

The PREACHER'S MAGAZINE

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

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Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

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

"By the Foolishness of Preaching"

THE EDITOR

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

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

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

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

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

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

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

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

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Peace As a River

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

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

THE BASIS FOR PEACE

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

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

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

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

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

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

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

ITS ELEMENTS

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

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

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

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

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

ITS UNFAILING ACCOMPANIMENT

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

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

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

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

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

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

Sanctified for the Sanctification of Others

C. W. Ruth, Evangelist

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

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

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

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

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

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

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

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

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

God's Patient Care

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

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

The Pastor from the Evangelist's Point of View

B. H. Pocock

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

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

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

THE PASTOR AS A CHRISTIAN

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

THE PASTOR AS A LEADER

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

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

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

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

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

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

THE PASTOR AND HIS CHURCH

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

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

THE PASTOR AS A STUDENT

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

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

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

THE PASTOR AND HIS CORRESPONDENCE

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

THE PASTOR AS A PREACHER

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

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

THE PASTOR AND HIS REVIVAL

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

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

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

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

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

THE PASTOR AND HIS EVANGELIST

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

AFTER THE REVIVAL, THE PASTOR

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

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

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

THE CONCLUSION

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

How to Preach the Word

E. E. Wordsworth

(First in a series of three articles)

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

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

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

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

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

Casting the Net

THE SUCCESSFUL FISHER OF MEN

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

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

THROWING THE NET

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

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

*Keen eye,
An active frame,
And great skill in throwing.*

He must, too, be—

*Patient,
Watchful,
Wide awake,*

And prompt to seize the exact moment to throw."

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

THE OLD RUT

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

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

—MANAGING EDITOR.

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

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

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

TACT

What is tact?

Tact is the quick application of common sense.

Tact is mastering the situation against great odds.

Tact is making the best of every opportunity.

Tact is pulling victory out of seeming defeat.

Tact is ready discernment.

Tact is mental poise that quickly comprehends what is fit, proper or right.

Tact is God-given wisdom in use.

Tact is skill in dealing with men and emergencies.

Tact is alertness, adroitness, keenness.

TACT IN PRACTICAL APPLICATION

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

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

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

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

A LACK OF TACT ILLUSTRATED

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

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

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

Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER FOUR

DEAR ANN:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GENERAL CHURCH PROGRAM

The Stewardship of Bequests

M. LUNN

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

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

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

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

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

Christ looks to His people to provide for worldwide evangelism.

With love for all mankind the Church of the Nazarene lifts the cross of Christ in the full meaning of the words, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin," giving particular heed to the Lord's

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

SOME QUESTIONS ANSWERED

Q. Why should I make a Will?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Q. Can I name the executor?

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

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

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

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

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

Q. Should I consult an attorney?

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

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

How One Pastor Assumed His Responsibility

A few days ago, we received the following communication:

"Dear General Treasurer:

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

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

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

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

Open Letters to a Young Minister's Wife

(Continued from page eleven)

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

Faithfully yours,
HOPE VINCENT.

The Roving Correspondent

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

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

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

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

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

Department of Church Schools
E. P. Ellyson

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

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

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

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

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

N. Y. P. S.
S. T. Ludwig

What If

SYLVESTER T. LUDWIG

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

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

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

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

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

Every Member Evangelism

PART ONE

E. E. TAYLOR

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

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

WHAT IS MEANT BY "EVERY MEMBER EVANGELISM?"

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

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

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

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

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

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

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

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

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

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

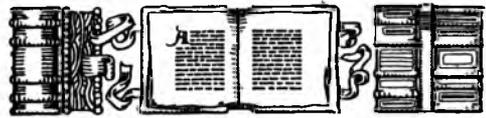
(To be continued)

Pray Without Ceasing

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

—ROBERT MURRAY MCCHEYNE

BOOK CHATS



P. H. Lunn

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

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

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

Following each chapter are questions for discussion and review.

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

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

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

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

ILLUSTRATIONS

Where to Find Heaven

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

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

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

Christ Wants Our Hearts

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

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

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

Which Price Will You Pay?

