hard trying to make our services interesting and helpful as we do seeking alibis for our small crowds our services will be better attended.

When I consider the haphazard hit or miss methods, I have seen used in the conducting of some services, I wonder that we get the hearing that we do. I am reminded of a meal in a certain home which was entirely spoiled for me just for the gross lack of order. Much time had been put into the planning and preparation for the meal. There was an abundance of food which was well prepared, but when the call for dinner came about half of the household responded in time for the blessing which was pronounced upon the food. Charley wanted to finish listening to his pet radio program. Mary must finish a chapter in a book and little Willie comes in late from play and must be sent to the bathroom to wash for dinner. They all said, "Go ahead; don't wait for me." One by one they straggled in and each demanded and received special attention. Charley insisted on helping himself and upset the vegetable dish and Willie spilled his milk. What a hectic meal it was! They finally left the table in about the same disorder which brought them together but I was sick from nervous indigestion. And there have been many so-called religious services which have left me in the same nervous state. Let us conduct our services so that people will be impressed with our liberty but not by our lack of order. I have been completely worn out listening to a pastor trying to wade through

his announcements for the week, after ten or fifteen minutes of stammering over corrections made from someone in the congregation or suggestions offered by his wife. I am made to feel certain that he does not know much about the program for the week himself. Announcements should consume as little time as possible.

While I am sure that we all enjoy the light appetizers usually served as the first course in any well ordered meal, let us see to it that the message from the Word of God or the sermon constitutes the main course. Special singing and live congregational choristering may be much enjoyed and I am sure are worth while but they are not sufficient within themselves. "It pleased God by the foolishness of preaching to save them that believe." That chorister or special singer who has not learned that his part in a service is purely supplemental to the sermon to be preached and is not an end within itself is not worthy of his position. I have heard song leaders take so much time lecturing the congregation that one was made to wonder whether he was attending a song service or listening to a lecture course. If the sermon is to be the main course in the service then the preacher should be the central human personality in connection with it. This should be well remembered by our pastors in preparing the minds of a congregation to receive the evangelist as well as his message.

I fear too much emphasis is being put upon the shortness of our sermons. Just the other day I heard someone bragging on his pastor. He said, "Our pastor never preaches more than fifteen minutes." I was made to feel that this person would have felt happier if his pastor had not preached longer than ten minutes. Fifteen-minute sermons may at times be practical but they should always be so nourishing and refreshing that our congregations are sorry they are so short.

Another very important part of the modern meal is the dessert. In fact to many of us it is the most important part. No service plan can be complete without proper consideration of the final last taste which is to be left in the mouth of a congregation. Many times the influence of a service has been completely neutralized by an unwise or offensive conclusion. I doubt the wisdom on the part of a pastor who habitually makes a prolonged altar call. There doubtless will be times when the spirit of the service is such that one will feel led to extend the period of invitation and press hard for seekers, but to make this a habit so that every service will be concluded with a twenty-minute invitation period only tends to harden those who resist the invitation. I believe that in every service opportunity should be given for seekers to express their need and seek the Lord. Nothing so blesses the hearts of our people as having the privilege of seeing sinners saved and believers sanctified. But when we resort to the claptrap methods of an auctioneer to gain a seeker or continue our efforts until our congregation is worn out or disgusted we have failed in the wide range purposes of our services. I doubt the wisdom of our evangelists or pastors resorting to the time-worn

method of tests in order to discover who may be in the congregation without a testimony of salvation. Many times I have seen congregations thus divided until those who cannot measure up to the standard are singled out and embarrassed to such an extent that they never come back. When it becomes necessary to resort to extreme human contrivances in order to secure a seeker I feel that it is a travesty upon the power of the Holy Ghost. Every service should be so concluded that those who have attended will feel that they are welcome and we appreciate their presence. This will leave a good taste in their mouths and we may expect their return.

If arranging our services let us remember that here as well as elsewhere "variety is the spice of life." The psychology of surprise is a wholesome thing to employ in our services.

Above all else let us cultivate a proper atmosphere when we come together to worship. The atmosphere of a service is hard to define but all of us know what it is like. How much better a meal tastes when it is served in an atmosphere permeated with love and mutual regard for everyone present. "Better is little with the fear of the Lord than great treasure and trouble therewith." "Better is a dinner of herbs where love is than a stalled ox and hatred therewith." It is this kind of atmosphere that makes our preaching effective. A mighty poor preacher can make a flourishing success if the atmosphere of the service can be heavenly. I appreciate every improvement that we may make in the equipment and furnishings of our churches, but these are only incidental when compared with a wholesome, uplifting and inspiring atmosphere. Herein lies the secret of our success as a church. This answers the question of how we can organize thriving churches in a tent or renovated store building in the shadow of churches of wealth and unlimited financial resources. This answers the question of why people choose to leave the carpeted aisles and padded pews to attend our services. Atmosphere! The atmosphere generated by the loving, living presence of the Lord Jesus in our hearts every day, all the time and not just assumed on Sunday and during religious services. This atmosphere will do more to make our services attractive than any other one thing. Jesus is the great drawing power. When He is lifted up He will draw all men unto Him. Let it be with us as it was said of old, "It was noised that he was in the house."

Material and Spiritual Goods Contrasted

The material goods of life are such that one man's gain is another's loss; they perish with use; they are strictly limited; they may be detached from their owner without his consent. But the goods of the spirit have exactly the opposite qualities. They are increased rather than decreased by sharing; they are absolutely unlimited; they do not perish with us; and they so belong to the spirit of their possessor that he cannot lose them except by his own consent.—DEAN INGE.

Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER FIVE

DEAR ANN:

Here it is housecleaning time again and if there is ever a time when I wish I could just be as other women are, it is when I have to clean house. But I know it will be the same this year as it has been other years—just as I get everything all torn up and my dear husband has assured me that it will not be necessary for me to do any calling—at least not much—for a couple of weeks, things will begin to happen right away. Hardly a day will go by that does not find me leaving things in a mess and rushing off somewhere to offer what help and consolation I can to some poor soul who is going through deep waters. I am not complaining; it is only that it is a bit hard not to be able to finish things when one gets them started. But I would not want to fail any of our dear people in an hour of need if it takes three months to clean house. I decided long ago that any woman who wants to be an average, comfortable, homebody sort of person should never marry a minister. If she does she may suffer from complexes that will threaten her sanity. At any rate she will suffer and other people may suffer too. I heard a preacher remark one time that some people suffer long and everybody else suffers with them. And as I suggested in my last letter, self-conscious martyrdom is not becoming to ministers' wives.

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

It goes without saying that a minister's home should be an example of an ideal Christian home in every respect. Now most women find housekeeping a full time job but we ministers' wives cannot make housekeeping a full time job. As I have already indicated, there are too many other demands upon our time. I know, Ann, that your housewifely soul has been troubled many times as mine has, because you could not give more time to making your home attractive. However I recently ran across a most consoling statement in "Psychology of Leadership" by Tralle. I know you will appreciate it. "The disposition toward harmony, namely, the appreciation of anything as being in harmony with itself, the thing for which it exists, and with its surroundings, makes for order and symmetry and appreciation and beauty, when rightly supplemented with intelligence; but when intelligence is lacking it develops artistic bores and jussy, over particular housekeepers" (the italics are mine). So if we can keep our houses decently clean and orderly and pleasantly attractive so that people will feel at home when they enter our front door or back door either, I believe that is all we

ought to aim at in housekeeping. We, of all women, cannot afford to be "Marthas." I have found that one can acquire a knack of picking up and slicking up that makes a place look quite presentable when there is not time enough to give it more thorough attention. I have had reason to be glad more than once that I went through this slicking up process in the front of the house before even washing the breakfast dishes for I would otherwise have been embarrassed by being compelled to entertain an unexpected morning caller in an untidy living room. I have to confess that this very day I did not get things tidied up before callers arrived—and they did not come early either. The truth is, Ann, you will find that you will never be able to have the sort of program for your housework that other women do. You will often have to do things backward, so to speak. You might even have to shock the neighbors by hanging out the washing in the afternoon occasionally. The important thing, after all, is not when we do things but getting them done.

However, because people are apt to misinterpret such unusual proceedings and judge them to be indications of slackness or lack of system or some other undesirable trait, it is just as well to keep our domestic affairs as private as possible. I say, as private as possible, because a minister and his family have very little genuine privacy. This is another problem we have to deal with. The public has an insatiable curiosity about the private life of any public personage. Ministers are, if anything, an object of even greater curiosity than political leaders or anyone else of prominence. I will not take time to philosophize about why this is true but just briefly suggest a few ways of outwitting the public in this respect. For this is truly a case of, "what they do not know will not hurt them." You see a preacher and his family cannot afford to be misinterpreted too much. I think this is what the Bible means when it says, "let not your good be evil-spoken of." If the people misunderstand and misjudge the minister then the minister loses power with the people for God. So it is not from any selfish motive that I urge you to guard the privacy of your home as much as possible. The problem is how to do this.

Well for one thing, if the next church you serve does not have a parsonage and you may live where you please, choose a place a little distance from the church; not too far of course, but far enough away so that people who have not much to do will not find it too convenient to just, "run in" any time on their way to or from church and take your really valuable time for no special reason at all. If you have to live in a parsonage next to the church you will be more or less at the mercy of the public. While some congregations are very considerate others may be exceedingly thoughtless. You can only do your best and trust God to give you grace and wisdom to cope with the situation. If you can possibly help it, never consider living in the same apartment building with any of your parishioners. I knew of one young preacher and his wife who did this very thing and it proved positively disastrous. It was a case of misinterpreting and impugning motives which created a

misunderstanding that may never be overcome. I do not think anything would ever again induce that couple to live in the near vicinity of any of their church members. It has been said that a friend is one who knows all about you and loves you still. I am sure that is true but there are pitifully few people who have the capacity for real friendship. Most so-called friendships will not stand the strain of too prolonged intimacy and very good people are often lacking in magnanimity. I do not say these things to make you cynical or distrustful of people. God forbid! It is only to help you to save them from themselves.

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

But in spite of all that I have said and at the risk of sounding contradictory let me exhort you, in biblical phraseology, "Be not forgetful to entertain strangers" and "Be given to hospitality." It is possible to keep the utmost reserve about your domestic affairs and yet be the soul of hospitality. And I believe with all my heart if there is any home whose threshold should be adorned with one of those old-fashioned doormats with "welcome" written on it, it is the minister's home. If the young people of the church feel welcome to hold some of their gatherings that they are accustomed to having in homes, at the minister's house, it does a great deal toward making them realize the personal interest and concern that the pastor and his wife feel for them. If you take the trouble to invite some lonely, troubled or discouraged individual to take dinner with you it will often prove the very tonic he needs to help him take a fresh grip and go on with God. You would be surprised too, Ann, if you could know how much some people who "have everything" appreciate being invited into their pastor's home. You need never fear to entertain such people; they will be far less critical of your simple appointments than people in less favored circumstances. And they are sometimes more heart hungry for fellowship.

Then, too, if you will let your home be a place where your hard-working District Superintendent always feels welcome, not only to come himself, but bring along an evangelist or a General Superintendent or some other worker who may be touring the district with him, you will have many precious memories of golden hours of fellowship and genuine friendship to treasure in the years to come. My hus-

band and I were once entertained in the home of another pastor. When I was taking leave of my hostess, I tried to express the pleasure my visit in her home had given me and how much I had enjoyed her children, and she told me that was one reason why she liked to have other Christian workers come to her home because of what it would mean to the children. And that, you see, is another angle of the hospitality question. It also introduces another subject that I really meant to include in this letter but which I will have to defer until my next one.

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

Your fellow laborer,
HOPE VINCENT.

Casting the Net

(Continued from page seven)

truth "stick," it awakens the keenest interest, it causes men to fairly reel under their weight of sin. Many of the fathers had it, in a greater or less degree, but few modern pulpiteers exhibit any signs of having it. The lack of this peculiar, divine bestowment is a reason for the fruitlessness of so many ministers and Christian workers.

HOW TO BE UNCTUOUS

It is not found in books or literature.

It does not attend doubt, skepticism, or unbelief. The preacher or Christian worker who is a Bible "tinker," or a Bible "patcher," will show no signs of unction.

It is the product of earnest and continuous prayer.

It springs up in the heart and forth from the lips of those who are "filled with the Holy Spirit."

It is God in the man, making the heart fervent, hot, so that the words burn.

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

It rides on words of eloquence, and often burnishes the simpler forms of speech.

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

It would transform many a pulpit into a blazing center of fire and arouse many a congregation into the most intense religious activity.

Those who will search for it on their knees, who will fearlessly thrust home the truth and who plan and pray for immediate results will enjoy this peculiar, inestimable, characteristic so essential to the effectiveness of the Christian ministry.

