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Sample of Type

70] CHAPTER 20

AND God spake all these words, saying,

2 I am the LORD thy God, which have brought thee out of the land of E-gypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above,

neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid, nor his ox, nor his ass, nor his donkey, nor his neighbour's wife, nor his manservant, nor his maid, nor his ox, nor his ass, nor his donkey, nor his neighbour's wife, nor his manservant, nor his maid, nor his ox, nor his ass, nor his donkey.

Clt. Ro. 7. 7 & 13. 6. m 28. 11. P. n Forver. 1-17. see Dt. 5. 6-21. o (ch. 18. 1). ch. 29. 46. p ch. 13. 12. q ch. 19. 16. r ch. 13. 16. s ch. 22. 15. t ch. 19. 13. 16. u Lv. 25. 9. v ch. 23. 12. w ch. 19. 16. x ver. 23. y Read inverted, ch. 19. 16. z Heb. 12. 21. aa Ct. Dt. 4. 19. ab ch. 19. 19. ac Dt. 5. 6.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

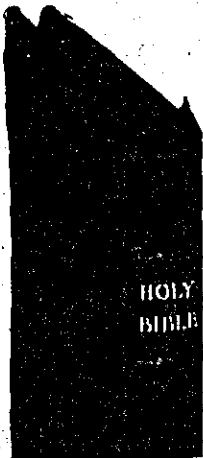
A. D. 31.

1. In 9. 1, 2. 2. In 1. 1. 3. In 2. 2. 4. In Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit; for their's is the kingdom of heaven.

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Commencement addresses / 46 —The— Preacher's Magazine

J. B. Chapman, D. D. address P. 11
 Editor

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THE PREACHER'S ABANDONMENT

THE EDITOR

It is a good thing for the preacher to take advantage of all the help the schools can give him. He ought to read for fullness, write for accuracy and take elocution for the development of his voice and the improvement of his gestures. He should study diction and seek for constructive criticism. He should pore over his Bible, soak in theological thought, memorize scripture, hymns, poetry and choice selections of prose. He should travel, observe people, study psychology, hear other men preach, and do everything he can to add to his strength and ability. But the time comes when he must "let go and preach." He must abandon himself to the task of giving the message to the people. If he breaks the rules of homiletical arrangement—forget it. If he uses an expression that is not found in the classics or a word that is not yet in the dictionary, let it pass. If in his fervency he makes a statement that the critics say is not according to the "rule of thumb," just remember that not so many critics are helped by preaching anyway.

What I am meaning to say is that every preacher, whether he is a novice or a veteran, when he comes right to the task of preaching should abandon himself to his message and to the people whom God has left to his care, and should, as much as possible, preach in an untrammelled manner. Fear of the people, regard for some famous preacher who may be present, consciousness of the greatness or smallness of the occasion, care for the opinion of some particular one present, regard for personal reputation, and all such things hinder and defeat. The pulpit is an operating room, not a laboratory; it is a mart of business, not an academy; it is a battle royal, not a parade ground.

Perhaps I cannot do better than to quote Richard Baxter: "O the gravity, the seriousness, the incessant diligence which these things require! I am ashamed that such astonishing matters do not wholly absorb my mind. I seldom come out of the pulpit but my conscience reproacheth me that I have been no more serious and fervent in such a case. It accuseth me, not so much for want of ornaments or elegance, nor for letting fall an unhandsome word;

but it asketh me, 'How couldst thou speak of life and death with such a heart?' Truly this is the peal which conscience doth ring in our ears. O Lord, do Thou that on our own souls which Thou wouldst use us to do on the souls of others."

I know that to say or write these things is easier than to practice them. It is a genuine accomplishment to swing entirely

free and preach as "a dying man to dying men," but this is the ideal. In such a course, and at such a time, it is impossible to prescribe rules—every preacher must find his own way. But the demand of the times is for preachers who have "the spirit of prophecy," and who preach out of full minds and burdened hearts in the unction and power of the Spirit, and in holy abandonment.

DOCTRINAL

THE BAPTISM WITH THE HOLY GHOST

HORACE G. COWAN

BAPTISM is usually thought of as an ordinance of the church, administered by a duly qualified clergyman, as an initiatory rite into the church. It is administered with or in water, in the name of the Father, and of the Son, and of the Holy Ghost. And having once been baptized, the church member thereafter gives the matter little thought; it has been done once and need not be repeated, like learning the alphabet, vaccination, or marriage.

But in spite of man's neglect of, indifference or even opposition to baptism it has a meaning to the Christian of vital importance. First, it has a history. Who first practiced it? When, where, how, why, and by whom did it originate? The usual answer is that John the Baptist first preached and practiced it in the wilderness of Judea: But did baptism have its beginning with John? He was called "the Baptist" not because he was a member of a certain movement, sect, or church, but because he baptized; he was (*Baptistes*, one who baptizes) John the Baptizer. And with the record of the work of John a new word was written into the Scriptures, but not a new custom, rite or ceremony. Was there, then, baptism before John? What do authorities say?

"In the ceremonies of the Jewish religion, as of some other ancient religions, washing with water was used as a sign of purification from defilement. The law of Moses required washing for the removal of uncleanness (Lev. 11:25 and elsewhere); and the later Jews required non-Jews, in adopting the Jewish faith, to receive baptism."—*The Master Bible*, by J. Wesley Dickson.

"All writers are agreed that three things were required for the admission of such proselytes: Circumcision, baptism, and a sacrifice, (in the case of women: baptism and sacrifice—the latter consisting of a burnt-offering of a heifer, or of a pair of turtle doves or of young doves)." "That baptism was absolutely necessary to make a proselyte is so frequently stated as not to be disputed."—*The Life and Times of Jesus the Messiah*, by Rev. Alfred Edersheim, D. D.

The Jews knew what baptism was before John. Upon a certain occasion they sent a deputation of priests and Levites from Jerusalem to investigate him and his work, and they asked him, "Who are you?" John replied, "I am not the Christ." "Are you, then, Elijah?" they asked. "I am not," said John. "Are you that prophet (of whom Moses had spoken)?" "No." "Who are you? We must give an answer to them that sent us. What do you say of yourself?" The

Jews were very insistent that he give them a definite answer, and John said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah." The Pharisaic deputation then put to him the question, "Why do you baptize, then, if you are not the Christ, nor Elijah, nor that prophet?" If baptism had been a new thing and they had not heard of it before, they would probably have asked, "What is this you are doing? What new rite are you introducing, contrary to Moses and the law?" Instead they asked his authority for baptizing, as of one who was using a customary rite without license. John's answer to this will be considered farther on.

On another occasion "there arose a question between some of John's disciples and the Jews about purifying," and in the course of the argument they came to John and said to him, "Rabbi, he that was with you beyond Jordan, to whom you bore witness, behold, he baptizes, and all men come to him" (John 3:26). The question was about purifying after the manner of the Jews, in which water was used in bathing those who had incurred defilement; John's authority had been questioned, and now this new Teacher, who John had said was greater than he, was baptizing (or purifying), and was attracting greater crowds than John; what should be the effect of this upon John's ministry? Was there a conflict here?

John's answer reveals that both his own mission and that of Jesus was divinely ordered, but that his was a subordinate position. With extreme self-abnegation he takes the position of the friend of the bridegroom who rejoices because of the bridegroom's voice; there was no conflict there, no usurpation of power, no jealousy because of greater success. It was all in the divine plan. "He must increase, but I must decrease," said John. And so a question over the administration of baptism caused no split between John's disciples and those of Jesus at that time. Would that all later questions concerning baptism might have been as speedily and harmoniously decided.

If John had not been purifying by means of his baptism, why the question of the Jews with his disciples? And if Jesus was not purifying by His baptism, why the reference to Him and His baptism in connection with the question that arose between the Jews and John's disciples about purifying? These incidents and these ques-

tions clearly indicate a connecting link between the rite of purification of the Old Testament and the baptism of the New Testament. When the New Testament was written it was a new word, the Greek *baptizo*, or *baptisma*, or *baptismos*, which was used with reference to the purifying performed by both John and Jesus. The church history of baptism need not be given here; it is largely a matter of "questions" and of rivalry between various groups of disciples, with no self-effacing John to settle them.

Second, the question is one of the interpretation of words. Baptize and baptism are not translations of Greek words, but those words transferred into the English, with the meanings of the classical Greek stressed as the proper interpretations of the words. And so it is claimed that *dip*, *dip under*, *dip repeatedly*, *sink*, *immerse* (*Liddell and Scott's Greek-English Lexicon*), are the English equivalents of the Greek words, and long, intricate and wordy, even fierce, have been the debates over these renderings. The meaning of the Greek has been stressed as the one important and indispensable feature of baptism, and many recognize no baptism without this classical interpretation. It should be noted, however, that Liddell and Scott give *bathing*, *washing* as proper translations of the Greek, and that these terms evidently apply to the baptism of the New Testament. At Mark 7:4-8 the Greek *baptizo* and *baptismos* are rendered *wash* and *washing*, where the words have no religious application except in the Jewish usage; and in Hebrews 9:10, where rites and ceremonies under the old Mosaic economy are described, the *divers washings*, evidently purifications, may properly be translated *divers baptisms*. The *Greek-English Lexicon to the New Testament*, by W. J. Hickie, M.A., in the appendix to *The New Testament in Greek*, by Westcott and Hort, gives *to wash*, *to cleanse*, as the translation of *baptizo*, and *a washing* as that of *baptismos*. In the baptism of both John and Jesus, when considered not as a rite merely, but as a spiritual effect wrought in the heart, the evident end and design of baptism, these meanings would appear to be conclusive.

A difficult passage of Scripture is that at 1 Peter 3:19-21, where the saving efficacy of water baptism has been inferred by some; but as the eight souls in Noah's ark were saved by water only as they were in the ark, which was upborne by the water, so the water of baptism, the outward testimony of faith in Christ, is efficacious

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only as the conscience, the inner man, responds to the righteous demand of God for a clean heart, "a conscience void of offence toward God and toward men" (Acts 24: 16). The water is a cleansing element only for the flesh, and typifies the cleansing Spirit, "the washing of regeneration, and renewing of the Holy Ghost" (Titus 3: 5). And this brings us to:

Third, the spiritual meaning of baptism. The ritual of water has ever had a spiritual end in view. The purifications of the Israelites under the Mosaic law, bathing in water and offering sacrifices for acts or conditions of uncleanness, was to make and keep them a holy people. Aaron and his sons were inducted into the priesthood with a washing which typified regeneration (*Scotfield*, Exodus 29: 4, *ref.*); the leper upon being pronounced clean of his disease by the priest was to wash his clothes and be clean (Exodus 13: 34); and of the "water of separation" provided for those who had incurred ceremonial uncleanness (Numbers 19), it is said, "it is a purification for sin" (Numbers 19: 9).

The Jewish proselyte baptism, by which Gentiles were made into Jews, was typical of a greater change than is now apparent upon the naturalization of a foreigner in a new nation; it was the turning "to God from idols to serve the living and true God" (1 Thess. 1: 9), and the obedience to a moral code which allowed no sin in man's relations to God and his fellowmen, contrary to the loose morals of the heathen.

The baptism of John was more than immersion in the Jordan; it required repentance and confession of sin, a ceasing to do evil and a learning to do well, a change of mind and a change of life.

And Christian baptism in the name of Jesus Christ means far more than a rite of the Church by which one is received into its fellowship; the water is an outward sign of an inward work of grace, "the washing of regeneration and renewing of the Holy Ghost."

And John's reply to his critics and investigators at the Jordan gives the clear meaning of the baptism both of himself and of the One who was mightier than he: "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire" (Luke 3: 16).

The ritual of water had to do, therefore, with the fact of sin and its elimination—with salvation

from sin—both in the purifications prescribed in the Old Testament and the baptisms introduced in the New; not that water could wash away sin, but that it typified repentance and faith toward him of whom it was said that he "taketh away the sin of the world."

And the greater, deeper, more far-reaching baptism with the Holy Ghost and fire, which John said that Jesus should administer, is that also a purifying, sin-cleansing, life-changing work? It is that, indeed. The terms used are often misunderstood: "ghost" signifies to enlightened people an unreality, and to the unenlightened a terror; and while Christians believe in the Holy Ghost as the Third Person in the Trinity, yet it is with the thought on the part of many of a far-away, indistinct and unreal image, whose existence and whose powers are matters of tradition only. And the "fire," where faith takes hold of it at all it is often with the fanatical belief that it is a bestowment of power which not only enables man to speak with a zeal and force and freedom which carries conviction and produces results, but also works through him the wonderful and the miraculous.

Men believe in God the Father, and in Jesus, the Christ, and Son of God; why not have a better conception of and a clearer faith in the Spirit of God, called in the New Testament the Holy Ghost? And when the water of baptism signifies a purification, a cleansing from sins repented of, may it not be that the baptism with the Holy Ghost and fire also means a pure heart, a cleansing from all unrighteousness? Fire is not an additional baptism to that of the Holy Ghost, but the two terms have one meaning, it is one work by which the sin nature is destroyed and a clean heart is created in man.

In the Old Testament fire was a symbol of God's presence, and of His power, and holiness. At the dedication of the tabernacle and of Solomon's temple fire came out from before the Lord and consumed the burnt-offerings, as also at Elijah's sacrifice at Mt. Carmel. And fire as a cleansing element, purifying from sin, has Old Testament precedents before John's announcement of Jesus' baptism with the Holy Ghost and with fire. Isaiah felt his unworthiness to behold the glory of the Lord, because he was a man of unclean lips; but a seraph flew to him with a live coal from off the altar, which he laid upon his mouth, and said, "Lo, this hath touched

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thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6: 6, 7).

A prophecy which awaits fulfillment in the last days of this dispensation, perhaps, relates to the fiery purification of a nation, the Jews: "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God" (Zech. 13: 9).

And another prophecy, which some think yet awaits fulfillment in the second coming of Christ, doubtless also speaks figuratively of a prior fulfillment at Jerusalem and in all the ages since Pentecost: "And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: 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 they may offer unto the Lord an offering in righteousness" (Mal. 3: 1-3).

Some commentators think this prophecy refers to the second coming of Christ, rather than the first, for various reasons, one of which is that it is nowhere quoted in the New Testament as having been fulfilled in the days of our Lord or of the early Church. But like some other Old Testament prophecies of Christ's ministry and kingdom, which have an application both to His lowly birth and humility of service at His first coming and His triumphant coming to reign at His coming advent, with no foreview of the long interval between, may not this word of Malachi find fulfillment in the sphere of the Church as well as in that of the kingdom?

The outstanding feature of Malachi's prophecy as applied to men is purity, and "his mission is here regarded as a whole from the first to the second advent; the process of refining and separating the godly from the ungodly beginning during Christ's stay on earth, going on ever since, and about to continue till the final separation" (*Jamieson, Fausset and Brown's Commentary*). And as "the purifier sits before the crucible, fixing his eye on the metal, and taking care that the fire be not too hot, and keeping the metal in only until he knows the dross to be completely removed by seeing his own image reflected in the

glowing mass" (*Ibid.*), so the Lord purifies "the sons of Levi," those who are consecrated to his service, today. The fiery baptism with the Holy Ghost burns out the dross of sin until the image of His Son is formed within (Rom. 8: 29).

Purity of heart and life have ever been the standard of the gospel for men and women; while some have sought after the "rushing mighty wind, and cloven tongues like as of fire, and speaking with other tongues," the external and temporary manifestations of the baptism with the Spirit, as others have stressed the water as the essential feature, yet the inward work of grace, the cleansing from all unrighteousness, purity of heart is the one outstanding and enduring work designed to be wrought by the baptism with the Holy Ghost.

In the history of the early Church this was recognized as the one thing needful. Under the preaching of Peter the Holy Ghost fell on Cornelius and his household at Caesarea, "as on us at the beginning," said Peter, "and put no difference between us and them, purifying their hearts by faith." And in later years Peter, who had said to the inquiring people at Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 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"; said again to the "strangers scattered" abroad, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Peter 1: 22). And so all through the Scriptures the duty and privilege of God's people to be cleansed from all sin is made plain. "Blessed are the pure in heart, for they shall see God" (Matt. 5: 8), said Jesus at the beginning of His ministry; and "He that believeth and is baptized [purified] shall be saved" (Mark 16: 16), at its close.

*O that in me, the sacred fire
Might now begin to glow,
Burn up the dross of base desire,
And make the mountains flow!*

*Refining fire, go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole.*

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EXPOSITORY

EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

The More Excellent Ministry

MANY viewpoints present themselves from which one may view the ministry of Christ. We behold His tender compassion in His healing ministry, His prophetic utterances in His teaching ministry, His clarion call to repentance in His evangelistic ministry, and His sufferings and death in His atoning ministry. While His ministry here on earth came to its fulfillment in this last, that is, His death for sinful man, yet that same ministry continues in the heavens where Christ stands "on the right hand of the throne of the Majesty in the heavens." Thus it is that we read, "But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises" (Heb. 8: 6, R.V.).

MINISTER OF THE TRUE TABERNACLE

In speaking of this more excellent ministry of Christ, our High Priest, the apostolic writer designates first that the place of its functioning is in the true tabernacle. In olden days there had been pitched in the midst of the camp of Israel the tent of meeting or tabernacle where Jehovah was wont to come and meet His people and where they were to bring their offerings. In the articles of furniture and in the rites and ceremonies truths of Christian experience and worship were symbolized, but yet it was simply a type and a symbol, and the reality of all lay hidden for a future time.

In the outer court stood the brazen laver where the sacrifices were washed before being brought to the altar, and thus there was typified the washing of regeneration; then upon the altar sacrifices were burned either in whole or in part according to the kind, thus came the thought of complete surrender or consecration especially in the morning and evening sacrifices and others that incorporated the whole burnt offering.

Within there stood in the holy place the table of shewbread which set forth the truth that the people of God carry the bread of life for men,

and the golden candlestick suggests a thought like unto it, namely, that God's children are the light of the world. Just at the entrance into the holy of holies stood the altar of incense, symbolizing that most essential element in the life of a Christian, prayer; its place just before the ark of the covenant, and standing between, the symbolism indicating the service of the Christian to men and his approach to God was most fitting.

Looking beyond the veil, shrouded in thick darkness, stood the ark with its mercy seat and the towering cherubim. Within lay the tables of the law. Here we see the glory of the Lord overshadowing the mercy seat of grace and mercy in turn covering wrath couched in the commandments of the law. Herein to the children of Israel was typified God's relation to His people.

While the Aaronic priesthood ministered at this tabernacle, Christ became a minister of the true tabernacle. This earthly tabernacle was simply a pattern of that which was true and genuine. It represented the shadow, but the other the real. Here the worship might approach unto God, but the resultant effect was relative, that is, it brought him into proper relationships, but in the genuine tabernacle and the true sanctuary, the resultant effect not only was relative but touched the inner shrine of the being of man, and brought him into immediate contact with God.

In the sanctuary of old man came to God through a mediating priest; there was no touch of the reality of the dynamic quickening when the spirit of man through faith contacts the Spirit of God. The personal element in religion was lacking; it consisted in external forms, but in the true sanctuary the veil leading into the holy of holies is rent in twain and man may come before God, his Maker. Religion thus becomes a personal relationship between a human spirit and the supreme divine spirit being, God the Father. Christ is the mediator of this relationship and the Holy Spirit is the efficient agent, but there is the definite personal relationship as the resultant. Thus does the soul enter into a glorious reality. When once a human being rises on faith to this knowledge of God, there is a

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veritable resurrection within the soul and life becomes glorious.

MINISTER OF A BETTER COVENANT

Not only is Christ the minister of the true tabernacle, the real sanctuary in contrast with that which has only the form and shadow, but as a covenant existed in connection with the former sanctuary, so does a covenant attend the new mode of worship, and this covenant is like the worship itself, higher in status and degree, it is a better covenant. This covenant was promised in the olden days, but did not materialize until the time of Christ.

Looking forward in prophetic vision, Jeremiah caught the glory of a life motivated from within, and proclaimed:

"For this is the covenant that I will make with the house of Israel

After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them;
And I will be unto them a God,
And they shall be unto me for a people:
And they shall not teach every man his fellow citizen,

And every man his brother, saying, Know the Lord:

For all shall know me,
From the least to the greatest of them.
For I will be merciful to their inquiries,
And their sins will I remember no more." (R.V.)
Such was the covenant that Christ sought to make with His people.

In olden days they had gathered around Mt. Sinai, standing at a distance, for if so much as a beast broke through, it must be slain. There they heard the voices coming forth from the midst of the thunderings and lightnings, and they trembled and feared. The words of the law were given, but the people entreated that Jehovah speak not again to them directly lest they die. The Israelites had entered into a covenant of obedience unto the Lord, and were received as His own peculiar people on this occasion.

We find this covenant renewed in Moab as Moses was giving his farewell charge to the people. Then once again we see the people repeating their vows, this time after they have entered the land of Canaan. They assembled on the two mounts, Gerizim and Ebal and uttered blessings and cursings, blessings for the obedient and cursings for those who rebel.

How miserably the children of Israel failed in

keeping these covenants their history tells us. Many reasons might be assigned for their backslidings; there was the difficulty in obtaining knowledge of religion, for there was only one sanctuary, and while in the wilderness they were encamped closely around this, yet after they reached the land of Canaan, being located in one place, it was removed from the most of the people. They had no written word, moreover, that was accessible to all, for the book of the law was kept before the ark. Then added to these causes would be the natural tendency to become absorbed in the routine of life and forget the higher issues; then once again would be the snares of idolatry which lay all around about them for they forgot to drive out the original inhabitants of the land. But still there was another reason very vital in its nature; the religion they knew and the covenant they made had to do with the externals of conduct, and did not touch the inner springs. While it may be true that some of the more sensitive spirits of the day, such as the prophets, entered into fellowship with God, yet for the mass the only faith they knew was the keeping the law, the doing the works demanded therein, and often they found the inner trend of their minds in opposition. Thus were they servants, not sons of the household of God.

Because this first covenant proved inadequate, therefore the longings of the heart of man went out toward further satisfaction. Man can never rest when religious stirrings begin to move within until his spirit finds God, unless on the other hand, he stifles these movings of his soul. The apostolic writer viewing this, says, "If that which was first were blameless, place would not be being sought for a second covenant," that is, "the circumstances under which it could be realized. The feeling of dissatisfaction, want, prompted to a diligent inquiry."

In this reaching out of man for something more soul satisfying, the very prophet who announced the fall of the nation which would entail with it the fall of its worship polity, also sounded the note of hope of a better covenant. This new covenant was born of grace, unmerited favor; God gave it unto man, and it was inward not outward. As says Westcott, "Under the Mosaic system the law was fixed and external: the new laws enter into the understanding as active principles to be realized and embodied by progressive thought. The old law was written on

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tables of stone: the new laws are written on the heart and become, so to speak, part of the personality of the believer." When we are driven on by a force within our soul, then outward performance becomes easy; thus it is that when in the new life in Christ Jesus, love fills the heart, there is a tremendous drive impelling us onward in the ways of righteousness. While this does not operate without the alignment of our volitional powers and the following of our whole being, yet it creates a new dynamic within which becomes a mighty factor in our lives.

MINISTER OF BETTER PROMISES

There were gracious promises given in olden times. If we turn again to that memorable scene at Mt. Sinai, we hear the words, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." Then if we journey once more to the land of Moab and listen we find again the great leader holding out hope and consolation to the people. He says, "And Jehovah thy God will make thee plenteous in all the work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good: for Jehovah will again rejoice over thee for good, as he rejoiced over thy fathers; if thou shalt obey the voice of Jehovah thy God, to keep his commandments and his statutes which are written in this book of the law; if thou turn unto Jehovah thy God with all thy heart, and with all thy soul" (R.V.).

Not only in these early books but through the other books of the Old Testament do we have words of comfort and assurance to the children of Israel contingent upon their obedience, and when we come to that great hymnbook of the Old Testament Church we find wide ranges of spiritual experience promised, but still here we wonder whether their complete fulfillment does not lie beyond in the days when Christ shall have come with the better ministry; this may find some support from the fact that some of the Psalms are distinctly Messianic. Leaving this point, however, when we turn to the most distinctive promises of the prophets of old, we find they are looking forward and use their most transcendent figures to depict the Messianic age.

But when we have collated all of these Old Testament promises, when we have passed from those designed for that day and age and come to

the glorious hope depicted for the age to come, yet as transcendent as they are, it is a light reflected from the glory of a future age and they find their reality only in the more sure word of promise given by the apostles and inspired writers of the New Testament. Here we read of "Christ in you, the hope of glory," not Christ as Messianic King, though He is our King, but Christ within, and we read again, "being filled with all the fulness of God," and, "Ye shall therefore be perfect, as your Father which is in heaven is perfect." Many of these promises might be gathered, but these are sufficient to indicate the profound reality in the better promises whereby we are made "meet to be partakers of the inheritance of the saints in light."

Thus when we look at this more excellent ministry which Christ has brought unto us, how thankful ought we to be! What rich blessings are ours who live under the light of this dispensation? Because such a ministry is vouchsafed for our spiritual welfare, then how great responsibility rests upon us? "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"

I have been looking over THE PREACHER'S MAGAZINE, 1926 to Feb., 1935. Each year I have had them bound. I wish I could find words to express my feelings of gratitude for this wonderful magazine. There are others, it is true, but for my part I do not know of another equal to this. I could not afford to miss one copy.

Blessings upon the editor of the magazine and all contributors.—Rev. Lura Horton Ingler, Pawtucket, Rhode Island.

THE RESURRECTION

Miss Z. I. Davis

Fragrant zephyrs softly whisper,
In the garden and the lane,
Violets and wild-wood lilies,
Dot the hillside, vale and plain;
Hither come the merry blue birds,
With their melodies of glee;
Happy Easter bells are chiming,
To the sky and earth and sea;
O'er the people of each nation,
May Christ's Glory Light be shed,
Lo! The Lord of all creation,
Has arisen from the dead.

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HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR MAY

LEWIS T. CORLETT

(Since the time for the special emphasis on "Holiness" begins this month, the subjects will deal primarily with various phases pertaining to this great subject.)

The Work of the Holy Spirit is fundamental to the experience and life of holiness. A study of His work in the New Testament is helpful.