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

Love Pays Dividends

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

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

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

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

The Power of the Gospel

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

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

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

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

The Last Syllable in Pentecost

Like most women she enjoyed doing window shopping. She would stand on the sidewalk in front of a department store and feast her eyes on the beautiful things displayed on the other side of the great rectangle of plate glass. It was real recreation for her to look at those sumptuous articles of women's attire. In that season of which I am telling she was particularly interested in hats. How she admired some she saw on window shopping expeditions! But she would come home with the same old hat she had worn for some time.

One day, however, it was different. She returned from the store with a lovely new hat for herself. She had done more than simply look at the hats and think how nice it would be to wear one. *She had paid the price for the headgear and it was hers.*

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

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

Problems Peculiar to Preachers

Chas. A. Gibson

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed for May

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

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

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

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

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

1. True education furnishes a sense of values.
2. The tests of abiding worth—Truth, Sincerity, Justice, Purity, Beauty, Honor.
3. The call to high thinking—"If there be [in the name of all that is virtuous and noble] think on these things."

The Glory of Sickness

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

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

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

—GEORGE WELLS ARMS IN *Religious Digest*.

Wesley's Experience and the Modern Need

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

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

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

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

My Church

WILLIAM HENRY BODDY

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

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

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

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

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

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

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

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

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

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

Upward! Onward!

By the light of burning martyrs,
Christ, Thy bleeding feet we track,
Toiling up new Calvaries ever.
With the cross that turns not back;
New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth.

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

—JAMES RUSSELL LOWELL.

FOR MOTHERS TO THINK ABOUT

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

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

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

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

O LITTLE MOTHER OF MINE

Sometimes in the hush of the evening hour

When the shadows creep from the west,
I think of the twilight song you sang

And the boy you lulled to rest;

The wee little boy with the tousled head,
That long, long ago was thine;

I wonder if sometimes you long for that boy,

O little Mother of mine!

And now he has come to man's estate,

Grown stalwart in body and strong,
And you'd hardly know that he was the lad

Whom you lulled with your slumber song.

The years have altered the form and the life,

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

O little Mother of mine!

—WALTER BROWN.

Great Men and Christian Schools

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

—DR G. W. TRUETT quoted in *The Watchman Examiner*.

What Is Life?

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

—*Gospel Messenger*.

Signs of Revival

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

A Religion that Wins

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

—EDWARD BOK.

The Preacher's Beatitudes

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

—*The Christian Century*.

For Church Bulletin or Bulletin Board

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

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

Some men grow under responsibility; other men swell.

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

—R. C. TRENCH.

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

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

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

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

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

This Is My Friend

Let me tell you how I made His acquaintance.

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

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

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

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

Let me tell you how He treats me now:

He supplies all my wants.
He gives me more than I dare ask.
He anticipates my every need.
He begs me to ask for more.

He never reminds me of my past ingratitude.

He never rebukes me for my past follies.

Let me tell you further what I think of Him:

He is as good as He is great.
His love is as ardent as it is true.
He is as jealous of my love as He is deservng of it.

I am in all things His debtor, but He bids me call Him friend. This Friend, the best friend to have, is Jesus.—*The Free Methodist from an old English manuscript*.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—May 1

THE CHURCH OF CHRIST

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

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

INTRODUCTION

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

I. THE DIVINE ORIGIN OF THE CHURCH

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

II. THE FUNCTION OF THE CHURCH IN THE WORLD

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

(1) Through the Church the gospel is proclaimed.

(2) Through believers intercession is made.

(3) The Church may enter the "holiest."

2. King and priest are blended to show the power and function of the Church.

a. The whole Church the priesthood. The clergy alone not the Church.

b. Plead with man for God. Plead with God for man.

III. THE BEAUTY OF HER CHARACTER

"A holy nation."

1. Israel in Egypt a "chosen nation" but not a "holy nation."

a. Must be established in their own land, with own laws and king.

b. Believers scattered may be of the right seed but not until they unite in a Christian institution can they become a nation.

2. God set the Israelites apart from the world.

a. He provided for their holiness.

b. All "true Israel" is holy.

3. The Church is bound together for the purposes of holiness.

a. Our task to live holiness.

b. Our task to propagate holiness.

IV. HER PRECIOUSNESS TO GOD

1. "A peculiar people."

a. "Ye are a people."

No longer a host of undisciplined slaves.

b. "A purchased people."

(1) "Peculiar" means property, not singularity.

