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Page 708 on prayer meeting talks

# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## ON READING SERMONS

THE EDITOR

I AM not thinking now about reading as a plan for delivering sermons from the pulpit, but rather of the reading of the sermons of others for the preacher's own benefit. I believe every preacher, along with his other reading, should be an incessant reader of sermons. It is a little difficult to estimate just how many sermons he ought to read, without knowing something about his total reading habits, but I think he should have a book of sermons always at hand and should read as he has occasion—every day and every week.

There are several reasons which I would assign for this emphasis on the reading of sermons. In the first place, preachers are the leaders of the religious thought of the world, and their printed sermons contain the choice wheat of all their thrashings. Here they have put their best thoughts and their best sentiments—their brains and hearts on paper. So when you read a preacher's sermons you are getting from him the best he is capable of giving you in the way of his finished product.

Then there is the question of arrangement. The preacher needs to observe the various angles from which others approach the intellects and wills of men. It is not enough to read the theories of the psychologists; we want to know how men approached others when they did actually move them to right thinking and right choosing. The most effective way to study homiletics is by reading sermons. This is much more effective than the study of textbooks. Spurgeon, Talmage, Beecher and Moody wrote no textbooks on preaching, but they influenced preaching style more than any other four men who lived in their day. They influenced preachers, not by telling them how to preach, but by showing them how they themselves preached. And many preachers whose methods were most affected by these great masters were least aware of the identity of their teachers. Men simply heard the preaching and read the sermons of these and others like them and then went out to preach as seemed to them the natural and right way. And unconsciously

they adopted much of the best in the methods of the men who were moving the earth a little nearer heaven by their spoken and printed sermons.

Perhaps I may be pardoned for mentioning my own sermon reading habits. I have just today—Tuesday, finished a volume containing fifteen sermons. And this represents my sermon reading for last week and this. Week before last I read two books of sermons. I think I must read something like two hundred sermons a year. My menu includes sermons by preachers who are still alive and preaching, as well as sermons of men now dead. I do not make any special effort to remember outlines. I seldom make any notes, and do not mark the books I read. Not often do I stop to memorize a poem or an illustration. I just read and let whatever will stick to my mind. I do not usually know what particular contribution a book has made to my own store or what effect it has had on my style or method. I do not intentionally imitate. But times without number things come to my mind at the time when I need them and although I do not know just their source, I am confident they are from that grist of sermon wheat that came in through the reading habit—the sermon reading habit.

As a rule the preacher is unable to hear much preaching. Others preach at the same hours when he himself is engaged. This makes it the more important that the preacher should read sermons. I mean it makes it more important that the preacher should read sermons than that others should do so.

Some sermons, like those of Wesley and Robertson, are valuable principally for the doctrine they contain. These are usually somewhat dry and difficult. But they are

important as representing some of the best work in Christian religious education that has ever been done. Some sermons, like those of Spurgeon, are valuable as examples of proper arrangement. Men like Talmage help the preacher's diction. Moody is the master of direct appeal. Men of our own day (and I forbear to use names lest I should seem to be the champion of certain types) help us to appraise the contemporary mind and to make a study of attempts at current adaptation.

And, finally, the live preacher is always on the lookout for suggestions bearing upon methods. And while there are means for formal instruction on this line, here again the laboratory of the active church and ministry is better than the lecture room of the expert. In the printed sermons of the preacher, often without his purpose or intention, little inklings of methods good and poor come out, and the watchful preacher gets more from these suggestions than he could get from elaborations; because there is an appeal to his own inventiveness and power for adaptation which makes the method more nearly his own than is possible when he is handed a scheme all ready made and with its flaws detected and eliminated.

Perhaps I should give this one caution in closing: do not confine your sermon reading to a few authors or to certain types. Especially avoid confining your reading to preachers you admire and whose material and methods you especially like. Take on a wide range. Read some from those whose style does not appeal to you—remember it appeals to some people, otherwise the sermons would not be in print. Find out, if you can, why you do not like these men, and find out why

others do like them, and let these men teach you. They may be able to do more for you than your old, familiar and admired friends. And whatever you read, pass it through your own mill and henceforth it is your own—especially if you pass it through in the unconventional manner I have illustrated above.

### EDITORIAL NOTES

Brother O. J. Hoag, pastor at Chanute, Kansas, writes a paper entitled, "One Reason," which deals with the question of the losses sustained by the Church of the Nazarene last year by reason of "dismissed by letter" and "removed by church board." His one reason is that some have made church joining too easy and have thus taken into the membership of the church some who were not prepared experimentally and ethically. These in so many cases either drop out or must be dismissed within a short time, and Brother Hoag reasons, correctly, I think, that it is better to not receive people into the membership of the church than to have them in large numbers to fail to make good. He thinks a good friend is better than a poor member or than an ex-member. The exhortation is that our pastors should be more diligent in producing proper material for church membership; for of course we must have members if we are to sustain the program of the kingdom. We must not become a museum merely for the exhibition of imminent saints; but must continue to run a workshop for the production of useful Christians. But it is always a good thing to pass the product of the workshop through a fairly careful inspection before placing it on the exhibition floor.

Recently I received a missionary tract called "Enemies of the Middle Kingdom." It was written by Geoffrey W. Royall, a member of the First Church of the Nazarene, in Toronto, and a missionary in China. Under the head of "Old Enemies of the Middle Kingdom" (China), Missionary Royall lists (1) Self, (2) Superstition, (3) Slavery. China, it is said,

spends as much money on superstitious customs as upon hospitals and public conveniences. Under the head of new enemies, Opium, Communism and Modern Philosophy are mentioned. Then as a final, to make up the inevitable seven, Leprosy comes in. There are three million lepers in the world and one-third of these are in China. But three of these enemies came from other countries: Opium from India, Communism from Russia and Modern Philosophy from the West—especially from America. Poor China! There is only one hope and that hope is Christ.

A few days ago a letter came from Major A. Salvany, who has charge of the work of the Salvation Army in Peru. The major has seen some copies of THE PREACHER'S MAGAZINE while visiting our missionary, Roger Winans, at Monsefu, and he wants to see some more copies of it. We appreciated his letter and his commendation very much.

There are, I think, increasing evidences that a new day for the old-time gospel is dawning. Not that men are especially turning back to it, but that they are becoming more and more convinced that the weak, compromising words of preachers and teachers who doubt or only half believe are utterly insufficient. This is not the case with ministers only, but also with thoughtful people. And this gives us our chance to preach the old-time gospel in the power of the Holy Ghost sent down from heaven. Let us not fail God or our own generation.

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# EXPOSITORY

## EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

### *The Blood of Christ*

**W**ITH the emphasis on the High-priesthood of Christ in the Epistle to the Hebrews comes also emphasis on the death of Christ. Jesus had entered into the tabernacle not made with hands eternal in the heavens of which the earthly tabernacle had been a type. In thus entering in he had not like the priests of old brought an offering of goats and bulls, which could not purge the conscience from dead works, but he had offered Himself. Neither did He require like the Aaronic high priest to make an offering year by year continually, but once for all did He enter into the Holy of Holies, the place of the dwelling of the Most High.

### OBTAINING ETERNAL REDEMPTION (12:12b)

With the offering that Christ brought He gave to man a redemption that was eternal and final. The thought goes back to the history of the people in the land of Egypt. Under the hands of the taskmaster and borne down by the tyrannical will of the king they cried unto Jehovah because of their grievous burdens. Then did the Lord appear unto Moses with the words of consolation that He had established His covenant with the people Israel and he had heard their groaning, accordingly He was to say unto the children of Israel, "I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments."

History records how this promise was fulfilled, that amid the manifestations of the might and power of Jehovah the people went forth from the land and attended by the cloud by day and the pillar of fire by night they passed through the wilderness to the Mount of Sinai where they were free to worship God. This always stood out in the minds of the people as the great deliverance in the early history of their nation.

But the thought of redemption was applied to other phases of the life of Israel. There was redemption for land that had been sold. If a man became poor and was obliged to sell his land then his nearest of kin might redeem it. Servants also might be redeemed. Moreover in other instances this thought of redemption came in so the Israelites and their descendants were very familiar with the truth.

In later days when oppressed by foes, we find their minds going back to the great signal deliverance wrought for them in the land of Egypt and from that they were inspired to hope for redemption again. We hear their prayer:

"O God, why hast thou cast us off for ever? Why doth thine anger smoke against the sheep of thy pasture?"

Remember thy congregation which thou hast gotten of old,  
Which thou hast redeemed to be the tribe of thine inheritance;  
And Mount Zion wherein thou hast dwelt"

(Psa. 74:1, 2, R. V.).

Thus when the writer to the Hebrews spoke of Christ bringing redemption, the Jewish Christians who formed His audience would understand; that word had a definite connotation for them; it brought to their mind the times many in number when the Lord their God had delivered them out of the hands of their enemies.

But this redemption thus obtained was not temporary as redemption in the days of old proved to be. The outlook on their salvation was limited, it was bound by time and intervals of time, some shorter and some longer. Christ, on the other hand, brought eternal redemption. How many times do we find the writer using this word eternal! It would seem that he looked out beyond this world of time and sense and saw the eternal ages as they extended out into infinity. Redemption in time brings ever joy and gladness, but when one adds to that the thought that through the eternal ages the blessedness of redemption shall be ours, then our joy can know no bounds.

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In the one high priestly act of Christ as one has said there was an abiding efficacy. This was in contrast with "the limited, recurrent, redemption of the yearly atonement." The yearly atonement did not span the whole of time only as it was recurrent, but Christ spanned both time and eternity:

### BOLDNESS TO ENTER THE HOLY PLACE (10:19)

Through the entrance of Christ into the heavens having obtained "an eternal redemption," each Christian now is a "high-priest," and is able to come to the very presence of God," so Westcott tells us. Before this the prerogative belonged only to one even among the priestly family, but now every Christian may be his own mediator and appear before God. As he draws near he need not do it with hesitancy, but with boldness, knowing that Christ has entered in before him.

As we look back over the years of Jewish history we find that Jehovah their God was ever seeking for them. He desired to dwell in their midst. He bade them to build him a tabernacle that He might dwell among them, yet immediate access could not be allowed. On Mount Sinai they must stand at a distance, and even if a beast broke through the barriers, he was to be slain. Herein they must learn holy reverence and fear. Yea; they themselves desired, after this first appearance, that God would not speak to them directly, but that Moses should receive the message and bring the word to them. Then it was that Moses received the instructions for the symbolical worship embodied in the tabernacle.