1. As the Spirit of Truth, He will guide into all truth (John 14: 17).
2. He brings to the memory Christ's teaching (John 14: 26).
3. He will shew things to come (John 15: 13).
4. He glorifies Christ—speaks not of Himself but of Christ (John 16: 14).
5. He bears witness to Christ (John 15: 26).
6. He will reprove the world (John 16: 8).
7. He comes because Christ went away (John 16: 7).
8. He is a Comforter (John 14: 16).
9. He comes to empower His children (Acts 1: 8).
10. He comes to purify the heart (Acts 15: 8, 9).
11. He comes to bear witness to a person's regeneration (Rom. 8: 16).
12. He comes to bear witness to a person's sanctification (Heb. 10: 14, 15).
13. He comes to abide (Eph. 2: 16, 17).
14. He is God's seal and earnest (Eph. 1: 13, 14).

The Comforter

One who not only administers consolation in sorrow, but one who, in any circumstances, by His presence makes strong.

Strength in all weakness.
Peace in all trouble.
Light in all darkness.
Guide on every path of life.
Wisdom in every perplexity of life.
Gives victory in every temptation.
Makes each obedient child of God a conqueror on every battlefield.
Consoles, encourages, inspires, uplifts and strengthens.
Companion in sorrow and joy, in life and in death.

The Personality of the Holy Spirit The Mind of Christ

John 16: 13 gives a positive proof as the personal pronoun is used, in reference to the Spirit, seven times.

The following are characteristics of a person which are attributed to the Holy Spirit in the Bible:

1. A mind (Rom. 8: 27).
 2. A will (1 Cor. 12: 11).
 3. The power of knowing (1 Cor. 2: 11).
 4. Manifestation of affection (Rom. 15: 30).
- Only a Personality can have the following characteristics and these are applied to the Holy Spirit:

1. Grieved (Eph. 4: 30).
2. Vexed (Isa. 63: 10).
3. Quenched (1 Thess. 5: 19).
4. Blasphemed (Matt. 12: 31).
5. Resisted (Acts 7: 51).
6. Power of Speech (1 Tim. 4: 1).
7. Ability to Teach (John 14: 26).
8. Power of insight (1 Cor. 2: 10).

With these and various others that could be suggested, every thinking person must conclude that the Holy Spirit is a definite Personality.

The Mind of Christ (Phil. 2: 5)

1. A spiritual mind (1 Cor. 2: 14-16).
2. A mind that loves (John 13: 34, 35).
3. A mind that pleases God (John 8: 29).
4. A mind that communes with God (John 5: 19, 20).
5. A compassionate mind (Matt. 9: 36-38).
6. A mind for service (John 13: 1-15).
7. A mind controlled by the Spirit of Christ (Rom. 8: 11).

Holy Living as Pictured in 2 Timothy

- I. A LIFE OF FREEDOM
 1. From entanglement (v. 4).
 2. From contention for unprofitable things (vs. 14, 16).
 3. From youthful lusts (v. 22).
- II. A LIFE OF A SOLDIER
 1. Strength (v. 1).
 2. Endure hardness (vs. 3, 10).
 3. Striving lawfully for fundamental principles (v. 5).

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4. Partaker of the fruits (v. 6).
- III. A LIFE OF DEVOTION
1. Dead with Him (v. 11).
 2. Determination to be approved of Him (v. 15).
 3. A clean life (v. 21).
 4. Association with those who have a clean heart (v. 22).
 5. A sympathetic, helpful life (vs. 23-25).

What Holiness Is

1. Holiness is Heart Purity.
2. Holiness is Perfect Soul-Rest.
3. Holiness is Perfect Peace.
4. Holiness is Heart Satisfaction.
5. Holiness is Perfect Love.
6. Holiness is Power through the Holy Spirit.
7. Holiness is Soul Health.
8. Holiness is Establishment in Grace.
9. Holiness is the Abiding Presence of the Holy Spirit in the heart of Man.

The Holy Spirit

- I. HE IS A GIFT (John 14: 16; 16: 7).
- II. HE ALWAYS COMES TO THOSE WHO SEEK HIM FOR HIS OWN WORTH—RATHER THAN THE BLESSINGS HE BRINGS.
- III. HE IS REPRESENTED AS:
 1. Fire (Matt. 3: 11).
 2. Refiner and Fullers Soap (Mal. 3: 1-3).
 3. Water (John 7: 38).
 4. A Dove (Matt. 3: 16).
 5. A Teacher (John 14: 26).
 6. A Guide (John 16: 13).
 7. Comforter (John 14: 16, 26).
- IV. HE IS THE ONLY ONE WHO CAN SATISFY THE HUNGER OF THE HEART

The Christian's Objective

(Col. 1: 9-14)

- I. CHRISTIAN LIFE DEMANDS AN OBJECTIVE TO BE SUCCESSFUL
- II. WHAT CONSTITUTES THE OBJECTIVE?
 1. "Walk worthy of the Lord."
 2. Fruitfulness.
 3. Increasing in strength.
 4. Developing in patience and long-suffering.
 5. Thankfulness.
- III. EACH CHRISTIAN SHOULD MAKE SOME PROGRESS DAILY

Believers as Partakers

(Heb. 3: 14)

- I. CONTINUED OBEDIENCE BRINGS THE CONTINUAL PARTAKING OF THE BLESSINGS AND BENEFITS.
- II. PARTAKERS OF HIS DIVINE NATURE (2 Peter 1: 4).

- III. PARTAKERS OF HIS HOLY SPIRIT (Heb. 6: 14).
- IV. PARTAKERS OF HIS HOLINESS (Heb. 12: 10).
- V. PARTAKERS OF HIS SUFFERINGS (1 Peter 4: 13).
- VI. PARTAKERS OF HIS GLORY (1 Peter 5: 1).

Abiding

(John 15: 1-10)

- I. THIS IS CHRIST'S DESIRE REGARDING HIS CHILDREN
- II. WHAT IS ABIDING?
 1. Staying with God—as the branch to the vine.
 2. Dwelling under the shadow of the Almighty.
 3. Living in the Secret Place of the Most High.
- III. PRIVILEGES FROM ABIDING
 1. Fruit-bearing—spontaneous action.
 2. Privilege of asking what you will. Entrance into the inner chamber with God.
 3. Partakers of His love.
 4. Protection.
 5. In the same sense and benefit as Christ abode in the Father.
- IV. HOW TO ABIDE?

"Continue ye in my love."

SPECIAL SERMONS FOR SPECIAL OCCASIONS

BASIL MILLER

Commencement Addresses

RESPONSIBILITY FOR PERSONAL RESOURCES

How many loaves have ye? (Matt. 15: 34).

INTRODUCTION—Life is a battlefield, a training center for the greater struggles beyond. School days are living days—what one does therein marks his future possibilities. No man lives to himself. In the broad field of labor that which is his must be used for the welfare of his fellows and for the glory of God. Your life is yours to live, but the consequences will not only affect yourself but every other human being coming into contact with you will feel its results.

1. INVEST YOUR TALENTS—No one but you, graduates, can invest your talents. The abilities with which you have been endowed belong to no other; hence you are personally responsible for their use. God makes every man stand alone before the judgment of the universe; he is tried on his own merits. One may carry his bank account in his father's or friend's name, but not his personal responsibility. The loaves that you have are to be used in the service of mankind. Training received in college—school days sharpens your instruments, and hence you cannot measure the results of your life by those of friends un-

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trained. To you is given a greater responsibility, and hence more is expected of you.

II. CONSECRATED EFFORTS INCREASED—God increases the consecrated efforts. The man who uses what he has finds that his abilities are enlarged. Moody brought a stammering tongue, but through consecration that stammering tongue heralded a golden-voiced message of redemption to millions. Sir Walter Scott in childhood was dumb, and often sat on the "dunce's stool" in school, but through consecrating his abilities to the task of writing, he became the most famed author of his generation. Finney gave to God a pile of lawbooks, but through using that legal ability or training he reached multitudes for his Master. Consecrate the loaves you have and the Master will multiply them greatly.

II. CROWNED ACCORDING TO THE USE OF OUR TALENTS—No man is "worthy" to be crowned unless he consecrates his service, ability, his "loaves" to a task of labor. According to one's efforts, so shall be his rewards. Xavier, the mighty Catholic missionary of the middle ages, labored twenty-one hours a day for ten years, learned to preach in twenty languages in this time, and braved the dangers of all lands to preach Christ. Carey, working year after year, finally achieved the seemingly impossible task of translating the Bible in whole or part into some twenty-five languages and dialects of India. No labor, there will be no crown.

THE INVESTMENT OF PERSONAL RESOURCES

What is that in thine hand? (Ex. 4: 2).

INTRODUCTION—This is one of the world's most famed questions. Moses brought a rod; Aaron devoted a gifted tongue to the Master's use; Miriam consecrated her tambourine to the cause of martial music. Gideon held aloft a simple lighted torch. Samson used only the jawbone of an ass. David threw a few stones from a rustic sling. Ezra read from "the Book." Amos brought a basket of summer sycamore fruit, with lessons learned in the field. Peter and John came with their fishing nets. Matthew brought his training received at the gate of custom and devoted it to the service of Christ; while the mighty Paul consecrated the most brilliant mind of his age to Him, and Luke carried his "pill bag," and doctor's instruments into the borders of the kingdom of heaven.

Your hand, as every man's, holds a simple, yet powerful ally for the work of God.

I. GLORY OF THE INSIGNIFICANT—The insignificant when used for the Master becomes glorious. The cry of the babe Moses gave Israel her leader. In the rush of clerical labors Milton found time to snatch a few moments each day, but he

gave to the world "unforgettable poetry." The consecrated work of Harriet Beecher Stowe, in the midst of household duties, freed the slaves. Pitt, the younger, and Wilberforce lay on the grassy commons of England and by a chance remark, Wilberforce arose, then only a young man, and deformed at that, and said, "I will devote my life to the freeing of the slaves of the empire." Years were to pass before this dream became a reality. But the lad with a vision achieved at last. John Howard by a chance circumstance was on an English vessel which was conquered by pirates and was thrown into prison, where he saw the degraded lot of such men. Through this vision, the insignificant young man awoke the conscience of the world to the dire distress of prisoners. Ere his sun was to set reforms of memorable natures were instituted.

The most insignificant talent when given to God's cause becomes a mighty weapon for fighting the battles of the kingdom.

II. SMALL INVESTMENTS AND GREAT RETURNS—As graduates it may never be your happy fortune to fill mighty positions; but every man has a sphere for labor. Fill it to the extent of your capacity, and the "Rewarder of all good workmen" will honor your efforts.

A shoe salesman by speaking only a word of encouragement won D. L. Moody. A blacksmith by being true to his spiritual guidance achieved the renown of reaching Spurgeon. Finney was prayed "through" to the kingdom by a group of young people. Seven young men under a haystack during a rainstorm gave birth to the work of American foreign missions. The daughters of Milton became eyes to the blind poet so that his works might scintillate with a brilliance unequalled. The eloquent preaching of Talmage was made possible through the work of an insignificant circuit rider, who reached the soul of "the one lost sheep," DeWitt.

Frau Coita became the inspiration of Luther, and when discouraged and determined to return to the mines of his native land, her assisting hand strengthened him. Peter Bohler it was whose simple-hearted, thrilling messages touched the soul of Wesley, and of him John said, "He taught me the way of the Lord more perfectly."

Students, your sphere may be limited but every deed grandly wrought, however small, will achieve.

III. EVERYWHERE THE LAND OF GOLDEN OPPORTUNITY—That which is in your hands can find employment under every circumstance. We dream of fairer lands, greater opportunities, more glorious possibilities. But man has achieved wherever he has faithfully wrought. "William," they tauntingly said, "you are wasting your life." But you—

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der amid the ice of the Labrador Grenfell builded a kingdom against which "the gates of hell cannot prevail." He might have moved among the circles of famed London, but his lot fell amid the deserted coasts of the frozen North. The University of California said, "Esther, join our faculty. Your mind is too brilliant to waste on Peru." But Esther Carson Winans did what no other person before her had done—went into the lands of the fierce headhunters and took the gracious message of redemption. Hers was an unknown land, but therein she set aflame a torch for her Master which shall never go out. "Ha, ha," they laughed, "Alexander calls himself 'the corrector'—and into the prison let's send him." Four times poor, partially demented Alexander found a free room awaiting him at an insane asylum. But he wrought "correcting," noting passages, collating Bible references, and when this Alexander—who had been "born short" on mentality—died, he gave to the king of England, and to his Lord of lords, and King of kings, the finished manuscript, which the centuries shall never forget.—*Cruden's Concordance.*

Everywhere bristles with golden opportunities. Fill that small sphere with glory, diligence, faithfulness, and ere long you too, young people, will build a kingdom.

CONCLUSION—(Ask the graduates to stand.) That ability, talent, capacity for service, which the Almighty has given unto your hand is matched somewhere with a sphere of labor. Seek it diligently under the guidance of the Lord. Go to it, however small, for from such spheres of insignificance the work of your Master has been greatly fostered. Fear not the taunts of contemporaries. Seek not the places of praise. Labor diligently—pray earnestly—live worthily—look to the King above—and heaven will crown you, and somewhere the glory of your name will be sung.

SAILING LIFE'S SEAS

They that go down to the sea in ships (Psa. 107: 23).

INTRODUCTION—Life is a grand voyage—greater than a trip, graduates, to Europe, or a tour of the Orient, or a slow ramble through the most glorious of all lands, Palestine. Grandier sights than those of Switzerland, or of the frozen North, will greet you. You are now launching out. School days have finally raced into the gray distance. Out upon that glassy sea, which fate shall beat some time into a wild fury, the ships are about to go. Launch out—live for eternity though you dwell in time. Some day the sea shall find its completion, and that voy-

age will be over. You are sailing now life's boundless main.

I. SELECT WELL THE PILOT—Sailors tell us that in times of distress they look to the captain, and many a wise one in olden days of Cape Horn saved his cargo and crew by his manipulations and wisdom. Take on board the Captain, the Pilot, who has safely guided others across the danger spots of life. Young people about to launch out, there is but one Pilot who can guide you to the other shores of eternity, and He is Jesus Christ. Bid Him sail with you.

II. FOLLOW A TRUE COMPASS—When stars go down and the sun fails to illuminate the path of your sea, the compass is your only guide. Be sure that it is true. Sailors find it so easy for their guiding instruments to be defective. The tiny needle is many times deflected slightly from its true direction by conditions. One aviator tells of being lost over the Atlantic simply because his compass did not register correctly.

Again may I offer to you the only sure compass for sailing life's sea—the Bible. Its directions are never altered by conditions, its needle remains true to its pole whatever the circumstances of the world may be. It cannot be deflected from pointing one unerringly to the haven. Take it on board the barque of your life.

III. SAIL TOWARD THE TRUE HAVEN—Whither bound, sailors of the seven seas? Many a lad has come to the position where you now stand at this commencement time without having selected his final port. You can sail the turbulent seas of life toward the only haven with assurance when that haven is brought near by contact with the Lord and Master. Jesus Christ never guided youth astray from the haven of safety.

CONCLUSION—Point the prow of that vessel of your life out to sea. With the Bible as compass and chart, and heaven as your port of entry into eternity, life and time will hold no fears for you.

GOD'S MAN OF THE HOUR

Who knows whether thou art come to the kingdom for such a time as this? (Esther 2: 8).

INTRODUCTION—The challenge of this day—moral decay—spiritual degeneracy—crime waves—social putridness—loss of social standards—overthrow of creeds and beliefs. No hour as this has called for men, staunch, vigilant and God-touched. Graduates, this is your time for coming to the kingdom. God's men of the hour, as Esther was, are divinely qualified:

I. BY A FAITH THAT GOD IS STILL ON THE THRONE—Today needs a consciousness of God riding upon the wheels of fate. Men today for-

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get that God is on the throne of the universe. We are hence touched by materialism. The spirit of the age is dead to the higher call. God needs men and women who still believe in the divine—men who are God-thrilled, God-touched, God-guided. The age calls for men who, however fate may grind, still believe that God turns its wheels.

II. BY A WILLINGNESS TO DIE FOR THE CAUSE OF RIGHT—Esther, though she might have died, gladly followed the right. God's men of the hour have thus lived. Knox was immortal until God was through with him, because he would not flinch before hellish onslaughts, instead he was ready to die for his convictions. So God's men of the hour have lived. Mark your life, graduates, with this determination. Be a man, a woman, who will not be bought by opinion, nor cajoled into anything less than the highest. Die, if needs be, but, better still, live for the right.

III. BY A FAITH THAT WILL TAKE NO DENIAL—Men, as Esther did, live by faith. See God's great men—they believed, though they could not see. They struggled ahead, as Livingstone, though the future was dark. They saw a life finished, though surrounded by impending death. This faith will surcharge your soul with determination. It will awaken within you latent powers that will drive you to achievement, as they did Henry Martyn.

CONCLUSION—You have come to the kingdom of this age, for a specific purpose. God has a niche for you to fill—a place for you to labor—a task which unless you achieve it will remain undone. So arise under the spell of a glorious faith—though doom seems certain march straight ahead—though devils as thick as tiles on the roofs, as Luther noted, surround you, do not flinch. Fight manfully. Live courageously. Think deeply. Dwell with your nest far above the lowlands of thought and morals. Feed the fertile valleys of your soul with purifying streams which come from the uplands of grace. And when your hour flows gently into the broad stream of death, you will leave an altered world behind.

GOD'S SEARCH FOR A MAN

I sought for a man (Ezek. 22: 30).

INTRODUCTION—God's concern always for men. If he finds a man every age becomes immortal, and every such movement changes the course of history. He seeks today, as always, graduates, for a man who will:

I. DARE BELIEVE DIVINE PROMISES—As Abraham, Elijah, Livingstone, whose text was, "I, I am with you always."

II. PLACE HIMSELF IN GOD'S HANDS FOR SERV-

ICE—Like Joshua, Gideon, Eliot, the apostle to the Indians, and Mueller.

III. COURAGEOUSLY STAND IN THE BATTLE AGAINST EVIL—As Moses, Daniel, Knox and Lincoln.

IV. FOLLOW BUT ONE MASTER—Like Paul, Wesley and Luther.

CONCLUSION—Meet God's requirements and you will stand as God's man for the kingdom's growth. No man can well serve God thus and be less than great.

COMMANDS AND PROMISES PERTAINING TO HOLINESS

JOSEPH GRAY

And the very God of peace sanctify you holy, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it (1 Thess. 5: 23, 24).

SCRIPTURE LESSON—Luke 1: 67-79.

I. COMMANDS TO HOLINESS

1. God never commands without enabling grace to fulfill the command.
2. Over eight direct commands to holiness in the Bible.
3. Some of the principal commands.
 - (1) "Walk before me and be thou perfect" (Gen. 17: 1).
 - (2) "Circumcise your heart" (Deut. 10: 16).
 - (3) All of the Book of Leviticus is a command to holiness.
 - (4) "Be ye perfect" (Matt. 5: 48).
 - (5) "Follow peace with all men, and holiness" (Heb. 12: 14).
 - (6) "Put off the old man . . . put on the new man" (Eph. 4: 22-24).
 - (7) "Be ye holy" (1 Pet. 1: 15, 16).
 - (8) "His commandments are not grievous" (1 John 5: 3).

II. WHY WE ARE COMMANDED TO HOLINESS

1. Because it is the only way of getting rid of carnality.

Illustration—Carnality is like a traitor in a castle waiting to let the enemy in by the postern gate in the night.

2. Because it is the only way we can be filled with the love of God and walk blameless here below.
3. Because it is the only thing that will fit us for a holy heaven.
 - (1) Man's great need.
 - (2) God's essential holiness.

III. PROMISES OF HOLINESS

1. Here is the enabling grace.
 - (1) "He hath chosen us . . . that we should be holy and without blame before him in love" (Eph. 1: 4).

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- (2) "To present you holy and unblameable and unrepvable in his sight" (Col. 1: 22).
2. Some of the other great promises.
- (1) Ezek. 36: 25-27.
- (2) Matt. 5: 6.
- (3) Luke 1: 74, 75.
- (4) 1 Cor. 1: 8.
- (5) Phil. 4: 19.

CONCLUSION—Since holiness is commanded and promised, it is imperative that we seek it.

1. "Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1).
2. "Whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1: 4).

FIRST SERMON IN THE NEW PASTORATE

C. P. SMALES

Wherefore also I come without gainsaying, as soon as I was sent for: I ask therefore for what intent ye sent for me? (Acts 10: 29).

INTRODUCTION

These are the words of Peter to Cornelius, who, being divinely impelled, had sent for him to hear words by which he and his house might be saved.

The sentiments of that day and this day are of perpetual force and application.

Let us consider the reasons and intents under which people should act when they seek the aid of ministers, in matters related to their salvation.

I. WHY CORNELIUS SENT FOR PETER

1. God directed him to do so.
2. He wanted to hear words of God.

II. SIMON PETER'S TASK AND OURS

1. To preach Jesus Christ: Repentance, Holiness.
2. End of his ministry: Salvation of men.
3. Our aim: To press into the light, the liberty, comfort and full salvation of the gospel.
4. Cornelius wanted to hear the words of the Lord!

III. OUR TASK: TO DECLARE THE TRUTH

Not all messages will be words of comfort, etc. Can we bear to hear:

1. That we need to be slain by the law?
2. Virtuous you may be, ye must seek salvation?
3. That ye need to deny self daily?
4. That we are not to be conformed to the world?

IV. THE RESULT OF PETER'S MINISTRY

1. The Holy Ghost fell (Acts 10: 44).
2. Many were baptized (Acts 10: 47, 48).

3. The body of Christ was built up.

If you have sent for us with the same intent as Cornelius sent for Peter, then you can say as did he, "Thou hast done well that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God" (Acts 10: 33).

Note: This outline was suggested from the reading of the sermon, "The Design of the Christian Ministry," by Rev. Richard Watson, printed in New York in 1836.

NOTES AND SERMON SUGGESTIONS

A. M. Hills

DIVINE CLEANSING

When I first came to California, some nineteen years ago, a Los Angeles tract distributor wrote me asking if I would write two tracts, one on "Justification" and the other on "Sanctification," for free distribution. I gladly complied with the request. Since they were both God's divine work it gave me a chance to work with God.

In the course of time things happen. The tract distributor writes me that he has sent out almost half a million copies. A missionary in Egypt has written asking the privilege of sending the two to Egypt and the Arabic coast farther east. A home missionary and evangelist in New England has put the two in New England in every house in a city of Massachusetts. Another has sent them across the Pacific to China. Whereabouts are all these things going to end?

How does this tally with the inspired assertion, "The blood of Jesus his Son cleanseth us from all sin"? How does it measure up to the assertion, "Every one that hath this hope set on him [Christ] purifieth him even as [kathos] he [Jesus] is pure."

The completeness of Jesus' work in delivering us from the work of the devil is shown by the meanings of the verbs used. They are to "loosen," "to unbind," to "disengage," to "break up," to "destroy," to "demolish." What a glorious deliverance we may have from Jesus!

Dean Alford points out that the aorist tense of the verbs "take away" and "destroy" implies "take at one act, and entirely."

Bishop Westcott says, "The two objects of the manifestation cover the whole work of redemption. 'Take away sin,' and 'destroy the works of the devil' (John 3:5-8). The works of the devil are gathered 'sin' (indwelling sin) which is their spring. This the devil has wrought in

men. The efficacy of Christ's work extends both to 'sins' and to sin."

Dr. Daniel Steele, in his noble essay on "The Tense Readings of the Greek Testament," says in Rom. 6:6, "The aorist here teaches the possibility of an instantaneous death stroke to inbred sin, and there is no need of a slow and painful process till physical death or purgatorial fire ends the torment: we have looked in vain for one of the verbs denoting sanctification or perfection in the imperfect tense which would teach a progressive work. The verb *hagiaso* is always aorist or perfect. The same may be said of the verb *katharizo*, to cleanse and *hagnizo*, to purify. Our inference is that the energy of the Holy Spirit in the entire sanctification, however long the preparation, is put forth at a stroke by a momentary act."

This is corroborated by the most critical and scholarly commentaries, and Greek exegetes are all on our side with the lexicons and grammars. If the Greek New Testament can teach anything, by nouns, adjectives and verbs and even adverbs and prepositions about a spiritual experience, our doctrine of sanctification as a heart-cleansing work is taught by the Word of God. Repressive power is nowhere ascribed to the blood of Christ but rather purgative efficacy, and the sanctifying work is immediate in the life.

And yet this is often denied at Keswick by their preachers. But it is even taught by *baptism*, which is significant of cleansing. Since earthen and metallic vessels cannot be perfectly cleansed by water, fire is employed as the most perfect purifier; water symbolizes the initial cleansing and fire symbolizes the complete purification wrought by the Holy Spirit in pentecostal fullness.

A Keswick preacher's sermon, which was preached in London, lies before me. In it he said, "The second thing that fire does is to purify. In Mal. 3:1-3, we are told of the purifying power of fire. There is nothing that purifies like fire, not even water. Water may be good for dirt on the outside. But if the dirt is on the inside like *carinality*, there is but one way, throw it into the fire. And, men and women, the filth is on the inside, and what we need is the fire of the Holy Ghost, burning! burning! cleansing! cleansing! cleansing!"

What a refining came to the disciples, on the day of Pentecost! How full of self-seeking they had been up to the very last supper! They had a dispute as to who should be first in the kingdom (Luke 22:24). Even Peter denied Him with oaths and curses. They all forsook Him and fled. But after Pentecost that was all gone.

O friends, in Ezekiel 24:11-13, we are told

of this power of fire, which does marvels in a moment.

This is the age of sins peculiarly attractive to the carnal mind. They abound on every hand. We need to be dead to their insidious charms, everything that is inflammatory and can be kindled by the sparks of hell should be removed from our beings.

This is also an age of magnetes and dynamos. The watches of men in great cities are affected and lose time and accidents occur on every side.

In the eastern part of the United States the strongest magnet in the world was made. Two cannons fourteen feet long were wound with eight miles of wire about each and electricity turned on. So great was its magnetic power that ordinary watches were stopped in men's pockets eight feet away. But one manufacturer made a watch that could be held within six inches and the secondhand not be affected a tick, as was testified by a dozen experts. The watch was absolutely demagnetized.

Now that is just what every Christian in the world needs. We must have a *demagnetized, unworlded being*. We need a salvation that will make us *dead to sin in every form*.

That is just the full salvation which Jesus has provided. That is just the kind He has asked us to proclaim in His name to a sin-sick world. We are not doing our full duty till we do it.