(2) Purchased at great price. "These people have I formed for myself—they are my very own."

2. The church can be chosen, royal, priestly, beautiful, dear to God.

V. HER WORK IN THE WORLD

"That he may show forth the excellencies of him who called you out of darkness into his marvellous light."

1. Every believer commissioned to witness.

2. Every believer has power to praise.

3. Every believer has the motive gratitude for deliverance.

PROPHETIC PREVIEWS OF HOLINESS

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

Evening Message—May 1

BETROTHED UNTO GOD

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

Read carefully, Hosea 2:14-23.

INTRODUCTION

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

I. THE WOOING

"I will allure her" (v. 14).

1. The program of love.
 - a. Love has its peculiar technique.
 - (1) God seeks the return of an unfaithful lover.
 - (2) The condescension of Christ indicates the depth of God's love.
 - b. The discipline of love.
 - (1) The fruitage of unfaithfulness (2:6-13).
 - (2) The awakening of desire for her true Lover.
 - c. The attractive Christ.
2. The place of love.

"Into the wilderness."

 - a. True love is seclusion.
 - b. True love is exclusion.
 - c. True love is communion. Nature forms loves best bowers.
3. The pledge of love.

"Speak comfortably unto her."

 - a. Margin reads, "Speak friendly to her heart."
 - b. A mutual pledge.

II. THE BETROTHAL

"I will betroth thee" (v. 19).

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

- (3) "Thou shall call me Ishi."
This too means husband, but is an endearing word as addressed to one betrothed in love.
- b. A new name for Israel.
The wife takes the name of her husband.
2. A new covenant (v.18).
A covenant of peace.
a. Peace with nature. "Beasts, fowls," etc.
b. Peace with nations. "Break the bow and sword."
c. Peace with herself. "Make them to lie down safely."
3. A new relation (vs. 21-23).
a. Recognition.
"Thou art my people."
"Thou art my God."
b. Communion.
"I will hear."
"They will hear."
"The earth shall hear."
c. Revelation.
"Thou shalt know the Lord."
"Thou shalt know the Lord."
4. An eternal betrothal.
a. Eternal in design.
(1) Adversity.
(2) Advancement.
(3) "For better or for worse."
b. Eternal in character.
(1) Sincerity.
"In righteousness and judgment."
(2) Benevolence.
"In loving kindness, and mercies."
Pardon, Purity, Provision, Preservation.
(3) Fidelity.
"In faithfulness."
- c. Marriage is an eternal engagement.
(1) Begins at betrothal.
(2) As strong as the character of those who covenant.
"Until death do us part."
- III. THE DOWRY
"I will give her (v. 15).
1. Vineyards of joy.
2. Valley of hope.
a. Achor means trouble.
b. Trouble transformed into hope.
3. Songs of thanksgiving.
a. The singing heart of perpetual youth.
b. The songs of deliverance.

CONCLUSION

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

Morning Message—May 8

(Mother's Day)

THE CHRISTIAN HOME

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

INTRODUCTION

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

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

I. THE TENDERNESS OF JESUS FOR THE LONELY

1. The lonely are close to Christ's heart.
a. He understands loneliness.
b. He shares it.
c. He ministers to it.
2. The Church should follow the Christ example.
a. Make the church a home for the lonely.
b. Seek out the lonely before they despair.
3. The true home holds the cure for the lonely heart.
a. Mother!
b. Seclusion and understanding.
c. Freedom and protection.

II. CHRIST TEACHES THE BLESSEDNESS OF HOME LIFE

1. Home should be a training place for heaven.
a. The quiet orderliness of the home.
b. The sheltering love of the home.
c. The sacrificial protection of the home.
d. The recognition of God in the home.
2. The benediction of Jesus rests on the home.
a. The sacredness of parenthood.
(1) It is partnership with God in procreation.
(2) The impressionable period of child life is entrusted to the home.
(3) We are largely what our homes make us.
b. Bible likens the relation of Christ to the Church to the relation which exists in the home.
c. Christ was given to the world through the home.

III. DANGERS WHICH THREATEN THE HOME

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

CONCLUSION

1. A dying Christ points to the home.
a. Recognizes its importance.

- b. Places mutual responsibility.
"Behold."