While Israel had such privileges, the other nations of the earth were without the revelation of the true God. Thus approach unto God was limited to one people and within that one people to one family, that of Levi, and for immediate access to one member of that family once a year.

When we recall the fact that no doubt in the original creation of man one of the exercises was fellowship with the Lord his God. Such fellowship was necessary for men, for thus and thus alone could his spiritual nature be maintained. Man was made in the image of God with a holy nature, but that he might achieve a holy character and keep that holy nature from defilement, he must commune with God. Such communion brought joy to his soul, but when he sinned, he was filled with fear and sought to hide himself from the presence of God. Man

will never be able to achieve Christian character until he can come into the presence of God once again as he did before the blight of sin fell upon him.

Living under the dominion of fear and driven by an urge ever to seek for self, man could not find God. He had the light of nature and the light of conscience, but there were other drives in his being that silenced these voices in his soul, and he was borne along the path of self-seeking ever dissatisfied, yet ever dominated by the clamor of self-seeking desires.

With the eternal redemption in Christ there came a new dynamic into the life of man. The Holy Spirit, the executive of the Godhead, sent by the Father and the Son came into the world seeking to arrest man in his mad onward rush toward sin, and not only so but he brought a new enabling into the life of man when man would listen, thus could man draw nigh to God, thus could he come into the very presence of God.

As Hastings says, "Christianity is the religion of unrestricted fellowship with God. Such is the leading idea of the doctrinal part of this epistle. In this connection the exhortation contained in the text claims special attention. It rests on and is expressed in terms of the central truth, 'Christ has made it possible to have perfect fellowship with God; that is the objective significance of the Christian era. Therefore draw near, realize your privilege subjectively.' Draw near! that is the appropriate application of the whole foregoing argument, the goal to which the long train of thought has been leading up. Readers who have felt the force of the theoretical statement can do nothing else than come into the presence of God with filial trust and holy joy. They do not merely hope for free access as a future good. They consciously enjoy it now as a present possession."

With joy we are to draw nigh unto God and with every confidence. The thought of confidence would seem to be the main idea in the word rendered boldness. We would not approach a holy God with the attitude so often attached to this word; no, we would ever come with reverence and humility, but at the same time we may come with confidence. The lexicographer gives for the meaning of this word, "free and fearless confidence, cheerful courage, assurance." We need not fear, but we can rest assured that the redemption promised shall be ours, that Christ

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our forerunner has entered in and there awaits for us the fullness of fellowship with God.

AN ETERNAL COVENANT  
(13:20)

Not only did the blood of Christ obtain for us eternal redemption, and immediate access to the presence of God, it also established for us a new covenant which likewise as the redemption is eternal. As there was a contrast between the redemption of old and the redemption wrought by Christ, so was there a contrast between the covenant made of old and the one established by Christ.

In days of old there were covenants made from time to time when the people were assembled together. The first covenant was made upon Mt. Sinai and its conditions were stipulated before God appeared unto His people. We find other covenants while Israel was still a nomadic people. Then we find the kings assembling the people and directing them to enter into a covenant to serve Jehovah. Yet these covenants while setting forth an ideal and serving as a motivating power in that the people had offered themselves and had entered into a solemn promise, had no inward dynamic.

Feeling the inadequacy of these covenants we find the prophet Jeremiah looking forward to another day when there shall be a new covenant. Proclaiming the fact, he says, "Behold the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that

I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people" (Jer. 31:31-33). With this new covenant there was not simply a motivating power, but there was a dynamic element, and enabling power whereby man could keep the commandments of his Lord and Maker.

Covenants of old were temporary, but this covenant is eternal. Henceforth the principle of redemption will have as its inherent element the impartation of new dynamic into the heart and life of man. To be redeemed is glorious, the deliverance from the enemy of one's soul, yea to know that this redemption extends out into the eternities calls forth praise; to have confidence and assurance to come into the presence of God gives cause for greater rejoicing, but when there is added to that that within the soul there is imparted a new dynamic which can be the sole and regnant ruling power through the complete crucifixion of the self life, then indeed should we sing our psalm of praise.

This is forever sealed as the covenant whereby men may now come unto God. A new nature made holy developed into a holy character. In this life, delivered from the possibility of falling upon entrance into the life to come, but ever developing in expansiveness of comprehension of truth and the glory of God. All this is wrought for us through the death of Jesus Christ our Savior. Well may we join in the song of praise unto Christ with the redeemed throng pictured to us in Revelation:

"Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests."

Jesus, our great High Priest,  
Has shed His blood and died;  
The guilty conscience needs  
No sacrifice beside:  
His precious blood did once atone,  
And now it pleads before the throne.

—ISAAC WATTS.

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# HOMILETICAL

## PRAYERMEETING SUGGESTIONS FOR JULY.

LEWIS T. CORLETT

### How to Make a Prayermeeting Successful

1. Be on time; do not be late: A straggling presence is better than none; *but is poor.*
2. Be a constant attendant at the midweek prayer service.
3. Occupy a forward seat. Do not sit in the most distant seat as if you were a stranger, or ashamed.
4. Be brief; others will want to speak and pray.
5. Be interesting in your remarks.
6. Make strangers and others welcome by a warm handshake and a word of welcome at the close of the meeting.
7. Enter into the singing heartily and earnestly.
8. Avoid the habit of complaining and criticizing; be cheerful.
9. Expect God's presence.
10. Go home, feeling it was good to have been there.—SELECTED.

### What is the Duty of a Young Person to the Church?

- I. RESPECT THE CHURCH
  1. The ideals she holds.
  2. The mission she has.
  3. The gospel she offers.
- II. ATTEND THE CHURCH SERVICES
  1. Half-hearted interest fails.
  2. Services are opportunities.
  3. Attendance develops character.
  4. Attendance keeps in touch with a good class of people.
  5. Regularity in attendance helps to form ideals and objectives.
- III. PLAN TO HELP THE CHURCH
  1. Implies the confession that the church has helped them.
  2. Train for service for some department of church work.
  3. Plan for a life of usefulness.
- IV. BOOST THE CHURCH
  1. The church is the best booster the young person has.
  2. Boosting good things strengthens good qualities in anyone's life.
  3. It is always wrong forces and wrong attitudes that are against the church.

### V. REVERENCE IN CHURCH

1. For personal good.
2. For proper example.

### The Mercy of God

(Psalm 103)

#### I. MANIFESTED

1. Tender relationship of a Father.
2. Dealing with humanity.
  - a. Slow to anger.
  - b. Plenteous in mercy.
  - c. Does not deal with man after his sins nor reward him according to his iniquities.
3. Using His ability to help humanity.
  - a. Forgave all thine iniquities.
  - b. Healeth all thy diseases.
  - c. Redeemeth thy life from destruction.
  - d. Crowneth thee with lovingkindness and tender mercies.
  - f. Satisfieth thy mouth with good things.
  - g. Executeth righteousness and judgments to the oppressed.

#### II. HIS MERCY ENDURETH FOREVER

1. From everlasting to everlasting.
2. For man in time and eternity.

#### III. MAN SHOULD BE GRATEFUL FOR HIS MERCY

##### Immortality

- I. MEN HAVE REACHED FOR IT, THOUGHT OF IT AND LONGED TO KNOW MORE ABOUT IT DURING THE AGES
  1. Death is mysterious to the natural.
  2. Philosophy and heathendom give no picture of life beyond the grave.
- II. IMMORTALITY IS THE GLORIOUS DISCOVERY OF CHRISTIANITY (2 Tim. 1:10).
  1. The only clear picture of the immortal within man.
  2. Through Christ, become a glorious reality in life.
- III. IMMORTALITY MAY BE A SOURCE OF HAPPINESS OR ONE OF FEAR
- IV. MAN IS THE REGULATOR OF THE BENEFITS HE DERIVES EITHER FROM THE HOPE OF IMMORTALITY OR THE ENJOYMENT THEREOF
- V. THROUGH CHRIST IMMORTALITY BECOMES A BEACON STAR, DEATH BECOMES AN ENTRANCE AND THE GRAVE A PORTAL

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**"Renewed"**

1. Renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Savior (Titus 3:4).
  2. Renewed in knowledge after the image of Him that created him (Colossians 3:10).
  3. Be renewed in the spirit of your mind (Ephesians 4:23).
  4. Be ye transformed by the renewing of your mind (Romans 12:2).
  5. The inward man is renewed day by day (2 Cor. 4:16).
  6. They that wait upon the Lord shall renew their strength (Isaiah 40:31).
  7. Who satisfieth . . . so that thy youth is renewed like the eagle's (Psalm 103:5).
  8. Renew a right spirit within me (Psalm 51:10).
  9. Renewed the altar of the Lord (2 Chron. 15:8).
  10. Renew the kingdom (1 Samuel 11:14).
- SELECTED.

**A Lesson in Contrasts**

Seven points of contrast between the Christian and the unconverted person.

**THE CHRISTIAN**

1. Dead unto sin (Rom. 6:11; 1 Peter 2:24).
2. Saved (Eph. 2:8, 9; 2 Tim. 1:9).
3. Child of God (John 1:12; Rom. 8:16).
4. Nigh to God (Eph. 2:13; Heb. 10:19).
5. Under God's favor (Rom. 5:2; Eph. 1:2).
6. Sure of heaven (1 Peter 1:4; 2 Tim. 4:18).
7. Waiting for Christ and glory (Phil. 3:20; Heb. 9:28).

**THE UNCONVERTED**

1. Dead in sin (Eph. 2:1; Col. 2:13).
  2. Lost (John 3:18; 2 Cor. 4:3, 4).
  3. Child of Satan (John 8:44; Matt. 13:38).
  4. Far from God (Eph. 2:12; Isa. 59:2).
  5. Under God's wrath (John 3:26; Rom. 1:18).
  6. Sure of hell (Rev. 21:8; Matt. 13:49).
  7. Waiting for death and judgment (Heb. 9:27; Luke 16:22).
- SELECTED.

**What is Sin?**

1. Sin is lawlessness (1 John 3:4, R. V.).
2. Sin is a reality (James 4:17; Rom. 14:23; 1 Cor. 8:12).

3. Sin is universal (Rom. 3:23; Gal. 3:22).
  4. Sin is the cause of
    - a. The condemnation and death of man (John 3:18; James 1:15; Rom. 5:12).
    - b. The condemnation and death of Christ (Gal. 3:13; 1 Peter 3:18).
- SELECTED.