No one ever bore provocation with such meekness as Christ exhibited. Neither revenge nor wrath ever found a place in His breast. His character was maligned. In every possible way He was misconstrued and insulted; yet when reviled, He reviled not again. When He suffered He threatened not, but committed Himself to Him that judgeth righteously.—SELECTED.

GENERAL CHURCH PROGRAM

Church Protection

ALTHOUGH a church is concerned primarily with spiritual affairs, it should be businesslike in the handling and safeguarding of its finances.

Funds donated to the work of the church should be protected against diversion through criminal acts. Robbery, forgery and embezzlement are possibilities that those responsible for church money and property must take into consideration.

To meet a very real need, insurance companies offer a combination contract of protection suitable to the requirements of the average church.

The contract combines in one instrument protection against several financial hazards. The coverage given under each clause is limited to \$200, an amount adequate to cover the weekly collections and incidental funds of the average church. It is possible to double this amount by purchasing two units instead of one, making the coverage under each of the five clauses \$400 instead of \$200 and the total limitation of the policy \$2,000 instead of \$1,000.

The five coverages are as follows:

INTERIOR

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

MESSENGER

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

SAFE BURGLARY: against loss by burglary from any duly locked safe located on the church premises or within the home of such officer. Damage to the safe as well as direct loss is also covered.

LARCENY AND

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

CHECK FORGERY

AND ALTERATION: against loss through forgery or alteration of any check under the conditions of the policy.

The cost is reasonable considering the coverage.

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

There are steps from Egypt to Canaan, from the manger to the throne, from this life to the next. God convicts us that He might save us—He saves us that He might sanctify us—He sanctifies us that He might use us—He uses us that He might be enabled to reward us according to our works.—NELSON.

Stewardship

C. WARREN JONES

SINCE the month of February we have had little in our periodicals in regard to "Stewardship." However in our recent Easter offering we have had blessed results that come from having faithful stewards in the Church of the Nazarene.

Many of our people have learned from the Word of God that money is a trust and that we are stewards responsible for wise use of every penny entrusted to our care. When more of our people realize this truth, we shall be able to do more to get the gospel to the lost; do more in making inroads on the enemy and taking advanced ground.

In connection with this work, we desire to say that we plan to give our readers several articles by Dr. Stephen S. White, of Wollaston, Massachusetts, and Dr. Henry B. Wallin, of Los Angeles, California. I trust that the articles by these two brethren will be read with much interest and profit as they occur in the columns of the magazine throughout the remainder of 1938.

Consecration: The Basis of Stewardship

STEPHEN S. WHITE

I REMEMBER when the news was flashed to this country that Quentin Roosevelt had been killed. As an aviator in the World War he had made what was popularly called the supreme sacrifice. I recall also the cablegram which came to a widowed mother in a middle western state about the same time telling her of the death of her son while in action in northern France. He, too, gave his all for his country even though the headlines of the daily newspapers did not herald the fact. I come today not to take away any honor from these who thus fought and died, who thus placed their all on the altar of their native land. They are welcome to whatever credit they deserve, but they did not really make the supreme sacrifice. He who dies for his God makes a greater sacrifice than he who dies for his country. John Huss, Savonarola and a long list of other Christian martyrs stand in this class.

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

a momentary sacrifice. The one who makes it thereby becomes a living martyr or witness. It is more difficult to live a totally surrendered life day by day than to give your life once for all in a supreme crisis. This is the kind of sacrifice which Paul had in mind when he exhorted us in Romans 12:1 to present our bodies a *living sacrifice*. This is a figure of speech in which the body, a part, is used for the whole personality. Man is to present his whole self as a *living sacrifice*. David Livingstone made a consecration of this type when he spent many years in the heart of Africa working for and with the people of that dark continent. His successor, Dan Crawford, did the same. He was there at one time for more than two decades giving himself in behalf of those people.

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

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

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

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

"I do this from a conviction of duty—that all I have belongs by right to Him. Not as a compromise, but from a sense of duty, simply asking that I may be aided by Him to keep it there.

"Signed, sealed and delivered in the study of St. Paul's Church, Atlanta, Georgia, April 15, 1876, in the presence of Him who sees all things, with the Spirit to witness.

"W. A. Dodge"

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

I heard an elect lady, a very successful minister of the gospel in a southeastern state, tell of the sudden death of her son. Her striking black eyes filled with tears as she told of the sorrow which came to her when this accident occurred. However, she said that she reminded God of the fact that the son was no more His when he was killed than he was when she had consecrated him to God thirteen years before. Then she had placed him and all of her other possessions, along with herself, on the altar forever.

A consecration like this is a deliberate recognition of what is already a fact; that we are stewards and not owners. Once such a consecration has been made and sanctioned by the Holy Spirit in His sanctifying power, it will be easy to bring both tithes and offerings of money and time and talent to God.

Department of Church Schools
 E. P. Ellyson

Who Is Responsible?

R. R. HODGES *

MAN Y workers in the church have never been informed of the opportunities the Leadership Training Course offers them for the improvement of themselves as church workers. Week after week, letters come to the Department of Church Schools stating that they have heard a little somewhere about the training course and want to know how they can take it. "There is no class of that nature here. How can I take the course." "I never knew anything about the course until I read the article in the *Bible School Teachers' Journal*. Please send me complete information." The fact that these persons do write, indicates that there are hundreds of others yet who do not know about the course or whose interest has not been aroused enough to get action.

The pastors hold a strategic position of leadership in the local church. Very few of our churches have an educational director giving full time to the work of the church to whom the responsibility of religious education can be shifted. The Sunday school superintendent with his weekday vocational responsibilities cannot carry the full responsibility. Too many times the membership of the church school board is carelessly chosen and those with proper interest and information are not selected. Even if the best qualified persons are selected, they have their weekday responsibilities and do not have the opportunities of promotion that are essential for success in this work. The pastor, being the only person devoting full time to the service of the church and having many opportunities for promotion, must be responsible for the program of Leadership Training along with the many other activities that demand his attention. This does not mean that the pastor is to do all the work of informing the membership, promoting classes and teaching them. It does mean that he should manifest his interest and stir up interest on

*Supervisor of Leadership Training.

the part of his lay leadership. It is impossible for the lay leadership to promote this work satisfactorily without the interest of the pastor, as experience has revealed to many who have tried it. But with the co-operative interest of both there are very few if any churches that cannot conduct efficient Leadership Training Classes in the local church.

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

Second, the pastor should study the course himself. The units may be completed by home study or in classes. Credit is allowed for such units in both the Ministerial Course and the Leadership Training Course as were completed in college. Many pastors have secured enough credits in this way to receive their certificates with one or more seals. Approval to teach a class is frequently given to a person who does not have personal credit for the unit but whose general preparation and experience indicate his ability to properly conduct the class. If the person so approved will present a limited amount of written work with the final report of the class, he will be given personal credit for the unit. Pastors who have completed any considerable portion of the Ministerial Course and who have had at least one year's experience in the pastorate are almost invariably approved and many are completing their credits in this way. Then there is no pastor that would not receive help by taking these units by home study. A limited amount of written work and reading of reference books is required and these invariably give a broader vision of the work and a deeper sense of responsibility of the work of religious education.

Third, the pastor should study local needs. Many times we are satisfied if the teachers of our Sunday schools manifest enough interest in their work to be present most of the time. It never occurs to us that the teacher may be doing a "slovenly" job of teaching. She may be capable of doing a much better job of teaching and be willing to apply herself in better preparation for this if the opportunity be presented. There is no school but what could be improved and a careful tour of supervision on the part of any pastor will reveal the need of this improvement. Any pastor who frankly faces his own situation will see the need of a training class in his church.

Fourth, the pastor should take the lead in planning a definite program of training. The entire situation should be discussed in a meeting of the church school board and a definite program planned. Leadership Training Classes should be considered a part of the yearly church program just like the revival. Plans should be made weeks in advance and announcement made so the membership can adjust their business and social affairs to take the training offered. The extent of the program will vary according to local needs. Two classes a year ought to be a minimum and more offered as local needs and situa-

tions permit. Almost invariably when a definite program is announced and promoted the members will rally about it. They are anxious to improve themselves. They are constantly beset with problems in their Sunday school classes and are anxious to grasp every means possible to help meet those needs. Many are not acquainted with the training course and it will require some time for explanation and promotion but they invariably feel it an answer to a definite need in their experience. Many are unable to take the classes now offered because arrangements were not made far enough in advance for them to adjust their other obligations to meet the demands for the class. The pastor may be the logical one to teach the class. If so, he should be willing to devote the necessary time to teach it properly.

Fifth, the pastor should co-operate with the District Church School Board in their attempts to pro-

RAMBLINGS FROM THE ROVING CORRESPONDENT

INTERESTING isn't it how the law of mental association operates? Only recently I came across a quotation from one of Westbrook Pegler's columns that read, "As long as a week in bed and just as dull." Now just what associated that clever simile with some sermons to which I have listened with heroic efforts at a semblance of interest. And the law of association kept going for my mind veered off to a long since studied lesson in the secret of successful advertising and letter writing. The lesson called the (magic or otherwise) formula AIDA which when developed became something like this: First Requisite—Get Attention. Beloved Minister Brother, forgive my platitudes—but how much depends upon that opening paragraph which so I have been told should jerk your listeners up by the coat collar, figuratively speaking. And that opening paragraph should not be haphazard or extemporaneous. On the contrary it should be very carefully prepared and memorized. Next in the AIDA formula comes I for "Interest" which must be held through the development of the appeal or message. Easier said than done you say and I, having tried it all too often and failed, heartily agree. Third, awaken "Desire." Make your proposition appealing. Cause your hearers to feel that they had better "Run into heaven barefooted and bareheaded, than to miss it on account of anything in this world." Fourth, all is lost unless in closing you lead to "Action" represented by the last letter in the formula. Oh, the tragedy of arousing desire, awakening interest, bringing stifled aspirations to life and letting them die without expression.

That word "humble" is pronounced just as it is spelled. The "h" is not silent. There is no word pronounced "umble."

mote Leadership Training work on the district. Several boards are trying to promote this work through Zone or District Institutes. The pastor should cooperate through his own attendance, as far as possible, at these institutes and through urging his members to attend. (If any pastor who is a member of a District Board and that board does not have a Leadership Training program, should read this, we appoint him promotion chairman in that board and commission him to get to work immediately.)

Every Church of the Nazarene should have a Leadership Training program. The details of that program will vary with local conditions but in the vast majority of cases a training class will be involved. The eternal destiny of souls depends upon the efficiency with which we conduct our program of religious education. A program designed to make our schools more efficient should not be neglected.

Every Member Evangelism

E. E. TAYLOR
PART TWO

THE SECOND point is "Christ's Method of Procedure." The last words of Jesus before He ascended to the Father were, "Wait for the promise of the Father," and "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." Here is the basis for success, for the laity as well as the preacher. While we have preached, taught, and urged our people to be "baptized with the Holy Ghost in sanctifying power," have we taught our people and made it plain to them that the great object of this Holy Ghost power as emphasized by Jesus is to be "witnesses unto me," systematically to the salvation of others? And that to keep this Holy Ghost power when once received, one must be a faithful, definite witness unto others by word of mouth as well as with the life, that others might be drawn to Jesus and take Him as their Savior and Sanctifier also? I fear that here is where we have been inclined to fail. As a result our laity in general are inclined to neglect definite witnessing during the week to others, and there is much indefinite, stereotyped, powerless witnessing even in our testimony services in the church. And yet according to the best of authorities, such as Wood in "Perfect Love," Wesley, McClurkin and others, many lose this Holy Ghost power by failing to be faithful, definite witnesses unto Jesus and seeking to get others saved and sanctified.

In the words of Paul found in Romans, "Faith cometh by hearing and hearing by the word of God." In connection with this scripture, Dr. Conant in his great book on "Every Member Evangelism," says, "If the Holy Spirit is unable to convict and regenerate except through the Word, he is unable to accomplish his work in a heart until the Word is heard . . . This requires witnesses. And so just as prayer is needed to open the way for witnessing, so witnessing is needed to accomplish the work for which the

praying opened the way. Neither can be effective without the other.

"Witnessing is the divine method of preparing the way for soul winning, but it does not result in the winning of all to whom we witness. Even Christ's testimony did not win all. We are to witness to all . . . but we can do successful soul winning work only with those whom the Holy Spirit is able to bring to such conviction that they are ready to hear about Christ. This shows the folly of expecting the lost to come to the services of the church, when we have done nothing to "create a demand" with the lost for the gospel that we preach and enjoy. "The Lord's people must give themselves to prayer accompanied by witnessing." This is God's plan and when followed it enables God to work miracles in creating such demand among the lost as will bring them to the church in large numbers, and result in the salvation of many who will not be otherwise reached.