SNOWFLAKES MIRACLES

What miracles the snowflakes work! As I watch from my office window they are draping the bare branches of trees in gowns of sparkling silver. They are spreading a white blanket over the muddy ground and dead leaves. When the snowflakes fall, ugliness disappears!

Isn't that true of life, too? The ugly things of life—hate, envy, suspicion, fear, gloom—disappear when they are buried beneath the "snowflakes" of love, faith, courage and joy.

Finish every day and be done with it. You have done what you could; some blunders and absurdities no doubt crept in; forget them as *soon as you can*. Tomorrow is a new day; you shall begin it well and serenely with too high a spirit to be encumbered with your old nonsense.

—EMERSON.

Happiness comes from striving, doing, loving, achieving, conquering—always something positive and forceful.—DAVID STARR JORDON.

PRACTICAL

PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

BASIL MILLER

CHAPTER X. APPLIED PSYCHOLOGY AND ADOLESCENCE—WILL DEVELOPMENT AND PSYCHOANALYSIS

I. *What is the will?* Modern psychology has gotten away from the belief in the will as a separate "faculty" of the mind. In this sense we are thought to have no will. But we define the will as the entire personality functioning along acts of decision, the consciousness of trying to gain or reach a certain goal. In will we find impulse, decision, persistence, endurance, self-assertion, effort, etc. McDougall defines the will "as character in action." One writer refers to three types of volition or willing, will as *resolution*, will as *initiative*, and will as *perseverance*.

One as his own master in life finds himself facing the question, "Why do not I accomplish more?" There is no one on hand to urge to activity, rather such must be self-initiated. The adolescent may be strong willed, weak willed, quick to initiate action, easily discouraged, or the reverse. The will must be recognized as those forms of mental and physical action in which one engages when he is conscious of an aim and an effort to realize it. For the teacher of adolescents one of the most practical psychological problems is that of knowing how to assist the youth in the development of this capacity of willing. Life is made up of decisions, of aims, and of efforts to achieve these aims, or to carry out these decisions.

II. *What factors enter into the will?* Voluntary action, coming about through the will, is very complex. Several elements enter into it.

1. The first is that of an idea or an aim. To decide to act, to will a deed, there must be a clear idea of the thing to be done. Before we can put forth an effort to achieve a goal, to make a decision, we must understand the goal, or the decision to be made.

2. The second factor involved is the elimination of opposing desires or tendencies. Every de-

cision is blocked by one thing or another. Various motives urge in opposite directions. It is at this point that most adolescents are found to fail. When a decision is to be made, these various tendencies are liable to be so strong, that no action is taken whatsoever. One who fails here-in is termed "weak willed." For most youths the idea or the aim of the decision is sufficiently clear; but the urge of opposing desires and motives is so great that they cannot decide. Ewer notes several ways by which these tendencies can be suppressed. One is by turning the attention away from them. He writes, "Many a strong will is hardly more than a habit of steady fixation upon the goal of desire, and an unyielding refusal to let the opposing ideas enter the mind." This is a clear-cut statement, worthy of the teacher's attention. If the one goal of youth is kept firmly in view by the youth—be it the achieving of a new habit, that of church going, learning a trade, gaining an education, or the making of constant character decisions, to act or not to act—there will be a tendency for other distracting elements to be suppressed or eliminated. Character is achieved only when the youth is taught to keep steadily onward to a moral and pure life. Other habits may try to pull away, companions may desire to lead astray, but with this one aim firmly fixed in the mind, it will be easier to achieve the goal. The difference between the Christian and the sinner is but this—the Christian keeps his goal of serving God steadily in mind, suppresses other goals, but the sinner allows the opposing tendencies to drag him away.

3. There must be a plan of action. The adolescent must determine to meet his decisions by saying, "I will do this in this way." We see the import of will in every phase of adolescent life. Without this capacity of volition, the moral life is a wreck, and the Christian way of living will not be followed. Most youths who start out to be Christians and fall by the wayside, do so because they had not worked out a definite plan by which to maintain their Christian

experience. No resolution is of any value, however strong it may be, without a deliberate preparation to meet all arising conditions. Many times after the plan of activity is worked out, its beginning troubles the youth. But habit of action according to a definite schedule carries over this difficulty. Youth says, "I will be a Christian. To do so I will read my Bible daily, have secret devotions, attend church, take an active interest in the affairs of the church." The plan is worked out, then the next step is the initiation of this plan. This demands the habit of following a definite procedure.

4. But a plan of action is not always sufficient. There must enter into the personality decisiveness. This comes through practice. Every opportunity for decision, every time will or volition is called for, the adolescent, in his moral and spiritual life, must act with promptness. This is decisiveness. And this can be cultivated by the youth as a habit. It is for this reason that the behaviorist in psychology would say, "Will is but a bundle of habits." For basic to every act of volition is the habit of decision.

5. Some will dangers or defects are to be noted. One of the most common defects of volition in the adolescent is sheer inertia, or laziness. The youth will *hesitate* to take an action, *procrastinate* in the making of a decision, be excessively *impulsive*, *vacillate* in his duties, or be downright *obstinate*. These are all defects of the adolescent will. The wise religious instructor who knows his or her pupils will understand the will problems of each one, and in private consultation advise against such. One in this type of teaching will meet some youths who are brimful of plans, eager to initiate activities, hastily reach decisions, speak without consideration, or as the old proverb says, "rush in where angels fear to tread." Or others will prove to be hesitant in carrying out any suggestion, or undertaking any act. Some are headstrong, or obstinate; others vacillate between duty and inertia. It is herein the task of the religious instructor to guide youth, and to assist him or her in overcoming such difficulties.

6. The will can also become fatigued in adolescents, which calls for special attention. This state of "will fatigue" is a nervous or mental state, resulting in unsteady attention, irritability, difficulties in making decisions, outbursts of anger, or dull despair. One writer states that this fatigue results also in a lowered moral resistance,

which may break down all moral inhibitions. Many times the adolescent is called upon to make continuous petty decisions, face numerous alternatives of right or wrong action, be so severely tempted to go astray, that the will becomes tired, and it is hard to cause the volition to function properly. Bodily fatigue will also bring on this state. "Just as physical struggling is the most exhausting kind of work—a few minutes of it wears out anyone—so a mental struggle lacking a steady aim and the consciousness of progress exhausts the will," writes Ewer.

Youth faces oftentimes just this position—a moral struggling between right and wrong, the holy or the sinful. The will to do right becomes exhausted in making these numerous decisions. It is then that the adolescent is most liable to yield to the temptation. The will is exhausted. It is found also that excessive physical or mental strain weakens the will. This is one of the greatest dangers of the modern dance, midnight movies, all-night parties, social engagements until two or three o'clock in the morning. The adolescent's physical and mental powers are depleted, and moral inhibitions are lowered. It has been discovered that more adolescent young ladies yield to social sin and immorality after midnight, than at any other time. The physical power is exhausted, the nervous energy or strength is used up, moral inhibitions are weakened, the will to do right is deadened—and the sin is the result. The use of narcotics and whisky bring on the same conditions. They entirely deaden the moral nature through attacking the will, and there remains nothing in the character to resist the most immoral actions.

There are two remedies, which the religious instructor must understand, and which will save adolescent character from the ravages of this will fatigue. They are first prevention, and second, rest. Two rules can be applied: First, prevent the conditions which bring on this weakening or fatigue of the will or volitional capacities of the youth. Let us see how this would work. If the girl yields to sin, because of midnight pleasures, the dance, the movie, etc., prevent such activities. If through severe mental strain, and nervous overwork, she "goes to pieces" in anger, then prevent that which brings on the strain. Second, rest the tired body, build up the depleted supply of nerve energy, let the ravaging effects of the nervous strain be gotten over, before decisions of a moral nature are to be made.

Even we teachers are not above the use of this principle in our lives. We usually become irritable when tired, hard to get along with when undergoing a severe mental strain. Our will is weakened, our moral inhibitions are broken down through will fatigue. It is seen in deliberative bodies that the easiest time to put through any measure, is when that body is about ready to adjourn, and everybody is tired. Many times the most foolish motions are then passed. This is because the "will to oppose" is deadened through strain and fatigue.

III. *What rules will help develop this will to do, or the urge to action in adolescents?* Psychologists in plain language have stated these principles, whereby the adolescent may develop his will, about as follows:

1. Make up your mind with decisiveness; face every moral and mental issue quickly; meet every temptation at once. We fail when we are hesitant in deciding.

2. Act promptly on all decisions. This demands the carrying out of the decision, the realizing of the goal, an effort to achieve the end. It builds the habit of producing a "character which is always in action."

3. Never lose sight of your goal, or of the decision you have made. Keep it constantly in mind.

4. Build your plan step by step to the achievement of the end in view. Think your way through to the end of the decision.

5. Do not be afraid to undertake the difficult, the almost impossible task. The capacity of activity, or volition, like the muscles, demands strenuous tasks.

6. Cultivate impelling motives for every action of your life. Let your desires which urge you to action be great. Without an impelling motive your will is not urged to complete the task. The adolescent who achieves the most is he who has the strongest desires to drive him on. The weakling is the youth totally lacking in stirring and moving ambitions, inflaming emotions to arouse to action.

7. Complete every task which you undertake. Herein most adolescents fail. They plan great actions; they initiate many schemes; they start toward numerous goals. But they do not finish them. They change goals or undertakings at every shift of the winds of fate or pleasure. But the strong will is developed when every task is completed. To awaken the urge to achieve, to

develop the power of volition, to make a personality filled with action, complete every task undertaken.

IV. *What is the relation of psychoanalysis to adolescent training?* In the application of the principles of psychology to the character formation among adolescents a broad field of behavior is to be covered. We will be unable to do all of this. But there are certain phases of psychology, and adolescence which must be investigated. Emotions, suggestions, the volitional element in life, have been found to be such realms. In this brief survey we cannot leave out psychoanalysis, as a part of the tools of the well equipped instructor of youth.

1. Psychoanalysis is an analysis of the contents of the mind. It is true that certain sections of the mental life seem to be near the surface, where their contents can be recalled with ease and at will. But down underneath this surface substratum is the unconscious mental life, or the subconscious mind. It is particularly with this realm that psychoanalysis deals.

2. This subconscious can be divided into three realms: the *physiological subconscious*, or the automatic workings of the nervous system, including all activities not directly guided by the conscious mind; the *marginal subconscious*, or that element of the mind of which we are less conscious at a given time, but which we can recall with more or less ease; and finally the *dissociated subconscious*, or that part of the mind content, which through disease or otherwise, becomes split off from the rest.

3. This subconscious mind—in any one of its three divisions—can become diseased, or warped, or abnormal. As long as it functions properly, all is well, and adolescent personality becomes abnormal. According to modern theories it is usually during the years of childhood or adolescence that most of the trouble in this realm arises. Thus we see the strict necessity of the teacher's understanding the nature of the subconscious, the possibility of its being diseased through misuse or sin, and especially how to cure or treat this abnormality.

V. *In what manner does the subconscious become diseased?* The most practical problem at this juncture is this one. Various methods are known to exist whereby the mind of youth may be turned into abnormal channels. Some of these are:

1. A repressed desire gives rise oftentimes to ab-

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normality in the mind. We are endowed with a certain amount of nerve energy to direct the various instincts of the personality, according to lines which are normal. When a desire, which is linked with one of these instincts, arises and is not permitted to function properly, it is repressed into the subconscious. Here it works mental havoc, and finally breaks out into the personal life. This may be a repressed service, sex, social or personal desire.

2. A severe shock, fright, or a noticeable inferiority may be expressed into this realm. From such arise complexes, known as inferiority complexes, fear complexes, etc. In the case of inferiority, when an adolescent has a physical impediment, such as crippledness, unsightly deformity, or a mental inferiority, the emotions and desires and mental states arising from these, go into the personality through the subconscious, and tend to work out into the life stream. Then one goes through life with an inferiority feeling or complex.

3. Warring elements in the personality, though controlled and repressed, give rise to mental abnormalities. On one hand there may be the training to do good, church school instruction, the influence of godly instructors, pastors or parents, and on the other a life of transgression. These two elements, with their attendant motives, emotions, and desires, are in conflict. It was this state which gave rise to Paul's cry, "O wretched man that I am!" His mental life then was in conflict, torn between two desires, and not unified. Any sin in the life of adolescence warps the mind, and this is especially true of secret sins. Sexual practices, whether of a personal or a social nature, affect the mind of the youth. Homosexual practices—or those between the same sexes—are very dangerous for adolescents to engage in. Sin of any kind, known to be wrong, and out of harmony with either the laws of God, or of society, tends to affect the entire personality, and to throw into the mind of youth unharmonious desires and emotions.

VI. *How does psychoanalysis treat the abnormal adolescent?*

1. The first thing to do is to locate the source of the disturbance. If this be due to shock, fright, fear, and is in an advanced stage the best thing to do is to consult a specialist in mental diseases. Every week we meet young people suffering from such; it is not a new thing; our eyes are just being opened to its existence. If it is

due to sexual practices, locate the trouble, and try to unravel the difficulty. If it comes from inferiority of any nature, it can be eliminated by having the youth engage in activities in which he can excel, or instilling into him or her ideals of success, equality with others, etc. We shall deal with the matter of sin later.

2. The second thing to do is to bring the experience which worked the havoc to light. This is Christ's process—"if we confess"—which is bringing the sin or the warring elements of the mind to light. This demands a full exposure of the original experience. If one is suffering from a fear complex, this must have been brought about by some severe shock or fright. Then go back in the past life of the youth and discover this experience, and bring it out to light. Discuss it. This is again Christ's way—confession. With sin confession brings forgiveness; with other activities, the mere fact of having a confidant, a friend to whom one can tell his or her difficulties, brings relief to the mind and the heart. Ofttimes one feels better after "getting it off the mind" as we express it. A good cry relieves the mental tension. These are processes of bringing the warring element to light.

3. The difficulty can be "sublimated" in terms of technical psychology, which consists of "side-tracking" the repressed emotion or impulse by turning it into another direction, or connecting it with some higher interest. Grief can be overcome oftentimes by service. An abnormal sex habit can be eliminated through exercise, healthful interests and an absorption of the mind along other lines. For the sex life, as other phases of living, a certain amount of energy is given by nature to be expended; this energy can be used for other activities, and the evil habit will not originate. A safe principle can be laid down thus: For every difficulty of the personality among adolescents, there is a higher sphere of expression possible, which if followed will eliminate the difficulty. If you are discouraged, put your hands to work, and the worries will disappear. This is James' old principle of the substitution of one habit for another.

4. The highest point is reached in the Christian method of seeking the forgiveness of sins. There is nothing which will transform the elements of a warring character like the confession of sins, the seeking for divine forgiveness of sins, and a consciousness of the fact that the sins are forgiven. As we shall see in the chapter on the

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religion of adolescents this is the unifying of a personality, which was otherwise discordant and torn asunder by varying emotions, habits and impulses. This process is in accord with the principles of psychology: In the soul are repressed desires, thwarted emotions, the tangle of sin warring against instruction, conscience, God's will, and personal standards of purity. The life of the adolescent has come into contact with wrong doing. He has broken personal standards of conduct, gone contrary to his teachings, forgotten the instruction of the church and the church school. Conscience, as abetted by teaching, said, "Do the right, be pure." But the youth followed natural desires, disobeyed the laws of God, filled his being with sin. He is arrested by the Spirit of God; he sees himself as a sinner in God's sight. Following the Bible injunction he confesses his sins—brings them all to the light, even those of which he is not immediately conscious. His sins are forgiven, and the result is a consciousness of harmony with God, and peace within.

In the language of psychoanalysis this result is a *harmonious personality, a unified mind*, without warring emotions, repressed desires, etc. In the language of the church this is conversion, peace with God, and a completely transformed life. The psychoanalyst can point to young people who have come to him suffering from nervous disorders, due to some previous, repressed experience, whom he has cured. They are happy, peaceful in terms of their own personality. The church proudly points to many who have come to Christ as sinners, young people under the dominion of transgression, bound by the strongest of habits, lusts and passions, who have been entirely transformed. In the words of the Bible, "Old things have passed away, and behold all things have become new."

VII. *What does psychotherapy have to add to adolescent psychology?* As psychoanalysis was the analysis of the mind, so psychotherapy is mind healing, or the healing of the body or the mind, through the mind. It has been practiced through the centuries. It goes without saying nervous disorders can be cured through suggestion, or through the forces resident in the mind. There is no magical power in the mind, except what comes through bright, happy thoughts, the strong desire to be well, to eliminate the diseases due to mental strain. In the realm of the Bible and Christianity this becomes religious psychotherapy, or faith healing. This is based upon the

fact of a belief in the power of God to heal, to eliminate the mental difficulty, the same as to forgive sins. The very fact of this faith existing in one's life is a great benefit to the body in the overcoming of nervous disorders. In all faith healing schemes—outside of the divine element, which the Bible avers exists in faith healing—the greatest element comes from a belief in the power of God to heal, or to assist in overcoming the difficulty. It is a life of faith in God which brings the best results to the body, as well as the spirit, of adolescents. Faith is filling the soul with belief in the highest things of life; it is thinking the purest thought; living the noblest life. And from such come all the benefits of God and salvation, such as peace, joy, happiness. This in a nutshell is what the psychologist would call religious psychotherapy.

CHURCH PUBLICITY

JOSEPH GRAY

ARTICLE FOUR—THE DEADLINE—ALSO SOME DO'S AND DON'TS

THERE are many preachers who can tell you all about the spiritual deadline who have never learned that there are other deadlines also. Probably the most important of these secular deadlines to a preacher is the newspaper deadline.

Perhaps a definition of just what we mean by a deadline is the first thing in order. The deadline is the time that an editor sets, because of the demands of his paper, beyond which no story will be accepted for publication. It varies on many papers, and it also varies in many instances for various sections of the same paper. Furthermore, many papers have a deadline for routine news which is maintained quite rigidly, but which may be stretched considerably for an extra good news story.

Here again, it is vitally necessary to study your individual newspaper. Local conditions, mail trains, physical conditions, press equipment, editorial staff, and many other details affect the time when the paper goes to press and so affect the deadline itself. But a few general rules may be laid down and then checked by local conditions.

Let us take the small town daily first. If it is an afternoon paper, the normal deadline is about ten o'clock in the morning and the presses start rolling about two o'clock. A real big story can be broken as late as noon, but few church stories

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ever come in that group. Copy will receive a much better break if it is on the city editor's desk when he goes to work for the day. I find a good policy with papers of this type is to get copy in late in the afternoon, or drop it in after office hours, or else get to the office with it, just as the office opens in the morning.

The morning small town daily needs the bulk of its copy in by four or five in the afternoon, and the deadline is about nine o'clock in the evening, as the presses usually start rolling about midnight. It is a good plan with this type of paper, if you expect to report an evening activity in the next morning's paper, to speak to the editor in the afternoon, and then rush your copy in after the service or program, so that it will reach his desk not later than ten o'clock in the evening.

If you are writing for a large city daily of the morning type, especially if your news is slated for the local page, you will find it necessary to get your copy in by about four o'clock in the afternoon at the latest, before noon is preferable. This is because the local pages and the second section are made up first, and in the case of large papers are very often printed before the main news section is on the press. Large morning papers with a wide circulation run several editions. One may have to make trains as early as eight in the evening. Another edition needs to go out on midnight trains for nearby towns, while the main news pages of the city edition may not be printed till four or five in the morning. Yet the type of story you are writing will be set up for the eight o'clock edition and never changed.

The large afternoon daily, as distinguished from the small town afternoon daily, is about the hardest paper to make with local church news. Nearly always its local news items are kept to a minimum and its main contents consist of syndicate stuff and undated local features, while the first page is kept open for the presses to jump into action on any big story, either local, national, or international, which may happen to break. Its press time will vary several hours according to how such stories chance to break. Local news of the smaller type almost has to be in the evening before to fit into its scheme of things. Study this out and you will see that it is just about the hardest paper to reach with timely local items. Of course there are exceptions. A few large afternoon dailies are just as

full of local news as other papers. More than any other group of papers, you must study the deadline of the individual paper involved.

The weekly paper usually sets its normal deadline a day and a half before publication. For instance, a paper published on Friday morning expects all copy in by Wednesday evening. Usually the deadline can be stretched to Thursday morning if something important happens on Wednesday evening, but it is not wise to stretch the deadline too often or too far, especially for mere routine news, or it may snap back in your face.

Local correspondents of out-of-town dailies also have their own individual deadlines, depending largely on the schedule of mails. If you are working through such a reporter, it is advisable to check the schedule he works by, and work accordingly. And this is a good place to say, that you will help both yourself and this type of reporters by working with them. Their column of copy will get more attention in the office than your individual story. And as they are paid by space rates, you win their good will every time you give them some real copy.

In all the study of deadlines above we have purposely neglected to mention the deadline for copy which is intended for the Sunday church announcement column, because it falls in a different category entirely. It occupies a position half-way between news stories and advertising. Editors often feel that this column or page is free advertising donated to the churches, and have regulations for it entirely distinct from the rules for news copy. Many papers will not insert a news story in this column. The copy must follow a set form. Also it must be in at a set time, which is nearly always earlier than the deadline for ordinary copy. For example, the *East Oregonian* here in Pendleton will accept a news story for the Saturday evening edition as late as ten o'clock Saturday morning, but expects church announcements in on Friday afternoon. They will stretch the point for a forgetful preacher, as I have found to my satisfaction, but in another community where I served, church notices had to be in by Friday noon or they just didn't get printed.

Weekly papers vary just as widely on this point. Most of them are printed on Thursday evening for Friday morning distribution. Yet some will accept church notices as late as Thursday noon, and others demand them in Tuesday.

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So we would summarize all that we have said thus far, by saying again, familiarize yourself with your own particular paper until you know its deadline so well that it becomes a habit to write copy at the proper time.

One of the first calls a pastor ought to make in a new town is at the newspaper office. He needs to know the editor personally, but he also needs to know the peculiarities and quirks of that particular paper in a way that he can know them only by first-hand knowledge. As a newcomer, he is in a position to ask questions about newspaper policy, that could not be asked as well at a later date.

Another comment that needs to be made about the deadline is this. Everything else being equal, the story that gets in well ahead of the deadline will succeed better, both as to length and position in the paper, than the story which crowds the deadline. This is especially true if a correspondent is known to be a regular offender in this respect. Remember that editors are human, and that the man who makes the editor's work easier will receive more consideration than the man who jams copy into the last minute rush.

Yet it is a peculiar paradox, that a story may get in too far ahead of the deadline, and so defeat your purpose. If you cannot get a story in early enough for today's paper, do not throw it into the last minute rush of today's business. Wait a few hours and put it on the desk in the slack season when it is not likely to be thrown aside under the pressure of other business. Occasionally when I am to be away from home for a week, I file two or three stories ahead of time, yet I feel they are never quite as acceptable as if I leave them with somebody to deliver at the proper time.

Then another thing that needs to be watched is the difference between the normal deadline and the absolute deadline. We have discussed this in several places above, but there is an important point here that may need a little emphasis. Let us illustrate it by an example: The normal deadline for a morning daily is eight in the evening, we will say. At a Wednesday evening service, the church calls a new pastor. He is an important man, and his call is quite an event. You are justified in rushing the story to the editor at ten p.m. for if he can squeeze it in, he would rather have the story then and tell it to the town next morning while it is fresh news, than wait until Friday morning when it is the talk of the

town. So once in a while you will find you are justified in stepping over the deadline with a good story. But don't abuse the privilege because of your own laziness. Better lose an occasional good story rather than continually try an editor's patience in this respect.

Our last counsel concerning the deadline is this. Never waste the editor's time in the rush period that clusters about the deadline. Take your story in, lay it down, say good morning, and then get out of the way. Plan your social visits at the slack hours.

The rest of this article will consist of a series of don'ts and do's concerning the general field of news writing. We shall comment on some of them briefly. Others have already been treated on, so we merely repeat them for emphasis. Others are so obvious as to need no comment.

SOME DON'TS

1. *Don't write headlines*—That is a highly technical job, depending on special technical knowledge. The man who does it must know the general make-up of the paper, the type used for every kind of heading and the number of letters they contain in a column, the place of the story in the paper, the paper's policy, and several other things. Large papers pay special men high salaries to do this. Small papers entrust the task to only one individual of the staff. So leave plenty of space at the top of your story as indicated in a previous article, and let the proper man write the headlines.

2. *Don't ask for front page space*—If your story merits it you will get it without asking. If it isn't worth it, you will only irritate the editor. Trust a trained man's judgment as to the news value of your story.

3. *Don't pout if your story does not always get published*—Several things can hinder it. Perhaps the paper was too crowded. Perhaps it didn't seem as important to the editor as to you. Perhaps you didn't write it in such a form that it could be used. It may be that it was even set up in type, and then crowded out. Trust the editor's judgment.

4. *Don't write opinions without attributing them to somebody*—Facts are the reporter's field. Opinions are in the editorial field. If you must express an opinion in your story, then tie a tag on it with a name attached. It is all right to attribute it to yourself if it is your own opinion. But if you want to get an editor mad, constantly fill your articles with opinions under the

guise of news and fail to attribute them to somebody. Write it this way:

Rev. John H. Brown is preaching to large crowds at the Church of the Nazarene. People stood in the aisles and others were turned away at the door last night. (All that is fact and does not need to be attributed to anyone. But watch the next sentence.) Rev. Brown is preaching the most forceful sermons that have ever been preached in this church, and his ministry is the best the church has ever known, according to Rev. Thomas Green. (That is opinion, and so needs the tag-line attached.)

5. *Don't waste the editor's time*—Practice the Golden Rule.

6. *Don't try to pry news out of the office ahead of publication*—Stories are the paper's stock in trade, and if you take them out and give them away before time for publication, you will soon find the door to the newsroom is shut in your face.

7. *Don't constantly violate newspaper style*—Conform not only to general newspaper style but to individual editor's peculiarities. For example: One pastor I know writes for three different newspapers. One consistently writes, "The Rev. John Brown" and uses no other form. The second never uses that form but writes "Rev. John Brown," or "Rev. Mr. Brown." The third paper gives the full name once, "Rev. John Brown" then drops to the form "Rev. Brown" for the balance of the article. Regardless of which form that pastor thinks is correct, he will have to use all three in their proper places if he meets with any success in getting his stories published. Do YOU know the form your paper prefers? And there are other peculiarities that are just as pronounced that you ought to know about.