**Our Pilot**

1. He is observant.
2. He is unfailing.
3. He is a royal Pilot.
4. He is a patient Pilot.
5. He is a good Pilot for His knowledge is infinite.
6. He is a loving Pilot.
7. He is the only Pilot who knows the way to heaven.—SELECTED.

**Welcome Christ Today**

1. As Teacher (John 7:46).
  2. As Friend (John 15:14).
  3. As Leader (Matt. 8:19).
  4. As Peacemaker (John 16:33).
  5. As Lord (John 13:13).
  6. As Savior (John 4:42).
- SELECTED.

**Seven Great Essentials of a Christian Life**

1. A Great Submission (Psalm 119:124).
  2. A Great Desire (Psalm 119:125).
  3. A Great Love (Psalm 119:127).
  4. A Great Faith (Psalm 119:128).
  5. A Great Longing (Psalm 119:131).
  6. A Great Concern for Others (Psalm 119:136).
  7. A Great Zeal (Psalm 119:139).
- SELECTED.

**A Continuous Praise—Psalm 119:57-64**

1. Confidence—"Thou art my portion."
  2. Conversion—"I thought . . . I turned."
  3. Companionship—"Them that fear thee."
- SELECTED.

**SERMONS FROM THE TENTH CHAPTER OF LUKE**

R. E. PRICE

**Christian Neighborliness**

SCRIPTURE—Luke 10:25-37.

TEXT—*What shall I do to inherit eternal life?* (Luke 10:25).

**INTRODUCTION**

1. Luke alone gives this incident.
2. Let us beware of ulterior motives in our quest for truth. Do we seek light, condonement, or have

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we malicious intent? (v. 25). Tempting Him.

3. Unless we are willing to obey to the limit we tempt Christ in asking the way of life. Too many of us know what is required of us. To refuse known duty is sin (James 4:17).

**I. THE QUEST FOR ETERNAL LIFE**

1. The age old question (Text).
  - a. It is asked by all. By the rich young ruler and by men of all ages.
  - b. He asked this question of the right one. "To whom shall we go, thou hast the words of eternal life?" (Peter).
  - c. He was possessed of an inborn sense of obligation and disobedience. When apprehended of Christ we immediately ask, "What shall I do?" The heathen has this sense of guilt also.

2. Eternal life is an inheritance.

- a. None can merit it, we only can inherit it through Christ.
- b. Paul's benediction to the elders of Ephesus (Acts 20:32). Paul's statement before Agrippa (Acts 26:18). We inherit it through sanctification.

3. How readest thou? (v. 26).

- a. What is written in the law? The truth of God points the way to life everlasting.
- b. How readest thou? Critically, Consistently, or Prayerfully? Study the Word with an open heart on your knees.

4. Many are doctrinally straight and still miss the spirit of the gospel.

- a. They are "faultily faultless, icily regular, and splendidly null."
  - b. God save us from the cold legalism of empty form and give us the out-poured Spirit.
  - c. Many are above reproach morally and still have an unchristlike spirit.
5. Eternal life is found not in the letter but in the spirit.

**II. THE PRACTICAL APPLICATION**

1. Principles of life eternal. Love God and your neighbor. How shall we apply these? Jesus gave him an application.
2. He willing to justify himself (v. 29).
  - a. But why is there any need of self-justification?
  - b. One with a guilty conscience will seek to justify self.

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c. A guilty conscience needs no accuser. Often we condemn others for the very thing we are guilty of.

3. Who is my neighbor? (v. 29).

a. He whom you despise and loathe. The Jews had no dealings with the Samaritans.

b. He whom you find in need and can help.

The woman with the family of noisy children next door.

c. He who cannot help you in return.

4. How shall I treat him?

a. Love him. Owe no man anything but to love one another.

b. Treat him hospitably.

(1) Use hospitality without grudging.

(2) Can you discommode yourself for the other fellow? Put him on your animal while you walk (v. 34).

(3) Many have missed the blessing of giving a cup of cold water.

(4) The story of the writing of the poem, "The House by the Side of the Road." Illustrate.

c. Show him mercy.

(1) Who was neighbor to him? He that showed mercy (vs. 36, 37). He was loath to say the word Samaritan so he said he that showed mercy.

(2) The one who despises you. The Jews did the Samaritans.

(3) The passion of compassion. (1 John 3:17).

**CONCLUSION**

1. This do and thou shalt live. If you want real life? Thou shalt live—

a. In the sweet memories of kind deeds. Many an old age is filled with regrets. We are remembered only by what we have done.

b. In the hearts of those you have befriended.

c. Eternally in the presence of the great compassionate One.

2. He no doubt was chagrined but the wiser for the encounter.

Writing or printing is like shooting with a rifle; you may hit your reader's mind, or miss it; but talking is like playing at a mark with the pipe of an engine; if it is within reach, and you have time enough, you can't help hitting it.—O. W. HOLMES.



## THE PLACE OF EDUCATION IN THE PRESENT DAY PROGRAM

P. S. HILL

TEXT—*And knowledge shall be increased (Dan. 12:4).*

Everywhere in civilized lands great emphasis is being laid on education. From kindergarten to graduation the mind of youth is being furnished with unparalleled opportunities for learning. Graduation scenes are being enacted throughout the world. Increasing numbers of youth are going out to face the world with such preparation as schools and colleges and universities can give.

1. This great educational movement which has come to the world in recent years is making every youth richer in opportunity than his parents and grandparents. This opportunity is valuable.

2. This great movement for education has burst upon the world in the space of a few years. The older people now living can recall the time of hard days, small and ill-kept schoolhouses, and poor teaching methods. Now all is changed so that only the stubborn or lazy or imbecile can fail to get educational advantages.

3. It is not accidental that all these days have come upon us. It is part of God's program, and was foretold by the Prophet Daniel more than five hundred years before the birth of Christ. It is emphatically a movement directed by the God of heaven. Men have taken to themselves the glory but it was God who put upon the nations of the earth the urge to enact compulsory educational laws, and provide for the education of the youth of the world.

4. It is well that we should view some of the characteristics of this great educational movement of which our graduating classes and student bodies together with the entire school system are a part. We note:

a. This movement is related to the marvelous inventions of the day. Many of these now common were unknown one hundred or even fifty years ago.

b. This movement is related to the political situation throughout the world. The inventions of science have brought the nations closer together and have made possible a very rapid exchange of communication and commerce.

c. This movement is related to great advances in medicines and surgery. The successful warfare against many forms of disease is wonderful.

d. This movement is related to the great missionary movements of the Christian Church. Almost with the advance of one came the other. The invention of the printing press and kin-

dred printing helps together with the rise of the Bible societies has made possible a missionary movement of gigantic proportions. This is now going on.

e. This movement is related to a revival of interest in the Word of God. Some commentators have said that the text refers especially to an increased knowledge of the Word of God. This the Bible societies and inexpensive Bibles is making possible, and the sale of Bibles is steadily increasing.

5. There are some dangers in this movement to which we must pay attention. We note:

a. The state has taken possession of the child. Taken by compulsion from the home and home training. We must have a correction here by placing the Bible in every school as part of the course of study.

b. The gateway of evil influences has been left too wide open in the school system. Atheism is following in the school life as a natural consequence of the teaching of evolution. We have no objection to truth but do object to flimsy theories taught as truth.

c. The crimes among the youth can in part be traced back to some lack of moral influence, possibly not a part of the educational system itself, but due to the lack of adjustment to this great movement of education. It would greatly help if great revivals of the Wesley or Moody kind could come to our country as part of our national life during this period of education. The teaching staff and student body should make an effort for the maintenance of Bible religion.

6. The great aim of education is the proper adjustment of self to God and the duties of life. Let us then use all the means which a kind heavenly Father has placed in our way, and let us be truly educated to serve God and humanity.

## GOD'S METHOD OF CONDEMNING SIN

I. C. MATHEIS

(Romans 8: 3, 4)

THE closing verses of the seventh chapter of Romans is one of the most interesting passages that St. Paul ever penned. This is so because, in describing there his own feelings and experiences, he has depicted so faithfully, so graphically, the feelings and experiences of us all. The question is: how to be delivered from the thralldom of the sin principle. And the question is settled in our text. Notice:

I. HE POINTS OUT THE FAILURE OF THE LAW—“For what the law could not do.” What is it that Paul says here the law could not do? It could not condemn sin in the flesh in such a way as to insure that the righteousness of the law

## SELLING FOR NOTHING AND BUYING WITHOUT MONEY

JOSEPH GRAY

*For thus saith the Lord, Ye have sold yourselves for naught, and ye shall be redeemed without money (Isaiah 52: 3).*

INTRODUCTION—In these days when we are hearing so much about barter as a substitute for money, this scriptural example of selling for nothing and buying without money should bring anew to our minds the challenge of the book as a living Word.

### I. SELLING FOR NOTHING

1. The things for which men sell out are as nothing in the sight of God.
2. Some scriptural examples of men who sold out.
  - (1) Lot sold out for position.
  - (2) Esau sold out for fleshly ease.
  - (3) Achan sold out for gold.
  - (4) Hophni and Phineas, sons of Eli, sold out for lust and greed.
  - (5) Solomon sold out for the favor of women.
3. Some examples of men and women of this day who have sold out. Supply your own illustrations here.

### II. BUYING WITH MONEY

1. Men buy almost anything in this age for money.
  - (1) Social prestige.
  - (2) Fleeting fame.
  - (3) Luxury.
  - (4) Evasion of criminal consequences.
  - (5) Women, in marital sense, as well as lust.
  - (6) Flattery—yes-men.
  - (7) Religious security at the hands of a lying ministry.
2. Yet God says redemption is not to be bought with money.
3. Since money is man's greatest asset, and that will not redeem him, then he has nothing at all which will redeem him. He is a spiritual bankrupt in need of help, and doomed to the debtor's prison unless he finds a way of help outside of self.

### III. REDEEMED WITH ANOTHER'S BLOOD

1. 1 Cor. 6: 19, 20; Eph. 2: 12, 13. I read some years ago of an operation in a San Francisco hospital in which an extraordinarily daring blood transfusion took blood from a father's heart to supply his dying son.
  2. No other price needed (Isaiah 53: 1).
  3. The blood is offered free to all.
- CONCLUSION—Any thinking man will accept the offer which Christ has made.

should be fulfilled in us. The law demands righteousness; it condemns sin. But the law cannot secure the fulfillment in us of the demand it makes upon us; it cannot accomplish the destruction of the sin it condemns. The law condemns sin, it condemns the sinner, but it cannot destroy the sin which is rooted in the flesh.

