

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 dearth 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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J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

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, idolent, 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.

- (a) Study the Bible.
- (b) Read other books to throw light on the *One Book*.
- (c) Prepare sermons for results.
- (d) Pray, prepare, preach for results, and you will have them.
- (e) Have faith in your own efforts.
- (f) Call sinners to repentance, or believers to be wholly sanctified at the close of your sermons.
- (g) Expect immediate results; go after them, *get them*.
- (h) *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

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

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

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.

In 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 *fussy, 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

IREMEMBER 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 *

MANY 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, McClurkan 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.

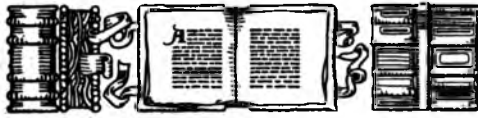
Dr. Ellyson in his booklet on "Pentecost," after discussing the results of Pentecost, raises the question, "Can these results be repeated and do we have any right to expect them today?" This question provokes another, "Why not, if we are still in the dispensation of the Holy Spirit, and the pentecostal 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* from 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 tithe 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 ferryboat. 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 traducer 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 reached 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).

From 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 Content

"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 or 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 ended" (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-lambs and wave-bread, in in the Upper Room the Holy Ghost was falling upon the worshipers. "Sound from heaven as of a rushing mighty wind."
 - (3) The type becomes reality.
 - (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

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

I. WHO IS TO BE BLAMED FOR MY SIN?

1. The sin of Abraham's household.
 - a. The end justifies the means.
 - (1) Sarah being barren gave Hagar to Abraham as wife.
 - (2) They would help God bring the child of promise.
 - b. It was the sin of unbelief.
 - (1) It was God who had promised a son.
 - (2) The fulfillment needed but faith.
 - c. It was the sin of a wrong spirit.
 - (1) Hagar was proud, haughty, hateful.
 - (2) Sarah was envious, vindictive, bitter.
 - d. It was the sin of immorality.
 - (1) Difference in customs of age does not justify it.
 - (2) The plan and act violated God's law.

2. Who is to blame for sin?

- a. The devil?
 - (1) The devil may offer sin through temptation.
 - (2) Sin is never mine until I accept it.
- b. Circumstances.
 - (1) Things are not right or wrong in themselves.
 - (2) To blame sin on circumstances throws responsibility upon God.
- c. People.
 - (1) Hagar undoubtedly blamed Sarah and Abraham.
 - (2) Sin is mine only as I consent.
- d. Personal.
 - (1) David, "I alone have sinned and done this great wrong."
 - (2) Sin is always individual.

II. HOW DO MEN GET RID OF SIN?

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

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

III. HAGAR HAD FORGOTTEN GOD

1. God has His eye on Hagar. "Thou God seest me."
 - a. The greatest discovery in life is to discover that God has discovered us.
 - b. This is both alarming and comforting.
2. God had included Hagar in the promise.
 - a. "God heard the voice of the lad" (v. 17).
 - b. God's covenant for Ishmael.
 - (1) "For Ishmael I have heard thee" (17:20).
 - (2) "I will multiply him exceedingly."
 - c. "God was with the lad" (21:20).
3. God knew where the well was located (v. 19).
 - a. Hagar and Ishmael were dying of thirst.
 - (1) Their water bottle was empty.
 - (2) Human sources soon fail.
 - b. The blindness of thirst.
 - (1) Men on desert tell of the craze of thirst.
 - (2) Desert mirages.
 - c. God opened Hagar's eyes.
 - (1) The God-touched eyes.
 - (2) 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

1. The story behind the lesson. See Ex. 1:7-22; 2:1-10.
 2. The lesson within the story.
- I. THE CHILD IS A TRUST FROM GOD "Take this child"
 1. A child—a gift from God
 - a. Unplanned married life
 - (1) Children should not be biological accidents.
 - (2) Unwelcomed children are prenatally "cursed children."
 - (3) A welcomed child is a blessed child.

- b. Parenthood is co-operation with God in creation.
2. A child—a plastic bit of eternity.
 - a. Susceptible to every influence.
 - b. Children are largely what parents make them.
 - c. Character is an eternal entity.
 3. A child—a command of God.
 - a. A childless home an incomplete home.
 - b. 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

1. The child must be nursed.
 - a. Physical, mental and moral nature subject to development.
 - b. The child is not "a little man," His reactions are peculiarly that of a child and should be dealt with accordingly.
 - c. Life must be adapted to the child. Some have attempted to adapt the child to life.
 - (1) School life adapts curriculum.
 - (2) Food, clothing, etc., adapted.
 - (3) Moral and religious life should be adapted.
2. Parents Owe a Debt to the Child.
 - a. Physically.
 - (1) Children have a right to a clean, healthy body.
 - (2) That man or woman who sins against the body sins against the child to be.
 - (3) The misery today of those born to physical weakness because of parents who sinned against them.

b. Mental.