2. There is no substitute for love's relationships.

Evening Message—May 8**THE OUTPOURED SPIRIT**

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

Read carefully Joel 2:21-32.

INTRODUCTION

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

I. THE PROMISE OF THE SPIRIT'S OUTPOURING.

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

II. THE ABUNDANCE OF THE SPIRIT'S OUTPOURING

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

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

3. The effects.
 - a. Under the old regime there were three forms of divine revelation.
 - (1) Prophecy
 - (2) Visions
 - (3) Dreams.
 - b. Joel declares that the Spirit-filled shall have definite revelations of God through every authorized channel.
 - c. Joel declares the Spirit-filled shall witness manifestations of the miracle working Christ. "I will show wonders in the heavens above, and signs in the earth beneath."
 - d. Joel declares the Spirit-filled shall be heralds of a universal gospel. "Whosoever shall call upon the name of the Lord shall be saved."

III. THE NATURE OF THE SPIRIT'S OUTPOURING

1. It is a gift of enlightenment.
 - a. An age of universal light. "I am the light that lighteth every man."
 - b. An age of personal truth illumination. "When he, the Spirit of truth, is come, he will guide you into all truth."
 - c. Only the Spirit-filled are so illumined. "The natural man receiveth not the things of the Spirit of God . . . they are spiritually discerned." (1 Cor. 2:14).
2. It is a gift of purification.
 - a. The scripture emblems of the Holy Spirit are water and fire.
 - (1) Water washes away uncleanness.
 - (2) Fire burns away pollutions.
 - b. The Holy Ghost cleanses.
3. It is a gift of power.
 - a. The promise of the Father was an endowment of "power from on high."
 - b. The apostles after Pentecost were "engines of holy power."
 - c. This inner impowerment affects outward living.
 - (1) Power to pray, testify.
 - (2) Power over temptation, sin.
4. It is a gift of joy.
 - a. The Spirit-filled are characterized by a joyous spirit.
 - b. The Spirit-filled are characterized by a soul-winning spirit.

CONCLUSION

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

Morning Message—May 15 BRIDLES AND RUDDERS

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

Read James 3.

INTRODUCTION

1. James is known for practical application of religion to life.
 - a. "Faith without works is dead."
 - b. "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."
 - c. "If any man among you seem to be religious, but bridlETH not his tongue . . . this man's religion is vain."
2. The tongue is a dignified and important member but should be sanctified and held under the holy restraints of grace.

I. PORTRAITS OF THE TONGUE

1. "A little member" (v. 5).
 - a. Little in comparison.
 - (1) As compared to the body of which it is a part.
 - (2) As compared to the blessing or curse it may be.
 - b. Little in that it is singular.
 - (1) Two hands, two feet, two eyes, two ears, etc.
 - (2) One tongue.
 - (3) Bridles and rudders.
 - c. Makes much of little.
 - (1) Magnifies its own powers. Boasteth great things" (v. 5).
 - (2) The progress of evil. "How great a matter a little fire kindleth."
2. "The tongue is a fire" (v. 6).
 - a. "Is set on fire of hell."
 - (1) Of infernal origin.
 - (2) The devil "the father of lies." "The accuser of the brethren."
 - b. "Setteth on fire the course of life."
 - (1) "Course" is in the original wheel or circle of nature.
 - (2) The course of a man's life set afire.
3. The tongue "is a world of iniquity."
 - a. A world of wickedness because most sins arise from this source.
 - b. An engulfing sea of sin filled with creeping things.
4. The tongue is an untamed beast (vs. 7, 8).
 - a. More wild than beasts and birds. Men have tamed these.
 - b. Untamed for it is not subject to authority—lawless; unruly."
 - c. Untamed for it is poisonous.

II. THE TONGUE IS AN INDEX OF CHARACTER

1. The utterance of the tongue is an indication of the state of the heart. "Out of the abundance of the heart the mouth speaketh."
 - a. An unclean tongue indicates an unclean heart.
 - b. An unruly tongue bespeaks a lawless heart. Note Old-time doctor said, "Let me see your tongue," An index to health. The tongue is still an index to soul health.
2. The sins of the tongue.
 - a. The sins of the silent tongue.
 - (1) Mute in speaking of God and heaven.
 - (2) The silence which speaks loudly.
 - (3) The silence which leaves a sting in the conscience.
 - b. The sins of the active tongue.
 - (1) Idle words.
 - (2) Slanderous words.
 - (3) Unclean words.
 - (4) Murmuring, complaining words.
 - (5) Uncharitable words.
 - (6) Lying words.
3. The "perfect man."
 - a. Bridles his tongue. A bridled tongue indicates a bridled heart.
 - b. "Offends not in word."
 - (1) Weighs his words.
 - (2) Is quick to amend.