The law has its work, for we read, “through the law cometh the knowledge of sin.” Paul taught that where there is no law neither is there transgression. It is by the law that I have the knowledge of sin. But while the law is necessary to show us our sin, yet it cannot destroy the principle of sin that dwelleth in me.

II. GOD'S METHOD OF DEALING WITH THE SIN PRINCIPLE—“God sent his Son.” God sent Him in the likeness of sinful flesh and for sin condemns sin in the flesh. There are two thoughts to notice in this connection.

1. Christ's perfect sinlessness condemns sin. He was holy, harmless, and without sin, yet He took upon Him the form of man. And His holy nature not only condemns sin, but the holy life He lived in the flesh shows us the possibility of a holy life. What the man Christ Jesus was, He was that we may become.

2. His death had for its objective the removal of sin from our lives. By His death upon the cross He made a complete remedy for our sins. Paul's great question was, “Who shall deliver us from the body of this death?” He found the answer in these words, “Through Jesus Christ our Lord.” He thus destroys the dominion of sin in the flesh.

III. GOD'S PURPOSE IN ALL THIS—“That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit.” The law condemned sin and required holiness. But the law could not provide holiness. But, thank God, there is a solution to the problem of sin. He provides for the destruction of sin, that the righteousness of the law, (holiness) may be fulfilled in us. In us who walk not after the flesh but after the spirit. For they that are in the flesh, that are still carnal, cannot please God, but we are not in the flesh but in the spirit.

We ought to regard books as we do sweetmeats, not wholly to aim at the pleasantest, but chiefly to respect the wholesomest; not forbidding either, but approving the latter most.—PLUTARCH.

# PRACTICAL

## PSYCHOLOGY OF THE RELIGION OF ADOLESCENTS

BASIL MILLER

### CHAPTER TWELVE

1. *What danger is outstanding in any psychological study of religion?* The very nature of psychology is a limitation of its application to a study of religion. Psychology deals with the human factors. It studies the behavior of persons as an index of their character. Its conclusions are based upon an investigation of the overt reactions of individuals as portraying the inner mental status. More plainly, psychology forms the human element. It aims to give natural mental answers for all the riddles and questions of personality. Its desire is to analyze all mental responses into their natural phases, and to lay bare the reactions and causes of the same in terms of natural functionings.

While religion is the relation of the natural to the supernatural. It takes into account the divine. The result is that when religion is studied from the angle of psychology, the supernatural processes are apt to be eliminated, and the natural elements are liable to be substituted for the divine. The human response, that which can be measured by psychology, may become the sum total of the religious factors. Religion is then humanized. This is the case when the conversion experience is denied as a divine necessity in the formation of Christian character.

In the more liberalistic psychologies of religion prayer becomes a human practice without divine reality, and void of the possibility of answer. Its validity is said to consist in the fact that beneficial results are attained through the human practice of prayer. Divine healing is resolved into psychology, or mental healing. Worship is valid only because of the social elements which enter into it. Belief in God, immortality is taught to be of human origin, based upon man's need for higher personalities, and higher powers to satisfy his cravings.

This is the danger of a psychological study of religion—the substitution of the human process

which is described for the divine reality in religious experience, or the humanizing of the divine factors.

2. *What do we understand by the psychology of the religion of adolescents?* The psychology of religion consists in the application of the methods of psychology to the study of religion. When the religion of adolescence is made the subject of study by the methods of psychology, then this investigation is termed the psychology of the religion of adolescence.

a. The psychology of adolescent religion studies the human phases of the divine processes as found to be active in the religion of adolescents. This includes the human element in conversion, the feelings which lead to and follow this experience, motives which produce conversion, types of adolescent conversions, and all other phases of religion as found to be operative in youth.

b. Emphasis must be placed upon the outward transformations which are discovered in the lives of adolescents when they become Christians.

c. The human elements are investigated. It is not a course in theology, though it supplements theology with its findings and conclusions. Psychology is the science of the mind; then religious psychology is the science of the mind as found active in religion. Religious psychology is also a study of human behavior in its religious activities. The emphasis is herein placed on the human and not the divine.

3. *What is adolescent religion?* It would seem superfluous to ask this question. But it is extremely vital to a Christian program for the religious development of adolescence.

a. Is religion among adolescents a natural or a divine process? On every hand we are informed that religion is a natural process which is active in the heart and lives of individuals. This theory affirms that we can teach religion, that the adolescent can be trained to be religious, the same as we can train him to be a biologist or a physician. Such is not the case. The Christian religion includes salvation from sin, and is a

divine process. No amount of training will effect a religious or Christian transformation within the human heart.

b. Can religion be taught to adolescents? In answer we affirm that religion as salvation cannot be taught; for sins are not forgiven or blotted out through education, but by the efficacious sacrifice of Christ. Nor can the human heart be cleansed, through outward human transformations, but through the same redeeming sacrifice of our Lord.

c. What, then, should be our emphasis in this study of the religion of adolescents? We must stress those human elements which go to bring about the conversion process, or experience; and which contribute to the maturing of adolescents into well-rounded Christian characters. This will include a study of those preconversion states, resulting in conviction for sin, those factors which lead the youth to seek Christ as his Savior, and the human elements of the experience of Christian perfection or heart purity. We herein remain true to the biblical method of the formation of Christian character, experiences of conversion and sanctification.

4. *Is adolescence the age of conversion?* In the words of an outstanding psychologist of religion, Dr. Starbuck, "Conversion does not occur with the same frequency at all periods in life. It belongs almost exclusively to the years between 10 and 25. The number of instances outside that range appear few and scattered. This is, conversion is a distinctively adolescent phenomenon. It is a singular fact also that within this period the conversions do not distribute themselves equally among the years. In the rough, we may say they begin to occur at 7 or 8 years, and increase in number gradually up to 10 or 11, and then rapidly to 16; rapidly decline to 20, and gradually fall away after that, and become rare after 30. One may say that if conversion has not occurred before 20, the chances are small that it will ever be experienced." The same authority investigated several hundred cases of conversion among adolescents, and concludes as follows: "Among females there are two tidal waves of religious awakening at about 13 and 16, followed by a less significant period at 18; while among the males the great wave is at about 16, preceded by a wavelet at 12, and followed by a surging up at 18 or 19."

Thus there is a period between the innocence of childhood and the fixed habits of maturity

when conversions most frequently and naturally occur. If this age of adolescence is passed over, and the youths remain unconverted the chances are they will never yield to the Christ-way. There is a direct relation between the changes coming to youth at adolescence and the conversion experience. During that period when the bodily growth is greatest, conversions come about in the largest numbers. The first period of conversion corresponds to puberty. The high peak in the number of conversions corresponds with bodily growth the most rapid. And the last wavelet at 18 or 19 supplements the period of mental maturity.

Religious education must center upon this age, and throw around it those influences which will lead to Christ. New habits are most easily formed. As a result conversion is not as difficult to be experienced as at any other period. When maturity is reached the individual is bound by fixed habits, which are hard to be altered, and by friendships which are gripping in their power.

5. *What motives lead to conversion?* To discover the motives leading to conversion makes it less difficult in reaching the adolescent. Motives are springs of action, and if they can be aroused, action will follow. God employs certain motives in reaching the unconverted adolescent, and the duty of the psychologist is to assist in discovering those means to which youth is the most susceptible. Some of these are:

a. Fear of death and hell. It must be recognized that some of the leading themes of revival services are these. Starbuck found that several hundred cases of conversion studied by himself consisted of 16 per cent brought about through these motives. With this could be included thoughts about judgment, moral and physical calamity, tragedy.

b. Altruistic motives are used to reach the unconverted. This includes such as a desire to exert a right influence over others, or to please friends or relatives.

c. Many are brought to the Master by the desire to follow the moral ideal, to live a worthy and Christian life, to control anger, passion, and to seek the divine way of living.

d. Starbuck found that a large percentage of adolescents were converted through a feeling of remorse and a conviction for sin. If the springs of remorse and conviction for sin can be aroused, youth will be touched.

e. Many are converted through a response to teachings. Friends have taught, ministers have warned, and the youth has responded.

f. Example and imitation are possibly the strongest forces moving to righteousness. The power of example is tremendous in touching the heart of the adolescent. Youth is a natural imitator. We can do no better than to use these two factors more in our attempts to bring the adolescent to a saving knowledge of Christ.

g. Possibly urging, when the pressure of conviction is upon the heart, moves with greater power than anything else. Most youths testify that they yielded to Christ through being urged by some friend, minister, or an exemplary Christian.

6. *What is the psychology of the revival atmosphere in leading adolescents to Christ?* Since the largest number of conversions occur during revivals it is well to study the prevailing revival atmosphere which is conducive to conversions.

a. The revival is a time of emotional high tension. Everybody is expectant; hearts are stirred under the preaching of evangelistic sermons, pointing out the dangers of a life of transgression. This high emotional tension makes it easier for the youth to yield.

b. During the revival but one goal is in view, the conversion of the unsaved. This one goal is essential to the success of a revival.

c. The power of suggestion, humanly, is a strong motive power in the revival. During the sermon suggestion is used to arouse feelings which stir to action. At the altar call suggestion must reach its highest point. The singing is suggestive of yielding to Christ at once. The invitation is urged time and time again to the exclusion of all other rational and emotional acts. Without this peculiar "altar service atmosphere" it is useless to give the call. It is just and right that this power of suggestion be employed during times of revivals, and especially at the altar call, to move the adolescent to Christ.

d. Psychologically, all the forces of the church are extremely active in trying to lead the youth to the Savior during the revival season. This fact of concentration is powerful as an urging cause in the salvation of the youth. By the power of suggestion the very fact that the youth sees others trying to get him to turn from his evil ways will tend to lead him to be saved. Under such emotional stress, and without it the revival

is a failure, is the time above all others for seasons of harvest at the altar.

7. *What are some of the experiences which precede conversion?* There are various preconversion states, the result of the action of the Holy Spirit upon the human heart, which should be noted. All come from the sense of a conviction of sin.

a. First is a definite sense of sin and its tragedy.

b. Depression and sadness trouble the mind and oftentimes for days and sometimes it is felt that the Spirit has withdrawn.

c. Some feel that there is no use trying; they are weighted down with self-distrust and helplessness.

d. Estrangement from God is a very active preconversion experience. God seems to be far, far away.

e. Others are restless and filled with anxiety, and a sense that all is wrong.

f. There is a strong tendency to resist conviction. The youth will try to throw off the conviction through other activities.

g. In many cases wrong habits are suddenly broken. Sins and evil habits are said to be thrown off through this deep sense of a conviction from sin.