Dr. Ellyson in his booklet on "Pentecost," after discussing the results of Pentecost, raises the question, "Can these results be repeated and do we have any right to expect them today?" This question provokes another, "Why not, if we are still in the dispensation of the Holy Spirit, and the pentecostal methods are followed?" In the face of these questions how quickly we begin to apologize and make excuses. Was Christianity to have its largest results at the beginning? Certainly not.

Dr. Ellyson continues, "The Christian program is a program for the whole world through the service for the whole church. This calls first for the whole church to be filled with the Holy Spirit and live under this anointing, to have the pentecostal experience with all that it means. This calls for the whole church serving; for preaching, teaching and witnessing; for clergy and lay members all serving in their respective places. And this must be not only in the congregation at the church but from house to house and personal work everywhere. Have we not failed to follow this program and method as fully as we should? We have thought of the pastor's work and responsibility and emphasized this. . . . But neither the layman nor the pastor has thought of the lay responsibility with the seriousness that it demands. Pastors have not organized and used the laymen for the spiritual work of the church as they should have done, and the laymen have not felt their responsibility for this part of the work. . . . Teaching and witnessing are the work largely of the lay membership and should be as faithfully done as is the preaching."

The Reward of Faith

Faith knows that God has His moment, and in that moment everything yields to His will; Faith can wait. If she comes to a prison gate, she can stand without until God touches the bars, and it flies open. If the enemy hurls rocks from the battlement, she stands unmoved and unharmed. Faith knows some Jerichos need to be compassed fourteen times, and she carries with her the word of victory to give the final shout.—SELECTED.

BOOK CHATS



P. H. Lunn

A VOLUME of positive, yea, dogmatic, statements concerning the cardinal doctrines of Christianity is *THE FAITH WE LIVE* by the pen of Earl L. Douglass, a minister of the Presbyterian Church (Cokesbury—\$1.50). These messages are in reality expositions of the Apostles' Creed. The book opens with a plea for positive, definite preaching and teaching about Jesus and His standards of righteousness. "There would probably have been no opposition from the authorities had the disciples confined their preaching to certain generalities about God. The thing that aroused the authorities to fury and drove them into a desperate policy of persecution was the fact that the disciples insisted on preaching Jesus." This book is challenging to a surprising degree. And considering its theme, which one would expect to be discussed in a rather prosaic manner, it rather startles one with its trenchant statements. Take this one: "The Christian message was a gospel because the disciples went out to proclaim to the world that something had happened . . . God's redemptive purpose had been shown forth in action."

And this sentence in which there is certainly no beating about the bush: "Christianity was born in the stream of history. Those who believe they can deny the historical facts with which the New Testament deals and still enjoy the benefits which arise from the meaning of these facts, have the whole weight of human experience against them." This man Douglass has a burning message based upon what he has felt in his heart and thought through in his mind.

Your Book Man picked up this book with the thought of giving it very brief and casual mention, but in sketching through it we find it to be not just another book on Christian doctrine but all that shot through with the dynamic of spiritual convictions. We commend this volume to our preacher-readers. It will give you many a suggestion for a series of sermons on the fundamentals of the Christian religion. The rank and file of our membership needs this indoctrination especially when surcharged with spiritual dynamics. And to quote the author again: "The better we understand our religion, the more do we trust it."

The chapter, "I Believe in the Holy Ghost," is remarkably helpful but Dr. Douglass does not emphasize the work of the Holy Spirit in sanctifying and cleansing the heart of the believer. This is the only weakness in the entire structure of this otherwise very worth while volume.

The first of a series of six volumes of Church History is *THE FIRST FIVE CENTURIES* by Kenneth Scott Latourette (Harper—\$3.50). The series is publicized as "A History of the Expansion of Christianity." This initial volume is a most comprehensive one of more than 400 pages, with index and map. Only occasionally would one find a minister sufficiently interested in this subject to invest in the set but we felt that our readers should know of this series. We understand that the second volume is now available.

CUT FROM THE LOAF is the intriguing title of a book of daily meditations by the late James M. Gray (Revell—\$1.50). It occurs to us that those of our readers who are searching for material to use in radio programs might get some very valuable devotional and expository helps from this volume of 177 pages.

A scholarly volume by Rufus M. Jones is *SOME PROBLEMS OF LIFE* (Cokesbury—\$2.00). What are the supreme values, the abiding realities, the motivating objectives in life? The matter of life's significance rather than its continuance; its quality as presenting a graver question than its quantity—these problems are discussed by one who is eminently qualified "by a lifetime of exploration of the inner recesses and the illimitable resources of man's spiritual estate" to discuss them with the serious reader. This, as is evident, is not a book for hasty skimming or sketching, but for serious and thoughtful study.

Problems Peculiar to Preachers

Chas. A. Gibson

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

Q.—I am a licensed minister and am having a fair degree of success in my pastorate, but I cannot find time nor money to get books and get out my course of study. Can you suggest a remedy?

A.—Organize both your finances and your work. You are not in as close straits as was Lincoln, and you certainly have more time than did Luther. You have more friends close at hand than Lincoln had, and they have books they will lend you when they discover that you will actually use them. You are a preacher in the making and the course of study is but one of many tests applied to the candidate for the regular ministry. One of these tests is resourcefulness. The church wants to know if her future ministers can find a way through and do the hard job and bring to pass the thing that others said could not be done. They will be convinced that no preacher can do this who cannot find time and money to get out a simple four-year home course. Success is subtle and elusive. Definitions of it vary greatly. It is not at all certain that you are having fair success until you can prove you are well rounded and that you are developing in both heart and head. I believe when you awake to the wide effect of this part of your development you will find a way to get it done. Write me again in six months.

Q.—Should a pastor accept a renewal call if he has as many as ten votes against him?

A.—That depends. If he is in a small church and the ten votes represent all but one of a third of the votes in the election, and if they are the real leaders of the church, then I would answer "No." If he has a hundred votes, then I would say "Yes." Everything depends on local conditions.

Q.—Is it right to use an outline of another preacher without saying so publicly?

A.—I think material put out by others is so put out for use and unless copyrighted, it is right to use what you read. I am sure that any preacher who thinks will see changes in thought progress that will best suit his style of preaching.

Q.—Should a pastor use a certain Bible, or rather one gotten out by a certain man, if some of his ministerial brethren object to same?

A.—I do not see how they would know whether he did or not unless he tells it, or they read from the same text. I am sure he would do well to make such a translation a

reference work for his own use. I am equally sure he should not wound his ministerial brethren by quoting from this commentator in their presence.

Q.—Should a minister feel embarrassed in the presence of other ministers of the same denomination who have better education and success than he has?

A.—I might answer this by saying, "No," but the fact still remains, and while it is a fact that the other ministers referred to do not desire this and will do all they can to make the weaker brother feel free in their presence, yet from the standpoint of the untrained and more or less unsuccessful preacher, this feeling remains. To conquer this feeling two things are necessary. First, make the best use of every help possible and prepare oneself as completely as possible. Study methods of success in others and put them into practice. Second, make it a habit to meet as many leaders as possible and learn to be free in their company. The condition suggested in the question is not abnormal, and it can be overcome.

Q. What are some of the evidences that should guide me in determining when I should change pastorates?

A. No more important question has come to this department than this one, for there are many good men who do acceptable work but have never found a way to make their changes without one or two fatal things coming to pass in connection with same. Namely, either the preacher blunders so much in making the change that it becomes almost impossible to get him placed, or he allows a situation to develop in leaving that divides the work he leaves and puts a scar on his ministry that he carries to his dying day. I like the wording of the question for it shows a willingness to be guided.

First, have you worked your program to the limit? If so, you should move to a new field where your program will fit. A pastor must furnish leadership and that implies a program acceptable to the church and one they can enter into. Second, if you have been drawn into a situation that tries to put you on one side or another, change before you take sides. If your heart grows tired of the people and the place, it is time to move. If it has become drudgery to minister, a preacher had better move than become a hireling.

It is as necessary to know when not to move as it is to know when to move. Do not move when things are going in excellent shape in every department, and everyone feels there is not another like you when it comes to the pastorate. If you do, you may never again meet such a crowd and you may always be bothered with the feeling that if you had only stayed there you could have done your best work (which is probably true), and the saddest words of tongue or pen, for the preacher, are, "It might have been." Do not move for position or money. To do so will weaken your spirit and reflect itself in all you afterward do and say. Better by far bring up the support on your present field. Again, do not move and in doing so rob the church of the influence brought about by your ministry. I mean that if you have been paid by the people and your influence for good and the church has been far-reaching, the church has a right to expect you to help them capitalize on the same. In other words, it is not right to receive the support of the church for a period of years and while doing so build a confidence for the church in the community, and then on the wave of popularity, fly into another pastorate, leaving the congregation that has helped to make you what you are, housed in a storeroom or a small building that hinders their growth and development. They have a right to expect you to help them build and get their church financed and on a basis where it can grow after you go. They have stood by

you as a preacher and prayed for you and loved you. They have sold you to the town until it is absolutely right that you should help them capitalize on this influence.

Again, if it is possible to remain, it is never wise to move when there is a large opposition. I know that if a vote comes and you are voted out (a thing that rarely should be allowed), you will have to go, but better if you have opposition, get it so adjusted that all will be your friends and then seek another field of service. Whatever you do when you plan to leave, be able to leave a better church in every way than when you became the pastor. Move when it seems clear when you pray and when you have advised with your leaders, and when all of these tests come to a unison. You will then be clear and all involved will agree and help to boost you in your new field of labor.

Q. Should the evangelist leave his title with the church where he holds the revival?

A. No, neither by law nor necessity. If he should see fit to give for some cause in the church that is his privilege, but under no circumstances should he be made to feel he should tithe to the church where he holds a revival. No church board has a right to take this position.

Q. What is the ten-point program referred to by Rev. E. O. Chalfant in THE PREACHER'S MAGAZINE recently?

A. I have had a number of inquiries about this, and I am therefore presenting it in full.

1. Pray one hour a day.
2. Study at least two hours a day.
3. Visit twenty homes a week outside of the membership of the church.
4. Make the acquaintance of two business men a week until acquainted with all.
5. Put notices of services in every paper possible.
6. Know and offer services to undertakers and doctors.
7. Membership in and active part in Ministerial Association where possible.
8. Seek to enter chapel services of the grade and high schools.
9. Co-operate in all general, district, and zone activities of the church.
10. Keep a record of all the above activities.

This program is a goal for every preacher, and like bills in Congress, many times have, it contains a "joker." The trick of the whole program is to be found in the last item. Preachers are more free than any other class of people. They have no boss in a real sense and no time clock to punch, and this very freedom proves our undoing many times. Therefore if we will but carefully check our activities, we will learn how few people we ever meet outside our own church, and we may here discover why we preach to so few folks. We may be embarrassed when we discover how little we either pray or study and thus learn why folks do not come back to hear us preach, and why we have such limited results at the altar, and so few join our church. We will likely find that we have been different, but at a point that meant nothing and that there is much we have in common with others, a sharing of which will help them and enrich our own ministry. I wish every preacher who reads this would make a record for three months and report to me how close he has been able to come to these points. I do not need the report from any reason of authority, for I am but one with the rest, but I would enjoy the report and it would be a great blessing to my ministry if a thousand preachers would but make such a check upon themselves. I would like to have you write me at once if you will do it, and in connection send me a question or two regarding problems of the church and ministry that can be answered in this column.

ILLUSTRATIONS

All Things Work Together for Good

When I was District Superintendent there was on my district a minister's wife whose greatest cross was moving. Of course since churches cannot be moved the preacher must go. So the time came when they had to leave. She had many cries over the ordeal and on moving day she wore a bonnet to conceal her red, swollen eyes from the good sister who came to assist her in packing.

Some time after they had been nicely located in their new charge, I called on them and preached for them. I was entertained at the parsonage. After a nice dinner was served and the lady of the manse was all smiles, I asked, "How do you like the new charge and your new home?" She replied, "Oh, fine, we are closer to town, nearer the school, farther from the trains and smoke, we have better streets, larger church and better parsonage, more room and a bigger yard, better salary and greater opportunity."

Then it was the husband's time to speak, I looked toward him and he was crying and amid sobs he exclaimed, "Yes, but, wife, did you ever think what a hard time the Lord had to get us over here?"—Submitted by U. E. HARDING.

In Unity There Is Strength

Years ago when I was pastor in the Central States, one evening a light snow was falling. The Mrs. remarked that I had better sweep the walks, as the city had an ordinance that required the citizens to keep their walks clean of snow. I took the broom and soon completed my task, rushed into the house feeling like a hero, and much the better for the exercise with a good appetite for my dinner.

During the night while the people dozed and dreamed, the little warriors dressed in the spotless white uniforms, marshaled their forces and swept down upon the sleeping city. The following morning citizens awoke to find themselves shut in with one of the deepest snows in years.