- (1) The controversy between heredity and environment has no place here.
- (2) The attitudes, habits, passions, etc., of the parents before and after birth reap their harvest in the child's aptitude.
- (3) The atmosphere of the home.

c. Moral.

- (1) Some men are damned before they are born.
 - (2) Parents help populate heaven or hell.
3. Parents are answerable to God.
 - a. We readily recognize the stewardship of time, money, etc.
 - b. Life, child life, is a stewardship.

III. THE COMPENSATIONS OF PARENTHOOD

"I will pay thee thy wages."

1. Life's Compensations.
 - a. The joys of a child-filled home.
 - b. The satisfaction derived from child development.

- c. The glory reflected from a child's achievement.

Note—Lincoln said, "All that I am I owe to my darling mother."

- d. The comforts in old age.
 - 2. Eternal Compensations.
 - a. The satisfaction of a faithful steward.
 - b. Sharing the rewards of faithful children.
- The mother of Wesley shares with her sons.
- c. 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

- 1. History paints its heroes in brightest hues.
- 2. The Bible portrays its heroes in dark as well as bright colors.
 - a. Jacob.
 - b. David.
 - c. Paul.
 - d. Elijah.
- 3. The uplift of Bible portrayals.
 - a. Raise our ideals of what a man should be.
 - b. 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?

- 1. Elijah in the desert.
 - a. The drouth in Israel and the drouth of his soul found companionship in the desert.
 - b. Gourds and junipers are suited for sulking souls.
- 2. What is wrong with the desert?
 - a. Nothing wrong with the desert.
 - b. God not blaming the desert or the juniper.
 - c. Wrong came in using the desert to hide.

Note—Thus Jonah sought Tarshish.
- 3. Where should Elijah have been?
 - a. God had not forgotten His prophet.
 - b. God still loved His prophet.
 - c. Elijah could have been where God could vindicate his message and messenger.

II. WHAT IS ELIJAH DOING?

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

- 2. What has he been accustomed to do?
 - a. Deliver God's message to King Ahab.
 - b. "Carry the keys of heaven in his pocket for three years and six months."
 - c. Lifting the dead son of the Shunammite to life.
 - d. Praying fire from heaven on Carmel.

- 3. Elijah's answer was his confession.
 - a. We do not know Elijah's answer.
 - b. We do know it brought divine help.

III. WHAT IS WRONG WITH ELIJAH?

- 1. A wrong world indicates a wrong man.
 - a. A wrong place—desert juniper.
 - b. A wrong act—
 - c. Indicates something wrong with Elijah.
- 2. What is wrong with Elijah?
 - a. He was exhausted.
 - (1) An overworked mind and body become the prey of the devil.
 - (2) Enemy would not attack Elijah at time of strength.
 - (3) He had lost faith in others.
 - b. He gave way to fear.
 - (1) His life was threatened by Jezebel.
 - (2) He had lost faith in himself.
 - c. 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?"
- 3. What transformed Elijah?
 - a. The voice of God? 7,000 unbowed knees in Israel.
 - b. The return of power.
 - (1) His robe opens a path through Jordan.
 - (2) Elisha prays for a double portion of Elijah's spirit.

CONCLUSION

- 1. To heaven in a whirlwind of fire.
- 2. 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

- 1. What is religion?

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

I. TRUE RELIGION IS PURITY

"Unspotted," love incarnate.

- 1. "Cleanness," is peculiarly a Bible term.

- a. Old Testament.
 - (1) 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.
 - (2) Experiences of Old Testament saints. David, "Create in me a clean heart." Isaiah, "I am a man of unclean lips."
- b. New Testament.
 - (1) Christ—"The Lamb without blemish and spot."
 - (2) Church—Presented to Christ, "without spot or wrinkle."
 - (3) Heaven—"There shall in no wise enter anything unclean."

2. True Religion Is Unspottedness.

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

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

III. TRUE RELIGION IS GOD AWARENESS

"Before God and the Father."

1. The holy heart is desirous of God.
 - a. 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."
 - b. Religion consummates in fellowship. "We have fellowship one with another."
2. The holy heart is conscious of God.
 - a. Is aware of God's presence. Approval or disapproval.
 - b. 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

1. Saul of Tarsus en route to Damascus.
2. Saul meets Jesus.
3. The recognition that transformed a life.

I. THE PERSON THAT EVERYBODY KNOWS

1. The best known men in the world.
 - a. Recent newspaper ballot. Who are the most read of men in the world? Mussolini, Hitler, Roosevelt, Duke of Windsor, Lindbergh, etc.