8. *Don't give a story in exact duplicate to two papers*—Whether you type them separately or make carbon copies, always indicate that a story is a duplicate if you give it in the same wording to two papers. Nothing exasperates an editor more than to have an exact copy of a story appear in his rival newspaper. The best way is to write it twice and word it differently.

SOME DO'S

1. *Cultivate the editor's friendship*—He is human. An occasional appreciation of a good news story or a well-written editorial means just as much to him as that last friendly comment on your sermon meant to you.

2. *Learn your editor's pet likes and dislikes*

and cater to them—Don't set your jaw and insist that the story must be given from your viewpoint or not at all. After all, his opinions may be right, and it is his paper, not yours.

3. *Conform to the paper's editorial policy if you possibly can*—This would be better political counsel than church counsel. It is not often that you will have to disagree with him in writing church news. But if you must disagree with the editor's opinions, do it in an open letter, over your own signature, and not in a news story.

4. *Turn in stories on other things besides church news*—Do this whenever you can, and see that the editor knows that you turn them in. But don't make yourself a nuisance in this respect.

5. *Furnish live leads for stories whenever they come your way*—For instance, I heard in an indirect way that a certain palatial home in a neighboring town was to be turned into a sanitarium. It was no violation of confidence, so I tipped my own editor off. He sent out a reporter who secured the story ahead of the paper in the town where it was situated, for which the editor was duly grateful. Here is another example. An old pioneer died while I was at the home. I knew the family would want the story of his death to reach the paper as soon as possible, but they were in no condition to think of it then. I knew the editor would want the news of the death of a local celebrity as soon as possible. It was no violation of confidence, so I phoned the editor the announcement of the death. He did the rest, and got the story in a day earlier than would otherwise have been possible.

Of course you must not violate confidences to do this, but you will be surprised how often you can help an editor out by giving him a lead to a good, legitimate story.

6. *Get your own stories in while they are "hot"*—If something out of the ordinary happened on Sunday evening, get it in Monday's paper, even if you have to lose your Monday morning beauty sleep to do it. And this is a good place to remind you that Monday is a slack day in the newspaper office, just because it does follow Sunday. You will find the editor very receptive then. This is especially true concerning the morning paper. If you have a morning daily of the smaller type, you will find it profitable to pound your typewriter on Sunday evening.

7. *Cultivate a real news nose*—Get the real

stories of your church program across as well as your routine announcements. Next month we will try to suggest some of the things that constitute news in order to help you do this. That article will conclude the group dealing with the writing of news copy, after which we shall be ready to take up the field of newspaper display advertising.

THE SERMON FROM THE HEART

PAUL S. HILL

MORE and more we are convinced that there is need of heart preparation in order to preach the gospel effectively. We do not make little of a trained mind, nor of any of the several abilities that are so necessary to sermonizing, but what we are concerned about is of deeper importance and more essential than these. Without heart preparation all other preparations are lifeless and without their proper throbbing of passion and power. It is true of a sermon that "out of the abundance of the heart the mouth speaketh." A sermon without a preacher's heart behind it is on a level with a lecture.

Among the various kinds of heart preparation we could mention many that are known to ministers. We select a few.

First there is that heart preparation which considers the past warfare of the church until there is a thrill that comes to the heart when the thought of it is presented. If a minister is going to preach on one of the Old Testament characters who fought a good fight it will be necessary for him to have a heart that thrills with the conquest of that warrior. We use this as an illustration, but this is also true of all phases of past history. If a minister undertakes to preach on any victory of the Church in the past it will mean much to his sermon if his own heart has been really prepared until it thrills and throbs with the glorious warfare of the past. To see those Old Testament worthies hiding out in dens and caves, to see them in their prayers and visions, their battles of faith in the subduing of kingdoms, to see the Church of past generations battling for the truth, and then to attempt to preach about them without a heart that thrills is our opinion of a poor beginning for a sermon that otherwise would have value, and do good. Without a heart that feels and fights and thrills with the conquest a preacher might almost as well read his sermon and give only

historical facts and figures. But with a prepared heart he will do better. His congregation will reflect the preparation of his own heart. They will shout when David kills the giant or Samson carries off the gates of Gaza, they will weep to see the prophet in the prison well, or be glad when Naaman is cleansed of his leprosy.

Or if the minister is to preach on the future of the Church his heart must be prepared. Anticipation of the future is legitimate. Who will help the world to take a forward look if the preacher does not? Who can unravel the mysteries of future prophecies if the minister can't? And how can a minister lead any congregation to faith for the future unless his own heart leaps out over the years to behold the glorious future days? The things that belong to the advancing kingdom of Jesus are enough to make any minister's heart just about burst with joyful anticipation, and think of trying to relate the coming vision in a singsong method with a dreary tone and weary voice and feeble gestures and lusterless eyes. Preachers, if you are to preach on any subject prepare your heart until it feels that subject so much that it can hardly feel anything else until that sermon is preached out of you.

Or it may be that there is need of heart preparation until fear is gone. Occasionally there is need for fearless utterances that declare the position of truth and the Bible and the Church on some subject of local or nearly local interest. To speak out may mean hardship. The timid will shrink, the bold may be unkind, the rabid will speak out the wrong thing in the wrong way. It needs to be said, but the heart must be prepared until it is as sweet as a June rose and fearless as a lion.

Then there must be the joyful experience of holiness before it can be preached. To preach on holiness when the heart reproves is uphill work. How can we expect people to accept holiness when it is hurled at them from a heart that rankles with abuse or personal jealousy? People sense the heart of a preacher. They may not remember his argument, his logic, his text or his sermon outline, but they will remember his heart. It cannot be hidden. It will be read like a book.

Finally the preacher must always have a compassionate heart. To feel is to be felt. The minister who does not care about men will not have them for his ministry. Compassion for the restless throng of this world full of sinners will help a poor sermon to be a good one. Even a sermon

on hell will be received if the preacher manifests a grief and concern because men are on their way there.

Heart preparation is not always easy. It is about the most difficult of all sermon preparation. It is the most costly. It is the most valuable. Whatever else we do let us have prepared hearts when we preach.

ILLUSTRATIONS

Many ministers, especially young ministers, confess to a lack of being able to illustrate their sermons. They usually refer to the fact that they do not know many stories or happenings that they can relate to make their sermon more effective. It has occurred to me that possibly we think an illustration is essential to a good sermon, but when we are able to present a matter clear enough without an illustration so that people understand just what we mean, then an illustration would appear to be more of a hindrance than a help. An illustration used just for the sake of telling a remarkable incident, or in order to make people cry, while the main theme of the sermon is sidetracked until the illustration is used, is surely a mistake.

Some ministers build their sermons so that at least one or two good illustrations can be used effectively at the close. They choose such events or stories as will act as illustrations of the subject matter of their sermon, and use the illustrations in the twofold sense of retelling it all again in an interesting way, a sort of recapitulation; and also to make a better appeal to the emotions, so that decision will be more ready, or that conviction will be more deep and pungent. This method is largely used by evangelists and is very effective.

Usually, however, the illustrations used in a sermon should be brief and introduced only where there is need to make a matter clear. Jesus was a great illustrator when He preached. It would take a lot of reasoning and logic, together with a treatise on the providences of God to make it clear that people were safe in God's care, but a little illustration from the "lilies of the field that toil not neither do they spin," and yet were more glorious than Solomon, would simplify the whole subject and get it out of the difficult realm of mystery and place it before the listeners in plain sight. How easy it is to remember lilies when we are in trouble? How hard it sometimes is to reason our way to trust and faith? Jesus took

the simple way that was helpful and easy to be remembered.

Illustrations just for the sake of effect, unless they have a direct bearing on the subject, are out of place. We once heard Dr. E. F. Walker say that he did not want anyone to weep over a story he told, but that he wanted them to weep over their sins and the cross of Calvary where the bleeding Lamb of God was hanging for them. What he meant, we think, was that there was more cause to weep over sin and the cross than there was over a story told for the sake of creating an emotional atmosphere. To weep over sin and its bleeding victim is solid sorrow, but to weep over a mushy or sob-stuff story is shallow and does only damage to deep conviction.

D. L. Moody was a man who used incidents and happenings in a very telling manner. But Mr. Moody's preaching was on the level of the home. He preached to the homes of the people. His sermons were not theological or heavy with doctrine, but homely and simple, just where people lived every day. And a tragedy in a home was sermon material for Mr. Moody. It was more than an illustration, it was subject matter, it was the sermon, it was the fact he was preaching about. The stories that Mr. Moody told would have been all out of place in a sermon of Mr. Wesley's, and one of Wesley's sermons would have been almost useless for Mr. Moody. Both types of sermons had their place, one kind needed illustrations, the other got along with very few.

There is plenty of material still to be had in the fields and woods where Jesus got most of His. Things are happening every day that can be used. Accidents illustrate the evils of intemperance. Crime illustrates the lack of home religion, returning spring illustrates the care of God for His creatures.

Probably a good rule is to try to say something worth while and if there is trouble in making it clear then use an illustration as briefly as possible, but if the matter can be made clear without the illustration, then save it for some other time when it is needed more.

"The closed soul derives his impressions from human ideas and influences, and produces in other minds human impressions of judgment and feeling. The open heart athrill with the Spirit, carries into every other open heart, a flash of the eternal will."

PENTECOSTAL ACTUALITIES

I. L. FLYNN

I. PENTECOSTAL NEED

(Note—During June, 1930, I preached a series of sermons to my church on "Pentecostal Actualities," in commemoration of the nineteen hundredth anniversary of Pentecost. I give those sermons in the following articles just as I preached them.)

INTRODUCTORY—When I use the word Pentecost during these sermons, I will mean the outpouring of the Holy Ghost, or, as some prefer, the Baptism with the Holy Ghost, or entire sanctification, the blessing received by the disciples on the day of Pentecost.

I believe I can do no better right here than to give a quotation from Bud Robinson, who says, "Those who teach a second work of grace, or that the baptism with the Holy Ghost sanctifies them, declare that the disciples were converted; or were Christians before the day of Pentecost. Now if the disciples were never converted until Pentecost, or were backslidden, then we who teach a second work of grace are hobby riders, and people ought not to hear us, and every church door should be closed against us, and we ought to be branded as fanatics. But if we are right in our position, and the disciples were Christians before Pentecost, and not backslidden, then those who oppose us are the hobby riders, and they ought not to be heard."

Were the disciples saved before Pentecost? If they were, then the "second blessing" people are right in teaching that the baptism with the Holy Ghost is a second work of grace. But if they were not saved before the day of Pentecost, then we have no scriptural grounds for our teaching such an experience, and we ought to stop it. All questions relative to man's salvation should be referred to and settled by the Bible. "To the law and to the testimony."

Jesus tells us He chose His disciples and "ordained them" (John 13: 16). And in Matthew's Gospel we are told that Jesus called His disciples unto Him and sent them out to preach His gospel. The gospel of Jesus is a gospel of reconciliation and power. They were to preach that people should repent. Would the Lord send a lot of sinners to preach that sinners should repent and quit the sin business, when they themselves were still sinners? It is preposterous to think that about Jesus. They were to heal the sick,

cleanse the leper, cast out devils, and even raise the dead! Do you think that sinners could do a job like that? If the disciples were sinners, they were then children of the devil, and would be working against their own kingdom. They were to do all this in Jesus' name. For their faithfulness they were promised thrones in the next world. They were going forth as sheep among wolves. The people who received them were to be blessed, but the people who rejected them would receive no mercy in the hereafter. They were not to be afraid of any man. Sinners are, as a rule, afraid to reprove others of their sins. And if they themselves were sinners they had no right to warn others of their sins until they quit sinning themselves. They were not to be concerned about worldly provisions; they were to trust their heavenly Father for sustenance. They were to speak as the Spirit of the Father bade them. They were to forsake all, and deny themselves, take up their cross daily, and follow Jesus to be His disciples. This they did, so Peter tells us in Matthew 19: 27. They confessed He was the Christ, the Son of the living God, and got blessed for doing it. They were "not of the world," as Jesus was not of the world, so the Lord said (John 17: 14, 16). The seventy Jesus sent out had their names written in heaven. Were they better than these disciples? If the disciples were not converted men, then Jesus commissioned and sent out sinners to preach His gospel!

Did the disciples need a further work of grace? The fact of a second work of grace hinges on the need of such a work. The condition of the disciples before Pentecost is the condition of the unsanctified Christian today.

The disciples manifested many traits of carnality. They were revengful. They wanted to call down fire from heaven on the townspeople who would not let them stay all night. At the last supper, within a few hours of Gethsemane, they strove with each other as to who would be the greatest in the coming kingdom they thought Jesus would soon set up. They were place seekers, wanting the highest offices. They were boastful of what they would do when the test came, but they failed Jesus in the crucial hour. Not only were they boasters, but were moral cowards: they fled when Jesus needed them. Now perfect love casteth out fear. They denied Jesus in the presence of His enemies. They were doubters, which is the beginning of unbelief. They

were world-lovers, looking for a worldly kingdom. They showed little concern for things of eternal worth, but quit their calling and went afishing. They were curious, presumptuous, asking to be given revelations that belong to Deity alone (Acts 1: 6, 7).

But in spite of all these shortcomings, Jesus said of them three times they were not of the world. In them, as in all unsanctified Christians, there was that peculiar mixture of two natures that the Bible calls "double-mindedness," "babes in Christ," "the carnal mind," and various other names. This was the condition of these men when Jesus died, yea, at the very hour of His ascension, up to nine o'clock of the day of Pentecost.

It would seem a hopeless task to establish a kingdom with such a crowd of men and women as these. Jesus did not intend to risk His kingdom with them in their carnal condition, for He bade them remain in Jerusalem until they were fully equipped with power from on high, then they were to go tell the story to the ends of the earth.

Shall we ever learn God's way? Here nineteen hundred years after Jesus' death, resurrection and ascension, the churches are doing the very thing Jesus forbade the disciples' doing, going to preach His gospel, meeting a cold, cruel, Christ-rejecting world without the essential equipment for the establishing of His rule in the hearts of man—the baptism with the Holy Ghost.

The Word of God declares, and all human experience bears witness to the fact that there is a further need in the heart than what regeneration does for the individual, and if the awful tide of sin is ever stopped and the world brought to Jesus, it will take more grace and power than the normal church and preachers possess!

May I make a simple statement here? I believe that if God can sanctify His people and give them a better experience than they have and does not, then He is, at least, partly responsible for the present conditions. Can God remain holy and not do for His people what He can to make them holy? Again I might say that if God wants to and cannot, then He is not all-powerful, then Jesus did not accomplish the work He came to do. But I believe He can and will sanctify everyone who will let Him.

Someone has said that "the doctrine of entire sanctification, as a second work of grace, by which inbred sin is instantly eradicated from the heart of a believer, is the only possible doctrine

that can be harmonized with the nature and character of a holy God. If eradication is a possibility then any form of suppression as a final solution is an impossibility." "The blood of Jesus Christ, his Son, cleanseth us from all sin."

If the disciples backslid during the time of the betrayal and death of Jesus, which we admit they did, and if the pentecostal blessing was their reclamation, then I must say that if a reclaimed backslider receives such an experience as the disciples did on that memorable Pentecost day, it would pay all Christians to backslide—and be reclaimed!

But the fact is they were not backslidden on Pentecost. They were in the very best spiritual condition regeneration could put them. They were reclaimed some time between the resurrection and the ascension, for they left the ascension mount "with great joy." It was not their regeneration that God dealt with on Pentecost, it was their carnality. It was the cleansing of their nature from inbred sin, an experience of grace that every regenerated person must have to get within those angel-watched gates where the Eternal Trinity dwells. It was for this purpose Jesus died "without the gates," and the apostle bids us "go forth therefore unto him without the camp, bearing his reproach." I am afraid it is the "going outside the gates," and the bearing His reproach, that the people draw back from, and refuse to pay the price of full redemption.

The little power in the pulpit today among the called ministers of God is an evidence of the great need of the pentecostal blessing. Thousands of ministers preach Sunday after Sunday without a conversion. Multiplied church members are unsaved, many of them have never been regenerated. The need of a mighty Pentecost to cleanse the heart and empower for service the ministry and members of every church throughout the land is beyond question. Let a mighty volume of prayer go up that God may send this very blessing upon all His children.

Roger W. Babson calls attention to the fact that all reform organizations are facing the same problems, namely, trying to change the activities of men and women without changing their hearts. He says, "That is why they have an uphill fight and always will until the desires of the people change. What does permanently change the desires of men and women? Only one thing—namely, religion."

WHAT CAN BE DONE ABOUT IT?

P. P. BELEW

HERE is an evil which I have seen under the sun, and it is common among men," the correction of which would, I am sure, add much to our success. I refer to excessively long public services.

The offense consists sometimes in drawnout preliminaries. Frequently the speaker is forced to begin his message at the time the benediction should have been pronounced. I have known the leader in charge to call the people to prayer three times in one preliminary service. When the number of such exercises, or the length of just one, is such as to jeopardize the effectiveness of the whole service, one feels that it might be in order to say that Moody Jones is reported to have once said, "While Brother Jones finishes his prayer, we will stand and sing number eighty-two!"

But too much singing is sometimes the trouble. Some leaders must have the same number of songs no matter what the occasion nor how late the hour. It seems never to have occurred to them that in some instances two or three congregational songs, and in exceptional cases even one, would serve the purpose better than several. Then it is easy to get "too long" on special singing. I have heard very ordinary talent urged to do singing that hindered rather than helped the service. Why should important time be consumed in this way just for the sake of having "special singing"? Even competent singing can be overdone, which practice is neither helpful to the service nor in good taste. I have heard three different quartets sing in one service, each one being encored for a second number. There is little wonder that after this "concert" the effort of an experienced preacher to deliver a sermon "fopped." The people were worn out and ready to go home before the preacher took the pulpit. The writer believes that it is an extraordinary occasion that justifies more than two special songs and a longer period of time than thirty minutes in the preliminary service.

The offense consists sometimes in long-winded sermons. The statement, credited to Dr. Bresce, that the length of a sermon should be determined by its thickness, contains much truth. But it seems that some preachers try to make up in length for what they lack in depth. To such the caustic criticism of a wearied auditor would probably not be amiss. At the close of a long

address the speaker said, "If I have talked too long it is because I brought no watch with me and there is no clock in this hall." Whereupon the bored man of the audience replied, "There's a calendar back of you!"

The writer has heard commonplace discourses continued to such unreasonable length that he felt the audience would have been justified in walking out as a protest. The preacher who can comfortably impose on an audience in such manner must attach an exaggerated importance to what he says. It takes a strong man to speak profitably for an hour. Most sermons would be more effective if they were not more than forty minutes in length. Perhaps the average sermon should last about thirty minutes. It is remarkable how much can be said in a short time when the irrelevant material and excess verbiage is left out; and "words are like sunbeams, the more they are condensed the more they burn."

There are, I think, three fatal objections that can be urged against long services.

1. A long service defeats its own purpose. The mind, like the stomach, is capable of receiving and retaining only so much; and when there is an attempt to cram it with more the reaction is unfavorable. When the congregation is tired out and wanting to go home it is impossible to get favorable response to any proposition except to "stand and be dismissed."

The writer once planned to raise an offering at the close of a special service to meet pressing obligations against church property. The creditor had agreed to give twenty-five per cent of the indebtedness. The song service was started at seven with a large and sympathetic audience; but when the speaker, who had been secured to draw the crowd, finished at ten p. m. the psychology of the congregation was such that an offering would have been impossible. The "excess baggage" of the message cost the church more than the whole sermon was worth. In like manner opportunities fraught with gracious salvation possibilities are frequently sacrificed on the "altar of longevity." If preachers will refrain from trying to tell all they know and all they don't know in one sermon there will be fewer "barren services."

2. Long services kill the church. People will not regularly attend a church that makes a practice of continuing its services unreasonably long. Many good women who attend church have unsaved husbands whom they are trying to win

to the Lord. These men insist on having their dinner at near a reasonable hour, and if constantly disappointed it is certainly "no friend to grace to help them on to God." Then while the preacher may if he desires sleep an extra hour in the morning, many of the people to whom he preaches cannot. They must be at the office or place of employment at a stated and early hour. The preacher who ignores these things deserves—and usually gets, in action if not in words—the rebuff that a preacher once received while delivering a message on "The Major and Minor Prophets." He had preached two hours when he reached Malachi. He paused a moment and said, "Where shall we place Malachi?" An irritated man in the rear said, "Parson, he can have my seat; I'm goin' home!"

3. Long services kill the preacher. A congregation is either ignorant or exceedingly patient that will keep indefinitely a preacher who majors in long services. And it is useless to cite Puritan practices or fuss with them about it. The world has speeded up; and what we are to do must be done quickly. The preacher cannot hope to change this condition; he can only adjust himself and his work to it. The gospel and the great experiences which it inculcates are, like their divine Author, the "same yesterday, today, and forever." But all the methods for promoting the grand scheme are not inflexible and may be varied to meet the demands of changing times and customs. Those who do not recognize this are doomed to failure. Boneheads who will not learn; blind guides who cannot discern the cause of their failure; sticks in the mud who will not budge; antiquated hangovers of a past civilization—these are they who will eventually find themselves in the ecclesiastical museum, remembered only as relics of a former day.

BE PATIENT WITH BOYS

Elbert Hubbard said, "Be patient with boys, you are dealing with soul stuff. Boys evolve into men and sometimes men change the boundary lines between states, they make political parties, they crown kings and they put them to flight." How true it is. There is really no more important work than starting the boys right. The boy is father to the man. Men would not have to be reformed if their characters were formed correctly in the first place in boyhood.

Folks are too quick to say, "O they are just kids," and to let it go at that. Boys are impres-

sive and may be molded. Sow the seeds of character and righteousness in boys if you wish a crop of manhood tomorrow. Remain disinterested, let the boys drift, and you can weep over the wrecks later.

Give the boys a chance. One of the greatest responsibilities a community has is the provision of a constructive character building program for its youth! As some poet has sung:

*I know a man and he lives nearby,
In the land called Everywhere,
You might not think he's a man by his hat,
Or the clothes he may choose to wear.
But 'neath his jacket with many a patch
Lies a heart more precious than gold;
The heart of a man 'neath the coat of a boy—
A man who is twelve years old.*

*For we never can tell what the future may make
Of the boys that we carelessly meet,
For many a congressman is doing the chores
And Presidents play in the street.
The hand that is busy with playthings now
The reins of power will hold,
So I take off my hat and I proudly salute
The man who is twelve years old."*

—SELECTED.

SOMEONE HAS SAID

Compiled by HAROLD C. JOHNSON

CHAPTER FIVE

A Christian must suffer wrong rather than do wrong.

If all creeds are true for those who believe them, then all are false for those who doubt.

Your activity cannot exceed your virtue.

Of the 32,000 promises in the Bible, there is only one designated as "the promise," Luke 24: 49.

The church needs all of us but can spare any of us.

Blessed are they who pray for their pastor instead of criticizing him.

When you absent yourself from your church services, you vote for the devil.

The moral life of the nation cannot survive the moral death of the home.

Let a man purpose in his heart to be what he ought to be and the most hostile things will become the potential allies of his soul.

Swearing is a lazy man's way of attempting to make people think he is energetic.

If you did find a perfect church and joined it, it would lose its perfection the moment you joined.

God needs workers, not a wrecking crew.

The vilest man who accepts Christ is accepted.
The best man who rejects Christ is rejected.

Self-indulgence is the law of death; self-denial is the law of life.

Let your confession be as public as your sin was.

Does your cloak of respectability cover a false and disloyal heart?

Heaven means "holiness" perfected. Hell means "carnality" perfected.

God is not in the damning business. He is in the saving business.

There is no compromise with God in reference to sin.

It's a good thing to have money, but it's also a good thing to sit down once in a while and think of some of the things we might lose which money cannot buy.

Diabolical character and orthodox belief may coexist in the same man.

Some ecclesiastical refrigerators would cool off the furnace of the three Hebrew children.

Evolution argues that man was outwardly a brute and inwardly a man. If he was inwardly a man he was not in any sense a brute.

The true Church of Christ is this: "There is not a sinner, backslider or hypocrite in it; neither is there a saint of God out of it."

The hypocrite is like the poor in one respect: he is always with us.

Thou shalt not covet thy brother's experience. Get one of thine own. God hath it for thee.

Cursing is a coward's way to try to make people think he is brave.

Better suffer a wrong than to assert a right in a wrong way.

Religious bodies are addicted to passing and forgetting a great many resolutions.

If sin is twofold in its nature then the cure for sin would necessarily have to be twofold in its nature.

God's house is a house of prayer and not a cheap lunch counter.

Many are seeking opportunities, when they really need an oculist.

It would be far better to walk with bare feet over broken glass to heaven, than to slide into hell, clad with golden sandals.

A great deal depends on what you believe, but much more depends on what we know.

We do not need the theory of Pentecost so much as we need the experience of Pentecost.

"He that is being often brought face to face with his unsaved condition, hardens his heart; shall suddenly be plunged into hell fire."—Pro. 29:1, Septuagint Version.

INTERESTING COMMENTS ABOUT MONEY

I. C. MATHIS

Dr. George Macdonald tells an interesting story of a little Scotch lassie who would swing her shoes over her shoulders as she walked barefooted down the hills where no one would see her; and who, as she drew near the village and stooped to shoe her feet, would sing triumphantly, "Oh, to have what you want—that is riches; to be able to do without it—that is power."

William Lyon Phelps, in his booklet on *happiness*, contends convincingly that the having of wealth is no assurance of happiness. His argument is condensed into a declaration of the fact that not everyone who has money is happy, and not everyone who is without money is unhappy.

John Ruskin, who used to hurl great, hot thunderbolts against almost every false value in life, said, "There is no wealth but life." We are not here to collect great fortunes, but to live great lives.

William E. Gladstone said, "When you know what a man does with his money, how he gets it, how he keeps it, how he spends it, what he thinks about it, you then know some of the most important things about that man."

William Allen White of Emporia, Kansas, made to his town the gift of a large tract of land for a city park. As he handed to the mayor of Emporia the title to the land he said, "Your honor, there are three good kicks in a dollar. One comes at the earning of it. This I have had, and I have greatly enjoyed it. The second kick comes from just having it. This I have inherited from my father. He was a Scotchman. I have much enjoyed having it. The third kick comes from giving it away. This I inherit from my mother. She was Irish. I shall now indulge that privilege."

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

THAT MOTHER MINE

*Mother, thou art gone to rest,
To a land not far away,
Thy tired body, no longer tired,
Art resting in perpetual day.*

(30)

THE WORLD DEMANDS

The world demands amusements and entertainments and diversions, for they have nothing else to quiet their consciences and soothe their troubled spirits.—REV. G. W. GRIFFITH.