Psychologically such experiences are the result of the mind feeling the dreadful sense of sin as convicted by the Spirit. Conversion is the culmination of these forces which form a struggling away from sin. Women and girls are found to be more affected by the emotions than the men and boys. Physically there is often a loss of appetite and sleep, and a tendency to weeping and nervousness.

8. *Psychologically of what does the conversion experience consist?* It must be kept in mind that we are studying the human phase of this divine process of conversion. Coe, one of the earliest writers in this field, found that the typical conversion experience consists of three parts: First, the preconversion state, dejection and sadness. Second, the conversion experience proper; a point of transition. Third, attendant joy, elation and a feeling of peace. These three are the natural stages of the divine process. Psychologically when a sense of sin is working, and the feeling of conversion or forgiveness comes, this will tend to bring joy and peace. The warring elements of the inner mind are removed.

Starbuck in his study of conversion found several elements operative in the conversion experience. (1) A yielding, a self-surrender to God. (2) Determination, an exercise of the will, a strong making up of the mind to be a Christian. (3) A feeling of the forgiveness of sins. (4) A sense of the help of God, a presence of some outside power. (5) A spontaneous awakening of the entire soul. (6) The public confession that one has accepted Christ. (7) A sense of oneness with God.

Starbuck makes the following statement concerning the will in conversion: "No matter whether or not the will has been definitely exercised, and regardless of the direction in which it has been exercised, it is an important step toward spiritual regeneration that the person will be given up."

Certain conscious elements enter into this experience, noted above. But there are also subconscious forces operative which play an important part. These unconscious desires, such as the play of emotions, become unified with the consciousness. Self-surrender is a vital point in seeking God. It is psychologically the giving of self to the new life, the making it the center of the new personality, the yielding of the entire life to God and His forgiving power. Without this surrender of the adolescent to God, there is no conversion. This means the complete yielding of self and all the factors of the personality to the Master.

9. *What feelings follow adolescent conversion?* The emotional element is strong and vital in the religious life. They form the motivating powers of the new life. Religious life without the emotions is dead. Some of the factors following conversion are:

a. A sense of the newness of the personality, a feeling of the transformation of life.

b. Joy, which is oftentimes expressed in weeping, shouting, and a sense of bodily lightness oftentimes come.

c. Peace results in the soul. This is due to the unification of the divided self, the elimination of the unharmonious elements of sin, the feeling of conviction, etc.

d. There is an emotion of relief, the lifting of a load of grief, sorrow and sin from the life.

e. The feeling of acceptance and oneness with God and Christ follows conversion.

f. There is also a calmness of the mental and

the emotional life, resultant from the forgiveness of sins.

g. There is moreover the assurance of the human mind that one is accepted of God. In the terminology of the Bible this is the witness of the Holy Spirit to our spirit.

The peculiarities of the mental and emotional life of the adolescent will determine the type of the emotional state during conversion. That disposition which feels keenly before conversion, has a deep sense of sin, tends to a more violent conversion experience. Those who are naturally calm usually rejoice in their souls after conversion with the same general calmness. No general rule can be laid down, however, for the type of the emotional elements entering into conversion.

10. *What is the character of the life following conversion?*

a. Conversion is a life free from sin. On this score the Bible and psychology agree in toto.

b. Conversion is an experience of unselfing. It is a life given over to God to do His will, and to service for mankind.

c. Conversion is a life of broken habits.

d. From the psychological angle conversion is the transformation of the entire being. The human elements which war with the divine are remade.

e. Conversion is the birth of new powers for the adolescent. Theologically conversion is "an endowment with power from on high." This is corroborated from the psychological study of the process. "It is as if brain areas which had lain dormant had now suddenly come into activity—as if their stored-up energy had been liberated, and now began to function," writes Starbuck.

f. Conversion is a life on a higher plane, mentally, morally and socially.

11. *What is the place of sanctification in adolescent religion?* We find the same general corroboration of theology and psychology concerning the experience of sanctification as we do about conversion. Theologically conversion is the forgiveness of outward sins; while sanctification is the cleansing of the nature from the sin principle.

a. There can be no doubt from the psychological angle that after conversion there exist two warring principles in the soul of the adolescent. Here is found the desire to live a righteous life, along with those motives and emotions which



will pull the soul back to the evil way. This is a double-minded, a warring emotional state. The first element is the divine, and the latter is the human, termed carnality.

b. Youths have testified that after conversion—having been torn by these two elements—they have been sanctified instantaneously, whereby the mind was completely freed from the entanglements of carnality, or the sin principle. This experience is usually sought for after the adolescent has been struggling with this "doubt-minded experience." There is a sense or conviction of a need of a deeper, more complete experience. The warring elements are herein completely unified. There is one aim and one goal in the entire mind; the conscious and the subconscious ranges, and that is the *servicing of God* with the entire personality.

c. With this experience comes an endowment of power whereby the adolescent is enabled to live pure and holy.

d. Psychologically the greatest need of adolescents is sanctification. Hereby the entire nature is cleansed. The deep-rooted principles which are hidden in the subconscious mind are destroyed, and there is complete victory over the former life. On this score Starbuck writes, "A life of harmony cannot be reached until the new set of activities have become habitual and carry with them a tone of familiarity. Sanctification is the step usually after much *striving and discontent* by which the personality is finally identified with the spiritual life which at conversion existed merely as a hazy possibility."

12. *Psychologically of what does this experience of sanctification consist?*

a. The first step in this experience is a feeling of the need of a pure heart, a unified life, or one identified with the spiritual life.

b. The second step is the seeking for this experience of purity, or harmony with God and His will.

c. The third step is that of self-surrender of the entire personality to God, the consecration of self to God and His service. This consists of "walking in the light," doing what God shows one to do, the turning over of the being to God for whatever He may choose to have one do. The emphasis herein is upon a *complete surrender, an entire consecration.*

d. When this is finished then there enters in the element of faith that God has completed the work. Without faith the harmony and unity of

purity does not come. God works with the human only on these two conditions, consecration and faith.

e. Following this is the sense of freedom from all the entanglements of sin, and a knowledge that the heart is pure.

13. *What guiding principles should be kept in mind by the religious teacher of adolescents?*

a. Youth demands sympathy, kindness, and a person who will believe in him or her, one who is patient with the short-comings, and will strive to guide aright.

b. Youth needs someone to whom he or she can look, who exemplifies the Christian life.

c. The keynote of adolescence religion is service, activity, doing something for the church and for others. Herein youth oftentimes fails in maintaining his or her Christian experience because service activities are not engaged in.

14. *What is the place of the divine element in the religion of adolescents?* Since we have been making a study of the psychological and human phases of the religion of adolescence, much which we are accustomed to read concerning the divine elements has been lacking. But no question can be raised concerning the necessity of the divine factors which enter into every psychical, mental or emotional activity of adolescent religion. Conversion is a divine process, to which there is of necessity a human phase. Sanctification is wrought by the Spirit of God in a human soul. Adolescence must be trained to rely daily upon God for grace which will afford strength to be pure and upright.

The human elements and factors of this religious process are made possible only through the divine and supernatural interventions. Salvation is one's relationship to God, and to it there is of necessity a supernatural, as well as a natural, element. It is supernatural in that the active agent is God, and natural in that this work is wrought in a human soul, wherein are the mental mechanisms, the emotional states, and all the forces of a human personality. There is thus no warring between the human and the divine in a psychological study of the religion of adolescence.

Our memory is like a sieve, the holes of which in time get larger and larger; the older we get, the quicker anything entrusted to it slips from the memory, whereas what was fixed fast in it in early days is there still.—SCHOPENHAUER.

## CHURCH PUBLICITY

JOSEPH GRAY

### ARTICLE SIX—NEWSPAPER DISPLAY ADVERTISING.

NATIONAL advertisers paid \$163,000,000 for space in American newspapers in 1934, according to the figures of the Bureau of Advertising in a report to the American Newspaper Publishers' Association just made public in United Press dispatch. This is an increase of 12.4 per cent over 1933.

Another interesting item in this dispatch is that the newspapers receive by far the largest share of the national advertising dollar. Out of every dollar spent by national advertisers, 46 7-10 cents goes for newspaper advertising. The other 53 3-10 cents is distributed as follows: magazines, 32 5-10 cents; radio, 12 2-10 cents; outdoor posters, 7 7-10 cents; car cards 9-10 of a cent.

It seems to me that there is an important fact here for those who have only a few dollars to spend for advertising. If national advertisers, who because of their large spread of territory can afford to use any medium they choose, still find the newspaper the most profitable type of advertising, then we who have a limited area in which to advertise and so find many avenues of advertising impractical, may still find that dollars spent for newspaper advertising is well spent. This is substantiated by the fact that the Bureau of Advertising finds that the newspaper is read in 87.5 per cent of American homes.

It is because of these facts that we have placed the newspaper display advertising first in our consideration of where we shall spend our advertising dollars. It is my personal judgment that many churches would do well to cut down on what may be termed the frills of advertising represented by handbills, novelty advertising, etc., and spend more of their advertising dollars on newspaper display space.

The only territory where the newspaper display advertising does not represent money well spent is where the only newspaper available covers a territory much larger than the territory of the church involved. In that case, the space-rate is so high it ceases to be economical for that particular group. This would be particularly true of a neighborhood church in a metropolitan area, served only by a large metropolitan daily. However, I believe 98 out of every 100 churches have a paper serving their territory whose circulation spread and space-rate is such as to justify

its use as an advertising medium, at least in special campaigns, if not for systematic advertising.

It should be clear in the minds of those who have followed this series of articles thus far, that when we speak of newspaper advertising, we do *not* refer to news stories. Stories are not paid for, are published somewhat according to the desire of the editor, and must conform to a certain style; while display space is paid for, hence may be run whenever you choose—granted that your purse will stand it, and it may follow your ideas entirely as long as you stay within the bounds of good taste and the printing ability of your particular paper.

Before we consider the newspaper display advertisement proper, it may be well to consider three other types of advertising. They are: church notices, reader advertisements, and classified advertisements.