Evening Message—May 15

THE FAITH THAT CLINGS

Although the fig tree shall not blossom . . . yet I will rejoice in the Lord, I will joy in the God of my salvation (Habakkuk 3:17-19).

New Testament Corollary—I Thess. 5:16-24.

INTRODUCTION

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

I THE INSECURITY OF TEMPORAL VALUES "Though the fig tree shall not blossom."

1. The divine rule is to make provision for man's need.
 - a. It is God who gives the fig tree, the vine, the olive, the fields, the herds, the flocks.
 - b. The vastness of God's wealth.
 - c. God has regard for man's need.
2. The good man recognized the pos-

sibility of a total failure of this provision.

- a. Failure to obtain or secure.
There is an apparent unequal distribution of this world's goods.
- b. Failure to retain when once obtained.
- c. Failure to give worthy returns when obtained.
 - (1) Possessions may fail of increase.
 - (2) Possessions though abundant are disappointing in that they fail in soul satisfaction.

- 3. The possible reason for failure.
 - a. Because of ill-advised methods of cultivation.
 - b. Because a good man is subject of laws of nature:
 - (1) Laws of seed-time and harvest.
 - (2) Law of supply and demand.
 - c. Because of a divine visitation or intervention.

II. THE TRIUMPH OF GOD'S MAN

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

III. THE FOUNDATIONS OF THIS TRIUMPH

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

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

CONCLUSION

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

Morning Message—May 22

AN EMPTY-HANDED WORSHIPER

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

Read, Deut. 16:13-20.

INTRODUCTION

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

I. GIVING SHOULD BE UNTO GOD

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

II. GIVING MUST BE UNIVERSAL

- "Every man."
- 1. All have been blessed.
All must therefore acknowledge same.
 - 2. Love for God is the basic motive in giving.
"As he is able."

III. GIVING MUST BE PROPORTIONATE

- 1. It is not how much one has given that determines love, but rather how much one has left.
Note—The widow's mite.
"All that she hath."
"Out of his abundance."

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

IV. GIVING IS THANKSGIVING

- "Thou shalt surely rejoice."
- 1. Thanksgiving commanded.
 - 2. Large gifts flow from large hearts.
 - 3. Giving dependent upon the attitude of the heart rather than upon the size of the gift.
 - 4. Giving is unto God and therefore worship.
"The Lord loveth the cheerful giver."

CONCLUSION

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

Evening Message—May 22

THE GOLDEN MITER

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

Read carefully all of Zech. 3.

INTRODUCTION

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

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

II. JOSHUA, BEFORE THE ANGEL

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

III. JOSHUA, A PRIEST UNTO GOD

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

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

CONCLUSION

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

Morning Message—May 29

(Memorial Sunday)

WITNESSING STONES

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

Read Carefully Joshua 4.

INTRODUCTION

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

I. HISTORY IN STONE

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

II. VOICES IN STONE

1. Speaks of world-wide significance.

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

III. SERMONS IN STONES

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

CONCLUSION

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

Evening Message—May 29

THE REFINER OF SILVER

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

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

INTRODUCTION

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

I. "THE SONS OF LEVI"

1. The sons of Levi were the authorized instructors of the people.
 - a. They were the gauge of spiritual vigor or decay.
 - b. They were corroded and alloyed.
2. The Church is the gold and silver of the earth.
 - a. The past 19 centuries indicate how much the world owes the Church.
 - b. The Church has often proved the saving of the nations.
 - c. The Church is the standard of value among the nations.
3. The Church has become alloyed.
 - a. It derives its value from Christ.
 - b. The Church is denying Christ.
 - c. The Church in an impure condition.
4. The individual has become alloyed.
 - a. This is what Paul talks about in Romans 7.