- b. These are not the world's best known.
2. Jesus Christ is the world's best known man.
 - a. Bible is still the world's best seller.
 - b. Take Christ's name and sayings from literature and you have robbed it of its soul. Shakespeare, Bunyan, Milton, Dante, Longfellow, Browning, etc.
 - c. Take Christ's influence from music and you have robbed the masters of their inspiration.
 - d. Take Christ's name out of art and you have robbed it of its choicest theme.
 - e. Take Christ's precepts from law and you leave jurisprudence without its ideal
 3. The name of Christ best known.
 - a. 700 million Christians repeat His name and history.
 - b. Christen their babes, marry their young, bury their dead, date their calendar with his name.

II. THE PERSON NOBODY KNOWS

1. The paradoxical Christ. "As unknown and yet well known" (2 Cor. 6:9).
 - a. See Luke 22:57 and John 9:24, 25.
 - b. The Athenian inscription to the unknown God.
2. The unknown Christ.
 - a. John Baptist must introduce Him. "There standeth one among you whom ye know not." "Behold the lamb of God."
 - b. His own people, though they expected Him, failed to recognize Him. "He came unto his own and his own received him not."
 - c. A case of mistaken identity. "Is not this the carpenter's son?" "Whom do men say that I am?"
3. The world does not yet know Him.
 - a. To know Christ is to obey Him (1 John 2:3-5).
 - b. To know Christ is to love Him (1 John 4:7, 8).

III. THE PERSON EVERYBODY SHOULD KNOW

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

2. Inquirers After Christ.

- a. Many inquire.
 - (1) Prejudice inquires.
 - (2) Curiosity inquires.
 - (3) Conscience inquires.
- b. Conscience inquirers may find.
 - (1) Greeks, "We would see Jesus."
 - (2) Saul, "Who art thou, Lord?"
3. He may be known.
 - a. Christ amazed that men have not known Him. "Have I been so long time with thee and yet hast thou not known me?"
 - b. 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

1. This epistle written about 66 A. D.
2. Written by Jude of whom little is known.
3. Written to the Christian brotherhood everywhere warning them against drifting from the faith.

I. JUDE'S CONFESSION

1. "Brother of James."
 - a. Jude not an apostle.
 - b. James, the author of the epistle so named. James much better known and more influential than Jude, though also not an apostle.
 - c. Of the family of our Lord (Mark 6:3).
2. "Servant of Jesus Christ."
 - a. The fleshly brother of our Lord.
 - (1) Humility forbids reference to this kinship.
 - (2) By lifting his own name he might lower the name of Christ.
 - b. Jude wishes history to record him as "servant."
 - (1) He had learned well the lesson of Jesus (Mark 10:43, 44).
 - (2) Prefers to be a "servant" of Christ in grace than a "brother" in the flesh.
3. A Confession of Christ's Messiahship.
 - a. Believers hail the confession of Peter (Mark 16:16).
 - b. Jude makes confession.

- (1) A tactful but clear confession.
- (2) More meaningful than Peter's in that it comes from an obscure member of Jesus' own family.

II. JUDE'S TESTIMONY

- 1. The reality of sanctification. "Them that are sanctified."
 - a. An experience of living persons, "them."
 - b. A present experience, "are."
- 2. The Author of sanctification.
 - a. "Sanctified by God."
 - (1) Sanctified by the will of God (1 Thess. 4:3).
 - (2) The Author of sanctification determines the nature of sanctification (1 Peter 1:16).
 - b. "Preserved in Jesus Christ."
 - (1) Preserved in the sense of inner purity.
 - (2) Preserved in the sense of outer protection.
 - c. "Called" in Jesus Christ.
 - Margin reads, "the called ones."
 - (1) Called out of sin.
 - (2) Called unto holiness.
 - (3) Called to represent Christ. The Church—the Ecclesia.
- 3. The sanctified qualify for an increase of grace.

III. JUDE'S BLESSING

- 1. Mercy multiplied.
 - a. From God toward the sanctified.
 - b. Mercy is God's love in action.
 - c. Psalmist declares mercy follows him (Psalm 23:6).
- 2. Peace multiplied.
 - a. Within the heart of the sanctified.
 - b. Peace is the foundation provision of grace.
 - c. Peace is the bulwark of the sanctified.
- 3. Love multiplied.
 - a. From the heart of the sanctified.
 - b. 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

- 1. The question of a perplexed jailer.
 - 2. The answer came from a confident prisoner.
- I. THE QUESTION MIGHT HAVE BEEN, "WHAT IS SALVATION?"
- 1. Desperate men do not wait for definition.
 - a. Some men ask, "Do I need salvation?"
 - b. Others quibble over the adequacy and reasonableness of the means of salvation.