Immediately I got my shovel and started to work, when I had cleaned a space of ten feet, I tried to straighten up but needed a chiropractor to adjust the kinks in my back. I gladly surrendered my shovel to the janitor of the church.

Later I made my way to the store for milk for the baby and bread for the rest of the family, and an order to be delivered, but to my surprise I was informed there would be no deliveries, snow too deep. There was no milk, no bread, no meat. I asked for some canned milk but others wiser than I had been there before and the "early bird got the worm." If I could get some flour we could have some biscuits, this would be fine for me, but the men ahead of me thought of that too. All I could get was some dry meat, cheese and crackers, and made my way home.

There was no mail delivered, no newspaper for me to read to shorten the day. They had won. I surrendered. They were just little snowflakes and taken a few at a time I could sweep them away, but they had gotten together.—Submitted by U. E. HARDING.

I Was Borrowing Trouble

In one of my pastorates I was told that the church board when they were through with a pastor used skids. (A phrase used among the ministerial brethren.) They said they had brought them into play for my predecessor.

One night after board meeting the secretary lingered and drew me out into conversation. I could hear the other members in an adjoining room talking in muffled tones. It is needless for me to say, I was not getting what the secretary was talking about. I was talking to myself, something like

this. "Yes you are getting the skids ready for me, well I'll see about that," etc. I slipped to the double doors and pushed them back, just as I expected, they were in a huddle and I was sure I was right. I said, "I thought the board meeting was over," they looked confused at each other, and as I thought guilty, and said, "Yes, that's right," and with the usual good nights they retired.

On my way home I mustered up courage to say to one of my trusted members, "What were you folks doing in there? If you want my resignation you don't need to do any funny business to get it, this is a big world." He said, "Now you sit tight, I am not free to tell you just what we were doing, only to say you are all wrong." I believed in that brother and took his advice. In less than ten days this board came to the parsonage, took my old open Dodge car, drove it away and in its place left a nineteen hundred dollar sedan, which was accepted with deep appreciation. That is what the board was planning behind closed doors.—Submitted by U. E. HARDING.

In the Potter's Hands

A minister in the Southland struggled for a long time to enter the grace of holiness. One day he was visiting the great Exposition at Atlanta, and stopped to watch a potter work. As he watched him working with a lump of clay, there flashed into his mind that perhaps God was talking to him through this potter. The potter worked with the clay for a moment, then threw it upon the lathe, and with a few quick turns of the foot it came out before him in the form of a Corinthian vase. "How beautiful," he thought, "who would not like to be a Corinthian vase?" and to his mind there came visions of honor that perhaps might be his if he would trust God with his life. Then the man turned it back into a lump again, placed it again on the wheel, and after a few deft touches it came out a vase of old Egyptian style. Still the man thought that though this vase was not quite so beautiful or valuable, still it was worth having for a pattern. But when the potter took the same lump of clay and turned it into a table plate, something that was for inconspicuous service only, he drew back; and when the potter again remade the lump, but this time into a cuspidor, from his heart there came the groan, "I do not want to be a cuspidor." But that night when on his knees, he said to himself, "No, you would not be a cuspidor, would you? But your Lord and your Master became a cuspidor for wicked men to spit on; no, the servant wants to be better than his Lord!" He wrestled there before God as Jacob did with the angel at the Jabbok ford, and when he got up from his knees it was with a holy joy that he stood before God with open Bible and bowed head, and said, "O Master, if you want me for a cuspidor or anything else, if it pleaseth Thee, it is all I ask!" (From "The Fisherman and His Friends," by Louis Albert Banks).—Submitted by W. W. CLAY.

Faith and Works

Two gentlemen were one day crossing the river in a ferry-boat. A dispute about faith and works arose; one saying that good works were of small importance, and that faith was everything; the other asserted the contrary. Not being able to convince each other, the ferryman, an enlightened Christian, asked permission to give his opinion. Consent being granted, he said, "I hold in my hands two oars. That in my right hand I call 'faith'; the other, in my left, 'works.' Now, gentlemen, please to observe, I pull the oar of faith, and pull that alone. See! the boat goes round and round, and the boat makes no progress. I do the same with the oar of works, and with a precisely similar result—no advance. Mark! I pull both together, we go on apace, and in a very

few minutes we shall be at our landing place. So, in my humble opinion," he added, "faith without works, or works without faith, will not suffice. Let there be both, and the haven of eternal rest is sure to be reached." (Archbishop Whately).—Submitted by W. W. GLENN.

Titus 2:14

Some time ago General Nobile, while attempting to fly over the North Pole with the airship, *Italia*, met with disaster. His wireless apparatus still functioned, and appeals for help were sent out giving the position. Only one had had the experience of airplane flying in the Arctic—Roald Amundsen. The Italian government wired their ambassador in Norway to ask his aid. The message was handed to Amundsen at a public banquet. What should he do? At an earlier attempt to fly to the Pole, which had failed, Nobile was his assistant, and in a book recording the attempt, Nobile had bitterly attacked Amundsen for incompetence. The tall, angular Norse giant had replied heatedly in his own book, and a feud had developed between them. Now the call came to rescue this trader who was in dire need. His tense frame trembled as he considered his reply. Then he rose and said, "Yes, I will go at once." Cheers broke out at this decision—the decision that forgot personal injury and forgave insult to save this man (*Dawn Magazine*).—Submitted by NEAL C. DIRKSE.

Soul Preparation

In athletic contests as football or baseball, before the player enters the game, either at the beginning or as a substitute, he must go through the "warming up" process. He may run a short distance up and down the sideline, or throw a ball a few times. This is to enable him to better handle his body while in the game, and to put him on the alert. If Christians would follow this principle before coming to church, coming prayed up and their souls warmed, they would more readily be a blessing to the service and receive a greater blessing for themselves. Too many are not warmed up spiritually until the service is nearly over. An athlete would soon lose his position on the team, if he followed the practice of many Christians.—Submitted by PAUL M. BARD.

Consecration

A fine Christian layman was having a struggle in getting sanctified. Every time he came to consecrate himself the question would come to him, "Will you lead a street meeting?" The man was willing, but knew he was not fitted for it, as he had a very soft, husky voice that could not be heard any distance on the street. Finally, growing desperate, he promised God to lead a street meeting if He would only sanctify him. He was instantly sanctified but has never since been asked to lead a street meeting.

God is not unreasonable in His demands of us. He knows what we are capable of, but He wants our pledge of faithfulness and love. It was for this that He asked Abraham to offer his son Isaac.—Submitted by PAUL M. BARD.

Redeeming the Time

While on a recent railroad trip I watched the telegraph poles flit by the car window. One pole would pass, then the dip in the wires, and another pole would come into view. The downward course of the wires between poles found me looking back to the pole just passed, but then the upward course found me looking for and expecting the next one. When I did see it, it passed by so quickly, Time is just like that. We look into the past, or anticipate the future, but the present is all we have. As the telegraph pole came opposite the car window and was there only an instant, and then gone; so with time. The present becomes the past and the

future becomes the present. Let us make good use of the present.—Submitted by PAUL M. BARD.

Life

I once heard a speaker give the following quotation about life: "Some people's lives are like a billboard: a bold front and a vacant lot behind."

Also he said that a certain magazine offered a prize for the three best definitions of life in a questionnaire sent to university students. The following are the answers which received a prize:

"Life is a disease with death the only cure."

"Life is a bad joke which isn't even funny."

"Life is a jail sentence for the crime of being born."

Such is the viewpoint of a life without salvation. How much better the viewpoint of the Christian: "For to me to live is Christ, and to die is gain."—Submitted by PAUL M. BARD.

"Life is what you make it, but I just couldn't make it."

This is a statement of a young high school girl in our city who committed suicide recently. It was on a Saturday night about midnight that she left her home and made her way to a lonely spot on the banks of a river. There she took her own life. She was found next morning with her face upturned and close beside her lay a note to her parents which contained the words above, "Life is what you make it, but I just could not make it." Why is it that she could not make it? Because she did not have Christ to help her make it. Just another young life ruined by sin.

They Must Be Reminded

"Christian Stewardship is the concrete expression of a living faith in God and of a sanctified obedience to His will."

"The Christian is the steward of the mental, spiritual and material resources given to him by Almighty God, and is accountable to the Almighty for those resources."

"Stewardship of material resources is best taken care of by a regular program of tithing."

These and other profound truths were discussed at the recent Philadelphia Meeting of The United Stewardship Council. Yet it was deplored that after generations of preaching these truths church congregations, by and large, do not fully understand them or at least do not give concrete evidence that they do.

It seems that the minister and his official family must continually use every means to remind church-goers of these profound and fundamental truths. And preaching alone will not do it.

Experience of hundreds of churches indicate that the most effective way to teach this lesson is by means of the systematic and tactful distribution of literature. One series of this literature is varied as to literary style. Some tracts in the series are inspirational, some are biblical, some are narrative and others testimonial.

In some churches a small committee, entirely independent of the official relationship, takes over the distribution of the pamphlets.

Sometimes the program lasts three months, sometimes for three years. A vast accumulation of evidence testifies to the effectiveness of this program.

The series referred to is sponsored by the Layman Company, 730 Rush Street, Chicago, a nonprofit organization engaged in publication and distribution of literature on "Tithing and Stewardship." This company will send to any address a complete set of 32 complete bulletins, postpaid for ten cents in stamps,

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Making the Most of Children's Day

CHILDREN'S Day has practically creached the status of an established institution among us. Your Sunday school will be one of those which observes the day. Doubtless your Sunday school council will look to you for some suggestion or guidance. Use the opportunity to help them make the day an occasion of genuine spiritual inspiration to the children. Perhaps the adults of the church have come to view the day and its exercises as primarily for their entertainment. Or it may be that the parents of "superior" children have come to count on this day as an opportunity to exploit their own genius through the outstanding performance of their children. Children are sensitive and quick to recognize discrimination. Such evident unfairness is as detrimental to the "superior" children as it is to the "common herd" who feel that they have been discriminated against. Many times the snobbishness and petty hatreds engendered in a Sunday school program have made genuinely constructive religious work in the class or department difficult for a long time afterward. Adults in charge should make every provision in the very nature of the program that such unchristian results shall have no occasion to rise.

The atmosphere in our Children's Day services should above all else be religious, spiritual. The mechanics of the service should be such as to engender reverence, sincerity and good will. The participation of the children should be an act of worship and not an act of self-exploitation or "show-off." It is doubtful if a program created and learned only for the occasion can be truly worshipful. It is much better if the materials which make up the program come from the regular worship experiences of the children down through the weeks or months preceding the service. Then the atmosphere of reverence shall have been attached to the elements of the service through the habits of use. Group participation will then predominate rather than a succession of star performances. The rendering of the service will be a sharing rather than a show-off.

From its beginning the special emphasis of Children's Day has been missionary. The missionary emphasis has become customary in our churches. It is fitting that the spirit of the service as

well as the character of the content should be missionary. Unselfishness, giving, sharing are some of the essential elements of the missionary spirit. Let us plan the day to nurture this spirit.

Since this is Children's Day it would seem to be an excellent occasion to give the children some special thought and recognition in the church service following the Sunday school hour. A sermon for children as well as about children might not be amiss. Children never forget the pastor who makes them feel that he loves them.

Father's Day

There has been growing among us a sense of the importance of men, as such, in the work of the kingdom. This is being revealed in the springing up in our churches of such men's fellowship and Christian action circles as the M.M.M., the N.A.M., Bresee Brotherhoods and others. At the same time an increasing insistence is arising that something be done about our boys. Now what thrills a father more than to be the hero of his son? Or what thrills a boy more than to feel that his "dad" is for at least the occasion a real "pal"? Would it be amiss for us to try an experiment? Father's Day is the third Sunday in June. How would it do for the men of the church and their boys to get together one night during the preceding week in a genuine fellowship? How would it appeal to the boys to be the ones to plan the affair and send out the invitations? This might make a little work for the pastor and teachers of the boys' classes, but what if it might prove to be worth the cost? Then on the Sunday following, which would be Father's Day, let the fathers again be the guests of honor and the boys be hosts to their "dads." Let the service be genuinely spiritual and let the hearts of fathers and sons be melted together in God's presence in a deeper sense of comradeship, understanding and loyalty. Who knows but that some such occasions might help us to work better with God to save our boys—and fathers, too?

Good Advice for Dad

Be more than his dad,
Be a chum to the lad,
Be a part of his life every hour of the day.

Find time to talk with him,
Take time to walk with him,
Share in his studies and share in his play.
Teach him the things that you want him to know,
Don't live apart from him,
Don't keep your heart from him,
Be his best comrade, he's needing you so.

—The Watchman Examiner.