By church notices we mean the columns which many papers run announcing the Sunday services. Most newspapers donate this space and run the notices free. Only one paper in all my pastorate has charged for this service. But many papers seem to be particularly conscious of the churches which are paying for other advertising when it comes to giving space in this column. This is true even though they resent any suggestion that their ordinary news columns are in any way influenced by the amount of advertising space you may carry. It is because of this feeling on the part of many editors, that the church column is really advertising space donated to the churches as distinct from the news columns, that the requirements are often very rigid. It is well to study this column and conform your copy to type, even though the space is free, remembering that this is the feeling of many editors. However this attitude seems to be passing rapidly, and such restrictions as are now placed on this column are usually due to the requirements of the paper, as explained in a previous article.

The reader advertising is a rapidly disappearing form of advertising. Many newspapers will not now accept it because they feel it encroaches too much on the news columns, which they are desirous of guarding from abuse. This type of advertising consists of copy arranged in the form of a story, with all the copy including the headlines arranged by the advertiser. At the bottom, it will have either "Advertisement" or "Paid

Advertisement" to distinguish it from the regular news stories. Many newspapers make a subtle distinction between this advertising and the regular story by using just a little different headline type, which helps to set it out from the regular news story. One of the principal objections to this type of advertisement is that it has been largely used to make extravagant claims for patent medicines, and to further bitter and violent political controversy. Its chief advantage is the ability to compress a lot of copy into a small space. But since most papers will not treat church stories with a reasonable degree of respect, and since this type of advertising has fallen into such disrepute, it is my judgment that it is a waste of good money even where the newspapers will accept it. Usually it is better to use fifty words on a display advertisement, than five hundred words in a reader advertisement.

The classified advertisement is familiar to all my readers, but it may not be familiar as a church advertisement. I have never used this form of advertising myself, but I have observed its use successfully in several cases. It has the advantage of being small, and hence, cheap, so that it may commend itself to a limited budget. But caution should be used here. A careful analysis will reveal that most papers charge more for the same amount of classified space than for display space, so it is not as cheap as it seems. Its advantage is that it may be spun out over several issues instead of spending all of a limited budget on one display advertisement. But here again the willingness of newspapers to print good news stories should be taken into consideration. Three or four good news stories free of charge and one good paid display advertisement, will nearly always be more effective than half-a-dozen classified advertisements without any news stories.

Where this form of advertising is used its chief value would seem to be as a cumulative build-up for a revival. It would have more effect if followed by and linked up to a good display advertisement. My opinion is that where it is used it should be inserted for only one issue and then the wording changed in order that it will stay in the "New Today" column and not drop into some unread classification. I would prefer three differently worded advertisements in the "New Today" classification on alternate days, than seven successive insertions in some obscure classification such as "Business Personals" even

though the cost was somewhere near the same because of the change of set-up and the cost of inserting as an individual advertisement.

If you find yourself with a limited advertising fund, so small that it will not make a respectable showing in buying display space, then the classified advertisement is well worth considering. It should take some novel form, and not drop into a stereotyped phraseology if it is to be successful. Particular thought should be given to the first word, as much of the effectiveness of a want advertisement consists of the first word catching the eye and arresting the attention.

We come now to the regular display advertisement. It should be clearly apparent now what we mean by a display advertisement without any further definition. But in case we have not made it clear, we will say that a display advertisement is paid space in a newspaper, one or more columns wide, using type larger than that used in the news stories, and either with or without cuts.

We will consider some of the things that make display advertisements effective. One of the best books I have read in the general advertising field is, "How To Advertise," written by George French and published by Doubleday, Page and Co. Doubtless there are many other good ones, but this is the best one I have found in my own reading. In this book Mr. French makes many invaluable suggestions as to the set-up of advertisements, for which I wish to make grateful acknowledgment, as I have incorporated several of his suggestions in the following paragraphs.

While on the subject of books it might be well to mention a few in the field of church advertising. "A Handbook of Church Advertising" by Francis H. Case, published by The Abingdon Press, is my choice of all that I have read. Mr. Case also has another book, "Advertising the Church." This is also a good book, but I do not consider it measures up to the other one, so do not confuse the titles. The following books appeal to me in about the order named. It is needless to say that any of them that are in print can be obtained through our own Publishing House. "The Church and Printer's Ink" by Ralph V. Gilbert, Fleming H. Revell, publisher; "Church Publicity," William H. Leach (Editor of Church Management), published by Cokesbury Press; "Church Publicity," by Christian F. Reisner, The Pilgrim Press; "How to Advertise a Church," E. E. Elliot, George H. Doran Co.; "The Church and the Newspaper," Ralph Nor-

ton, MacMillan Co.; and "Publicity and Progress," by Herbert Heebner Smith, Hodder and Stoughton.

Concerning the shape of advertisements, careful observation has brought out the fact that there are two best shapes, one is the golden section and the other is the golden square. The golden section is in the proportion of 3 long by 2 wide; translated into newspaper terms, a reasonable size advertisement of this dimension would be six inches long and two columns wide. In inches this would be four inches wide. The golden square should be 3 per cent wider than it is long. This is so near a square as to be hard to measure exactly, but it serves to emphasize the fact that when it is nearly square it is better to make it a little wider than the length.

This will be as good a place as any to mention the method of measuring space in a display advertisement. It is always measured in column inches, not square inches, and prices are measured on this basis. Thus the advertisement above as six inches long and two columns wide would measure 12 column inches. An advertisement the same length and 3 columns wide would be 18 column inches.

Reverting now to the shape of the advertisement, bearing in mind that the ideal is either 3 long by 2 wide, or else approximately 2 by 2, whether this be in inches or a larger area, two or three things as to the shape of advertisements is apparent. First, a single column advertisement should not be over three inches long. If you can afford more space, then it is advisable to spread it over two columns. Second, an advertisement should not be considerably wider than it is long, unless there is some exceptional condition to justify it such as an unusual cut. Probably the only outstanding exception to this would be a half-page advertisement. Yet if you will examine the advertisements of the larger stores you will find that a half-page advertisement is rarely taken straight across the page, but usually assumes about the shape of the golden section. Third, you will notice that the average newspaper page is almost the proportions of the golden section, so that a good rule of thumb guide is to make your advertisements conform to the shape of the page, whatever their size may be, or else make them about square.

The last thing we would note about the shape of advertisements will not apply to the average newspaper advertising unless you use large cuts.

It is this, do not mix conflicting contours. If you have a round design or cut, do not use it in an oblong advertisement, use it in a square. If you have an oval cut, do not use it in a square advertisement, use it in an oblong. This is especially true when the oval or circle very nearly fills the advertisement. If the cut occupies less than one-third of the space this rule can be safely ignored; in the medium zone some care needs to be used; but if the cut fills over two-thirds of the space, then apply the rule rigidly. Try this out for yourself with contrasting colors of construction paper, or with pencil drawn outlines, and you will see that it is sound advice.

We come now to the matter of type. This is vital if advertisements are to be a success. Since it will not be possible to illustrate all the things we are trying to say with actual illustrations here in THE PREACHER'S MAGAZINE, we will do our best to reinforce the things we have in mind with examples from national advertising as far as possible.

First of all, fit the type to the subject matter. There was a time when almost every church advertisement had its main lines in Old English, but that is not true now. There are fonts of type that are dignified and essentially sane, others are noticeably freakish. In normal church advertising you will want to use the dignified fonts. Compare the type in the advertisement of an insurance company or bank with that in the advertisement of a theater or "cheap" clothing store, and you will see what I mean. A good example is furnished by the present series of magazine and newspaper advertisements being run by the makers of H-O oats. They are trying to emphasize that fifty years ago Mr. Hornsby discovered a process that is still up to date, so they cleverly mix the fonts of fifty years ago with the fonts of today. Get your hands on one of these advertisements and see how cleverly the type helps out the general idea of the advertisement.

Second, do not mix up two fonts of type on one idea. It is all right to use two sizes of type, but finish your idea before you switch fonts. For example, do not have the phrase "Special Revival Services" with "Special" in heavy block letters and "Revival Services" in a very thin outline font; do not put "Church of the" in Old English and "Nazarene" in Gothic, even though they are on separate lines.

Here is an example from a national advertisement. Look in your April or May magazines for an advertisement announcing a new pattern of Community Plate. There are four fonts in the advertisement but each one has a separate function. One font is used at the top for the name of the pattern, "Berkeley Square," and is reduplicated at the bottom in a line that also deals with the pattern. The second font is used only for the trade name, "Community Plate" and for the word "Announcing," thus suggesting that Community Plate is doing the announcing. The third font makes the announcement and the fourth font offers one special piece at a special price. Each font has a distinctive place in the advertisement. Study it for yourself.

Third, use more "up-and-down" type than straight "caps." "Caps" of course means capitals. "Up-and-down" means upper case and lower case used together. In case you do not know these phrases, upper case means the capitals and lower case means the small letters of the alphabet. There are three reasons why up-and-down is better than all caps. It is easier to read. Try reading several lines of all caps and see how quickly your eyes will tire and turn to other type. Furthermore actual tests show that you cannot read capitals as fast, in spite of the fact that it looks to the untrained eye as though the reverse would be true. One of the commonest mistakes amateur adwriters make is to feel that a lot of capitals will compel attention. But this is not true, especially if you are using an elaborate font of type. Next, note that up-and-down lends itself to economy of space. About half as much again can be said in the same space, thus allowing for more white space, a vital matter in display advertising. Lastly, the use of a small amount of all caps and a lot of up-and-down makes for variety without changing the font. We all love variety and it is just as vital that your type vary as it is that you do not always speak in a monotone.

Fourth, do not use freakish fonts that are hard to read. Leaving aside the matter of dignity in church advertising, freak fonts will kill your message just because they are hard to grasp in a hurry. That is why Old English has dropped almost entirely out of use. It has a beauty and dignity few fonts possess, but it is almost illegible when more than a few words of it are set close together. The other extreme is represented by some of the modern fonts such as shadow type,

extreme thick and thin, etc. If you do use these freak fonts set only a very small group of words in them and then drop to a simple style of type for the body of your message.

Fifth, do not have your type too big for your space. One of the cardinal principles of display advertising is to use plenty of white space. One way to do this is to select a font that will allow for a margin even on your longest line. For instance if "Church of the Nazarene" will crowd your margins when set in 30-point type, then set it in 24-point type and see how much more effective it makes your advertisement. Study the national advertisements again, and see how much white space surrounds the principal phrases of the advertisement, even when the space is costing enough money to make you gasp.

Sixth, remember that since you are paying for the space you have the rights of a purchaser as to what shall go into it. Study the fonts that your paper has available, and then designate how you wish the advertisement to be set. Do not hand in a piece of handwritten script and then grumble if it does not come out as you imagined it would. Take time to make a layout, even if it is crude. Learn to know type names and sizes and designate what you want. Of course you will need to be reasonable along this line and leave the printer a little leeway, but he will appreciate knowing what your idea is as to type and layout, and working out your idea to the limit of his ability.