Mark Sullivan in the *Cosmopolitan*, writing on the life of President Warren G. Harding, says he lacked certain qualities of character. One was "spirituality!" That might have been a contributing cause, at least, of the orgies among certain of his cabinet members back in the 20's! There is no greater force for a rounded character than spirituality.

SOCIAL EVILS

A competent authority states that there are ten social evils which have cursed the race from the very beginning of sin: polygamy, adultery, legalized impurity, capricious divorce, infanticide, rapacious and offensive wars, bloody and brutal games, punishment and death by torture, caste, and slavery.—SEL.

LIFE'S NEED

*Life demands
Willing hands,
Strength to do,
Courage true,
Hearts of gold,
Action bold,
Honest deeds—
These life needs.*

"We are not entrusted with a world conversion, but with its evangelization. The power of man, or all men combined cannot convert one soul; that takes omnipotence, and to combine a million impotences will not make one omnipotence. We are responsible, not for conversion but only for contact."—DR. A. J. PIERSON.

"The chief trouble with the churches today is that nobody is a sinner any more. From our pulpits we hear much of the divinity of man, and a great deal about vision, courage, service, community obligation, and how to abolish war, but almost nothing about sin, old-fashioned, scriptural, uneducated, unevolved, undecorated, God-defying, death-deserving, soul-destroying sin. Yet to deal with this kind of sin Christ came into the world."—SEL.

(31)

*The hands that toiled for me
Are not folded and idle now,
They are weaving golden garlands
To crown the precious Savior's brow.*

*The face that was wrinkled—
Wrinkled by cold, cruel time,
Now lit with the heavenly flame,
Shines with the light sublime.*

*The years have not seemed long, Mother,
Since thou bade us all goodby,
The day is drawing very near,
When we'll meet up in the sky.*

*And there at the Savior's feet
We'll cast our trophies down,
Acknowledging His love of sin,
And His blood that cleanses our crown.*

TRUE CONSECRATION

A Christian woman wrote upon the fly-leaf of her Bible the following words: "Lay any burden upon me, only sustain me; send me anywhere, only go with me; sever any tie but that which binds me to Thy service and to Thy heart."

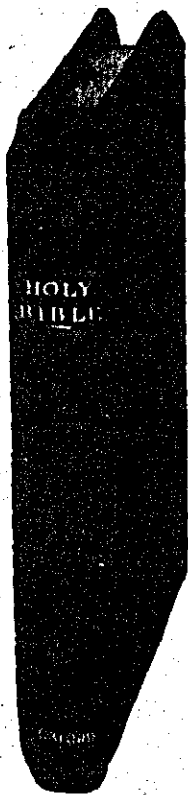
CLINGING TO HIM

*Cling to the Mighty One,
Cling in thy grief,
Cling to the Holy One,
He gives relief.
Cling to the Gracious One,
Cling in thy pain,
Cling to the Faithful One,
He will sustain.*

*Cling to the Living One,
Cling in thy woe,
Cling to the Loving One,
Through all below.
Cling to the Pardoning One,
He speaketh peace,
Cling to the Healing One,
Anguish shall cease.*

*Cling to the Bleeding One,
Cling to His side,
Cling to the Risen One,
In Him abide.
Cling to the Coming One,
Hope shall arise,
Cling to the Reigning One,
Joy lights thine eyes.*

—King's Herald.



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Sample of Type

70] CHAPTER 20

AND God spake all these words, saying,

2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above,

neighbour's house, thou covest thy neighbour's manservant, nor his maid, nor his ox, nor his ass, thing that is thy neighbor's. 18 And all the people thunderings, and the lightning, and the noise of the trumpet, the mountain smoking: the people saw it, they stood afar off. 19 And they said unto the Lord, Speak thou with us, and

Cl. Ro. 7 & 13. D. m 28. 11. 2. n Forer. 1-17, see Dt. 5. 6-21. o (ch. 18. 1). ch. 29. 46. p ch. 13. 19. 16. Jb. 23. 14. q ch. 12. 16. R. 28. 22. 15. s ch. 19. 13. 16. t Lv. 25. 9. u ch. 23. 15. v ch. 19. 1. x ver. 23. y Read trembled, ch. 10. 16. Hst. 12. 21. z Cf. Dt. 4. 19. a ch. 19. 19. Dt. 5. 8.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Zabulon, and the land of Nephthaliim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

A. D. 31. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit, for theirs is the kingdom of heaven.

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The Preacher's Magazine

J. B. Chapman, D. D.
Editor

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A LETTER TO A YOUNG PASTOR

THE EDITOR

DEAR BROTHER:

I have your letter in which you invite me to tell you in what instances you can improve your speech and delivery, your method of sermon development, your pulpit habits, and your manner of conducting the service. It is a pretty dangerous thing to criticize a friend—we are advised to do our reform work on our enemies, and but for my fullest confidence that you are sincere in asking me to write you about these matters, and also my certain belief that you will take it all in the spirit in which it is written, I would not venture upon this delicate task.

Those who have criticized me have usually commenced with the things which they could commend. So I shall take my cue from them and start this way with you:

1. I like your selection of hymns and songs. You are blessed with a rare gift for choosing on the basis of content, and you are gifted in directing your people's thoughts in channels which lead to the principal interest which you have to present in the service. Your services are much more of a unit than many I have attended, and they are better on that account. It seems to me there is nothing much more out of place than a song service which is detached from the rest of the meeting—especially on Sabbath morning, and I have never seen anything of the kind in your church.

2. There is an atmosphere of genuineness in all your meetings and I think your people are sounder in their devotions than many I have known. Your meetings are not dull, by any means, but they are solid and consistent, and such as certainly would appeal to earnest people of good taste and of sincere desire to find help in their attempts to draw nigh unto God.

3. You have a very good atmosphere of friendliness about your church and a fair—yes better than fair—system of ushering. I think a stranger

visiting your church would likely feel that he was welcome—and this is more than I can say for many churches which I have known.

4. Concerning your own pulpit manners, I think no one could doubt that you are sincere, and that you habitually do the best you can. These are the two qualities that I consider absolutely essential in a preacher.

And now on the side of suggestions for improvements:

1. Your preliminaries are too long. You are too tedious and extended with your announcements and with the exhortations which you make relating to them. You weary the people, you weaken the force of your notices, and you place too much limitation on the more important features of the service which are to follow. The morning service should seldom be more than an hour in length—an hour and a quarter should be the maximum forty-eight Sabbaths of the year. And forty-eight Sabbaths of the year the preacher should be taking his text by eleven-thirty, and pronouncing the benediction by ten minutes past twelve. This means that no matter when you start or what you have on the program to do, it should all be done—hymns, prayers, offerings, notices, special songs and all by eleven-thirty that the preacher and the sermon may have a chance. Thirty minutes is plenty for the whole preliminary. Ten minutes for the opening hymns, five minutes for the prayer, five for the offering, five for the notices and Scripture lesson, five for the special song. You have to keep moving right along to keep to such a schedule, and this means that one or two minutes is all you can take for announcements and "exhortations" to the people to attend the "very interesting services" which are to be had. You are not over lengthy on any-

thing so much as on the announcements, can't you do something about that?

2. Your method of sermonizing savors considerably of "bookishness." Sounds almost too well arranged. By this I do not mean that you should prepare less, but you need more of that "soaking" process that Dr. Bresee used to mention. No doubt much of that "naturalness" which people value so highly in the preacher will come with time, but I think you can hasten it a little. I believe that for a while you should avoid series of sermons and omit connecting this sermon with the last, etc. Read Sam Jones rather than Talmage, keep your mind more on the needs of the people and less on the form of the sermon, pray more and more for the "spirit of prophecy" which will engender liberty and a sort of holy recklessness which will make people heed the message more than they commend the sermon. I am glad you are a great reader, and you read the Bible intelligently to the people. I am glad you have laid the foundation for accurate expression that you have. I am just anxious that you may strike a fuller spontaneity as you become more mature.

3. I have wished that you could utilize illustrative material a little more aptly. It is a rare preacher indeed whose expression is so clear that illustrations are not required—although there are a few such. Classical illustrations are too staid for our day, and stories from books are too current for safety. No illustrative material is quite so good as one's own experience and observations. But it is a mistake to suppose that such experience and observations must be of a decidedly unusual character in order to be useful. "Homely" illustrations are frequently more useful than any other because they require no explanation and,

because they are familiar, can immediately act as windows to let in light. Sometimes your distinctions are too close for the average listener to follow you and I have thought that you would catch this fault if you should undertake to illustrate the distinction you have in mind. In fact the very attempt to illustrate is likely to catch any of us in obtuseness. When we are trying to tell the people something that "is unlike anything on earth or sea or in the clouds," we are likely to come to with a thud when someone suggests that we weave the thought into a parable or asks us simply, "Whereunto shall I liken the kingdom of heaven?"

4. I have seen in you what I have so often observed in myself—a need for a happier and more effective way of closing your meetings. There seems to be too great a gap between the sermon and the conclusion of the service. Sometimes you do not really conclude—you just stop. Of course it is better to stop than to keep on indefinitely, but there is an art about bringing the service to a fitting and effective conclusion. To break off abruptly, to "come down" in stilted fashion, to finish in a crude or artificial manner, or to just let the meeting "fade out" is truly pitiable. Perhaps you could improve some by diligently planning for the conclusion. Here too one can easily be too deliberate. There must not be nervous hurry, but neither can there be uncertainty and speculation. Whatever the object of the service, the last few minutes should drive straight toward that purpose. I think it is a mistake to offer the altar every time just as a matter of program or of carrying out some more or less superstitious vow. The preacher needs to be directed of God, and it is hurtful to call for seekers and not get a response. It is also weakening to always vote the people on some proposition; for this vote may serve as a safety valve to allow pressure to escape and thus it may answer for something more radical that should have been done. Sometimes even the church slips out

from under the burden as the result of an abortive altar call, and the meeting is hurt rather than helped by the fact that there was no "fruit" in the form of open response. Some protracted meetings in which there are many seekers at the altar do not result in a genuine advance in the work of the kingdom. This is indeed a delicate and an important matter requiring much prayer and much wisdom—this matter of concluding a meeting in an effective manner.

And now that I have written you of so many things, it seems to me that these thoughts and suggestions might be of use to other ministers; for after all we all have pretty much the same problems. So I am going to print this letter in THE PREACHER'S MAGAZINE. But in doing this I shall of course omit your name and address, lest some might think I have been too frank with you. But as for you, I know you will brush aside such of these suggestions as have no weight or worth and you will use any of the suggestions you can to make of yourself a better leader of the people's devotions, and a better preacher of the unsearchable riches of Christ.

Spurgeon's grandfather is reported to have said, "My grandson can preach the gospel better than I can; but, thank God, he cannot preach a better gospel than I can!" And I know it is like that with you. No one can preach a better gospel than you do, and I am sure it is the desire of us all to be better preachers of this supremely good gospel than we have ever been before.

"One of the most strongly marked features in the orator's moral psychology is a tendency to get confused between what he really believes himself and what he only wants other people to believe."—DR. L. P. JACKS. But the preacher should have no such difficulty, for if he is an honest man he will not attempt to present something as truth the power of which he himself has never been partaker.

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EXPOSITORY

EXPOSITORY MESSAGES TO THE HEBREWS

OLIVE M. WINCHESTER

The Conscience Purged

(Heb. 9:13, 14)

IT HAS been said that conscience is God's vicegerent within the soul. It has been variously analyzed, sometimes including all the moral functions of the being and sometimes limited to the hortatory power wherein it gives the command to do right along with the power of accusation when one does wrong. When unseared it is a monitor within that casts its disapproval upon the acts of our life that cross principles of righteousness until we feel as if we were driven by the torments of some external power. It will objectify our deeds and haunt us with our wrong-doing, but when it has been hardened and rendered unresponsive through the oft resistance to its chidings, then does it cease to act or exerts its influence so feebly that its warnings have no effect. Thereupon does it need to be purged.

THROUGH THE BLOOD OF CHRIST

No phase of the work of salvation is unrelated to the atoning death of Christ. This stands as a signal light for all time calling unto man. In the gleams of light that radiated as men looked forward to the coming of a Savior those of old received their acceptance with God, and through the glory of the cross we who live today find forgiveness and pardon.

Not only does the atoning death of Christ bring reconciliation whereby man can approach unto God and thus he comes into right relationship with his Creator, but it does more, it brings a new dynamic within the soul. Herein lies the main line of distinction between the sacrifice that Christ offered and those offered during the Old Testament economy. Those offered under the law were accepted as an atonement for sin and thus man could feel secure in the divine forgiveness; he could rejoice in that all the acts of sin with which his life had been marred had been freely pardoned. He confessed his transgressions

and guilt before God laying his hands upon the animal brought for sacrifice, and his soul found relief and a sense of peace, but as he went back again to the daily routine of life the same loadstone of sin within bore him down. The stir within his heart as he stood in the temple court with his sacrifice had passed, and now he found all the sordid passions that had ruled his life still moving within. He had caught an ideal of righteousness, but how impotent he was! His will could not resist the urges clamoring for expression. The covetous spirit that had darkened his thought and understanding was rising again and was constraining his spirit, destroying the generosity of his soul. Pride, envy and jealousy with their blighting venom poisoned his soul that so recently felt the glow of being in the presence of God in the temple court.

While this was true of the Hebrew worshiper, now, under the dispensation of glory hallowed by the sacrifice of Christ, there enters within the soul a new dynamic; instead of a will weakened under the master passions of the soul, there is strength. The power is given for the individual to rise in all the strength and manhood and womanhood that is inherent within. Christ has come in and enables the believer to arise and shine in the newness of light.

Along with this dynamic within the soul there is a purging and cleansing; this purging and cleansing takes place in part in the work of regeneration. Titus speaks of the washing of regeneration, and the Apostle John speaks of being born of water and of the Spirit where the thought contained in the symbol of water here is that of cleansing as the expression, baptism of the Holy Spirit and fire, carries the work of the Holy Spirit in the symbol of fire. Herein then are not only all acts of sin forgiven, but the work of regeneration brings both a new dynamic and a cleansing; there is the purging of the inbeing of sin as far as it is personal or that part of the inbeing of sin which has been acquired. This would relate particularly to the conscience, for that functioning power within

(4)

the heart is either rendered more sensitive by personal acts and doings or is dulled. In entire sanctification there is a further purging.

FROM DEAD WORKS

In commenting on this passage Canon Liddon sets forth some suggestive thoughts. "Dead works," he describes, "works that are not good, in that their motive is good, nor bad, in that their motive is bad, but dead in that they have no motive at all, in that they are merely outward and mechanical affairs of propriety, routine and form, to which the heart and spirit contribute nothing. 'Dead works to how much of our lives, aye, of the better and religious side of our lives, may not this vivid and stern expression justly apply! How many acts in the day are gone through without intention, without deliberation, without effort to consecrate them to God, without any reflex effect upon the faith and love of the doer? How many prayers, and words, and deeds are of this character? and if so, how are they wrapping our spirits round with bandages of insincere habit, on which already the avenging angels may have traced the motto, 'Thou hast a name that thou livest, and art dead.'"

When one feels within the soul the new dynamic power of an endless life in Christ Jesus the Lord, then we know that the conscience is sensitized, and it is quickened. Many little acts which stirred no compunctions within the soul before the vitalizing of grace within the heart, now have a moral quality. Little untruths could be indulged in without the accusing voice, within entering a protest, but when the conscience is stirred with the purging of its deadness, then is the fullness of truth felt as the only possible course of conduct.

The whole of life comes to be organized under the domain of conscience through this dynamic of a new life, not morbid conscientiousness, but a wholesome alignment of our activities within and without our heart with Christ our Savior, and a sense of obligation glorified through love to Christ. Then all of life has its proper relation, and no part can essentially be regarded as morally indifferent.

In speaking of the Christian conscience Smyth says, "We do many things accidentally, or with moral indifference, simply because we have not a sufficiently fine moral judgment to discriminate between them, not because they are in them-

selves absolutely indifferent, or without any moral relations to life. We have only to suppose our moral knowledge indefinitely increased in order to imagine the morally accidental as disappearing entirely from our conduct of life. And indeed it is a sign not only of deepening moral purpose, but likewise of broadening moral wisdom, if we find that the range of the morally accidental in our conduct grows less and less, while more of the daily little things of life are seen to be part and portion of our clear duty; if the morally allowable blends more and more with our duties in one fine moral sense of life, we shall thus gain a healthful conscientiousness in all things."

Scripture is in agreement with the fact that all should be done with a single eye and purpose for it exhorts us, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." This passage comes in connection with meat offered to idols and treats the question whether one may or may not eat of it, but even so all our eating may be moralized, perhaps should be moralized more than it is. There is an obligation upon us who are Christians devoting our time and energies to the kingdom of God that we eat those things that will build and not tax our physical strength. Wesley had a regular regime of eating, and no doubt many of us would do better work for Christ if we were more temperate in our eating.

We have been speaking of the purging and moralizing of conscience under the dynamic of regeneration, but when there is the increased dynamic of the full cleansing of the heart, then much more may the life be brought to focus in the one end of seeking the glory of God.

TO SERVE THE LIVING GOD

Many who experienced the grace of God in their hearts are caught in the snare that now they have an inheritance to eternal life and are thus spiritually insured for this world and the next, consequently there is nought else for them to do but revel in the joy that comes from a relationship of reconciliation with their Lord and Maker. This is a false idea and accounts for the fact that so many lose the experience of salvation that they had received with such joy and gladness. Every power of our being must be exercised that it may grow and develop and increase, and this is equally true of the spiritual life within as with our physical and mental life. Thus does the apostolic writer exhort us that our con-

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science is purged from dead works that we may serve the living God.

In this connection it is interesting to note the fact that the word living is used as a qualifying attribute of the Godhead. This presents a striking contrast to the deadness in the conscience previous to its awakening, indicating that when the conscience is dead, then man fails to recognize God as living. As says Hastings, "The unpurged conscience is tempted to forget, to doubt, to deny God or to regard Him as simply some awful and mysterious power. The purified spirit feels Him near and can bear the glance of the Eternal without shrinking; for the dead past has been cleansed away by the blood of the Savior. Thus prayer becomes real; it is no longer a vain cry breathed into the air; for the Spirit through which He offered Himself abides in us, constraining our devotion."

Thus we serve the living God in our own personal devotion in the first place. The joy of the infilling that comes to the soul in the crises experiences must be maintained by a continual appropriation of Christ through faith from day to day. We must enter into the inner sanctuary of private devotion, meeting there in prayer the living God and through His Word be enriched in knowledge and understanding.

In the second place we must serve the living God in rendering service to our fellowman. Christ came not to be ministered unto but to minister, so we, His children, must ever remember the call to minister unto others. As each individual has some talent that he may utilize in the ordinary channels of life so each child born of God has some spiritual gift or grace that he may use in the kingdom of God. To one may be given a special gift for personal work, and he may be used of God in speaking to those whom he contacts from day to day about spiritual matters. Such a gift is a real ministry of grace and it would seem that it is needed today fully as much as the call to preach. If there were more personal workers, no doubt many more souls would be won to Christ. Then there are many other forms of ministry, there are the opportunities for teaching and instruction in the truths of the Word of God. There are also ministries of grace to the sick and suffering.

*Who is thy neighbor? He whom thou
Hast power to aid or bless:
Whose aching heart or burning brow
Thy soothing hand may press.*

(6)

*Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim;
O enter thou his humble door,
With aid and peace for him.*

*Thy neighbor? He who drinks the cup
When sorrow drowns the brim:
With words of high, sustaining hope,
Go thou and comfort him.*

*Thy neighbor? Pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery;
Go, share thy lot with him.*

—WILLIAM S. O. PEABODY.

Thus the monitor of the soul shares in redemption as all other faculties. The atoning work of Christ cleanses it from its deadness and causes it to function with greater power than ever before. It rises in new strength and with the whole being of man newly organized and motivated by love to Christ it joins with all the ransomed powers within man to work for righteousness and to serve the living God.

THE ONLY SENSIBLE PERSON

When morning dawns around the world, I would have all men utter this prayer: "Give us this day high ideals!"

The idealist is the only sensible person. True, he may never reach his ideals—but he is moving in the right direction. He will get closer to them that way, than if he stands still. Being an idealist means reaching out toward the best, the noblest, and the loftiest dreams of mankind. And we never achieve anything unless we reach toward it.

A college student spent an evening with a famous idol smasher. This man preached the futility of idealism. He saw life as only the interplay of chemical forces, men as automatons, God as an ancient superstition. The next day the college student committed suicide. He had lost his ideals!

A famous architect would have over the entrance to all churches the words of Tennyson: "Follow the Gleam!" Life is what it is today because thousands of ideals have become realities. Let us continue to follow the gleam. It is the only sensible thing to do!—SELECTED.

HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR JUNE

LEWIS T. CORLETT

One, the Only One

There are things which are said about Christ which cannot be said of any other. A few are:

1. **ONE STANDING IN THE MIST**—"There standeth one among you" (John 1:26). He stands to save, to help, to bless, to succor, to teach, to reveal, and, to equip.

2. **ONE SHEPHERD TENDING**—"There shall be one . . . Shepherd" (John 10:16). The Good Shepherd can do what none other can do, because He is the Only One.

3. **ONE MAN DIE**—"One man should die for people" (John 11:50; 18:14). God cannot die, but He who died for us is God.

4. **ONE THE PATTERN OF HOLINESS**—(Acts 2:27; 3:14; 1 Peter 1:16) Being what He is none can contaminate Him. He is holy and the pattern of holiness for man.

5. **"ONE MAN"** (Rom. 5:15-19)—He became the second Adam but the One, spotless and highest of all mankind and the leader for all men to follow.

6. **ONE OFFERING** (Heb. 10:12, 14)—He has given to God the "one sacrifice for sins"; which answers for them, and puts them away.

7. **"ONE LORD JESUS CHRIST"** (1 Cor. 8:6)—He is verily God and verily man, the Creator of all things, yet man's Savior and Helper.

Seven Proofs of God's Willingness to Save You Today

1. His unfailing Word says He is willing (1 Tim. 2:3, 4).

2. He has made ample provision (John 3:17).

3. He has made the terms most simple (Rom. 10:9).

4. He has sent His messengers into the world (Mark 16:15, 16).

5. He has already saved the chief of sinners (1 Tim. 1:15).

6. He appoints the present moment of time (2 Cor. 6:2).

7. He is longsuffering in still waiting (2 Peter 3:9).

—SELECTED.

Reasons for the Coming of the Holy Spirit

1. Jesus said that He would send Him (John 16:7).

2. To strengthen and satisfy in persecution (John 16:1-7).

3. To reveal a proper vision of work (Acts 1:7, 8). Not speculating but witnessing.

4. An inward teacher and guide (John 16:13; 14:26).

5. One to stand by the Christian (John 16:7). To take the place of Jesus in a greater manner.

6. To prepare the disciples for service (Luke 24:49; Acts 1:4, 8).

7. To be the genius of revivals (John 16:7-11).

A Better Revelation

(Hebrews 1)

1. God has been progressive in his revelation.

2. God's better revelation.

a. Made by His Son.

b. Brought by the heir of all the Father had and the brightness of His image.

c. The Creator and expressed image of His person.

d. The Savior of mankind.

3. The purpose of this better revelation.

a. To show man the way to God.

b. To provide a means for man to be holy (Heb. 13:12, 13).

4. Man has no excuse for continuing in sin or with the nature of sin in the heart.

The Personality of God

(Isaiah 40)

1. With intellect to look after His children.

a. Feed His flock like a shepherd, gather the lambs in His arms, gently lead them that are with young.

b. Superior to any counselor or instructor (vs. 13, 14).

2. Ability to handle the forces of nature (v. 12).

a. Measures the waters of the seas and oceans.

b. Comprehends the hills and valleys of earth.

3. One who is superior to all His works (vs. 21-27).

a. Sitteth upon the circle of the earth.

b. Sustains all of them by the power of His might.

4. His greatest power is shown in His care for His children (vs. 28-31).

a. He fainteth not.

b. He is not weary with their failures, mistakes or oft coming.

c. No one is able to present problems harder than His understanding can search out.

d. He has special compassion on the faint and the weak.

e. He waits to undergird and strengthen.

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A Gathered People and a Gracious Provider (Psalm 107)

1. A ransomed people—"The redeemed of the Lord" (v. 2).
2. A real peril—"Delivered them out of their distresses" (v. 6).
3. A right path—"Led . . . by the right way" (v. 7).
4. A royal provision—"He satisfieth . . . filleth" (v. 9).
5. A righteous perception—"Wise . . . will observe" (v. 43).

—SELECTED.

The Solemn Injunction to Hear

- I. The first utterance of these words was made by the Lord in connection with the ministry of John the Baptist (Matt. 11:15).
- II. The second utterance of these words by our Lord was made in connection with the Parable of the Sower (Matt. 13:3-9; Mark 4:3-9; Luke 8:4-8).
- III. The third utterance of these words by our Lord was made in connection with the Parable of the Wheat and Tares (Matt. 13:43).
- IV. The fourth utterance of these words by our Lord was made in connection with the Parable of the Candle (Mark 4:21-23).
- V. The fifth utterance of these words by our Lord was made in connection with that which defiles a man (Mark 7:16).
- VI. The sixth utterance of these words by our Lord were made in connection with discipleship (Luke 14:35).

—SELECTED.

Sin

(Psalm 51)

1. Sin haunts us (v. 3).
2. Sin saddens us (v. 8).
3. Sin drives us away from God (v. 12).
4. Sin grieves God (v. 11).
5. Sin brings punishment (implied throughout the entire Psalm).

—SELECTED.

The Glory of Creation and Redemption

(Psalm 111)

1. Providence—the Works of God (vs. 2, 5).
2. Power—the Will of God (v. 6).
3. Pardon—the Way of God (v. 9).
4. Perception—the Wisdom of God (v. 10).
5. Praise—the Witness to God (v. 10).

—SELECTED.

Self Must Be Destroyed

- I. Two rivals in the heart of the regenerated person.
 1. The Spirit and the flesh (Gal. 5:17).
 2. Each is striving for dominion.
 3. One must perish and that must be the dying of the self so that God can cleanse the heart.

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II. Why is the self so troublesome?