Sermon Seed

God and Little Children (Matthew 18:1-6; Mark 10:13-16). God's attitude toward children is revealed in Jesus' attitude, for they are one. He values them; He loves them; He welcomes them; by His sovereign grace He holds them in His favor.

The Boy and the Crisis—"There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" (John 6:9).

Call to Christian Manhood—"Watch ye, stand fast in the faith; quit you like men, be strong" (1 Corinthians 16:13).

The Christian Guest—"I am glad of the coming of Stephanus and Fortunatus and Achaicus; for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such" (1 Corinthians 16:17, 18).

The Christian Host—"Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Hebrews 13:1, 2).

Fram Father to Son—"The blessings of thy father have prevailed" (Genesis 49:26).

Building the Church Through the Sunday School

H. B. JENSEN

Brown of Sunday school fame claims that 96% of the preachers, 85% of the church converts, 95% of the church workers, and 75% of the churches organized come from an organization called the Sunday school. Pastors and parents giving less than 10% of their time to this work, realize about 95% from this 10% investment. It is not necessary to prove that the church is largely built from the Sunday school. This is admitted. My conviction is that we all need a greater Sunday school vision and passion, resulting in greater Sunday school activity, and thus realize a greater church growth from our Sunday schools.

The Lookout proves from statistics that the enrolment of American Sunday schools, January 1, 1936, was only 60% of what it was in 1926. What will become of the church and nation if we do not maintain the Sunday school? The church must teach or die. The nation must strengthen the Sunday school or

perish. The church of tomorrow is the Sunday school of today. Yet, 75% of our boys and 65% of our girls drop out from our Sunday schools during the intermediate and senior years.

Some Don'ts for Church Goers

- Don't visit; worship.
- Don't hurry away. Speak and be spoken to.
- Don't dodge the preacher; show yourself friendly.
- Don't dodge the collection plate. Contribute what you are able.
- Don't stop in the end of the pew. Move over.
- Don't stare blankly while others sing, read and pray. Join in.
- Don't wait for an introduction. Introduce yourself.
- Don't criticize. Remember to think of your own frailties.
- Don't monopolize your hymn book. Be neighborly.
- Don't stay away from church because of company; bring them with you.
- Don't stay away from church because the church is not perfect.
- How lonesome you would feel in a perfect church!—*The Scots Observer.*

Imminence

Cloudlet, sailing o'er the sky,
Thou art nearer God than I;
Tell me, canst thou feel Him nigh?

Mountain, with thy forehead white
Ever lifted day and night,
Speak! What voices fill the height?

Star, O star, with holy face,
Shining in the highest place,
Canst thou not God's presence trace?

Star and cloud and mountain, dumb—
Is not God revealed to some?
Yea, when'er the heart says, "Come!"

—JAMES BUCKHAM.

Familiarity Breeds Contempt

"Footloose from childhood to middle age, I have sorely missed the importance of belonging somewhere. A neighbor said to me, 'I can remember when this parkway was just a crooked dirt road, and we used to take a whole day for a twelve-mile trip to town.' He gets a lot more excitement out of the smooth ribbon of concrete than I who roll in upon it with no background. If you travel you see people in variety. But if you stay at home you see them in development. Every one of the familiar persons around you has been through a life drama out of which a great writer could make a novel. If you have it in you to find life exciting you will keep interested if you have only a square foot of grass or the people in a cafeteria to study. If you

have not that divine gift you will be bored to death though you be a world traveler."—UPTON CLOSE in *The Commentator.*

The Curse of the Movies

"The very nature of the movies and the power of their emotional appeal make them more than entertainment. They subtly influence character, shape emotional attitudes, set behavior patterns, and establish values. They thus help to determine one's outlook on life, individual and social. To this extent the movies are educational whether the producers know it or not, for this is the essential business of education. The trouble with many movies is that they educate in the wrong direction. They portray life sentimentally and untruthfully. They make wrong attitudes seem right, false standards look true."—*Christian Century.*

Hospitality

Blest be that spot where cheerful guests retire
To pause from toil, and trim their evening fire;
Blest that abode, where want and pain repair,
And every stranger finds a ready chair:
Blest be those feasts with simple plenty crown'd,
Where all the ruddy family around
Laugh at the jests or pranks, that never fail,
Or sigh with pity at some mournful tale,
Or press the bashful stranger to his food,
And learn the luxury of doing good.
—OLIVER GOLDSMITH.

A Motorist's Prayer

"Give me a steady hand and watchful eye that no man may be hurt when I pass by. Thou gavest life. I pray no act of mine may take or mar that gift of Thine. Shelter those, dear Lord, who bear me company, from evils of fire and all calamity. Teach me to use my car for others' need, nor miss through love of speed the beauties of Thy world, that thus I may with joy and courtesy go on my way."—H. E. BOULTBEE, in *Christian Advocate.*

The Spirit of Christ Is—

- A spirit of forgiveness.
 - A spirit of humility.
 - A spirit of ministry.
 - A spirit of self-sacrifice.
 - A spirit of zeal.
 - A spirit of evangelism.
 - A spirit of missions.
 - A spirit of giving.
 - A spirit of victory.
- Free Methodist.

The True Source of Wisdom
Ex-President Hoover, in an address on the Bible, said, "There is no other book so varied as the Bible, nor one so full of concentrated wisdom. Whether it be of the law, business, morals, or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance in any of these may look inside its covers and find illumination. The study of this Book in your Bible classes is a post-graduate course in the richest library of human experience."—*The Junior Class Paper.*

Incompleteness

I wonder if ever a song was sung,
But the singer's heart sang sweeter;
Or if ever on earth a rhyme was rung,
But the thought surpassed the meter.

I wonder if ever a rose was found,
And there might not be a fairer;
Or if ever a glittering gem was ground,
That there may not be a rarer.

I wonder if ever a sculptor wrought,
Or an artist with light and shade,
Till cold stone his ardent thought,
The painter his inmost soul portrayed.

Never on earth do we find the best,
Nor a perfect thing will here behold,
But it waits for us in the Land of Rest,
Beyond its shining gates of gold.
—Free Methodist, Selected.

Wayside Sermonettes

If your religion is insignificant enough to hide it can easily be lost.
Being sorry you got caught is not repentance.
One thing that improves the longer you keep it is your temper.
It is far better to admit ignorance than to display it.
Some minds are like concrete, thoroughly mixed and permanently set.
A bumblebee's sting is quite a stimulant but not very nourishing.
Every difficulty is either a grindstone or a stepping stone.
—CHARLES BANNING in *Expositor.*

They Said

He who waits to do a great deal of good at once will never do any.—SAMUEL JOHNSON.

Reverence is the chief joy and power of life.—JOHN RUSKIN.

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—EDWARD PAYSON.

Thou shalt rest sweetly if thy heart condemn thee not.—THOMAS A KEMPIS.

He who loves God most loves God's creatures most.—CHARLES KINGSLEY.

Be glad to find one grain of being in fault, rather than a hundred-weight of being right.—E. B. PUSEY.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—June 5

"THE DAY OF PENTECOST"

And when the day of Pentecost was fully come (Acts 2:1).

INTRODUCTION

1. The three principal feasts of Jewish history.
 - a. Feast of Unleavened Bread or Passover.
 - b. Feast of Weeks or Pentecost.
 - c. Feast of Tabernacles.
2. These feasts are pattern events.
 - a. Commemorate important events in Jewish history.
 - b. They are the pattern events for later Jewish history.
 - c. They are the pattern for present Christian experiences.
3. We are interested here in the Feast of Pentecost.

I. THE DAY OF PENTECOST IN TYPE

1. The Passover and Pentecost are inseparably connected.
 - a. The Passover commemorates
 - (1) Deliverance from Egypt.
 - (2) Unleavened Bread, "Bread of Affliction."
 - (a) Left Egypt too hurriedly to make bread with leaven.
 - (b) Leaven reminded them of Egypt.
 - (3) The "firstfruits" thank offering, the opening or dedication of the harvest.
 - (a) Presentation of the omer.
 - (b) Or the "wave sheaf." Note, a choice parcel of wheat in the field was selected and bound in bundles before it was cut. This was threshed in the temple and an omer, (7½ pts.) was waved before the Lord, with appropriate ceremony.
 - (c) The new grain might now be used.
- b. Pentecost Commemorates
 - (1) Giving of the law at Sinai.
 - (2) The conclusion of the harvest.
 - (a) The two wave-loaves as a thank offering.
 - (b) Barley grain for this offering was selected from the choicest field

of grain as the "firstfruits" offering. Threshed in the temple, ground and sifted twelve times. Two omers were used in the loaves made with leaven. The loaves were 4 handbreadths wide, 7 long and 4 fingers thick and turned up at the corners of edges. Each loaf weighed about 5½ pounds and together must be waved before the Lord with appropriate ceremony.

- (3) The barley grain might now be used for bread.
2. Contrasts between Passover and Pentecost.
 - a. Blood at Passover and fire at Pentecost. The slain lamb and the mount that smoked.
 - b. Deliverance at Passover and law at Sinai.
 - c. First barley at Passover and first bread at Pentecost.
3. Passover completed in Pentecost.
 - a. Deliverance from Egypt completed in giving of law.
 - (1) At Passover Israel but a group of freed slaves.
 - (2) At Sinai Israel became an organized nation with a constitution.
 - b. "Firstfruits" offering finds its completion in the "two wave-loaf" offering of bread.
 - c. Passover through Pentecost a continuous commemoration.
 - (1) Fifty days from Passover to Pentecost (7 full weeks).
 - (2) Omer or "firstfruits" presentation opened the celebration and the "two-loaf wave offering" concluded it.

II. THE DAY OF PENTECOST IN HISTORY

1. Passover and Pentecost still inseparable.
 - a. The Passover type now becomes history.
 - (1) Christ celebrates the Passover of ancient Jewry.
 - (2) Christ taken as the Passover sacrifice.
 - (3) Christ crucified upon the first day of Passover.

- (a) He is the Paschal Lamb.
 - (b) He is the "firstfruits" offering.
- b. The Pentecost type now becomes history.
- (1) The admonition and promise.
 - (a) "Tarry ye in the city of Jerusalem until ye be endued" (Luke).
 - (b) "Depart not from Jerusalem, but wait for the promise of the Father" (Acts).
 - (2) "When the day of Pentecost was fully come." As the Jews in the temple were offering the wave-lamb and wave-bread, in the Upper Room the Holy Ghost was falling upon the worshippers. "Sound from heaven as of a rushing mighty wind."
 - (a) Sacrifice of Christ at Passover finds its completion in the descent of the Holy Spirit on Pentecost.
 - (b) The cloven tongues of fire and other apostolic firstfruits have disappeared but the Holy Ghost, the Bread from Heaven, remains.

III. THE DAY OF PENTECOST IN EXPERIENCE

1. Calvary and Upper Room still inseparable.
 - a. Conversion must precede sanctification.
 - b. Conversion is completed in sanctification.
 - c. Sanctification begins in conversion.
2. "When the day of Pentecost was fully come."
 - a. The fullness of time makes sanctification the present will of God. "This is the will of God" (1 Thess. 4:3).
 - b. The Holy Ghost falls upon those who "tarry."
 - (1) Suddenly.
 - (2) Definitely.
 - (3) Universally.
3. "The Day of Pentecost."
 - a. A day in history—yesterday.
 - b. A period or dispensation—today.
 - c. A personal crisis and epoch.
 - (1) A day of fire.
 - (2) Law upon tables of the heart.
 - (3) A day when God meets man.

CONCLUSION

It is high noon for personal Pentecost now.

(PERTINENT BIBLE QUESTIONS)
(A Sunday Evening series for June)
Evening Message—June 5

A QUESTION OF RESPONSIBILITY
What aileth thee, Hagar? (Gen. 21:17).
Read carefully Gen. 16 and 17.

INTRODUCTION

- Hagar, an Egyptian maiden.
 - Undoubtedly stolen from Egypt when a girl.
 - Came with Sarah from Ur of the Chaldees.
- Hagar was Sarah's choice maid-servant.
 - Long a personal companion.
 - Chosen by Sarah to be the mother of Abraham's child.
- Hagar bemoans her fate.
 - Sin resulted in Hagar's expulsion.
 - Hagar and Ishmael bewail their lot.

I. WHO IS TO BE BLAMED FOR MY SIN?

- The sin of Abraham's household.
 - The end justifies the means.
 - Sarah being barren gave Hagar to Abraham as wife.
 - They would help God bring the child of promise.
 - It was the sin of unbelief.
 - It was God who had promised a son.
 - The fulfillment needed but faith.
 - It was the sin of a wrong spirit.
 - Hagar was proud, haughty, hateful.
 - Sarah was envious, vindictive, bitter.
 - It was the sin of immorality.
 - Difference in customs of age does not justify it.
 - The plan and act violated God's law.
- Who is to blame for sin?
 - The devil?
 - The devil may offer sin through temptation.
 - Sin is never mine until I accept it.
 - Circumstances.
 - Things are not right or wrong in themselves.
 - To blame sin on circumstances throws responsibility upon God.
 - People.
 - Hagar undoubtedly blamed Sarah and Abraham.
 - Sin is mine only as I consent.
 - Personal.
 - David, "I alone have sinned and done this great wrong."
 - Sin is always individual.