In this article we have dealt largely with mechanical details of display advertising. In our next article we will try to bring out some of the details and principles that make the contents of the display advertisement effective, dealing especially with the wording of advertisements, and the use of cuts.

#### WHY, WHEN, AND WHAT A PREACHER SHOULD READ

H. C. LITTLE

CALLED of God" to "preach the unsearchable riches of Christ," and convinced that at his very best he will never be able to preach it as it deserves to be preached, it seems strange indeed that it ever needs to be asked, "Why should a preacher read?" It would seem that every preacher would have such a passion to arouse an indifferent world, that it would drive him not only to his knees but also to his books. But, to our astonishment, we find quite a

percentage of ministers unaroused as to their need of reading. Strange as it may seem, the very call of God itself is sometimes given as a reason for not reading. Occasionally we hear a statement like this, "Bless the Lord, He called me to preach, and all I need to do is to trust God, open my mouth, and the Lord will fill it."

This utter misconception of a minister's duty leads me to insist that every preacher should be a constant reader, first of all, in order to co-operate with the Holy Ghost. God forbid that I should undervalue those times when, without much time for preparation, the Holy Spirit comes mightily upon the preacher, and enables him to preach with unusual power and effect.

But these experiences are only the rare exceptions to a standing rule. That standing rule for every preacher who would preach effectively is earnest study and reading. Without this, the preacher neglects to exercise the powers of his mind, thus ignoring the perfectly normal processes by which the Holy Spirit helps one to preach. And while blindly trusting God to help him to preach, without preparing to preach, he in reality is failing to co-operate with the Holy Spirit, and throwing himself open to delusion, and to the danger of saying wild, unreasonable, extreme, and absurd things that will drive people away from God rather than draw them toward Him.

"Fanaticism," says Wesley, "is expecting the end without the means." If this is true, and it is true, then the preacher who expects to be enabled to preach effectively without constant reading and study, is nothing short of a fanatic. Of course, he does not realize it, but neither does any fanatic realize his fanaticism. If he did he would "snap out of it." Oh, brethren, have any of us been failing thus? If so let us by all means "snap out of it." Let us read! let us study!

Reading one of Alexander Maclaren's "Expositions of Holy Scripture" recently, I came across this sentence, "The worst of all afflictions is a wasted affliction." The expression "wasted affliction," struck me. I pondered, meditated, studied it. As I did so it grew on my hands until after a week or more I decided to preach to my people on "Wasted Afflictions." Knowing the burdens, the battles, the temptations and troubles of many of them I became eager as the hour drew near on that Sunday morning, to preach to them. Not because I felt I had a big sermon, but because I did feel that I had a

message of help, instruction and encouragement for the Lord's people. After the service several thanked me for the help they had received. One very fine young Christian man asked to see me alone. He unburdened himself to me, concerning a serious problem and very heavy trial he was facing, but of which I had known nothing. He said, "Your sermon will help me in this trial." I was glad I had been reading.

Secondly, a preacher must read to avoid staleness. However richly he may be endowed with wisdom and knowledge, with oratory and originality, he will soon exhaust his resources and will be saying the same things he said last Sunday, and saying them in the same old way. But by constant reading he keeps replenishing his stock of ideas, arguments and illustrations, so that he will be able Sunday after Sunday to come before his congregation with something fresh and new, as well as interesting and profitable. A noted violinist said, "If for one day I fail to practice several hours, I can notice it. If I fail for two days, the musicians detect it. If I neglect for three days, the public can tell it."

Brethren, let us not deceive ourselves. The public detects our staleness, and lack of something fresh and worth while in our preaching much sooner than we think. It is merely their longsuffering spirit that keeps them from turning us out without mercy. In addition to his book on "Preaching Out of the Overflow," Rev. Wm. Stidger, an outstanding preacher of our day, wrote a series of articles for a ministers' magazine on "Men Who Preached Out of the Overflow." He gives a sketch of the life of several great preachers. He recognizes that they all preached out of the overflow of a real religious experience and life. But he also emphasizes their wide reading. Of William Ellery Channing he says, "He preached out of an overflow of constant contact with books." Of Bishop Quayle he says, "When pastor of St. James M. E. Church, Chicago, he used to appear at a certain book store every Monday morning with a market basket. This he would fill up for his week's reading. Thus he preached out of an overflow of reading." Of Bishop Matthew Simpson he says, "He finished college at 18. Was a prodigy in mathematics, knew four languages in which he could speak fluently and write with style. But after all this he was a prolific reader of books throughout his life. Of Henry Ward Beech-

er, Phillips Brooks and others he makes similar statements. He says further, "I am greatly interested to note that in the writing of this series of sketches, of great preachers, that all of them, without a single exception were omnivorous readers of books." To be sure, not many of us can hope to read as widely, or be educated as thoroughly as these great preachers; But brethren, unless we read and read and read, we will not preach out of any "overflow" that will enrich our hearers.

If for no other reason, a preacher should read widely to improve his language. The very best English is none too good to present such a rich and glorious message as salvation from all sin. And we may be sure that the enemy of all true preaching will take advantage of any awkward, obscure or incorrect language, in order to steal away the truth that we are so eager to get into the hearts and minds of lost humanity. When one knows that by constant reading of the best literature he can correct his grammar, and improve his diction, and yet he neglects it, he deserves at least a sharp rebuke. Mrs. A. and Mrs. B. are two of the most loyal and devoted members of my congregation. They will come to preaching services regularly; however faulty and incorrect my language may be. But each has a daughter who is a school teacher and unsaved. Only occasionally do the young women come to church. But when they do come I do not want their godly mothers to be in constant fear that I will so butcher the English language that the girls will go home in disgust and declare they will never come again. If one has been compelled to neglect the study of English in his younger years, I believe he ought to begin, even if he is fifty years old, to study the very rudiments of grammar, and then go on with it till he dies of old age. Senator Borah, chairman of the Foreign Relations Committee of the United States Senate, began the study of Spanish at the age of 61, in order to have a better understanding of Latin American problems. He is a servant of the United States government, but we are representatives of the kingdom of God!

Another reason for constant reading is to secure a larger hearing. At first thought this may seem to be an unworthy motive. But if God has called us to preach the "glad tidings of good things" we ought to have a burning passion to preach it to as many as possible. We are guilty

of a great crime against humanity if we are content to preach to the same little handful, when we might be reaching many more. I know that the great mass of humanity have never been eager for the plain truth. But it is true that in the great mass of humanity there are thousands whose hearts are hungry, and who will come to hear us if we can raise the quality of our preaching, so as to make it more forceful as well as more interesting. Theodore L. Cuyler was pastor of one church for thirty years. When he began, the membership was 250. At the close of his work it numbered 2,350, which must have meant ever-increasing congregations. But, says one, "He was not a holiness preacher." But neither was he preaching foolishness nor sensationalism. He says, "All that I claim for my sermons is that they have been true to the Book of God and to the cross of Christ—have been simple enough for a child to understand, and have been preached in full view of the judgment seat." Can you stretch your imagination far enough to believe that he could have gone on like that for thirty years without being a constant reader of good books?

One other reason for constant reading is the fear of the "dead line" in one's ministry—that sad day when no church wants his services any longer. When, because he has allowed himself to drift along without diligent study and reading, his preaching has lost all freshness, all ability to instruct and interest the people. I do not refer to the infirmities of age, but to the "infirmity" of laziness, as a result of which many a man reaches the "dead line" by the time he is forty-five years old—just at the time when he ought to begin to do his best work for the kingdom of God. An old, wornout warrior, with the "word still in his heart as a burning fire shut up in his bones" arouses our pity. But a man still in the vigor of his manhood, who has become so stale that no one wants to hear him preach—what does he arouse, pity or righteous indignation? Such a man will very likely imagine he has been mistreated by someone. That if some other minister or some superintendent had helped him as they ought, he would have a place to preach. But no one else can help him, when he is constantly failing to help himself. Oh that it could be said so that it would stay said, that it is beyond the power of the church or its leaders, to furnish us a place to preach year after year, unless we ourselves create a demand for our ministry.

But, if reading is so important, when should the preacher read? Homiletical authorities all agree that the best time is in the morning. This is sound advice of course. For most men, one hour in the morning would be worth two later in the day. There are some preachers, however, who insist that they can do their best work late at night, when everyone else is asleep and there are no distractions. It would be wise, therefore, for each man to try it out for himself, and find when he can do the best work and then adhere to his plan as rigidly as possible. But, with all the demands of a busy pastorate, the question might better be; when can the preacher read? Demands to right of him, demands to left of him, demands in front of him, volley and thunder, until he almost sinks in despair, saying, "All these things are against me." But as a rule, we find time some way or another for the things we consider most essential. And when we wake up to the fact that it is either read or quit preaching, we will find a way. But after all we excuse ourselves too easily. There are many precious opportunities for reading that we allow to slip away unused. If one will make it a habit to have a book with him whenever possible, he will be surprised how much he will be able to read in a year. There are spare moments here and there that may be improved.

Sitting in Brother Gibson's cottage on the camp ground during an assembly, waiting for other members of a committee to arrive, I picked up one of Brother Gibson's books. I read these words, "I feel sorry for Peter. He forgot the angels. Forgot that Jesus could call down twelve legions of them." That is about all I got to read until the other men came. But the expression "He forgot the angels," struck me. I jotted down a few words in a notebook so that I would not lose the thought. I had no more time to ponder over it during the assembly. Leafing through my notebook several days after the assembly I saw the notes I had hurriedly scratched down. I began to study and meditate, and the thought finally developed into a sermon on "Don't Forget the Angels." And it seemed to be a blessing to many of my congregation. Many a thought, illustration or suggestion that might develop into a profitable message, is lost because we fail to improve the opportunities as they pass.

To decide what to read is not easy since there is such an abundance of good books on such a

variety of useful subjects. It goes without saying, of course, that a preacher should be a constant and diligent student of the Bible, and all biblical literature, including theology, commentaries, and Bible history. But along what lines should he plan his general reading?