1. He is a man of unbelief.
2. Self is ambitious.
3. Self is contentious.
4. Self is vindictive.

III. Christ must reign supreme.

1. Through the person of the Holy Spirit.
2. The heart must be cleansed and man must be completely the Lord's.

—SELECTED.

Forgiveness

1. God will forgive (Psa. 55:6, 7).
2. The Father receives the sinner (Luke 15:11-24).
3. The forgiving Savior (Luke 23:34).
4. We, too, should forgive (Mark 11:25).
5. Not a question of frequency (Matt. 18:21, 22).
6. Our example (Col. 3:13).

—SELECTED.

Insight of Jesus

1. Knew who believed not (John 6:64).
2. Knew who touched Him (Mark 5:25-34).
3. Knew about Zaccheus (Luke 19:1-10).
4. Knew His opponents (Luke 20:19-26).
5. Knew what men thought (Matt. 9:4).
6. Knew who should betray Him (John 13:11).

—SELECTED.

SERMONS FROM THE TENTH CHAPTER OF LUKE

R. E. PRICE

One Thing is Needful

SCRIPTURE—Luke 10:38-42.

TEXT—Luke 10:42; and Matt. 6:33.

INTRODUCTION

1. Many are of the opinion that Mary and Christ were a bit unfair with Martha. We must have the Marthas they say.
2. But on close observation we will find Christ was right in His rebuke.
3. Today the Marthas are in the majority.
4. Few take time to sit at the feet of Jesus.
 - a. Salvation must precede ministry.
 - b. Devotion must precede work, even work for Christ.

I. CUMBERED WITH MUCH SERVING

1. See the Greek, *perispato*. Distracted, distressed, driven about mentally.
 - a. Many folks make hard work of their hospitality.
 - b. Martha had received Christ into her house and then was too busy to pay attention to Him.
 - c. Christ was human and poorer than they were. Anything would have been acceptable to Him.
 - d. In what attitude do I minister to the Christ?

2. The modern church is too much concerned with suppers and bazars.

- a. We call in the devil's crowd to pay the poor Lord's bills.
- b. Make gathering times a time of serving rather than a time of prayer.
- c. Is it any wonder that the amount spent for "eats" exceeds the gate receipts. We too often worship our stomach god.
- d. We have it backward. Real salvation creates tithers. There is no such thing as a stingy Christian.

3. Are we so busy entertaining Christ that we have no time to listen to Him?

- a. Do you do all the talking in the secret place of prayer?
- b. Are you so busy with His work you have no time to listen to what He says.
- c. Have we let the good crowd out our Christ.

4. Are we careful and troubled overmuch? (v. 41).

- a. Careful or anxious to the point of fretting?
- b. Troubled and disturbed with all our peace of mind gone?
- c. With too many of us "the stew is out of the kitchen and into our souls"

—DR. SHERER.

II. BUT ONE THING IS NEEDFUL

1. In the light of relative values only one thing really matters. Only one abides.
 - a. Your relationship with Christ is of prime importance.
 - b. You must listen to Him before you can serve Him aright.

2. Life right side up says Jesus in Matt. 6:33.

- a. First things first.
 - b. In search for the highest is a good Christian motto.
 - c. "What shall it profit a man," etc.
3. Salvation is the only absolute necessity. Between birth and death.

- a. Aren't we in a mess then in our present scramble for material things.
 - b. Jesus recognized this always. In His preaching. In His parting commission. "Tarry ye."
 - c. Most of us are so anxious to get to work we've no time to tarry.
4. In the great crucibles one thing is needful.

- a. In the crucible of life.
 - (1) When all else fails we need a vital relationship with Christ.
 - (2) We can exist without learning,

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fine clothes, or a sumptuous spread, but we need Christ.

- (3) Will we be honest enough to confess it?

- b. In the crucible of death.
 - (1) Then it is not clothes, wealth or food that we need.
 - (2) Even the air we breathe becomes painful.
 - (3) But then we need a vital relationship to Christ as our passport to eternity. If this is the dressing room for eternity, many will be found naked there!

5. Do you have the one thing needful? If this is the dressing room for eternity, many will be found naked there!

III. THAT GOOD PART SHALL NOT BE TAKEN AWAY

1. Fear not him who can destroy the body but rather him who can destroy both soul and body in hell!
2. Other things may be wrested from us, if not in life then surely in death. But for the righteous, death is but the passing to our treasures. Spiritual riches.
3. Mary hath chosen that good part. Have you?

CONCLUSION

1. Let us reconstruct our thinking on the basis of Matt. 6:33.
2. We've no right to spend time on other things until this is settled.
3. Christ is not so much concerned about a decision for Him as He is a surrender to Him.

EXPOSITORY SERMON OUTLINE

PAUL S. HILL

SUBJECT—The spirit and work of the Church at Colosse.

SCRIPTURE—Colossians 1:1-6.

This scripture is addressed to the "saints and faithful brethren in Christ at Colosse."

1. Being in Christ they were "new creatures" regenerated, saved.

There might have been weak, or faithless ones in the church membership, but this letter is to the "saints" and "faithful."

a. Sainthood refers to holiness, separation from the world, inward spiritual life.

b. Faithfulness refers to the whole attitude of life toward (1) the inward graces of the heart, to see that they were properly cultivated; (2) the duties to be performed toward the other brethren; and (3) the performance of duties toward the world at large.

2. The apostolic benediction "From God the Father and from the Lord Jesus Christ" includes all the benefits of God's benevolence as revealed in the Old Testament, and also the "gift of the Holy Ghost" as part of the ministry of Jesus in the New Testament.

3. The cause of thanksgiving was that the Church possessed (a) FAITH, (b) LOVE, and (c) HOPE (vs. 4, 5).

(1) *Faith.* In Jesus Christ. This faith is in harmony with both the Old and New Testament. The Scriptures testify of Jesus. Thus faith in Christ also includes faith in the inspired Scriptures. With this twofold aspect of faith the Christian walk is steady and assured. Some today are departing from the faith. Both the Scriptures and Christ have been denied.

(2) *Love.* To all the saints. With all their peculiarities, likes and dislikes. This love fulfilled the law.

(3) *Hope.* This deals with the future and deals with the full fruition of faith. It anticipates the joys of heaven. It looks toward the reward of righteousness in this life and the world to come. Some were without hope and without God. How miserable their condition.

4. *Faith, Love and Hope.* These are the things of real value in religion. Without these there is bound to be failure in any religious movement. Such religion as is faithless, loveless and hopeless, will do no good to the world nor to the person who possesses it. But a religion with faith, love and hope will conquer all.

5. These things, faith, love and hope are included in the "word of the truth of the gospel." That is the word of the gospel brings faith in Christ, love for the brethren, and hope of heaven. And

6. These in turn bring forth fruit
(a) The inner fruit of Christian experience, and
(b) The outward fruit of Christian zeal and activity.

CONCLUSION—This standard of New Testament religion is universal throughout the Church, even until now, and will continue so long as time and the Church are here.

THE MINISTRY OF RECONCILIATION

I. C. MATHIS

(2 Cor. 5: 18-20)

To reconcile estranged parties is a good work anywhere, and whoever can speak that word is a benefactor to both parties. The diplomat who can prevent war between nations; the arbiter who can stop impending litigation; the trusted counselor who heals schisms between friends, but there is a word of reconciliation beyond all of

these. That is the reconciliation between God and man. That is the message of this passage of scripture. There are brought to our attention three important thoughts:

I. **THERE IS AN ESTRANGEMENT BETWEEN A HOLY GOD AND AN UNHOLY RACE.**—This estrangement is caused by sin. It is sin that separates man from God, and only sin.

II. **THAT JESUS CAME INTO THE WORLD TO EFFECT A RECONCILIATION BETWEEN GOD AND MAN.**—This was done on the cross. He took the penalty of sin upon Himself and suffered in our stead that we might go free.

III. **THE MESSAGE OF RECONCILIATION IS NOW COMMITTED TO US.**—"He hath committed unto us the word of reconciliation." "Now then we are ambassadors for Christ." Our message now to the sinner is, "Be reconciled to God."

CHRIST THE DOOR

JOSEPH GRAY

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture (John 10:9).
LESSON—John 10:1-9.

I. **A DOOR OF SALVATION—NEAR**

1. Christ the only door.

III.—Christian at the wicket gate in "Pilgrim's Progress." Formality and hypocrisy coming in over the wall in the same hook.

2. The figure of the sheepfold.

- Abundant food.
- Rest and peace.
- Comfort.
- Protection.

3. The door is near to all who will enter in. Like the following rock, it reaches to every individual.

II. **A DOOR OF PRIVILEGE AND OPPORTUNITY—OPEN**

- Not as in Calvinistic theology, a tantalizing door available for only a select few, but an open door available for all who will enter.
- Yet it must be entered if we will avail ourselves of its mercies.
- It is wide enough for all, yet narrow enough to exclude all sin and worldliness.

III. **A DOOR OF SAFETY—SHUTS IN**

- The shepherd is the door of the sheepfold.
- Shuts in from the wolves.
- Shuts in from the darkness.
- Shuts in to fellowship with the other sheep.
- Shuts into the presence of the shepherd.
- Shuts into the heritage of eternal life.

IV. **A DOOR OF SEPARATION—SHUTS OUT**

- "And the door was shut"—the parable of the virgins.
- "God shut the door"—Noah and the ark.
- "Ye will not come unto me that ye might have life."
- Shut out into sin.
- Shut out into the loneliness of the world.

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- Shut out from the saints of God.
- Shut out from the eternal heritage.
- Shut out into eternal blackness and night.
- The gate to hell at the very gate of life.
- III.—The door that Christian saw just beside the heavenly gate in "Pilgrim's Progress."
- III.—Whitefield was preaching on "The Door." Back in the crowd two young men laughed and said, "What if the door does shut, another will open." Without hearing them, Whitefield turned and said, "Some here are saying, 'What if the door does shut, another one will open.' To that one I say, yes, another door will open, but it will be the door of hell for all those that reject Christ as the door." This brought conviction to the young men and they were saved.

THE POSSIBILITY OF HOLINESS

JOSEPH GRAY

Follow peace with all men, and holiness, without which no man shall see the Lord (Hebrews 12: 14).

I. **HOLINESS IS POSSIBLE BECAUSE GOD HAS COMMANDED IT**

- "God never commands anything without giving enabling grace for the command."
—C. E. CORNELL.
- The Bible is full of commands to holiness. Over eighty direct commands besides all the inferential commands.

II. **HOLINESS IS POSSIBLE BECAUSE JESUS PRAYED FOR IT**

- None of the prayers of Jesus were ever unanswered.
- This prayer (John 17) was not only for the apostles but for all believers.

III. **HOLINESS IS POSSIBLE BECAUSE IT IS A PROVED REALITY IN THE LIVES OF MANY**

- "Noah was a perfect man" (Gen. 6: 9).
- "This man was perfect" (Job 1: 1).
- "Holy men spake of old" (2 Peter 1: 21. Refers to Old Testament writers).
- "A just man and holy" (Mark 6: 20. Applies to John the Baptist).
- "Called to be saints" (Rom. 1: 7).
- "Them that are sanctified" (1 Cor. 1: 2).
- "Chosen us . . . that we should be holy" (Eph. 1: 4).
- "The saints in Christ Jesus which are at Philippi" (Phil. 1: 1).
- "The saints . . . at Colosse" (Col. 1: 2).
- "Who also will do it" (1 Thess. 5: 23, 24).
- "Keep this commandment without spot, unrebukable" (1 Tim. 6: 14).
- "Holy brethren, partakers of the heavenly calling" (Heb. 3: 1).
- "Ye may be perfect and entire, wanting nothing" (James 1: 4).

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- "To the strangers . . . elect . . . through sanctification" (1 Peter 1: 1, 2).
- "The blood of Jesus Christ his Son, cleanseth us from all sin" (1 John 1: 7).
- "To them that are sanctified" (Jude 1).
- "He that is holy let him be holy still" (Rev. 22: 11).

The whole New Testament declares its reality. Furthermore it is a proved reality in many modern lives.

Illustration—List some of the outstanding saints you know personally.

IV. **HOLINESS IS POSSIBLE BECAUSE THE ONLY ALTERNATIVE IS HELL**

- Holiness is for all believers, not just a privileged few.
- "On to perfection" or "back to perdition" (Heb. 6: 1; 10: 39).
- God will not punish us for that which we cannot prevent.

Illustration—A Japanese boy was commanded by his father to take an examination that only one out of five ever passed. If he failed he would be compelled to go home and commit *hari-kari* (suicide). This is an unreasonable command. If God commanded us to holiness and made hell the alternative, then He would be unreasonable if He did not make it possible for all to have it. Rev. Will Eckel narrated the story of the Japanese young man.

CHARACTERISTICS OF THE TRUE PENTECOSTAL CHURCH

JOSEPH GRAY

Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish (Eph. 5: 25-27).

INTRODUCTION—Characteristics of the church which has been to Pentecost. If we claim to have been there we should have them.

I. **PRAYER**—"And when they prayed the place was shaken" (Acts 4: 31).

- Praying when the Spirit came.
- Prayed their members out of prison.
- Went to the place of prayer often.
- Prayed for and received reanointings of the Holy Ghost.

5. Set men in secular places so that the leaders might give themselves to prayer.

II. **PURITY**—"God who put no difference between them and us, purifying their hearts by faith" (Acts 15: 9. Also the main text).

- Examples to all.
- Living witnesses.

3. The ecclesia, the called out.
4. Nazarenes, separate.
- III. **POWER**—"Tarry ye until ye be endued with power from on high" (Luke 24: 49).
1. Power to win men to Christ.
2. Power to heal.
3. Power to make heathen rulers tremble.
4. Power to shake down a Roman jail.
5. Power to upset Roman customs.
- Illustration*—Paul in the shipwreck saving the prisoners' lives.
- IV. **PASSION**—"They went everywhere preaching the word" (Acts 8: 4).
1. Not just the apostles but the whole church (see verses 4 and 14).
2. Paul's testimony concerning the Thessalonians (1 Thess. 1: 8).
3. History of early missions.
- V. **PERSECUTION**—"All they that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3: 12).
1. Not persecution for our folly.
2. Persecution for Christ's sake.
- VI. **PILGRIMAGE**—"Dearly beloved as strangers and pilgrims" (1 Pet. 2: 11).
Illustration—The auto-camper. If he pitches a new camp every night, he is still a camper. If he settles in one place, he is no longer a traveler. Are we making new bivouacs every day?

THOUGHTS ON THE SECOND COMING

(Matt. 25: 5)

J. H. JONES

INTRODUCTION

1. He has said He would come again.
2. Then—This means something important.
3. Then—Concerning the order of events that cluster around His coming.

PROPOSITION

Character of the virgins at the midnight hour.

ARGUMENT

1. Some things in common to all of the virgins:
 - a. All had lamps—profession.
 - b. All believed in our Lord's return.
 - c. All were looking for His return.
 - d. To outward observers all were clean—virtuous.
2. Points of divergence in the virgins.
 - a. The foolish—no oil—just profession.
 - b. No oil—no Holy Spirit.
 - c. They presumed on God's mercy.
 - d. Some say they are clean—but oh! how empty, dead, lifeless and dry.
 - e. Give us of your oil—not so.

- f. They had put it off just a little too long—the door was shut.
 - g. Of all sad things of tongue, or pen—The saddest are these—it might have been.
3. Character of the wise virgins:
- a. They had oil—the Holy Spirit.
 - b. Some time, somewhere—they had paid the price, and got the Pearl.
 - c. They were dependable—always on hand—prayermeetings, revivals, etc.
 - d. Many times ostracised and put aside.
 - e. Treated as an old fogie—a relic of the past.
 - f. But they—they rested in the Lord, and patiently waited.
 - g. At last at THE MIDNIGHT HOUR, life's dark tunnel is past—and, LO, HE COMES!
 - h. THE KING IN ALL HIS GLORY!
 - i. No wonder the great apostle cries out, "Eye hath not seen."
 - j. Oh, how sacred—some things cannot be measured with words—too sacred for other ears.
 - k. With the beloved John, we press closer to our Savior's side, and cry, "Even so, come quickly, Lord Jesus."

CONCLUSION

*Though in the outward Church below,
The wheat and tares together grow;
Angels ere long will reap the crop,
And root the tares in anger up.*

Refrain:

*For soon the reaping time will come,
When angels shout the Harvest Home.*

*We seem alike, when thus we meet,
Others might think we all are wheat;
But to the Lord's all-searching eyes,
Each heart appears without disguise.*

*Most awful thought, and can it be,
Must all mankind the judgment see;
Is every soul a wheat or tare,
Me for the harvest, Lord, prepare.*

"Sermons are nowadays addressed to 'thinking people,' instead of to sinners! With all due respect to scientists, scholars, professors, theological and otherwise, I would remind them, that 'all have sinned, and come short of the glory of God.'"—CATHERINE BOOTH-CLIBBORN.

"Only preachers who are actually in the hand of God, and filled with His power, and carrying a divine testimony of pardon and redemption verified in their own experience, have a message worth speaking about to this age."

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CRUSADE FOR SOULS HOLINESS EMPHASIS

Sermon Outline Suggestions

"THE HUMAN HEART REVEALED"

W. W. HESS

Text: "Come see a man which told me all things that ever I did: Is not this the Christ?" (John 4: 29).

I. JESUS BY THE WAYSIDE WELL (beautiful picture).

Notice His humanity, weary from the journey, resting. Not too tired to take interest in needy, human hearts. Soul winning, its joy and blessing. Study the tact and careful approach of the Master as he deals with this woman of Samaria. "He that winneth souls is wise."

She came for water from the well, to supply a physical need. Jesus discovered the secret need of her heart life. "Come see a man who (knows my heart)." Fanny J. Crosby returned from the downtown city mission service and wrote "Down in the human heart, crushed by the tempter, feelings lie buried that grace can restore."

"Search me and know my heart."

"The heart is deceitful above all things."

"A deceived heart hath turned him aside."

II. JESUS DISCOVERS THE SECRETS OF HER HEART.

1. *A Vital Soul Need.* Living water rather than just the water from the old wayside well. Something that will fully satisfy. "Springing up into everlasting life." Material things, pleasures, riches can never meet the spiritual longing of the human heart.

2. *A bitter religious prejudice.*

"How is it that thou being a Jew askest drink of me, which am a woman of Samaria?" Prejudices of many kinds, deeply imbedded in the lives of men, become great barriers to God's grace. Requires love, teaching, patience to overcome.

3. *A dark Hidden Past.*

"Call thy husband"—Jesus so gently uncovers that hidden, secret life of sin. "He that covereth his sins shall not prosper." Adam in the garden, David, Ahab, Achan, Ananias. She confessed her wrong-doing. Mercy and forgiveness to those who confess and forsake.

4. *Earnest Soul Hunger.*

"Sir, give me this water." Enlarge on the unsatisfied hungry hearts, seeking pleasure,

going here and there "spending money for that which satisfieth not." Christ alone will meet the need of today.

5. *A Ready Obedience.*

There seems to be no delay in her response. She hurries back to her people, even leaving her water pot, in eagerness to testify that she had found the Christ. Others believed her testimony; accepted the Christ.

UZZIAH AND ISAIAH

G. H. KEELER

Text: "In the year that King Uzziah died I saw the Lord sitting upon a throne, High and lifted up, and His train filled the temple" (Isaiah 6: 1).

The story of Uzziah is told in 2 Chron. 26. He began to reign when very young and was popular.

At first he sought the Lord.

He was successful in agriculture and war.

When he reached the height of his popularity and success, he became "lifted up," proud, and self sufficient. He presumed to enter the temple and offer sacrifice.

As judgment for his presumption he became a leper.

The story of Isaiah, the young prophet of Jehovah is different.

While in the temple he:

...Saw the Lord on His throne (His majesty).

...Saw the seraphims (Rendering homage to the Lord).

...Heard their song, "Holy, Holy, Holy." (Which became the keynote of his prophecy.)

...Comprehended his own carnal condition and uttered the cry of woe:

...Was cleansed by fire.

...Heard and answered God's call to service.

...Became a successful preacher, the author of the greatest prophetic book of the Bible and an inspiration to all succeeding generations.

The secret of the success and failure of these two lives is in their dealing with carnality.

God's law of holiness is antagonistic to carnality because of:

1—The nature of carnality (Rom. 8: 7).

2—The work of carnality (Gal. 5: 19-21).

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3—Carnality imperils the soul by causing men to:

- a—Commit sin through lust.
- b—Commit sin through pride.
- c—Question and defy God through self will.
- d—Do things they never thought they would do.

Entire sanctification is the only solution to the problem of inbred sin.

Speak of it here as a second blessing.

Comparison:

Uzziah kept the carnal nature and went to a leper's grave.

Isaiah had the carnal nature destroyed and lived a life of great usefulness under the blessing of God.

Quote: 1 Thess. 4:7-8. "For God hath not called us unto uncleanness but unto holiness. He therefore that despiseth (marg. rdg. 'rejecteth') despiseth not man but God."

"GOD'S HOLY STANDARD"

THEO. LUDWIG

Lev. 11:44.

1 Pet. 1:16 "Be ye Holy for I am Holy."

Introduction:

God has ordained that we should be holy as He is holy. The fact that God has set for humanity a holy standard is proof that He has power to make holy. The demand of God for man to be holy, is also proof that he can be made holy and live holy in this present world. (Enlarge on the logicalness of God's demands.)

I. THE NECESSITY OF GOD'S HOLY STANDARD.

- (1) God's objective for man is to prepare him for companionship with Himself forever.
- (2) I am holy—therefore be ye holy.
- (3) It would be impossible for an unholy being to dwell in His presence.
- (4) Therefore to be made holy in this life is an absolute necessity.

II. WHAT ARE THE CONDITIONS FOR MAN TO ATTAIN GOD'S HOLY STANDARD?

A—Man has a part to perform in order to attain initial holiness or the first work of grace.

- 1—Conviction—which comes through contact with the gospel message or truth by reading or seeing it lived in the lives of His true children.

2—Repentance—Godly sorrow over sin.

3—Forsaking sin—"Let the wicked forsake his ways, etc."

4—Surrender to Jesus—Cease rebellion and stop fighting against God.

5—Faith in God for pardoning grace.—Forgiveness.

B—God's part in initial holiness or the first work of grace.

1—Acceptance of the penitent sinner.

2—Forgiveness of the sinner.

3—Justification—made right with God.

4—Regeneration—creating a new spiritual life. Changed from a sinner into a child of God.

C—Man's part in attaining God's perfect holy standard or the second work of grace.

1—Man must realize his need of holiness. God will reveal this, if one is prayerful, faithful in reading the Word and obedient.

2—Complete consecration of all to God, for life and service.

3—Self crucifixion—dying to self.

4—Faith in the shed blood for cleansing from carnal pollution.

D—God's part in man's attaining this Perfect Holy Standard.

1—Accepting the complete sacrifice of the believer.

2—Cleansing the soul from carnal pollution or inbred sin, which sanctifies the soul by the baptism of the Holy Ghost.

3—The Holy Spirit takes possession of the human temple—the heart-throne, making it His own.

4—He comes in to abide as the indwelling Comforter.

III. GROWTH IN GOD'S HOLY (EXPERIENCE) STANDARD.

1—Purity (sanctification) is not maturity, but is the beginning of the holy life, received by the believer in the Baptism with the Holy Ghost. It is the beginning of the best and largest growth in TRUE HOLINESS. Heart purity is the state in which growth in the Christian life can develop into holy character.

2—Holy living is a continued work of growth in grace unto full manhood in Christ Jesus.

3—Sainthood of the Bride in preparation for the Coming of the Bridegroom is God's object and purpose in the demand of His Holy Standard.

4—There is no stand-still in the Christian life. We are either going forward or backward.

Conclusion—Application of message. Let us therefore put on the "whole armour of God" and go forward under the leadership of the "Man with the drawn sword," "in righteousness and true holiness."

THE PROMISE OF THE FATHER

OSCAR J. FINCH

Scripture Lesson Acts 1:1-11.

Text: Acts 1:4 "the promise of the Father."

Introduction:

1. Significance of the definite article "the" "the Father" "the promise."

Would seem that coming of the Holy Spirit to the heart is of such importance as to be called "the" promise. If so should be found in Prophets, teachings of John the Baptist and especially in the teachings of Jesus.

2. Some statements of the Prophets: Isa. 44:3; Ezek. 36:25-27; Joel 2:28.

3. Teaching of John the Baptist: Matt. 3:11.

4. Teachings of Jesus—Pre-eminently a preacher of holiness as seen

a. In His reply to the Scribe—Law of perfect love Matt. 22:37.

b. In His rebuke to the Pharisee for his neglect of the heart life. Matt. 23:25-33.

c. In His positive teaching regarding heart purity Matt. 5:8; John 15:2.

d. In His teaching regarding perfection of life. Matt. 5:48.

e. As a satisfying portion for man's deepest need Matt. 5:8; Luke 11:11-13; John 7:37-39.

f. In His prayer for His disciples John 17:17.

g. In His promises and exhortations John 14:26; Luke 24:49; Acts 1:4-8.

Will now ask and endeavor to answer three questions to clarify the meaning of the above scriptures.

I. What Is this Promise? The coming of the Holy Spirit.

1. As an Indweller. John 14:16-17.

2. As a Guide or Teacher.

John 14:26; 16:13.

An internal Guide in an evil world.

3. As a Comforter—Paraclete.

A "Stander-by" A supporter ever within our reach—ever ready to come to our aid.

A Support in weakness—A Counsellor in difficulties—A Consoler in suffering.

II. What Are the Results of His Coming?

1. A Cleansed heart "the blood . . . cleanseth from ALL sin." From the carnal mind—that "pull" toward evil.

2. A Satisfied soul. Cleansed from the principle of enmity. Filled with the presence of God.

3. "Power for Service."

- a. This is not the Holy Spirit, neither is it His primary work to give "power for service," but this is the inevitable result of the destruction of the "old man" and the indwelling of the Spirit.
- b. There is no gift of power independent of His presence.
- c. Manifests His power in our holy life. When we BECOME all He desires, we HAVE power. Child asks for bread to satisfy hunger. It also gives strength. We should seek Him because we desire to be PURE. An additional result will be strength.

4. A Definite Experience as a result of a Definite Relationship. Should not seek an experience but should seek Him.

III. What Are the Conditions of Receiving His Presence?

His coming is a definite personal experience as a result of having met certain definite conditions.

1. Definite Desire "hunger and thirst." He is to become too closely allied with our personal life to force His presence. He must be desired and sought.