"Another law in my members."
"Sin that dwelleth in me."
 - b. Distinction between alloy and corrosion or dross.
 - (1) Alloy is a baser metal melted into the precious metal.
 - (2) Corrosion is tarnish from without which affects the luster of the metal.
 - c. Fire needed to separate alloy while burnishing will restore luster.

II. THE REFINER'S FIRE"

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

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

This fire deals with the soul; motives, desires, etc.

II. "THE OFFERING IN RIGHTEOUSNESS"

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

CONCLUSION

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

SERMON OUTLINES

Sanctification Now

L. S. HOOVER

The sanctification of believers now—is:

I. A LOGICAL NECESSITY

Nearly every creed in Christendom admits that justification does not deliver the born again Christian from inbred (*hamartia*) sin. One of the bitterest opponents of sanctification admits that sin (*hamartia*) remains but does not reign in Christian believers. However this writer will not admit that "the sanctification" (Heb:12:14) which eradicates it is pos-

sible now. These are damaging admissions which make the argument against holiness self-contradictory and void.

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

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

Because holiness is a logical necessity it is:

II. A DIVINE COMMAND

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

Because holiness is possible now it is:

III. A GLORIOUS EXPERIENCE OBTAINED BY FAITH

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

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

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

Filled with All the Fullness of God

J. R. SPITAL

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

INTRODUCTION

The Bible is a Book of fullness—

Jesus said, I have come to give life, and to give it more abundantly.

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

He is able to save to the uttermost. . .

Where sin abounded grace did much more abound.

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

1. The air we breathe, we do not need to hold our breath to allow another to get his share, there is an abundance for all.
2. The daylight we enjoy is given in a measure of fullness, every man, woman and child can have all they need and then there will be enough over.
3. The same is true with respect to food, God has provided plenty for all.

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

I. JOYFUL—THE FULLNESS OF JOY

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

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

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

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

II. THANKFUL

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

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

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

III. PRAYERFUL (Ephesians 6:18).

How much time do we give to prayer?

Are we full of prayer, or prayerful?

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

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

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

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

Do you pray? How often? How long?

IV. FAITHFUL

Without faith it is impossible to please God.

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

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

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

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

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

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

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

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

We need the divine fullness of God.

The Bible makes a difference be-

tween a carnal individual and a person who is spiritual.

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

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

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

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

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

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

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

Expository Outlines for May

Lewis T. Corlett

Reasoning with God

(Isaiah 1:16-20)

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

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

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

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

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

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

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

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

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

God's Comfort

(Isaiah 43:1-7)

I. BASED ON OWNERSHIP

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

II. THE VARIETIES OF WAYS OF COMFORT

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

- a. From the floods of opposition.
 - b. From the fires of persecution.
 - 3. Manifold manifestations of His love.
 - a. Overcame nations for Israel's deliverance (v. 3).
 - b. Defeated men for their benefit (v. 4).
 - c. Promise of restoration (vs. 5, 6).
 - d. All these have a spiritual application to His children.
- III. CHRISTIANS SHOULD STUDY TO FIND GOD'S COMFORT FOR THEM

Following Christ

(Luke 14:25-33)

- I. MORE THAN AN INVITATION.
 - 1. A statement of requirements.
 - 2. A standard of operation.
- II FOLLOWING CHRIST DEMANDS THE FOLLOWING CONSIDERATIONS
 - 1. Concerning relationship to loved ones (v. 26).
 - a. What position shall they have?
 - b. How much will they affect the life?
 - 2. Attitudes to self (vs. 26b-33).
 - a. Hate self—love self less.
 - b. Put Christ first (v. 27).
 - 3. Proper determination.
 - a. To build character, not partially but completely (vs. 28, 29).
 - b. To win in life's conflicts, struggles and battles.
 - c. To fight to the finish.
 - d. Be on the alert for final success.
 - 4. Proper attitude to service. "Bear his cross" (v. 27).
 - a. In suffering.
 - b. In helping others.
 - c. In advancing the kingdom of God.
- III. THE REWARDS: "Be my disciple"
 - 1. Belong to Christ.
 - 2. Draw all spiritual help from Him.
 - 3. Depend on His leadership.
 - 4. Be accepted and claimed by Him.