- c. Desperate men cry, "What must I do to be saved?"
- 2. Modern salvation questions.
 - a. Is sin as bad as it appears?
 - (1) Take one look at society.
 - (2) Take one look at human hearts.
 - b. Can men save themselves?
 - (1) Age long are the attempts.
 - (2) Human wreckage writes the history of such attempts.
- 3. What is salvation?
 - a. Must consist in a remedy from sin.
 - b. Must consist of an enablement to keep from relapse.
 - c. Must satisfy the legitimate longing of the heart.
 - d. Must give a satisfactory answer to the problem of life after death.

- a. Must consist in a remedy from sin.
- b. Must consist of an enablement to keep from relapse.
- c. Must satisfy the legitimate longing of the heart.
- d. Must give a satisfactory answer to the problem of life after death.

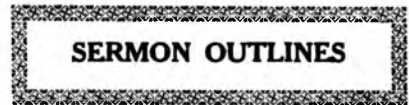
II. THE QUESTION WAS, "WHAT MUST I DO TO BE SAVED?"

- 1. The question contains an answer.
 - a. Something must be done, "Do."
 - (1) Most men do nothing.
 - (2) Some men do the wrong thing.
 - (3) Few men do the right thing.
 - b. Implies a willingness to do. "What."
 - The will to be saved.
 - c. Implies that the terms are not optional. "Must."
 - d. Indicates that it is a personal matter, "I."
- 2. The answer of the prisoner. "Believe on the Lord Jesus Christ."
 - a. On whom is the jailer to believe, "The Lord Jesus Christ."
 - (1) Note the name.
 - (a) "The Lord," is the divine name.
 - (b) "Jesus," is the name of a man.
 - (c) "Christ," is the name of an office.
 - (2) 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."
 - b. What is it to believe?
 - (1) I commit myself to Him. As the patient to the physician. This we call surrender.
 - (2) I reveal my need without reservation. The physician must know the patient's need. This we call confession.
 - (3) I accept as mine the remedy He offers. This is appropriation.
- 3. The certainty of salvation. "Thou shalt be saved."

- a. Saved from the guilt of sin.
- b. Saved from the power of sin.
- c. Saved eventually from the presence and effects of sin.
- d. The adequacy of salvation is as sufficient as Deity.

CONCLUSION

- 1. The jailer immediately complied with the demands of salvation.
- 2. The jailer evidenced his transformation.



One Sinner Destroyeth Much Good
(Eccl. 9: 18)
H. C. HATHCOAT

INTRODUCTION

- 1. The two thoughts suggested in the text are, sin is contagious, sin is destructive.
- 2. Two symbols of sin are leaven and leprosy.

I. IN THE LORD'S WORK THE TEXT IS TRUE

- 1. By getting converts to go back—openly.
- 2. By professing and practicing secret sins like Achan—secretly.
- 3. By professing without possessing (Matt. 23: 13).
- 4. By reproaching the cause (2 Sam. 12: 13, 14).

II. IN THE HOME LIFE THE TEXT IS TRUE

- 1. One degenerate parent can leave a generation of idiots and criminals.
 - a. The Jukes family is a sample of this.
 - b. Children today are often precursed.
- 2. Drunkards drive all happiness from their wives and loved ones.
- 3. Infidelity of one parent breaks up homes and makes orphans.

III. IN THE SCHOOL LIFE THE TEXT IS TRUE

- 1. By destroying faith in God and His Book.
- 2. By destroying the standards of morals taught by parents and Sunday school teachers.
- 3. By not setting the right example before the children.

IV. IN THE COMMUNITY AND SOCIAL LIFE IT IS TRUE

- 1. One bootlegger can make a hundred hungry children and broken-hearted mothers.
- 2. One pool hall and picture show can make a hundred loafers and debt beaters.
- 3. 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 (Isaiah 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).

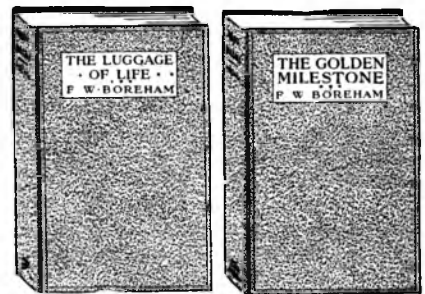
- b. Challenges His children to take it. "Let us have grace."

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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Mountains in the Mist.

Mushrooms on the Moor.

The Other Side of the Hill and Home Again.

A Reel of Rainbow.

Rubble and Roseleaves.

Shadows on the Wall.

A Temple of Topaz.

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

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.

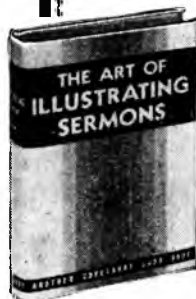
2. We are not invested with power apart from the Person of the Holy Spirit. This power is exercised only as we work in harmony with Him, and according to His will. The secret of the success of our Lord is in the fact that He came to do only the will of the Father who sent Him.

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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