2. Definite Consecration. Walking in the light. Self-abandonment.

Death to all that is unclean and unholy.

3. Definite Believing. Faith is the hand of the soul.

Application: Do you want "the" promise of "the" Father fulfilled in your life.

PRACTICAL

PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

BASIL MILLER

CHAPTER XI. PSYCHOLOGICAL PRINCIPLES BASIC TO THE RELIGIOUS INSTRUCTION OF ADOLESCENTS

I. What is the relation of the aim of religious instruction to adolescence?

1. There is a need of a clear statement of the aims of religious education in terms of adolescent life. Definite aims afford definite standards to be attained. The type of the aims will determine the subject matter selected, and the method employed to reach them. Where there are no clear-cut spiritual aims, there will be no spiritual content to the instruction of adolescence. If the aims are social, and not religious, then the instruction will be social. It is impossible for good instruction to be given unless the teacher understands the standards to be achieved.

2. Various aims are given in the religious education of youth. Many of these are entirely outside of religious ends. The goals of religious instruction must measure up to the highest standard of spirituality and religious values.

a. The primary goal of religious education among adolescents is to save the soul, not only here, but also hereafter. No training will produce religious results unless the youth be first converted. Conversion is the foundation upon which to build a Christian character. Every part of the educational process must contribute to this goal. Adolescence is the supreme time for the reaching of this end.

b. As a part of this there is included the thought of assisting the immature to grow in spirituality. This means growth in spiritual graces. Conversion is not Christian perfection. Children must mature in Christian living. This requires training and a sphere for Christian activity. Spiritual influences, Christian truth and divine aid result in growth in grace.

c. Religious education must seek to foster in the young a consciousness of the presence of God as a reality in human experience, and a sense of

personal relationship and responsibility to Him. Religious education seeks to lead growing persons in the development of a belief in God, as an experience of faith. There must also be the desire of assisting the immature to reach or attain an attitude of dependence and trust toward God. Also it is the aim of such instruction to lead the adolescent into the practice of communion with God through worship, both public and private. It also seeks to have the youth guide his life in terms of this relationship.

d. Religious education aims to lead the youth into an understanding and appreciation of the personality, life and teachings of Jesus Christ. First this includes the acceptance of Christ as the Savior, in whom there is divine life. Christ is to be received as the fullest revelation of God, and as the highest ideal of man's life.

e. After conversion and sanctification religious instruction seeks to lead the youth into the achievement of a continuous development of a Christian personality. This carries the thought of growth in grace as an orderly process, and the maturing of the elements of Christian character. With such, a well-rounded Christian personality is a possibility.

f. A further aim is to develop in the Christian youth the ability and disposition to participate in and contribute to the building of a Christian social order. The world is the sphere for the development of the ideals of Jesus, and the working out of the kingdom of God among one's fellowmen.

g. Another goal is the production of the ability and disposition to participate in the activities of the church. The task of religious education is not complete until the Christian youth is a member of some church.

h. Finally religious education aims to instruct the adolescent in the best religious knowledge of the past and present. This first includes a knowledge of the Bible, of the origin and progress of the Church, the nature and needs and teachings of the Church, and the best of religious history and biography.

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3. Thus it is seen that the aim of religious education is the production of a Christian character, and the affording of religious instruction. A danger will be faced when religious educators feel that their task is completed when they have useful and valuable religious information. This is the beginning of the process, but it is not completed until a Christian character results. More interest must be taken in the salvation of the youth, than in the mere imparting of religious instruction. Some would have us believe that the end of this instruction is the teaching of a body of religious knowledge, the production of good churchmen, or the training in church work. But such fall short of the ideal goal of the Master. Our emphasis must be supremely placed upon Christian character, basic to which is the conversion process.

II. How can the adolescent be made the center of the program of religious instruction?

1. The adolescent will become the center of the program by less emphasis upon education in religion, the impartation of religious knowledge *per se*, and by placing more stress upon the growing adolescent, his needs, the deep cravings of his nature, his longing for a higher, purer life, and his problems. Religious knowledge cannot be taught, to the exclusion of teaching, or training youths.

2. Instruction does not result in character formation. The problem faced here is knowing how to carry over instruction to the everyday life, to connect facts learned with practical living. This demands a constant effort to stress the spirit life, and a continuous desire to see the adolescent be brought to a realization of the saving power of Christ.

3. This will also be done through the use of a series of service activities which bear upon religious and Christian work. The adolescent is a being whose entire nature is atingle with desires to be active. Religious development in a Christian personality can be produced by having the youth to engage in leadership activities, such as conducting meetings in which adolescents are present, and other social and religious services, as caring for the sick, visiting absentees from the church school, etc. Youth will thus be better connected with the church, and his knowledge will tend to form itself into character values and units. For impression to be of value, there must

be expression. Youth must be stimulated with a desire for self-activity of a religious nature.

4. Not only the subject matter, but the activities of the program for Christian training must be viewed from the standpoint of the adolescent. The center of our religious instruction is the youth, not dry inert facts. Realizing the worth of every adolescent pupil, the teacher must do all in his or her power to develop the hidden capacities of the youth.

III. What type of subject matter shall form the curriculum for adolescent instruction?

Psychologically we are beginning to look upon the pupil and the aims to be achieved as determining the type of material to form the course of study employed. According to the principle of the motor-mindedness of youth, whatever content material is used will determine the type of reactions to be expected. Since the aims of religious instruction, as noted above, are spiritual, then the content must likewise be spiritual.

1. The Bible must be placed first. It is the revelation of God to mankind, and carries the story of humanity's greatest Son, as well as God's Son. We cannot place too great emphasis on the Bible in the course of religious instruction. For the adolescent this material should be graded, whereby it will be suited to the interests as well as the life of the adolescent.

2. There is other religious material, termed extra-biblical, which should be used. This is found in the form of the lives of the great religious leaders, narratives of Christian service, missionary stories, etc. There is a mass of religious experience outside of the Bible of which the growing Christian adolescent cannot afford to be ignorant. Somewhere in the program of religious instruction this material should be found. It could form a part of the work of the young people's societies, week-day classes, or special classes for adolescents.

3. Psychologically, as training for the future, as makers of Christian homes, as leaders in Christian churches, and workers in the social and civic order, the youth should be taught something about all his duties in the future. This instruction should be given from a distinctively Christian standpoint. We are prone to view our task as the mere impartation of religious information, and forget that the youth must be trained for Christian services, duties in the home, the church and the civic and social orders.

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IV. *How is a fourfold program of religious instruction demanded?* In the past education has instructed the mind alone. But recently it awoke to the needs of the body. But the soul seems to have been forgotten entirely. We are just learning that man is a member of a social organization, for which he must be trained. Religious education cannot be freed from all the guilt of education on this score. It too seems oftentimes to forget the soul, for the impartation of information. The body it has forgotten. The fourfold program of religious education included:

1. The *mind* must be trained. It must be filled with mental imagery of a Christian nature which will work itself out in religious activities. Too much emphasis cannot be placed upon the mental training of adolescents in those things distinctively religious.

2. The *spirit* life must be trained. The majority of our texts in religious education at present are neglecting the inner spirit life of the adolescent. For the youth we must recognize psychologically that he has a soul to be converted from sin and cleansed from the iniquity of transgression. In our instruction these two necessities must be constantly held up. Religious education loses sight of its first aim when it directly neglects the divine elements in the production of a Christian character. There is a soul to be saved through religious instruction and training, as well as a mind to be religiously taught.

3. The *social* nature should also be trained. The kingdom of God is social in its activities, in that it consists of a body of converted individuals. The true Christian program makes place for the training of this social nature of man, and also for participation in social duties and obligations.

4. The *body* of adolescents demands a program for its training and recreation, which shall be of a Christian nature, under Christian supervision.

This fourfold program of religious training is not too extensive for the Church to undertake. Not one single phase of the adolescent's life can be neglected, if we desire to produce a well-rounded, mature Christian personality.

V. *How is the personality of the teacher all important?*

The old maxims remain true, that "What you are speaks so loud that I cannot hear what you say," or "Actions speak louder than words." The

greatest psychological force in religious instruction is the personality of the teacher. It surpasses in value and need a knowledge of child nature and nurture, technical training or good methods. Teaching is largely a matter of personality. A Christian personality, portraying a Christian ideal, will go far in leading the youth to seek the source of such divine power. A Hopkins on one end of a log and a student on the other make a university.

Every youth has a hero, an ideal, and the personality of the teacher will assist the adolescent in forming a worthy while hero. Happy is that teacher who is the ideal of his or her pupils. Adolescents tend to follow or imitate their ideals. The smile, the charming disposition, the joyous act, the cheery attitude transform the work of teaching from drudgery to a pleasure, not only for the teacher but also for the learner. What the teacher is the pupil may become. It behoves the teacher to conduct himself carefully, for in his steps the pupils will follow.

Religion, as George Albert Coe points out, is contagious. A strong Christian personality will tend to draw the youth to a similar ideal. Nothing is so important for the instructor in religion as to be careful about the type of life he or she lives. Psychologically the adolescent is seeking personalities which portray the Christian spirit, and whose lives are in accordance with the standards of personal piety established in the Bible.

VI. *What elements enter into an attractive personality for the teacher of adolescents?* Several elements enter into the personality of the teacher of religion, with which the instructor should be acquainted, and which should form ideals toward which he or she should seek to attain. One hundred superintendents of schools were asked to list those qualities which went to make up a good teaching personality. The following ten elements received the highest number of counts:

Sympathy	Enthusiasm
Personal appearance	Scholarship
Address	Vitality
Sincerity	Fairness
Optimism	Reserve and Dignity

Stout in *The Organization and Administration of Religious Education* gives this list:

Positive Qualities

Open-mindedness, inquiring
Judicious, balanced, fair
Decisive, possessing convictions
Patient, calm, equable
Face smiling, voice pleasing
Religious certainty, peace, quiet
Taste in attire, cleanliness
Self-controlled, purpose
Courage, daring, firm
Interest in Bible and religion

Negative Qualities

Narrow, dogmatic, not hungry for truth
Prejudiced, led by likes and dislikes
Uncertain, wavering, undecided
Irritable, excitable, moody
Somber expression, voice unpleasant
Conflict, strain, uncertainty
Careless in dress, no pride
Suggestible, uncertain
Uncautious, weak, vacillating
Little concern for Bible and religion

Another list is given by Barr and Burton in *The Supervision of Instruction*, from which it is possible for the teacher to score his or her own efficiency:

1. Scholarship: Superior, good, medium, inefficient
2. Daily preparation: Careful, fair, medium, unsatisfactory
3. Instruction: Thorough, accurate, indefinite, inaccurate
4. Ability to hold attention of class: Marked, fair, slight
5. General success in teaching: Excellent, good, fair, poor
6. Tact in management: Excellent, good, fair, poor
7. Spirit in room: Excellent, good, fair, poor
8. Appearance: Tidy, orderly, untidy
9. Professional spirit and industry: Excellent, moderate, weak
10. Health: Good, medium, poor

VII. *How does a definite Christian experience contribute to successful teaching of adolescents?*

In our discussion thus far we have dealt with those qualities of personality which are not distinctively religious. The outstanding characteristics for a teacher of religion is that of a Christian experience. The ideals which the teacher holds up for emulation must be Christian; and

unless he or she is possessed of such an experience, these ideals will not be set before the adolescents. Then again it is impossible for a teacher to achieve a Christian character among adolescents unless he or she is a Christian. One's instruction will go no higher than one's life.

The aim of Christian education as worked out in the church through the church school is that of bringing the adolescents to a knowledge of the saving power of Christ, so that they may mature in Christian living. This will not be achieved unless the teachers are religious themselves. A Christian teacher, less trained than one who is not a Christian, will do far better in inculcating religious ideals, and in leading the pupils to the Master than the other. In the environment of growing adolescents the teacher in the church school stands out as a most potent stimulus for righteousness, and the ideal must remain the selection of those whose Christian experience is of the highest type.

VIII. *What is the power of a Christian environment over adolescents?* In considering the psychological factors which affect adolescents we cannot overlook the need of a Christian environment. First, the unconverted adolescents will tend to turn to Christ and follow the Christ-way, provided the stimulations of the church environment are religious and extremely spiritual. Adolescence is the period of character formation, twig-bending from the moral standpoint. If the atmosphere of the church is charged with a Christian spirit, made dynamic through much prayer, and powerful through seasons of worship, this influence will bear fruit among the youths. Then those who are Christians will be strengthened in Christian graces through this atmosphere surcharged with spirit power. Growth in grace, or maturity after conversion is made possible only in a spiritual environment. If we fail in making this environment spiritual, we will give a place for stimulations from the outside which will destroy the character, and wreck the warmth of the spirit life.

Psychologists are turning their attention to the outward stimulations which the adolescent receives. It is to be remembered that we have often spoken in this book of the motor consequences of mental imagery. Those mental stimulations or imagery, which shall be stored up in the mind for future reference and use, must be made dynamic through a spiritual environment.

Then the motor mechanism of the mind will tend to work these out in the life.

The reason why people are converted from lives of extreme vileness, or in old age, is because of some mental imagery, some influence which affected them in their youth time. In later years these forces were employed by the Spirit to lead them to righteousness. It has been found that practically all converted in slum missions have been touched by these means. Since this is true then we see the importance of throwing around the youth, now storing up mental images for the future, an environment which shall be entirely spiritual.

The type of one's action, psychologically speaking, will be in terms of the environment, or of the stimulations received. Blood-and-thunder bandit stories of hair raising scenes, movies of salacious melodramatic types where sexual love is overdrawn, and the sensuous nature is appealed to, novels in which an artificial type of living is portrayed, will tend to produce actions of the same character. On the other hand a Christian environment, wherein prayer predominates, service in the church is outstanding, Christian ideals are held up, and a revival atmosphere is constant, will likewise tend to work out in the personalities of youth for his conversion, and for the achieving of a well rounded Christian life.

Then may we look upon our task of religious education in the local church as one which demands and creates an atmosphere, and environment which are spiritual. Thus alone will the aims of Christian education be achieved. If we emphasize religious education to the exclusion of this ideal, this Christian element, our instruction will become only education without a religious content. But religious education of the highest type calls for a spiritual environment as its basis, in which the adolescent will be taught facts of religion and also will be brought face to face with the Master. This is the route to the achievement of a Christian personality.

IX. What types of teaching methods can be employed for adolescents?

Several teaching methods can be employed to advantage among adolescents.

1. The exegetical method consists of reading a verse of the lesson material, and discussing it. This is old style method, and one possibly now too prevalent. 2. The lecture method is ex-

tensively employed. This is really the preaching style, and can be well used by only a few. 3. The story method is a carry over from childhood teaching, and is based upon a story which tells a religious narrative. It can well be a part of the general plan of teaching adolescents but it is wise to use it extensively. 4. The discussion is very popular. This is where the entire class takes a part in the discussion of the various problems raised. 5. The socialized recitation consists of permitting the pupils themselves to control the teaching process. They are put in charge, and the teacher is the supervisor. 6. The report can well be used by having different members of the class bring reports on various themes. 7. The project-problem method is receiving much attention at present. It consists of centering the thinking of the class upon a few well stated problems, basic to the lesson, and having them carried through or thought through by the class. With later adolescents this method is best employed. But the teacher must carefully work out the problems to be discussed, and must use wisdom in controlling the class discussion.

CHURCH PUBLICITY

JOSEPH GRAY

ARTICLE FIVE—WHAT CONSTITUTES NEWS

DOUBTLESS you have heard the classic definition of what constitutes news. A great editor of a previous generation is reputed to have said to a cub reporter, "If a dog bites a man, that isn't news, but if a man bites a dog, that's news."

There is a lot of truth in this definition yet there is also an element of falsity. There is no question but what the bizarre and unusual is news and makes the sale of newspapers, but it is also true that a newspaper must report the common, everyday happenings of its community, or else it is not a newspaper in the fullest sense of the term.

You will also find this to be true. A paper that is of the extremely sensational type, constantly dealing in extras and screaming headlines, is a very poor journal to cultivate for the publication of the average church story. But a paper that breaks a sensational story only when there is really something sensational to report, and constantly features substantial local stories and general national life as the bulk of its material, will be much more sympathetic and open to

church news. In other words, church news is not normally sensational, it is usually reports of the common, wholesome things of life. To the extent that it becomes sensational, it is nearly always undesirable publicity from the church angle.

But a story may be unusual and still not be sensational. The fact that John Martin has attended Sunday school every Sunday for forty years without a break is not a sensational piece of news, but it is certainly unusual and as such is good for a newspaper story. Then if Mr. Martin's church accords him some special recognition his story grows in importance and news value. Furthermore, if the forty year record has been made in one Sunday school the story is still more interesting. And should it chance that John Martin has held every office in the Sunday school, then the story grows in news value again. This will suffice for a general example of what may constitute news. We shall devote the balance of this article to particularizing, and furnishing specific examples of what constitutes news in various ways.

First of all, then, everything else being equal, a story must interest a fair share of the reading public. If you are pastor of a church of thirty members and there is a church in town of three hundred members, you can naturally expect that church to get ten times the publicity you get, unless your church is so outstanding that it rates more than the normal news stories. Many pastors thoughtlessly accuse newspapers of being sold out to some church hierarchy because that particular denomination gets more news than any other. But it may be that sheer weight of numbers alone is responsible for that. You see it works two ways, the larger the group then the more people and activities there are to make news, and the larger the group the more conscious the editor will be of them as a circulation factor for his paper.

It works for other groups as well as churches. San Francisco has several large labor unions comprising a large percentage of the working population of the town. The papers there have many reports of union activities. My last pastorate was at Wilmington, California, a harbor town. Movements of the tides, storm conditions, shipping conditions, movements of vessels, all were front pages news. Thirty miles away at Monrovia, one of my previous pastorates, this

news was barely mentioned, but since it was a citrus raising community, frost reports, orange marketing conditions, and other such items were prominent. Here at Pendleton, in the heart of a wheat raising belt and cattle country, the reports of the wheat market and the cattle market are front page material. All this is based on the principle that a paper gives its readers the news that a large percentage of them are interested in.

This may seem discouraging to the pastor of a small church, and if this were the only basis on which news is printed, it would be. But it is your task to lift your church above the average in news value in order to offset the numerical disadvantages.

Second—News consists of that which is unusual but not necessarily spectacular. For example, Mrs. Gray's ordination as an elder received much more attention from our local paper than mine had five years previously, because the ordination of a woman is not as common as that of a man. The burning of a church mortgage in 1932 was a real news story whereas ten years before it was but a passing episode. This was because so many businesses were going under at the time. When we were able to do this at Brea, where I was pastor, the papers all over the county picked it up and commented on it. In one of the towns where I was pastor, the Congregational Church called as pastor a young man whose father was the District Superintendent. The fact that his own father presided at his ordination made a story that received state-wide attention. None of these incidents were at all spectacular, any of them might have been handled in a way to lose their news value, but because the unusual features of them were seized upon, they became news stories instead of local items. Watch for these unusual events in your church life and feature them.

Third—News consists of the unusual handling of a routine job. For example, the average reception committee does nothing unusual and so very successfully escapes attention. But a certain Bible class so organized its reception committee that a man was greeted seven times between the sidewalk and the classroom; on the sidewalk, in the doorway, in the lobby, by a special usher, in the auditorium, in the classroom, and by the teacher. Not only has that story been used in national Sunday school conventions, but it has also been made the basis of two

or three good big newspaper stories. Is somebody in your church doing an ordinary job in such a way that it is no longer commonplace? Then tell the story through your newspaper and garner the publicity it deserves.

Fourth—Social functions have a real news value. The Church of the Nazarene is not top-heavy along this line, and so we often neglect the news value of what we do have.

The W.M.S. all-day meeting with its pot-luck dinner, sewing circle, study class, etc., is an item that ought not to be neglected. Mention should be made of any out-of-town visitors. If it is held in a private home, the hostess should be mentioned. Tell what country the women are studying, for what station they are sewing, what missionaries reported by letter. All these things are legitimate news.

The N.Y.P.S. social gathering is also good for a paragraph or two. Tell who was the hostess, what games were played, especially note any novel features, mention the refreshments. If you have some distinctly religious activity be sure and tell of that, for that is unusual at the average party.

Make a story out of the class parties in the Sunday school. Tell about informal social gatherings of which you were a part. Birthdays, wedding anniversaries, picnics, all these are news and should be used in a legitimate way to publicize your work.

Fifth—Elections are news. Changes in office should be featured rather than re-elections unless some person has held office long enough that it becomes news from that angle alone. Write up each departmental election immediately after it is held. Your annual meeting should furnish one of the best stories of the year. You can report the progress of the various departments, announce the election results, and tell of forward-looking plans. The extension of the call of a pastor is news. The resignation of a pastor, properly handled, is always good for a story. The election of a new pastor should by all means be given good publicity.

Sixth—Don't forget that building plans are always of interest. As soon as your preliminary negotiations have passed the place where there might be a flare-back on buying the property, announce your location. Write another story when your plans are definite enough to describe the building. Tell when you let the contract.

Write again when you break ground. Feature the corner-stone laying if you have one. Report the progress of your building occasionally. Write about any unusual gift such as a pipe-organ, a special window, chimes, or in smaller churches in smaller communities, whatever may correspond to these. If you make a downtown canvass for funds, be sure to write a story telling who donated funds. Make a story out of the first Sunday in the new building. Feature the dedication as a special story. This is always one of the high points of news value. Tell of any unusual financial victory. Get all the publicity you can out of your building campaign, and be sure it definitely locates your new building in the minds of the people, so that you will not lose your constituency when you move.

Seventh—Outstanding visitors have a real news value. The visit of any missionary should make a good feature story. Search out the unusual things about them and don't be afraid to tell them. There is not a missionary in the Church of the Nazarene but that is colorful enough for half a column of newspaper publicity if their story is handled right.

Do not forget that what has become an old story to you may be new to the reading public. Probably the best example of this is the office of District Superintendent. Do not forget that he is a local personage. When you tell of his visits locate his territory distinctly and define his office. Do not say:

"Brother Tinsley, Superintendent of the district will be with us next Sunday night at the Church of the Nazarene. Come and hear him."

Write it this way:

"Rev. J. N. Tinsley, District Superintendent of the Church of the Nazarene for the Northwest District, will preach at the local church, 304 Willow Street, on Sunday evening. Rev. Tinsley's field of supervision covers a large area of the states of Oregon, Idaho, and Washington. He is in his third successful year as Superintendent during which time he has organized several new churches and has seen his district increase over five hundred in membership. At the present time he is serving on a committee for the whole denomination which is pushing a united Crusade for Souls during 1935. He will tell of these plans on Sunday evening. The people of Pendleton will miss a rare treat if they fail to hear him, according to Rev. Joseph Gray, the local pastor."

If you are fortunate enough to secure a general officer of the church, feature him the same way. Dig up all the vital facts you know concerning him, and make them vivid and alive. I had the privilege of having Dr. Chapman with my local church in December for one Sunday. It is needless to say that his ministry was a gracious blessing to the church. That was the paramount thing. But his visit was also of value because I was able to build three good news stories in advance of his visit, about his office and personality, that presented a wide scope of the activities of the Church of the Nazarene. In the first story I featured his General Superintendency, and told something of the church he supervised, mentioning the fact that he had traveled from the Louisiana and Texas Assemblies to the Northwest Preacher's Convention at Moscow. In the second story I featured the various positions he had held in the church, thus I was able to tell of our publishing interests and our educational work. In the third story I featured his missionary tour, and so was able to tell something of the scope of our missionary activities. Then on the morning he left, under the guise of a personal item on the social page, I was able to tell of his future plans including a trip to Boston, and then back to Kansas City, to General Headquarters; thus giving another slant to the scope of our denominational activities.

I have given these two examples at some length in order to point out that there are unsuspected news values in personalities that are all about us and in facts concerning them, which are new to others even though they are an old story to us.

Another way in which visitors may be of value to you is this. When a visiting preacher dines with you, or spends the night, make a local news item out of it, mentioning his location and position. This has a twofold news value. It gets your name—and thus your local church—into the news once more. It also broadens the general public's knowledge of the Church of the Nazarene. This is more important to us than to some of the older denominations, because there are still many people who do not know that we are anything but isolated local churches. Anything we can do to feed the idea of an extensive denomination into the public mind is well worth while. So do not neglect to utilize all your visitors from a publicity angle. Not only make

their public ministry a blessing, but get over the story of the denomination through their social visits.

Eighth—Marked progress in any department is good for a news story. I have just closed a Leadership Training School at the Yakima church. We presented a number of diplomas and brought a number of other people up to diploma standing. Here was material for a good news story with a lot of local names involved.

A young people's society put on a membership and attendance contest. It doubled its attendance and made a fifty per cent increase in membership. That was a real story.

Ninth—Reorganization plans are always good for at least a brief story. Recently we established a separate Primary Department in our Sunday school at Pendleton. We appointed a new Primary supervisor and rearranged our classrooms. That was good for an interesting local item.

A certain church in Pendleton recently reorganized its entire Sunday school. It abolished some offices, created some new ones, changed all its departments, and even changed the general order of service. It elected a new superintendent to carry out this new plan. Yet not a line of this appeared in the local paper, and I learned of it only by a chance remark of the pastor. Here was a good story gone to waste that ought to have been good for at least half a column of publicity, if well handled.

Tenth—Unusual services constitute news. Don't try to have unusual services just to create news, but don't be afraid to play up unusual features and unusual programs. Every feature day ought to be written up. Make a lot of your special days from a news angle. Any unusual angle of a revival should be made into a news story. Don't depend entirely on the display ad to get the story of your meeting across. Study the things that are different about your evangelist, and if they are worth while, then make a story about them.

A pastor can also feature unusual sermon themes. Don't announce a catchy theme and fail to deliver the goods, but if you have something different to preach about and will really stick to your theme, then announce it and make a story of it. One example will suffice. During the time when co-operative exchanges sprang up all over southern California where unem-

ployed people could exchange labor for food, I dug out a sermon I had used several times before on the theme "Buying and Selling" from the text Isaiah 52:3. I did not at first sense its timeliness, but just before time to send in my newspaper copy it occurred to me that it would do no violence to my theme to announce it as "Selling for Nothing and Buying Without Money" and that it would be all right to mention the co-operatives in my introduction and compare them with the conditions mentioned in the text. As I had assisted in the setup of the local co-operative, it was a happy thought and brought out several people I had been trying to reach. It was not sensational, it did no violence to the theme, but it did capitalize some timely occurrences in a legitimate way.