II. HOW DO MEN GET RID OF SIN?

- Hagar tried to run from her sin trouble.
 - David, "Oh, that I had wings like a dove" (Psa. 55:6).

- Since sin is personal we carry it with us.
 - A change in environment does not change the individual.
- Hagar tried despair.
 - Gave herself over to death.
 - Discouragement is the devil's ally.
 - What aileth thee, Hagar?
 - Cain, "If thou doest not well sin croucheth at the door."
 - Sin in thine own heart is the trouble.

III. HAGAR HAD FORGOTTEN GOD

- God has His eye on Hagar. "Thou God seest me."
 - The greatest discovery in life is to discover that God has discovered us.
 - This is both alarming and comforting.
- God had included Hagar in the promise.
 - "God heard the voice of the lad" (v. 17).
 - God's covenant for Ishmael.
 - "For Ishmael I have heard thee" (17:20).
 - "I will multiply him exceedingly."
 - "God was with the lad" (21:20).
- God knew where the well was located (v. 19).
 - Hagar and Ishmael were dying of thirst.
 - Their water bottle was empty.
 - Human sources soon fail.
 - The blindness of thirst.
 - Men on desert tell of the craze of thirst.
 - Desert mirages.
 - God opened Hagar's eyes.
 - The God-touched eyes.
 - She saw water.

CONCLUSION

Sin acknowledged makes operative the promise of God.

Morning Message—June 12

CHILD FROM GOD
(Children's Day)

Take this child away, and nurse it for me, and I will give thee thy wages (Ex. 2:9).

INTRODUCTION

- The story behind the lesson. See Ex. 1:7-22; 2:1-10.
- The lesson within the story.

I. THE CHILD IS A TRUST FROM GOD

"Take this child"

- A child—a gift from God.
 - Unplanned married life
 - Children should not be biological accidents.
 - Unwelcomed children are prenatally "cursed children."
 - A welcomed child is a blessed child.

- Parenthood is co-operation with God in creation.
- A child—a plastic bit of eternity.
 - Susceptible to every influence.
 - Children are largely what parents make them.
 - Character is an eternal entity.
 - A child—a command of God.
 - A childless home an incomplete home.
 - Child-bearing is a command of God. "Be fruitful and multiply, and replenish the earth" (Gen. 1:28).

II. THE PARENTS ARE ANSWERABLE TO GOD

- The child must be nursed.
 - Physical, mental and moral nature subject to development.
 - The child is not "a little man," His reactions are peculiarly that of a child and should be dealt with accordingly.
 - Life must be adapted to the child.
 - Some have attempted to adapt the child to life.
 - School life adapts curriculum.
 - Food, clothing, etc., adapted.
 - Moral and religious life should be adapted.
- Parents Owe a Debt to the Child.
 - Physically.
 - Children have a right to a clean, healthy body.
 - That man or woman who sins against the body sins against the child to be.
 - The misery today of those born to physical weakness because of parents who sinned against them.
 - Mental.
 - The controversy between heredity and environment has no place here.
 - The attitudes, habits, passions, etc., of the parents before and after birth reap their harvest in the child's aptitude.
 - The atmosphere of the home.
 - Moral.
 - Some men are damned before they are born.
 - Parents help populate heaven or hell.
- Parents are answerable to God.
 - We readily recognize the stewardship of time, money, etc.
 - Life, child life, is a stewardship.

III. THE COMPENSATIONS OF PARENTHOOD

- "I will pay thee thy wages."
- Life's Compensations.
 - The joys of a child-filled home.
 - The satisfaction derived from child development.

- The glory reflected from a child's achievement.
 - Note—Lincoln said, "All that I am I owe to my darling mother."

2. Eternal Compensations.

- The satisfaction of a faithful steward.
- Sharing the rewards of faithful children.
 - The mother of Wesley shares with her sons.
- Reunions eternal. "Will the circle be unbroken?"

CONCLUSION

When Cain was born Eve said, "I have gotten a man from God" (Gen. 4:1).

Evening Message—June 12

A QUESTION OF LOCATION
What doest thou here, Elijah? (1 Kings 19:13).

INTRODUCTION.

- History paints its heroes in brightest hues.
- The Bible portrays its heroes in dark as well as bright colors.
 - Jacob.
 - David.
 - Paul.
 - Elijah.
- The uplift of Bible portrayals.
 - Raise our ideals of what a man should be.
 - Depicting of their humanness gives us sense of kindred spirit. "Elijah was a man subject to like passions as we are."

I. WHY IS ELIJAH HERE?

- Elijah in the desert.
 - The drouth in Israel and the drouth of his soul found companionship in the desert.
 - Gourds and junipers are suited for sulking souls.
- What is wrong with the desert?
 - Nothing wrong with the desert.
 - God not blaming the desert or the juniper.
 - Wrong came in using the desert to hide.
 - Note—Thus Jonah sought Tarshish.
- Where should Elijah have been?
 - God had not forgotten His prophet.
 - God still loved His prophet.
 - Elijah could have been where God could vindicate his message and messenger.

II. WHAT IS ELIJAH DOING?

- "What doest thou here, Elijah?"
 - The emphasis is upon "doest."
 - Hiding from a wicked Jezebel.
 - Complaining, whining, fault-finding.
 - Giving away to despondency and discouragement.
 - Praying for death.

2. What has he been accustomed to do?

- Deliver God's message to King Ahab.
 - "Carry the keys of heaven in his pocket for three years and six months."
 - Lifting the dead son of the Shunammite to life.
 - Praying fire from heaven on Carmel.
- Elijah's answer was his confession.
 - We do not know Elijah's answer.
 - We do know it brought divine help.

III. WHAT IS WRONG WITH ELIJAH?

- A wrong world indicates a wrong man.
 - A wrong place—desert juniper.
 - A wrong act—
 - Indicates something wrong with Elijah.
- What is wrong with Elijah?
 - He was exhausted.
 - An overworked mind and body become the prey of the devil.
 - Enemy would not attack Elijah at time of strength.
 - He had lost faith in others.
 - He gave way to fear.
 - His life was threatened by Jezebel.
 - He had lost faith in himself.
 - The sense of the divine companionship was effaced.
 - Macartney tells of Frederick Douglas, Negro orator, giving expression to the bitterness and discouragement of soul in an anti-slavery meeting. He saw little future for the black race. A famous Negress from the gallery (Sojourner Truth) cried, "Frederick, Frederick, is God dead?"
- What transformed Elijah?
 - The voice of God?
 - 7,000 unbowed knees in Israel.
 - The return of power.
 - His robe opens a path through Jordan.
 - Elisha prays for a double portion of Elijah's spirit.

CONCLUSION

- To heaven in a whirlwind of fire.
- The "horses and chariots of Elijah have made way for the infantry to follow."

Morning Message—June 19

A DEFINITION OF RELIGION

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James 1:27).

INTRODUCTION

- What is religion?

- Religion generally recognized. "Man is a religious animal." "Man is incurably religious."
- Religion variously defined.
 - An attitude of reverence toward Deity.
 - An intellectual acceptance of certain formulated propositions.
 - A mode of life and conduct.
 - James defines religion.
 - Vain religion.
 - Forgetful hearing of the word (v. 23).
 - A self-deceived heart (v. 22, 26).
 - Pure religion.
 - James gives a threefold definition.

I. TRUE RELIGION IS PURITY
"Unspotted," love incarnate.

- "Cleanness," is peculiarly a Bible term.
 - Old Testament.
 - The purpose of the Levitical law was to teach the distinction between clean and unclean.
 - Clean and unclean animals, sanitary regulations about the camp, instruction regarding lepers, etc.
 - Experiences of Old Testament saints.
 - David, "Create in me a clean heart."
 - Isaiah, "I am a man of unclean lips."
 - New Testament.
 - Christ—"The Lamb without blemish and spot."
 - Church—Presented to Christ, "without spot or wrinkle."
 - Heaven—"There shall in no wise enter anything unclean."

2. True Religion Is Unspottedness.

- Religion is relationship, attitude, etc.
 - Expresses itself in acts of worship.
 - Depends upon the heart for its quality.
- Relationship to a holy, loving God can be sustained only by holy, loving creatures.
 - Only an unholy alliance exists between the unclean.
 - There can be no true relationship between holiness and unholiness, purity and impurity, etc. "What fellowship hath light with darkness?"
 - The impure contaminates the pure.
- The kind of persons involved determines the relationship.
 - "Unspottedness" is holiness.
 - Unspottedness of character. "Love out of a pure heart" (1 Tim. 1:5).

- b. The contaminating world.
 (1) Not the world on the outside.
 (2) It is the world in the heart that contaminates.
- c. The command to purity.
 "Keep yourselves."
 (1) The individual controls his own heart.
 (2) A heart yielded to the Holy Spirit is the only safe heart.

Note—"The sunbeam lights the darkness but does not partake of darkness."

II. TRUE RELIGION IS CHARITY

Love in action.

- The nature of love.
 - Discerning.
 - Compassionate.
 - Sacrificial.
- The demands of love.
 - Love must be true to itself.
 - Love must have expression.
- The evidences of love.
 - Highest love meets direst need. "Visit fatherless and widows in their affliction."
 - Love for God manifests itself in love for man. "Inasmuch."

III. TRUE RELIGION IS GOD AWARENESS

"Before God and the Father."

- The holy heart is desirous of God.
 - A God passion. "As the hart panteth after the water brooks." "Draw me and I will run after thee." "They that hunger and thirst after righteousness."
 - Religion consummates in fellowship. "We have fellowship one with another."
- The holy heart is conscious of God.
 - Is aware of God's presence. Approval or disapproval.
 - Performs all service as unto God. "Thou God seest me."

CONCLUSION
 "God hath not called us unto uncleanness but unto holiness."

Evening Message—June 19

A QUESTION OF RECOGNITION

"Who art thou, Lord?" (Acts 9:5)

INTRODUCTION

- Saul of Tarsus en route to Damascus.
 - Saul meets Jesus.
 - The recognition that transformed a life.
- I. THE PERSON THAT EVERYBODY KNOWS
- The best-known men in the world.
 - Recent newspaper ballot. Who are the most read of men in the world? Mussolini, Hitler, Roosevelt, Duke of Windsor, Lindbergh, etc.

- These are not the world's best known.
 - Bible is still the world's best seller.
 - Take Christ's name and sayings from literature and you have robbed it of its soul. Shakespeare, Bunyan, Milton, Dante, Longfellow, Browning, etc.
 - Take Christ's influence from music and you have robbed the masters of their inspiration.
 - Take Christ's name out of art and you have robbed it of its choicest theme.
 - Take Christ's precepts from law and you leave jurisprudence without its ideal.

- The name of Christ best known.
 - 700 million Christians repeat His name and history.
 - Christen their babes, marry their young, bury their dead, date their calendar with his name.

II. THE PERSON NOBODY KNOWS

- The paradoxical Christ. "As unknown and yet well known" (2 Cor. 6:9).
 - See Luke 22:57 and John 9:24, 25.
 - The Athenian inscription to the unknown God.
- The unknown Christ.
 - John Baptist must introduce Him. "There standeth one among you whom ye know not." "Behold the lamb of God."
 - His own people, though they expected Him, failed to recognize Him. "He came unto his own and his own received him not."
 - A case of mistaken identity. "Is not this the carpenter's son?" "Whom do men say that I am?"
- The world does not yet know Him.
 - To know Christ is to obey Him (1 John 2:3-5).
 - To know Christ is to love Him (1 John 4:7, 8).

III. THE PERSON EVERYBODY SHOULD KNOW

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

- Inquirers After Christ.
 - Many inquire.
 - Prejudice inquires.
 - Curiosity inquires.
 - Conscience inquires.
 - Conscience inquirers may find.
 - Greeks, "We would see Jesus."
 - Saul, "Who art thou, Lord?"
- He may be known.
 - Christ amazed that men have not known Him. "Have I been so long time with thee and yet hast thou not known me?"
 - Not to know is to deny Him. Peter, "I know him not" (Luke 22:57).

CONCLUSION

"If thou hadst known in this thy day" (Luke 19:42).
 "I never knew you, depart from me" (Matt. 7:23).

Morning Message—June 26

A SALUTATION TO THE SANCTIFIED

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ and called; mercy unto you, and peace, and love be multiplied (Jude 1, 2).