Drifting from Christ

(Luke 22:39-62)

- I. ILLUSTRATIVE OF MANY LIVES TODAY
 - 1. Five steps to defeat.
 - 2. A gradual movement from the Master.
- II. THE FIVE DOWNWARD STEPS
 - 1. Indolence—sleeping on the job (v. 45).
 - a. Succumbed to physical feelings.
 - b. Carelessness—not watching.
 - c. Analogous of the way the devil attacks the soul of man.
 - d. One step leads rapidly to another.
 - 2. Fear (vs. 50-53)
 - a. Caused Peter to defend his Master in the wrong manner.
 - b. Caused Him to forget the power of God.
 - c. Lack of faith.
 - 3. Half-heartedness (v. 54).
 - a. "And Peter followed afar off."

- b. Safety first.
- c. Allowed men to intervene between himself and his Lord.
- d. Caused Peter to forget his vows (v. 33).
- e. When rebuked for his rashness he dropped behind.
- f. Placed him in a state of mind easily to be overcome by temptation.
- 4. Wrong associations (v. 55).
 - a. Mingling with the enemies of His Lord.
 - b. Finding social contacts with them.
 - c. Warming himself at the wrong fire.
 - d. Increased his fear.
- 5. Denial.
 - a. "I know him not" (v. 57).
 - b. "Man, I am not" one of them (v. 58).
 - c. "Man, I know not what thou sayest" (v. 60).
 - d. The consummation was a complete rejection of his Master.
- III. A WARNING TO ALL PEOPLE.
 - 1. Christians to be ever watchful.
 - 2. Backsliders to be aroused to present condition.
 - 3. Sinners to see the deceptiveness of sin.

One Man's Desire

(Psalm 51)

- I. THE DESIRE AROUSED BY RECOGNITION OF FAILURE
 - 1. A king's fall.
 - 2. A prophet's denunciation.
 - 3. A contemplation of better things.
- II. A PRAYER THAT HAD THREE DIRECTIONS
 - 1. The prayer of a man looking back upon deeds that were exceedingly dark (v. 3).
 - a. A consciousness of remorse. "My sin is ever before me."
 - b. A desire and anxiety for God to blot out the sin and hide it from his face (v. 9).

- 2. A prayer of a man looking within upon a heart that is consciously unclean (v. 10).
 - a. This is careful introspection.
 - b. The man had discovered a vital connection between his fall and the evil nature of his being.
 - c. A prayer to be placed in a state of purity and to be saved from further ruptures.
 - 3. The prayer of a man who is looking forward to days of spiritual usefulness.
 - a. A prospective look.
 - b. Desires purity to protect himself and then to help the other person (vs. 12, 13).
 - c. Recognized that his safety in the future would be in service to God and others.
- III. DAVID'S HONESTY BROUGHT HIM SALVATION
- 1. An example of all who have fallen.
 - 2. A challenge for all Christians to be sanctified.
 - 3. A challenge for all sanctified people to walk steadfastly with their God.

Repentance

(2 Cor. 7:8-11)

- I. THE MEANING OF REPENTANCE
 - 1. "A godly sorrow for sin" (vs. 8, 10).
 - 2. A confession of sin.
- II. THE WORKINGS OF REPENTANCE IN THE LIFE (v. 11)
 - 1. "What carefulness it wrought in you." Moral earnestness.
 - 2. "What clearing of yourselves." Confession.
 - 3. "What indignation." Renunciation.
 - 4. "What fear." Horror toward sin.
 - 5. "What vehement desire." To shun evil.
 - 6. "What zeal." To obey God.
- III. THE RESULTS OF REPENTANCE
 - 1. Salvation (v. 10).
 - 2. Brought an approbation to themselves (v. 11).
 - 3. Settled their attitude to sin.

Suggestions for Prayermeetings

H. O. Fanning

The Educational Value of Prayer

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

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

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

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

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

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

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

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

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

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

Our Need of Strength and Courage

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

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

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

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

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

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

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

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

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

Fruit Bearing Branches

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

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

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

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

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

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

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

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

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

Temples of the Holy Spirit

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

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

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

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

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

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

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

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

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

Disciples in the Making

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

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

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

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

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

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

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

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

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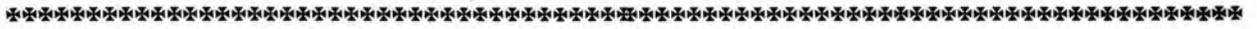
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