Eleventh—The pastor's activities are always good for news items if handled rightly, especially those things which are out of the ordinary routine. My activities as District Supervisor of Leadership Training, which takes me all over the Northwest District, are one of my best sources of local publicity at this time. Every trip is good for two stories, one when I leave, and one when I return.

Recently, in returning from a revival meeting at Wamic in sub-zero weather, I froze my radiator and ruined my ignition system, because I didn't know that it was colder along the Columbia River Gorge than up on the highlands. I was four days late in getting home. I wrote a little story laughing at myself in a mild sort of way, and commenting on the "curiousness" of Oregon weather. It brought a number of comments in unsuspected quarters and served to place me as a personality instead of a name to many people.

Don't hesitate to record the little things that are of news value. If you preach at an all-day meeting, speak at a convention, take a short vacation, exchange pulpits with a brother pastor, entertain company in your home, change your residence, or a thousand and one other items, write a brief news note and hand it in. Never mind if half of it does go into the waste basket. Enough of it will be used to make it worth while and keep you and your church in the public vision.

Do not hesitate to do this because it seems like "tooting your own horn." You are a public personage and the editor wants a record of your activities. You are indeed fortunate if you have

someone else to do it for you, but if not, then do it yourself. Remember, you are boosting the pastor of the Church of the Nazarene, not John Brown. Write with this attitude in mind and you will keep your balance and your sense of fitness as to what to report. One vital thing, always weave into your story somewhere the phrase, "pastor of the Church of the Nazarene." Make your items advertise the church, not just you.

Twelfth—If there are any local activities that we have not mentioned above that may be written up so as to include a group of local names, write them up. Editors want names, more names, and then some more names. Nearly everybody likes to see his name in print. Hence, a local item with the names of a dozen local people in it is more acceptable than one which does not include the names. For example, put your Children's Day Program in with the names of the participating youngsters. It does not matter who prepared the material, unless it was a local person, but it does matter who directed it, for that means another local name. Mention the pianist, mention the decorating committee, name the chairman. You will not only please them but you will have a more acceptable news story.

BUT, and I wish I could have that but in very large type, for it is a very big but indeed, be sure you get your names accurate. Nothing displeases people themselves and the editor more than to have names misspelled. Do it a few times, let the editor receive a telephone call or two about it, and your stories will begin to go into the waste basket. It is your job to get the names spelled correctly. Don't leave it to the editor to verify them. He is too busy, and anyway he may not have any way of checking them. And put them in the way they are commonly used. If Mr. Smith is known as J. Bruce Smith, don't turn his name in as J. B. Smith or John B. Smith. If Mrs. Brown is generally known as Mrs. Mary Brown, don't write her name up as Mrs. T. H. Brown, or vice versa.

Our last counsel as to what constitutes news is thus: Do not despise small items. It is the constant mention of your name and the name of your church that constitutes good advertising. If I had to choose between fifty column inches of publicity spread out over twenty-five local items, and the same space in one blazing front page story, I would choose the local items. And the

encouraging thing is that I may have the twenty-five local stories in any town, although the front page story may be entirely out of my reach.

This concludes our group of articles on writing the news story. Next month we take up the consideration of display advertising.

EFFECTIVE HOLINESS PREACHING

LEWIS T. CORLETT

The reaction to preaching ranges from a matter of great enjoyment to that of extreme disgust, according to the activity and attitude of the preacher and the construction and delivery of the sermon. There are so many things that enter into preaching that it can be seen at once that this subject presents many interesting ideas and suggestions. The subject puts a double limitation on this general theme. First, this discussion must deal with holiness preaching, which naturally implies that there is some preaching that cannot be classified as such. Secondly, the subject is limited to effective holiness preaching, with the implication that there is some holiness preaching that could not be labeled "Effective."

We would like to put further limitation on the subject, in order to partially cover the matter necessary in the proper manner. Holiness preaching is a very broad subject, as all the steps of the plan of salvation may be classed under this head. John Wesley, in his writings, indicated that regeneration is holiness begun in the heart of man. We believe that it is best to limit this discussion to what is known as second blessing holiness, or an experience of holiness of heart as a second definite work of grace. This is the distinctive doctrine of the Church of the Nazarene and it is in the preaching of this doctrine that the church will succeed or fail in her divine mission.

Opinions differ regarding the criterion that should be used to measure preaching. What is acceptable to one group is unacceptable to another. Different denominations and various groups in the same denomination have different types of preaching that they designate as effective. Nevertheless, it is not very difficult to arrive at the general consensus of opinion of the Church of the Nazarene for a standard for measuring effective holiness preaching. Briefly, we believe it to be the type of preaching that shows man that the sin nature remains in the heart of the regenerated person, that God has made ample pro-

vision, through the atonement, to meet this need, that man can receive this provision in experience by a second definite work of grace, commonly known as sanctification, that man must have holiness to enter heaven, and that God does and will help the individual who has such an experience to live a consistent holy life among the ordinary and unusual associations and environments of life. Our discussion is to be confined to a treatment of the elements that contribute to the effectiveness of the preaching of this message.

First, to effectively preach holiness, a minister must have a deep and profound appreciation for the doctrine and experience of sanctification as a second work of grace received subsequent to regeneration. This is more than an incidental respect for historical truth; it is more than esteem for the doctrine and experience of parents or close friends; it is more than reverence for the creed the church advocates; it is a vital, personal valuation of God's provision for man's need, and a gratitude that can arise only out of a heart that has had deliverance from the sin nature by such an experience. It is the loyalty to truth and experience like the martyrs of old had when they marched to the stake with a smile; it is a devotion to truth that arises out of the satisfaction of a personal need, and is based upon a deep-seated conviction that this is the only cure for the sinful nature in the heart of any man; it is a zeal that arises in the heart of a man who has had his problem solved and who is anxious for everyone to know about it. Effective holiness preaching is dependent upon the importance placed upon the doctrine and experience of sanctification as a second definite work of grace.

Again, the minister who would be effective in preaching holiness must at all times have a high standard of personal ethics. Holiness, as it relates to man, is God's life and nature in man's spirit and manifested through his speech, attitudes and actions toward his fellowman. The promulgation of this doctrine demands a blameless life—one that is above reproach. "In all things shewing thyself a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity; sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed having no evil thing to say of you." This is not an endeavor to conform to the ideas of extremists but it is a personal evaluation

of the majesty and glory of holiness to such an extent that every effort possible will be made to have the outward life adorn the doctrine of God our Savior in all things. God does not expect the minister to live according to the ideas of fanatics, but He does expect that they that bear the vessels of the Lord shall be clean; He expects that the preacher shall live holily and righteously in the midst of a wicked and perverse generation. The ordinary virtues of life, such as honesty, truthfulness and purity must form the background for the effective preaching of holiness. This age is characterized by moral laxity, suggestive speech, and undue familiarity of the opposite sexes, all of which leads to impurity and immorality. The very word "holiness" in its essence, meaning and characteristics, is a protest against such and is the advocacy of all that would contribute to the opposites of the above in the life of an individual; consequently to preach holiness effectively, the preacher must shun all these things, keep himself unspotted from the world and by positive example of purity, show men the path they should take.

Another necessity in effective holiness preaching is mental alertness. The average holiness sermon today is the same outline that was used twenty-five years ago. Some of the old sermons are so good that they will always be a source of inspiration. But to be used over and over by many preachers, who add little or no original thought to them, will make them of common knowledge and of very little power. Many preachers have forgotten that the scriptural description was of treasures new and old. This is not an appeal for new doctrine. The doctrine of full salvation is always fresh. It is an entreaty for a fresh interpretation; for different presentations, and for varied biblical background that will set forth this wonderful doctrine with as much clearness as any former generation has done. There is no need for a softening or changing of terminology but there is a need for deeper thinking, clearer vision, and a more settled purpose toward this distinctive doctrine of the church on the part of many of the middle-aged and younger ministry. Much of the opposition that has been encountered by the holiness forces of late years has been due to ambiguity. The doctrine is biblical, man's need is as deep as ever, and holiness is the requirement for heaven.

But to make this message as effective as it should be, there must be a mental awakening on the part of many preachers.

Again, preaching to be effective must be the overflow of clear, living, invigorating personal experience. The experience of entire sanctification is not a treasure that can be secured and stored away as gold and precious stones and which the possessor can display or tell of the storage place whenever he desires. It is a living relationship with God through the Holy Spirit that demands a continual devotion for development and sustenance. Thus holiness preaching can be effective to the greatest degree only when it comes forth from a warm heart and a strong devotional attitude. Past experience will help, but the present spiritual atmosphere of the soul will weaken or empower the message according to the inward state.

The last element that will be mentioned in this discussion is the exaltation of the Holy Spirit. Even if it were possible for the preacher to have a sense of appreciation for the doctrine, a high standard of ethics, a mental alertness, unless he exalted the Spirit of God in his ministry and labors, his preaching would lack the power that brings effectiveness to holiness preaching. The Holy Spirit is the executor of the Godhead in this present world and is the only source through which blessings can be received from God. He is the agent in conviction and regeneration, the life of the new creation, the revealer of the terrible state of carnality, the cleanser and filler of the seeker for sanctification, the Guide, Comforter, Interpreter of the Christians' prayer, and the Sustainer of all spiritual life; so without Him the preacher is bereft of all divine power and assistance. As the Holy Spirit is so important, the preacher should magnify Him as a specific personality, speak much of His office work, make reference to His relationship to the crises of personal salvation, and then depend upon His co-operation in the delivery of the message. Such exaltation will bring a realization of God's presence, a peculiar divine influence in the personal and pulpit life, will strike a responsive chord in the hearts of spiritually minded people, and will make the words of the sermon as daggers of conviction to the unsaved and unsanctified. They who honor the Holy Spirit will find the Spirit honoring them and also discover more unction and effectiveness in their messages.

In conjunction with a deep sense of appreciation for the doctrine and experience, the cultivation of a high standard of ethics, a mental alertness, a strong devotional attitude and atmosphere, and an exaltation of the personality and office work of the Holy Spirit, must come a training of the voice so that the sermon can be delivered in the best manner possible. If all of these elements are given proper consideration we feel sure the preaching of holiness will be effective and again prove to the world that holiness preaching is the most fruitful of all preaching.

PENTECOSTAL ACTUALITIES

I. L. FLYNN

2. The Promised Gift.

Behold, I send the promise of my Father upon you (Luke 24:49).

JESUS is now ready to ascend to heaven. He is on Mount Olivet. The disciples are gathered close around Him. He is giving them the last bit of admonition. He is telling them to go back to Jerusalem and there wait, for "Behold, I send the promise of my Father upon you." He has conquered all, He has overcome the powers of earth and hell. He is going back home. He will then make them a gift—His coronation gift—the Holy Spirit.

Jesus calls the outpouring of the Holy Ghost the "promise of my Father." Then some time, somewhere the Father promised to send His Spirit upon His people. If God made such a promise, He will surely keep it, for we read in 2 Peter 3:9, that "The Lord is not slack concerning his promise." Man may not keep his promise, he may not be able to do so, but God is able, and will keep every promise He makes to His people.

What is behind this promise of the Father? Surely there must be something that will commend it to His people, something they can rely upon!

During the World War this country issued Liberty Bonds to raise money to prosecute the great War. The people were asked to buy these bonds, and by this means help end the war. What assurance did the government give that the bonds were good, and would be paid? Why, the government assured its citizens that the integrity of the government itself, all its resources were behind them. Every taxable piece of property in all this great country is behind the

Liberty Bonds. What is behind the promise of God? Is it sacrilegious to ask such a question? I think not. Then what is behind God's promise? God's immutable, never failing word is behind His promise. God himself, His holiness, His justice, His integrity. The Trinity, all the angels of the skies. In fact all the resources of heaven are behind the promise of God.

This is called the promise. In turning to Isaiah 44:3, we find written, "I will pour my spirit upon thy seed, and my blessing upon thine offspring." Then in Ezekiel 36:25-27, we find written again, "From all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take the stony heart out of your flesh, . . . I will put my spirit within you." Here the Father promised a blessing that will cleanse them from all their defilement. Paul tells us in 2 Corinthians 7:1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Paul had just been telling the Corinthians that God had promised to come to them and receive them as sons and daughters if they would separate themselves from the unclean. Peter says in Acts 15:8, 9, that the pentecostal blessing cleansed their hearts. In reading Joel 2:28, God said that in a future day He would "pour out my Spirit upon all flesh." Peter in his sermon at Pentecost tells us that what they received that day was the fulfilling of Joel's prophecy. The promise of the Father then that Jesus had reference to was the gift of the Holy Ghost to His people.

John the Baptist speaking as the mouthpiece of God says of Jesus, as recorded by Matthew, "He shall baptize you with the Holy Ghost."

In John 7:38, Jesus says when He baptizes His people there will flow from their innermost being "rivers of living waters." This, the Apostle John says, had reference to their receiving the Holy Ghost.

Jesus on the night of the Last Supper, elaborated very much on the coming of the Holy Spirit, and what He would accomplish when he came. In John 14:16, 17, He says, "I will pray the Father, and he shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth

with you and shall be in you." I have quoted in full those two verses, and I want now to analyze them. Jesus says He will give them "another Comforter." "Another" presupposes they already had one. Jesus further says that this Comforter is not for the world, that is, the unregenerated people of the world, but for the "born again" children of God. "For he dwelleth with you." The Holy Spirit is with every regenerated person, but not in him in the baptismal fullness, which is the privilege of every child of God to have. "He shall be in you." After the crucifixion of Jesus, after His resurrection, after His ascension, "I will send him," says Jesus. He will come from on high!

Jesus calls this other One, the "Comforter," *Paraclets*—paraclete. One very beautiful rendering of this word is, "One called to our side in time of need." Like a teacher who helps the pupil solve his difficult problem. I once read a very touching incident in the life of one of the czars of Russia. There was in the royal army a young officer who was a favorite of the czar. But this young officer was a profligate. In his gambling he had lost all his money and was in debt with nothing to pay, and the debt was due on the morrow, and if not paid would mean humiliation, and probably disgrace. The young officer sat in the barracks at his table figuring up his debt. He finally fell asleep, after writing at the bottom of the sheet the words, "Who will pay this?" On this night the czar was making a visit to the barracks, unknown to the soldiers. Coming in where the young officer sat asleep at the table with the paper spread before him. The emperor, looking over the young officer's shoulder, read what he had written. The czar wrote at the bottom of the paper: "Nicholas will pay this debt." When the young officer awoke, he saw the name of his emperor on the paper that said he would pay the debt. The next day being admitted into the presence of the czar, he fell down at his feet, profusely thanking the emperor. The Holy Paraclete is our helper. He will come to our help in time of need. A little girl was crossing a crowded street. The traffic was heavy. She got partly across, when she got caught in a traffic jam, and it appeared that she would never escape alive. Above the noise of the traffic the shrill whistle pierced the air for the traffic to stop. Out in the midst of the confusion a big brass-buttoned policeman ran, calling all to a halt. He took the little girl by

the hand and safely led her across the street, as he waved the traffic on. Our helper! In the time of need He will be our strong succorer. He will stop all the "traffic" of three worlds, if need be, to help one soul that cries to Him, and carry it safely through.

Jesus says, this Comforter will abide with us forever. Entire sanctification is an abiding experience. Its joy is not evanescent like the average regenerated person's experience. But this is a lasting experience. How the Christian needs an abiding joy and peace to show this troubled world what our salvation does for us. The Holy Spirit will be with us unto the end. He is the *Mighty God* come to live within us. And if we admit Him, He will take possession of His house and will thoroughly clean it, and "abide forever."

In a northern state a very poor man fell in love with a rich woman. They were finally married. The man would frequently say to his wife, "Dear, do you really love me? Are you going to live with me down to the end of life?" She would remonstrate and say, "Certainly I love you, Frank, or I would never have married you, and as long as you do the right thing I will remain with you—and all I have is yours." Are we afraid we will lose Him after He has come into our hearts to abide forever? No, no, we will not lose Him if we "do the right thing." He will be ours forever. Not only on earth, but throughout the eternities!

THE CROSS

GRENVILLE KLEISER

Take up the cross,
Deny self and sin,
Christ is the way,
Enter thou in.

Take up the cross,
Follow thou on,
Dark though the night,
Soon comes the dawn.

Take up the cross,
Climb the steep height,
Cast away fear,
Christ is the light.

All will be gain,
You can't suffer loss,
Christ is the way,
Take up the cross.

(28)

PECULIAR CONDITIONS

I. C. MATHIS

AS an evangelist I have heard a great deal about "peculiar conditions." So many times the pastor says to me, "We have a very peculiar condition to face in this church." In fact almost every pastor has a peculiar situation—that is, a situation or condition different from that of other fields. Communities are distinctive just as personalities are distinctive. A pastor resigns one church because of peculiar conditions which arise and goes to another church which seems to be ideal; but later discovers certain peculiar conditions there also.

Moses had a peculiar situation. When he got to the Red Sea the Egyptian army was behind him and the waters of the Red Sea were ahead of him, but faith in God overcame the peculiar situation. All along the road in the wilderness he discovered peculiar situations. When Joshua entered the land of Canaan he found the land full of peculiar conditions, but he had faith in the power of God to overcome all these unusual conditions.

From the time he met Jesus on the Damascus road until the hour of his death the pathway of the Apostle Paul was beset with peculiar conditions. He found them at Philippi when he landed in jail; at Jerusalem when he was taken to the castle for refuge from the mob; at Rome as a prisoner. No man ever found as many peculiar conditions as did Paul, but he seemed to accept them all as a challenge to his faith. The eleventh chapter of 2 Corinthians names many of the peculiar conditions which Paul found in his ministry.

Adoniram Judson found peculiar conditions in Burma, especially when he languished in a cruel Burmese prison nearly two years. David Livingstone found peculiar conditions in Africa. So with all true evangelists of the cross. We are to welcome difficulties and adverse circumstances, for then we have the opportunity to test the promises of God. The big question for each one of us, for individuals or for churches, is not whether or not a task is difficult, but what is the will of God for us? If this question is settled right, His resources are put back of us to accomplish all things for His glory. And God has a special reward for those who serve under peculiar conditions.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

THEY DIED ALIKE

THE Bible records the death of two men who were killed in the same manner—stoned to death. They lived in the same country. They were both Israelites. One died because of covetousness, because he had his mind and thoughts on earthly things. The other one died because he bore witness to Jesus Christ being the Son of God; he had his mind on heavenly things. Achan died on the threshold of Canaan. Stephen died on the threshold of Pentecost. Achan died in disgrace, and because of his sin was the cause of the death of his whole family. He was called the "troubler." Stephen died as the first martyr to the Christian religion. And just before he died the gates of heaven swung back on their hinges and he saw the glorified Jesus standing at the right hand of the Father. Glorious vision! Glorious death!

AN ABSOLUTE NECESSITY

"I could prove to a demonstration that without revivals the world will never be converted, and that in a hundred or two years, without revivals, Christianity will be practically extinct. It is a matter of astounding arithmetic. In each of our modern generations there are at least thirty-two million children. Now add thirty-two million to the world's population, and then have only one or two hundred thousand converted every year, and how long before the world will be saved? Never—absolutely never!"—T. DEWITT TALMAGE.

WAITING ON GOD THROUGH TRIAL

(Isaiah 30:15)

There is indeed strength given us in being quiet before God. Man is so prone to do and say, and attend to things himself rather than to allow God to work out things for him, while he patiently and humbly waits before Him. It is one thing to talk about this, and quite another to actually wait before God. It is never right to speak or act hastily. We can always afford to wait until we know or understand the mind of the Lord.

We may have to wait to see or understand the Lord's mind; it humbles us, subdues our spirit, it often enables us to see partial wrongs in ourselves, things to be corrected in us as in others.

(29)

But let us quietly and confidently wait on the Lord, and our strength and faith and joy in the Lord shall be renewed.—*The Christian's Helper.*

WOULD THE MASTER WALK LIKE ME,
How would my Master have walked today,
Had He traveled where I have walked?
And had He been in my words today,
How would my Master have talked?

What would my Master have done today,
As He walked in a hedged-up way?
Would He have prayed till walls fell down,
In modern Jericho way?

In all that I think, and speak, and do,
Be model, O Savior, to me;
As Thou art my Savior, so help me
In gladness to pattern from Thee.

SEVEN WONDERS OF FAITH

Faith has a sevenfold aspect.

1. It begins in belief, which is a mental act by which we accept as true what God says.
2. It next becomes confidence, which involves something more than simply believing—you "confide."
3. Next trust. Dr. Pierson suggests that when we define the adjective true we have the following—true, truer, truest, trust.
4. Committal—abandonment—cutting loose from all other dependence.
5. Obedience (John 15:7).
6. Appropriation.
7. Union—"divine union."

When God appropriates me I appropriate Him and there is constituted between the soul and God a mutual bond. Thus was it with Enoch, with Abraham, with Moses, with Joshua, and the prophets, apostles, and saints of all ages.—*ASON.*

THEY WOULD WILLINGLY

"If God were to ask who among the angels were willing to come down to this earth and live here for fifty years and lead only one to Jesus Christ, every angel in heaven would volunteer to come. Even Gabriel, who stands in the presence of Almighty, would say, 'Let me leave my high and lofty position, and let me have the luxury of leading one soul to Jesus Christ.' There is no greater honor than to be the instrument in

God's hands of leading one person out of the kingdom of Satan into the glorious light of heaven."

One writer says, "People are like menageries, with all sorts of wild beasts caged within them." Jesus explained this centuries ago (Mark 7:21, 22).

SOMEONE HAS SAID

Compiled by HAROLD C. JOHNSON

CHAPTER SIX

For every breath we draw someone breathes his last.

Often when men think they are original, the fact is they have had the thought borrowed so long they have forgotten its source.

Joy is found sixty-two times in the New Testament.

To believe yourself forgiven, while you love sin and live in the practice of it, is to believe a lie.

God wants to take us out of the world and the world out of us.

While religion does not always enrich people, irreligion does much to impoverish them.

Determine to be original or nothing and you will be both.

Wrong on the throne and right on the scaffold proves the necessity of a judgment day.

I'll respect a fact even if I can't understand it.

There are no pockets in a shroud.

A religion that is void of all emotion is dead.

Progress is the law of God.

One should seek an education, not for the purpose of becoming a Christian leader, but a Christian servant.

Money is sacred; it represents life, sweat and blood.

The religion of Jesus Christ does not propose to take man out of his problems but helps him in his problems.

An unusual religious experience is not necessary for the performance of unusual religious service.

A religious experience is necessary for the performance of religious service.

Thousands die a few feet from Calvary.

The mill will never grind again with the water that is past.

Men have covered up the candle of spiritual life with the bushel of commercialism. God-used money will be a candlestick to lift the light higher.

If Jesus Christ is not the Son of God, then He is not a good example.

Meditation is mostly a lost art.

You have a right to your opinion but that does not mean that your opinion is right.

When democracy and atheism unite, anarchy is born.

When democracy and Christianity unite, patriotism is born.

Christless marriages lead to godless homes—and often to lawless divorces.

An ideal Christian soon becomes no Christian.

One sinner in heaven would make it a hell.

Many preachers have dressed up the simplicities of the gospel until they are beyond recognition.

The wages of soul winners are sure and are paid in the coinage of eternal life.

Sam Johnson said he did not like John Wesley for just as he got his legs under the table for a long talk, Wesley would run off to see some old woman who was in want.

A Spirit-filled sermon is like a lamp that glows, a fire that burns, a sword that pierces and a balm that heals.

A true servant of God goes not where men want him but where God needs him.

Jesus can seek and save a lost soul, but there is no power that can restore a lost opportunity.

HERE AND THERE AMONG BOOKS

P. H. LUNN

A CLASSIC book on personal evangelism and soul winning is *FISHERS OF MEN* by Benjamin T. Roberts (Free Methodist Publishing House—\$1.25). In its 341 pages every conceivable phase of soul winning is covered. The author addresses himself particularly to the ministry, first of all discussing the requisites for success in any vocation and then emphasizing the absolute necessity of success in the work of the ministry. The practicability of Bishop Roberts' messages is attested by the next three chapters which offer advice and suggestions as to how a minister may succeed in personal work. One wonders what could be said on this theme that the author has overlooked. As might be expected he devoted a chapter to the baptism with the Spirit. Also, he has a chapter on "How to Preach" following that with one on the importance of genuine repentance in the seeker. The essential place of love, of faith, of feeling, of

prayer and of personal effort in the minister's dealings with men, is stressed in succeeding chapters. Among the closing chapters is one of "Study" which is tremendously worth while. Scripture is quoted freely and at the close of the volume these Scripture texts are listed for ready reference. The book is very readable and abounds in illustrative material. It seems a pity that such an excellent book is not in some required reading list for preachers.

Another classic on personal evangelism, one that is not found in any list of recent publications is *THE DYNAMIC OF SERVICE* by A. Paget Wilkes (\$1.25). Much of the value of this book from the standpoint of the minister is in the organization of the material which lends itself to sermonic outline.

More recent volumes mass or group evangelism are: *VISITATION EVANGELISM, a Study of Its Methods and Results* by A. Earl Kernahan (\$1.50). *MOTIVES AND METHODS IN MODERN EVANGELISM* by that dean of evangelism, Dr. Charles L. Goodell (\$1.50). *EVERY MINISTER HIS OWN EVANGELIST, Experiences, Methods and Suggestions* by Edgar Whitaker Work (\$1.50), another well known writer on this subject. *CASE-WORK EVANGELISM* by Charles R. Zahniser is described as "Studies in Christian Personal Work" (\$1.50).

Charles G. Finney's *REVIVAL LECTURES* (\$2.00) is one volume that every holiness preacher should not only own but should read at least once a year.

In mentioning books on personal work and evangelism I must not fail to include our own Jarrette Aycock's little vest-pocket book, *WIN THEM* (our own publication—25c). I don't think it is an exaggeration to say that this book is in a class all by itself. For wealth of material and carefully planned arrangement thereof it cannot be excelled. Furthermore as far as we know it is the only personal worker's handbook giving Scripture and practical suggestions for dealing with those seeking the experience of entire sanctification. Another one of our own publications that merits inclusion in this list is J. W. Montgomery's *PERSONAL EVANGELISM*, (also our own publication, 25c). In considerably less than one year 5,000 copies of this book have been sold. We understand that plans are now under way for its translation into the Japanese language.