INTRODUCTION

- This epistle written about 66 A. D.
- Written by Jude of whom little is known.
- Written to the Christian brotherhood everywhere warning them against drifting from the faith.

I. JUDE'S CONFESSION

- "Brother of James."
 - Jude not an apostle.
 - James, the author of the epistle so named. James much better known and more influential than Jude, though also not an apostle.
 - Of the family of our Lord (Mark 6:3).
- "Servant of Jesus Christ."
 - The fleshly brother of our Lord.
 - Humility forbids reference to this kinship.
 - By lifting his own name he might lower the name of Christ.
 - Jude wishes history to record him as "servant."
 - He had learned well the lesson of Jesus (Mark 10:43, 44).
 - Prefers to be a "servant" of Christ in grace than a "brother" in the flesh.
- A Confession of Christ's Messiahship.
 - Believers hail the confession of Peter (Mark 16:16).
 - Jude makes confession.

- A tactful but clear confession.
- More meaningful than Peter's in that it comes from an obscure member of Jesus' own family.

II. JUDE'S TESTIMONY

- The reality of sanctification. "Them that are sanctified."
 - An experience of living persons. "them."
 - A present experience. "are."
- The Author of sanctification.
 - "Sanctified by God."
 - Sanctified by the will of God (1 Thess. 4:3).
 - The Author of sanctification determines the nature of sanctification (1 Peter 1:16).
 - "Preserved in Jesus Christ."
 - Preserved in the sense of inner purity.
 - Preserved in the sense of outer protection.
- "Called" in Jesus Christ. Margin reads, "the called ones."
 - Called out of sin.
 - Called unto holiness.
 - Called to represent Christ. The Church—the Ecclesia.

III. JUDE'S BLESSING

- Mercy multiplied.
 - From God toward the sanctified.
 - Mercy is God's love in action.
 - Psalmist declares mercy follows him (Psalm 23:6).
- Peace multiplied.
 - Within the heart of the sanctified.
 - Peace is the foundation provision of grace.
 - Peace is the bulwark of the sanctified.
- Love multiplied.
 - From the heart of the sanctified.
 - Love for God, for the brethren, for the world.

Evening Message—June 26

A QUESTION OF SALVATION

What must I do to be saved? (Acts 16:30, 31).

INTRODUCTION

- The question of a perplexed jailer.
 - The answer came from a confident prisoner.
- I. THE QUESTION MIGHT HAVE BEEN, "WHAT IS SALVATION?"
- Desperate men do not wait for definition.
 - Some men ask, "Do I need salvation?"
 - Others quibble over the adequacy and reasonableness of the means of salvation.

- Desperate men cry, "What must I do to be saved?"
2. Modern salvation questions.
- Is sin as bad as it appears?
 - Take one look at society.
 - Take one look at human hearts.
 - Can men save themselves?
 - Age long are the attempts.
 - Human wreckage writes the history of such attempts.
3. What is salvation?
- Must consist in a remedy from sin.
 - Must consist of an enablement to keep from relapse.
 - Must satisfy the legitimate longing of the heart.
 - Must give a satisfactory answer to the problem of life after death.

II. THE QUESTION WAS, "WHAT MUST I DO TO BE SAVED?"

- The question contains an answer.
 - Something must be done, "Do."
 - Most men do nothing.
 - Some men do the wrong thing.
 - Few men do the right thing.
 - Implies a willingness to do. "What." The will to be saved.
 - Implies that the terms are not optional. "Must."
 - Indicates that it is a personal matter. "I."
 - The answer of the prisoner. "Believe on the Lord Jesus Christ."
 - On whom is the jailer to believe, "The Lord Jesus Christ."
 - Note the name.
 - "The Lord," is the divine name.
 - "Jesus," is the name of a man.
 - "Christ," is the name of an office.
 - Together the name means, "He in whom we may put our trust for salvation is the Son of God come down to live our life and to die our death, to bear our sins and to make us victors."
 - What is it to believe?
 - I commit myself to Him. As the patient to the physician. This we call surrender.
 - I reveal my need without reservation. The physician must know the patient's need. This we call confession.
 - I accept as mine the remedy He offers. This is appropriation.
3. The certainty of salvation. "Thou shalt be saved."

SERMON OUTLINES

One Sinner Destroyeth Much Good (Eccl. 9:18)

H. C. HATTICOTT

INTRODUCTION

- The two thoughts suggested in the text are, sin is contagious, sin is destructive.
 - Two symbols of sin are leaven and leprosy.
- I. IN THE LORD'S WORK THE TEXT IS TRUE
- By getting converts to go back—openly.
 - By professing and practicing secret sins like Achan—secretly.
 - By professing without possessing (Matt. 23:13).
 - By reproaching the cause (2 Sam. 12:13, 14).
- II. IN THE HOME LIFE THE TEXT IS TRUE
- One degenerate parent can leave a generation of idiots and criminals.
 - The Jukes family is a sample of this.
 - Children today are often precursed.
 - Drunkards drive all happiness from their wives and loved ones.
 - Infidelity of one parent breaks up homes and makes orphans.
- III. IN THE SCHOOL LIFE THE TEXT IS TRUE
- By destroying faith in God and His Book.
 - By destroying the standards of morals taught by parents and Sunday school teachers.
 - By not setting the right example before the children.
- IV. IN THE COMMUNITY AND SOCIAL LIFE IT IS TRUE
- One bootlegger can make a hundred hungry children and broken-hearted mothers.
 - One pool hall and picture show can make a hundred loafers and debt beaters.
 - One tough can lead a dozen boys into trouble if they run with him.
- CONCLUSION—One Christian can do lots of good.

God's Calls and Man's Answers (Job 14: 7, 8)

H. C. HATHCOAT

INTRODUCTION

Ever since God called Adam He has been calling man for different reasons and purposes.

I. GOD CALLS MAN TO REPENTANCE (Luke 5: 31, 32).

- 1. At various ages in life. Explain.
2. By various means and agencies.
3. For different reasons. Cannot get saved without this call.

II. GOD CALLS BELIEVERS TO HOLINESS (1 Thess. 4: 7).

- 1. To reveal His image in us (1 Peter 1: 15, 16).
2. To help us to stand the trials of life (Eph. 6: 13).
3. His purpose in saving us. (Ex. 6: 23).
4. To give us power to witness (Acts 1: 8).

III. GOD CALLS FOR SPECIAL SERVICE (John 15: 16).

- 1. Preachers for the ministry (Gal. 1: 15, 16).
2. Gifts in the body (Eph. 4: 11, 12; 1 Cor. 12: 28).
3. The call is not released as long as we stay qualified (Rom. 11: 29).

IV. GOD CALLS US TO MEET DEATH (Heb. 9: 27).

- 1. Oftentimes so unexpected.
2. We cannot stay this call or delay it.
3. It fixes our character for eternity.

V. GOD CALLS US TO THE JUDGMENT (Matt. 25: 31-34).

- 1. To require salvation (Matt. 22: 11, 12).
2. To receive rewards according to deeds done in the body. Hence the need of one.
3. It will be personal, just and eternal.

CONCLUSION—There are promises to those who answer the calls and warnings to those who reject them.

Keeping the Lord's Day Holy

ROSS E. PRICE

The forsaking of the church and the cause of Christ for personal enjoyment on the Lord's day is the one of the present day sins of the so-called Christian people.

He who indulges in holiday diversions on the Lord's day is guilty of:

- 1. Turning aside to do his own pleasure on the Lord's day (Isalah 58: 13-14); thus displeasing God.
2. Carrying little or no burden for souls. I have yet to find a Sabbath desecrator who is a great soul winner.
3. Breaking his vows made when he united with the church. The general rules especially forbid holiday diversions. The vows for new

members require faithful attendance upon the means of grace such as the services of worship, etc. All Nazarenes make such vows to God and the church upon uniting with the church.

- 4. Placing himself in a situation where he would not want to be found if the Lord should come then.
No real Christian wants to be found hunting and fishing, etc., on the Lord's day when Jesus comes.

- 5. Doing something a sinner should not even do because it is fundamentally wrong.
God as the greatest personality of the universe deserves our respect. Even a sinner should keep the Lord's day holy out of respect for his Creator, if for no other reason.

- 6. Indicating by such action his own unbelief of the threats and promises of the Word of God for those who "Remember the sabbath day to keep it holy" or forget to do the same.

Sabbath desecration is the practice of unbelievers, therefore it is unbecoming to any who profess Christ as Savior.

- 7. Sinning against his own soul and those whom he might win to the Lord.
He is guilty of selfish indulgence. This always saps vital Christianity and leads to defeat.
He is guilty of destroying to a large extent any influence he might otherwise have for Christ and the kingdom.

"I think one great weakness of the church is too much sentiment and not enough sound business sense—too much joy in the fact of heaven and not enough sane effort to make earth a little more like heaven. My own opinion is that songs of praise cause much less rejoicing in heaven than an organized effort to relieve the sufferings of humanity."—ROBERT QUILLEN.

Expository Outlines for June

Lewis T. Corlett

Prayer and Revivals

(1 Kings 18; James 5:16-18)

I. THE CHURCH MUST HAVE REVIVALS

- 1. God challenges His people to have results. "The effectual fervent prayer of a righteous man availeth much" (v. 16).
a. Reveals possibilities to all.
b. Desires to see it operate in each life.
2. To preserve herself.
a. From stagnation.
b. In spiritual power and fervor.
3. For the salvation of men and women.

- a. Church is obligated for their salvation.
b. Burdened men and women are expecting something of the Church.

II. A REVIVAL BROUGHT ABOUT BY ONE MAN—ELIJAH

- 1. Difficult times breed great doubters or make great pray-ers.
2. A normal man.
a. Of like passions.
b. Subject to like feelings.
c. Hindered by similar limitations.
3. This normal man prayed and brought things to pass.
a. He had confidence and assurance in God because he had obeyed.
b. He verified God's plan in his prayer.
c. He shut up the heavens by prayer.

- d. He was persistent in prayer.
(1) He prayed again.
(2) He was definite.
(3) He prayed expectantly.
e. He got results—rain.
(1) Exactly what the country needed.
(2) Much more than some expected.

III. REVIVALS COME THE SAME WAY TODAY

- 1. The prayer of normal people will bring results.
2. Conditions may hinder but cannot block.
3. A challenge to every believer.

God's Viewpoint of Man

(Romans 2)

I. GOD'S DECISIONS ARE BASED ON TRUTH (v. 2).

- 1. Not affected by man's limited knowledge.
2. Sees all things and all men.
II. GOD IS MERCIFUL IN HIS VIEWPOINT
1. Patient with those who despise Him (vs. 4, 5).
2. Manifests His goodness to all men endeavoring to lead them to repentance (v. 4).
3. Offers rewards to encourage people to accept His mercy (vs. 7, 10).
4. Warns of punishment to those who reject His mercy (vs. 8, 9).

III. GOD VIEWS MAN IMPARTIALLY (vs. 11-28).

- 1. "There is no respect of persons with God."

- 2. "All will have equal opportunity to seek Him."
3. He will judge each according to the individual light.
IV. GOD'S VIEWPOINT OF MAN RENDERS MAN INEXCUSABLE (v. 1).
1. All have opportunities to receive God.
2. All have the offer of sufficient grace.
3. Each person will answer for himself.
4. God looks upon the heart (v. 29).

The Gospel of Christ

(Romans 1:16-23)

I. THE GOSPEL HAD AWAKENED THE RESPECT OF PAUL

- 1. He had been opposed to it.
2. He accepted it.
3. He enthusiastically propagated it.

II. THE GOSPEL OF CHRIST IS POWER

- 1. Of Revelation.
a. Of the righteousness of God (v. 17).
b. Of the wrath of God (v. 18).
c. Of the universality of gospel (v. 16).
2. Of Location.
a. Sin of mankind (vs. 18-23).
b. Individual relationship toward God. "To every one" (v. 16).
3. Of Operation. "Power of God unto salvation" (v. 16).

- a. Deliverance from sins.
b. Deliverance from sin nature.
c. Deliverance to God in heaven.
d. Deliverance for all men who believe.

III. THE GOSPEL OF CHRIST IS ATTRACTIVE TO EVERY ONE WHO LISTENS

- 1. Won its greatest enemy, Paul.
a. He enjoyed its power.
b. He delighted in preaching it.
2. It is simple.
a. To get—"To every one that believeth."
b. To keep—"The just shall live by faith."

God's Answer to a Hungry Heart

(Acts 10)

I. GOD HEARD THE CRY OF A HUNGRY HEART (vs. 2, 3).

- 1. The reason He listened.
a. It came from a good man.
b. It came from an unselfish man. "He gave alms."
c. It came from a man who had prayed before. "Thy prayers... have come up for a memorial before God."
2. He is listening for the cry of every hungry heart.

II. GOD ANSWERED THE CRY

- 1. By sending an angel to give directions (vs. 3-8).
a. First gives a message of approbation (v. 4).
b. Told him where to send to find a man who could help. "Joppa, the house of Simon a tanner."
c. Told him who to ask for, "Peter."
2. By preparing his messenger (vs. 9-16).
a. Prompted him to pray.
b. Revealed the universality of God and the gospel.
c. Broke down the prejudice that Peter had toward the Gentiles.
d. Put him in a proper mood to receive the messengers.
3. By giving the messenger the proper message (vs. 34-43).
a. Universality of the gospel (vs. 34, 35).
b. Preached Christ unto them (v. 38).
c. Reminded them of personal responsibility (v. 42).
4. By baptizing Cornelius and his household with the Holy Ghost (vs. 45-48).
a. Similar to the outpouring on Day of Pentecost.
b. Meets man's deepest need.
c. Satisfies man's inner craving.
d. Purifies from all sin.
e. Prepares for greater service.

III. GOD WAITS TO ANSWER THE CRY OF THE HUNGRY HEART TODAY

- 1. He is no respecter of persons.
2. He sanctified the Gentiles as well as the Jews.
3. He longs to sanctify every regenerated believer.

Acceptable Service

(Hebrews 12:18-29)

I. BASED ON A SPIRITUAL KINGDOM

- 1. Different from that of the law (vs. 18-21).
a. This was one to incite fear.
b. One to hold back.
c. One of material relationships.
2. Characteristics of the spiritual kingdom (vs. 22-24).
a. Centered in the city of the living God.
b. Associated with a glorious company.
(1) Innumerable company of angels.
(2) With Jesus.
(3) The spirits of just men made perfect.
c. Build upon the new covenant.
d. One which inspires faith.
e. One that invites men to draw near.

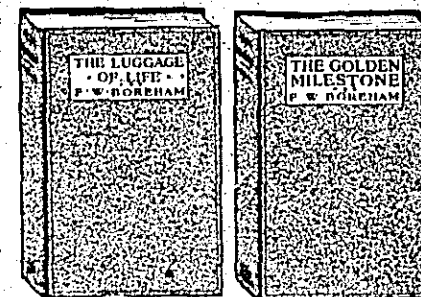
II. REASONS FOR SERVING GOD ACCEPTABLY

- 1. Because those who refuse are punished (vs. 25-27).
2. Man can receive the spiritual kingdom.
a. Christ said, "The kingdom of God is within you."
b. Paul described it as "righteousness, peace and joy in the Holy Ghost."

- c. God comes in with His kingdom.
3. Man can have grace to serve God acceptably.
a. God promises all grace if needed (2 Cor. 9:8).
b. Challenges His children to take it. "Let us have grace."
4. God is a consuming fire.
a. In jealousy desiring the whole man.
b. In wrath.

III. REWARDS OF ACCEPTABLE SERVICE

- 1. Partakers with Christ.
2. Witnesses for Christ.
3. Eternal Joys.



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Suggestions for Prayermeetings

H. O. Fanning

God Supplying Our Need

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

This is one of the greatest promises made to man. It is all inclusive. It is so great that only God could make it, for He alone has the resources necessary to its fulfillment. God has created us with needs so great that He alone can supply them. Our major need is salvation. But salvation is vastly more than the crises experiences of regeneration and sanctification. These experiences open the way for the multitudinous needs that come to us in Christian living and service. God works through many instrumentalities. He is working through us. We have a place to fill in the working out of His plans and purposes. And this place we must fill by His grace and power.

I. In what measure will He supply our needs? According to His riches in glory. Not according to what we, or others may think are our needs. The acceptance of this promise will mark an epoch in any life. It is only as we put this matter in the hands of God that we come to any adequate idea of what we really need. Our need will be commensurate with the dignity of our being, and the measure of service He requires of us. Whatever the magnitude of our need, He has an abundant supply for it.

II. Our needs as we see them. Many of us are but children older grown. We have advanced little from our childhood ideas of the character of our needs. They are largely in the realm of the material, rather than that of the immaterial; for time rather than for eternity; for the physical rather than the spiritual in us. Many of them are acquired, artificial, superficial; the product of disordered imaginations, perverted ideas and ideals. The most of us will find that we need to get rid of a goodly number of fictitious and imaginary needs. God alone knows our real and vital needs.

III. The channel through which the divine supply of our need comes. Christ Jesus. All God has for us comes in, and through Christ Jesus. In ourselves we merit nothing. We had forfeited all. It is through the merit of our Lord that all divine blessing and supply must come. His merit is infinite, and the divine supply is limitless. It is enough for all, for time and eternity. Only God knows the magnitude of our need. The Source, and the Channel of the supply would indicate that its computation is far beyond the limit of our present powers. It is folly for us to think of finding a supply for our need apart from God in Christ. It is our wisdom to seek it there.

IV. He supplies our need of precept and example in His own meeting of the issues of life. We are heirs of His manner and method of living and serving. What He needed, we need. God anoints us with the same Holy Spirit and power, with which He was anointed. In our measure we fill our place in the divine economy as He filled His in His measure.

V. He supplies our need of influence and inspiration, in our own meeting of the issues of life. The great business of God in working with us is that of supplying all our need. Our business is that of co-operating with Him in His work of supplying our need. Whether or not we get our share of this supply, it is there for us. Only with this supply can we fulfill the divine requirements, and fill our places in working out the divine purposes.

God alone knows what the influence of Christ and Christianity has meant to mankind; to that which is good, and to that which is not good. He alone knows what our lives would have been without Christ. Take from us what these influences have meant to us, and we would be poor indeed. More of Christ is our greatest need. Only God can know what may be ours as we avail ourselves of His abundant supply for all our need.

Christ Died for Us

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Romans 5:8).

Many have suffered for us; many have even laid down their lives for us. We are heirs of what has come to us through the sacrifices and sufferings of others. We are told that angels are ministering spirits to them who shall be heirs of salvation. Take from us what is ours through the sacrifices and sufferings of others and little would be left. All this has come to us—and infinitely more—because Christ died for us. Neither angels nor men could do for us what Christ did for us in His death. His death alone could make satisfaction to God for our sins, and make possible our salvation. And this He did when He died for us.

1. When did He die for us? While we were yet sinners. When innocence was lost. When purity was lost. When life and liberty and light and all other good things were lost. When hope of help from all other sources was lost. When all our right title and interest in God and heaven were lost. When hope was gone, and we were lost, eternally lost.

2. Why did He die for us? That we might be saved for time and eternity. His death for us is an evidence of the

greatness of our need. As sinners, nothing less than His death could have made our salvation possible. Through a faith on our part, He makes it actual in our experiences and lives.

3. Christ's death for us is a token of our worth in the sight of God. He made us for Himself; for fellowship with Him; for temples of His Holy Spirit; for instruments in His hands for the accomplishment of His will through us.

4. His death is a token of the greatness of the possibilities that are ours, and that are capable of development and use by the grace and power of God.

5. His death for us is a token of what we are capable of becoming by the grace of God, both here and hereafter. God has created us in His own image, and after His own likeness, with powers capable of unending improvement. We shall be like our Lord in His glory. Forever we will be associated with Him, with the angels, with the redeemed of all ages. Forever we shall enjoy His fellowship, presence and service. Forever we shall exemplify what God by His grace can do for us, in us, and through us.

Our Divine Appointment

God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ (1 Thess. 5:8-10).

Everywhere things are insistently clamoring for our attention, recognition and concern. It is well for us to keep in mind that this world is not our home; that we are strangers here and pilgrims, journeying to that heaven in which we have our citizenship. We are in this world, but not of it. Our vital interests, and eternal inheritance are beyond this vale of tears. We belong to God. What is to be the outcome of His dealing with us?

1. Surrounded by the forces of darkness we are of the day. In this world which is not a friend to grace, we are to be sober; to be armed with the breastplate of faith and love; and have for our helmet, our hope of salvation. We will need this heart and head protection, to enable us to make a safe journey through this world, and a safe landing on the other shore.

2. God hath not appointed us to wrath. If wrath comes upon us, we bring it upon ourselves. Against this we are to safeguard ourselves. We are not beyond the possibility of shipwreck, but we are where we can avoid it. This we will best do by co-operating with Him in the accomplishment of His purposes for us.

3. God has appointed us to obtain salvation. Having obtained the two crises experiences of regeneration and sanctification, we are to obtain that which is gradual and progressive, and results in

establishment in experience, growth in grace, development of character, transformation into Christlikeness, and usefulness to God and man.

4. And this by our Lord Jesus Christ, who is the Author of all of our salvation and blessing, for time and eternity. There are no stopping places in our salvation.

5. And this salvation Christ purchased for us by His death; that, whether we wake or sleep, we should live together with Him. He is our everlasting portion; our very present help in trouble; our strength against the onslaughts of the world. He is the object of our faith and love; the sum and substance of our hope. The cross of Christ is the central fact in human history; the meeting place of God and man. In it is all good; from it flows all blessing. Out of His death comes our life. And, having this life, we are to realize its possibilities, as only they can be realized by living together with Him.

Walking Worthy of God

Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory (1 Thess. 2:9-12).

Walking worthy of God. Here we have the sum and substance of Christian conduct in a word. The walk of the Christian is to be the outward expression of the inward grace that is his by the subjective operation of the Holy Spirit.

1. First of all is the necessity of this inward grace. The surrender that makes it possible; the faith, through the exercise of which it becomes actual. The constant yielding to the operations of the Spirit in His work. Without this, efforts to walk worthy of God will end in failure.

2. With Paul, salvation was not only a subjective experience, but such an experience for a definite purpose. That of producing a walk worthy of God.

3. The character of Paul's interests in his converts. That of a father with his children. Here is one of the secrets of his success in the work of the Lord. To his converts he was a spiritual father. They were to him in the truest and deepest sense, his children. To him, there was reality in spiritual matters. He had a concern for their welfare that moved him deeply to action. His was the urgency of love to God, to His people, and to those who would come within the scope of their influence.

4. Paul sought to secure their co-operation with him in his work for them, their co-operation with God in His work with them, their concern for the welfare of those with whom they came in contact.

5. Some incentives to such a walk. The magnitude and dignity of their call. To His kingdom and glory. The honor of God, the glory of His kingdom, and the dignity of His cause were in their keeping. Christianity is vastly more than a personal matter. It is a matter in which not only the believer's interests are involved, but also the interests of God, and of other men. The walk of those who profess allegiance to Jesus Christ, is to the world an index of the character and glory of the kingdom of God.

Our Need of the Power of the Holy Spirit

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:1-11).

As the time for His return to the Father drew nigh, our Lord laid special stress upon the preparation of His disciples for their work as witnesses unto Him. All that He had accomplished and made possible by His death on the cross, He was committing to their hands, as the human instruments through which He would carry on the work of His Church in the saving of men. It is not to be supposed that this work would be committed to their hands without sufficient power to carry it on successfully. And this power was that of the Holy Ghost, who was soon to come upon them. The Spirit comes to do many things. Rightly, we have laid much stress upon His coming to sanctify us, wholly by purifying our hearts, and filling us with His own divine presence. But as to His work in us as individuals, and as a people, our Lord rightly stresses His coming to empower us for our work as

witnesses unto Him. Tarry ye in the city of Jerusalem; until ye be endued with power from on high (Luke 24:49). He had performed His own ministry in the power of the Holy Spirit. God had anointed Him with the Holy Ghost and power (Acts 10:38). He had begun and finished His own ministry under this anointing. Now He promises to His disciples a similar anointing and infilling. A study of the work of these men discloses to us the fact they performed their ministry in the power of the Holy Spirit. And in this we have the secret of their success. The work of the church throughout the age has been according to the place and prominence given to the Holy Spirit by its workers. And this is true of us today.

1. The work of the Church goes forward, and can go forward, only by the power of the Holy Spirit. Our Lord has not promised that it can go forward in any other way or under any other power.

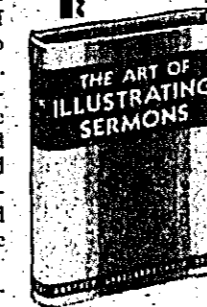
2. We are not invested with power apart from the Person of the Holy Spirit. This power is exercised only as we work in harmony with Him, and according to His will. The secret of the success of our Lord is in the fact that He came to do only the will of the Father who sent Him.

3. In order to the exercise of His power the Holy Spirit must have direction of all the work of the Church. He is here to carry out the divine program.

4. It is only as we seek His will, and co-operate with Him in His work that we can hope to have His power.

5. Power is a dangerous thing in the hands of those who are not competent to use it properly. We may be sure that God is entrusting us with all the power it is safe for us to have under the present circumstances.

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