The sermons of "men who have preached out of the overflow" are rich with inspiration, full of suggestions, and stimulating to the thought life of the preacher. But I believe a preacher is missing the mark if he reads sermons primarily to get sermon material that he can use, or outlines that he can appropriate. But if he enters into the spirit of the preacher whose messages he is reading he will not only absorb some of the richness of the other's soul, but will also, half unconsciously absorb thoughts and suggestions that will work out into sermons of his very own. If he spends the time studying the outline of the sermon he is reading, he will miss the message he should get from the preacher. But if he gets the message, his own soul will be enriched, and inspired, so that out of his enlarged vision and inspired heart, he can deliver a message of his own.

In reading history, if the preacher gets all mixed up with a lot of dates he will miss the message that history has for him and his people. In reading history one should recognize the hand and providence of God overruling the ambitions of man and working out His own plans. If he gets these things as he reads, his confidence in God's providence will be increased, and he will be able to use some of the events he has read to inspire his hearers to an unwavering faith in the overruling providences of God.

But the best way to read history is to read biography. I believe I got a better conception of the Civil War with its awful horrors, sorrows and disappointments, in the last year by reading the Life of General Grant, and the Life of Robert E. Lee, than by all the study of the war while in school.

Religious biography inspires the soul of the preacher to deeper devotion, greater zeal, and more sacrifice. And out of the enrichment of his own experience he will be enabled to preach with more of God's Spirit upon him, and to inspire his people to deeper devotion. The life of Wesley, of John Fletcher, of David Brainerd, have been a source of rich blessing to my soul, and I trust, have helped me to preach with a



bit more charity and tenderness toward the Lord's children harassed by the wicked one. A prominent minister said that every preacher should read the "Autobiography of Charles G. Finney" once a year for the inspiration it would give him in his ministry.

Classical literature, both prose and poetry, will help the minister to correct his grammar, and to choose better and more forceful language. But if he reads with pencil in hand, demanding that each poem or chapter yield him so much sermonic material he will miss the beauty of the poem, or the chapter, and will receive nothing for his soul. To be sure, he may be able to store away a handful of notes to gather dust. But when he wants the notes he will have forgotten where he laid them, so his labor will be in vain. But if he reads a beautiful poem for the sentiment expressed in it he will be benefited. And also he is very likely to remember some striking lines in the poem so that at the right time he will quote them in some future sermon.

I have purposely avoided the mention (except in a very few instances) of individual writers of books, because the books or authors which appeal to one minister will not be so helpful to others. Any list of books, therefore, to be generally helpful, would be too long for the limits of a paper such as this.

Brethren, we live in one of the most peculiar ages in the history of the world. Confusion abounds. Unrest is everywhere. Governments that a few years ago seemed unshakable, are all but shaken to pieces. You and I believe that the Church of the Nazarene has "come to the kingdom for such a time as this." It has come for *one purpose*—to point a restless world to Him who said, "Come unto me all ye that labour and are heavy laden, and I will give you rest." But, if the church fulfills its great mission it must have preachers. If we are to secure the attention of the people in these days of confusion we must preach. If there ever was a day when one could secure and hold the attention of humanity by raving, ranting, screaming and substituting perspiration for inspiration, that day is long gone. If there ever was a day when people would go to church to hear a minister say a few pious platitudes, that day is gone. Our day demands preaching. We must preach better. We must preach more earnestly. But I have noticed that

it is extremely difficult to preach earnestly unless I have something to say.

In the "Crusade for Souls," our chief part is to preach. And, if, in addition to a life of prayer and devotion, we read, and study and study and read, we shall be enabled to so preach that we shall see "multitudes, multitudes, in the valley of decision."

## PENTECOSTAL ACTUALITIES

I. I. FLYNN

### III. "TARRYING"

*But tarry ye in the city of Jerusalem, until ye be endued with power from on high* (Luke 24:49; Acts 1:8).

In the first text Jesus commands His disciples to return to Jerusalem and there await the outpouring of the Holy Ghost upon them.

Luke tells us the disciples returned to Jerusalem after Jesus' ascension "with great joy; and were continually in the temple, praising and blessing God." They tarried and prayed for the Holy Ghost.

Some have questioned whether we should use the word "tarry" in connection with our consecration. Those who hold that position tell us we do not have to "tarry ten days," as did the disciples for the Holy Ghost. Certainly not. To the disciples it was the fulfillment of a dispensation. The Holy Spirit could not be given until Pentecost, which was ten days after the ascension. The child of God today does not have to wait any certain length of time for the baptism with the Holy Ghost. But, nevertheless, there does enter the time element into every Christian's life between his conversion and entire sanctification. How long that time is depends wholly with the Christian himself. The responsibility is on the Christian how long he waits for the Spirit filling. It depends upon us when we meet fully the consecration that is demanded of us.

What is meant by "tarrying" by the disciples? It brought them into "one accord." They went from the ascension to Jerusalem with the one purpose to receive the Father's promise. They were in "one accord," on that. Their whole desire was to do God's will; for that they tarried. The desire for the Holy Ghost must be the actuating force of our soul. The Holy Ghost is given only to those who "hunger and thirst" for Him. There must be a longing for the fullness of

God, David put it, "As the hart panteth after the water brook, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

They explained themselves. There can hardly be any doubt about this. They discussed the matter of Judas selling Jesus, how he committed suicide, and that someone should take his place. (The question whether they should have chosen someone to take Judas' place does not come under our purview here.) Doubtless they discussed their own relationship to God. Self-examination is a vital point in consecration, for there must not be anything covered up, or hid, all must come to view. All our shortcomings must be confessed and loathed.

They prayed. They must have remembered Jesus' words about God giving to those who "ask, seek, knock." They were asking, seeking and knocking at the gates of heaven for the Holy Spirit. That praying was no formal praying. It was a desperate intercession, a wrestling like Jacob. They had seen Jesus pray and get blessed, they wanted the "blessing."

So they consecrated. Consecration is more than surrendering. A sinner, a rebel surrenders. He throws up his hands and falls at his Captor's feet begging for mercy. The Christian presents himself to God, with all that he has, to be used as his Lord pleases. In bringing his all he says, "My Lord, here is all I have, all I ever expect to have; all I know, and all I ever expect to know; all I am, and all I ever expect to be; take it. Here am I, take me, I put all with myself on the altar, sanctify me now."

Entire consecration embraces at least three things: (1) Being, (2) Obedience, and (3) Suffering. First, you must be what He wants you to be. Secondly, you must obey, or put in action what He requires of you, and, lastly, there will be an element of suffering in your consecration. Your consecration must be made without any reservation, wholly, complete. As regeneration was preceded by sorrow for sins, so to see ourselves in the light of the holiness of God, Isaiah-like, will bring self-abnegation. It will cost something to "cut off a right arm," to "pluck out" a right eye. But Jesus said you had better do it. Surely He meant for us to turn loose and give up everything that would hinder our following Him fully.

It is said of Jenny Lind, the sweet singer of a generation ago, that she would sing until you

would forget you were sick, you would forget your debt. As she continued to sing you would forget your enemies, you would forgive everybody, and then as you listened to her voice in song, you would love everybody. She would sing until it seemed you were lifted right into the gates of heaven. She would become transformed before you until she looked like an angel from beyond the dome come to waft you away on song. The angel-like singer cared little for money, nothing for the applause of the world. She withdrew from the public theater. She was found one day sitting on the seashore with an open Bible in her lap. She was asked why she gave up public singing. As she replied, she touched the precious Book in her lap. "I cannot afford to hold onto anything that detracts my attention from this." Consecration!

Joshua was commanded to cross the Jordan when the river was flowing over all the country. It had left its banks and taken to the woods. The rushing, roaring, muddy water was everywhere. God said, "Cross it." There was no bridge, no boats, but they were to cross it. And the record says as the soles of their feet touched the brim of the river (water), the waters parted, and they went over on dry ground. That crossing signifies two things: Faith and Consecration. They had to be consecrated—go through or die in the attempt; and faith in God that He would make a foot-path through the waters.

Back in the sixteenth century a man by the name of Bernard Palissy lived in France. He was a maker of chinaware. He believed if he could get a fire hot enough, he could make a glaze on his china. He got wood together and started a fire. He got an intense heat. He must hold that heat at a certain point for days. His wood gave out, and being very poor he had nothing to buy more with. He must keep his fire burning, he was too near success. He chopped up all his household furniture and burnt it to keep the fire burning. At the price of his sacrifice he got what he wanted, he became famous and rich. We are told it takes three intense heatings to make the famous Dresden china. Shall we not allow God to keep us in the intense white heat of the fire of the Holy Ghost until His image is burnt into our soul? It may take all we have to be burnt to a crisp to have the blessing. If so, let us tarry in the fire until all is consumed. Oh, it will pay!



You must realize your need of the Holy Ghost. Search yourself for all the traits of carnality, then tell God to burn it out. Don't overlook that proud, haughty heart. That envious, jealous nature. How cold you are! You need the warmth of the Holy Ghost. How little you have given God, and lost souls! How little you love His cause! What are you doing for His kingdom? Be not like unto Reuben, Gad and part of Manasseh, content to remain out of Canaan. They had an altar, but no fire. Be determined to cross over and possess the land. We must be willing and desirous to be made holy.

You must wait on the Lord, and for the Lord to come. Wait like the disciples did. They were there early, waiting for His coming. Do not be satisfied until He comes. Let Him plunge the knife deep into your soul and take out the deadly fungus. Wait until the work is done. Do not run away with the poisonous cancer in your bosom.

Your faith must be complete. It cannot take hold until all conditions are met—fully met. All must be given up. Go to Him and ask for the Holy Spirit, and wait until He comes. Once I went to see the governor in behalf of a young man I was interested in. I was there early in the waiting room, before the governor had left the mansion. I waited and waited. I pressed my claim—and got more than I asked for. I desired a furlough for the young man, the governor gave him a pardon. God always gives us more than we ask.

Wait! Wait like you waited for the train to come and take you back to the old homestead, and to loved ones. Wait, as you waited for the check to come you needed so badly. Wait, like Abraham waited beside his offerings, and drove away the fowls. You will have to drive away the fowls of doubt, but wait!

Yonder on the battle fields of Waterloo, two armies of Europe have met. There was the indomitable, almost invincible, Napoleon, whose tread had frightened Europe. On the other side was the Duke of Wellington, with the cream of England's soldiers. Determined, grim, there to win, or die. The battle is on. The two generals watch the lines of battle. First one side gives back, then the other. They watch and wait. Hours pass. It is three o'clock in the afternoon. Wellington sees his lines being slowly pressed back. He wipes the perspiration from his brow and exclaims, "Oh, for darkness—or Blucher!"

—his general with several thousand of fresh troops. Blucher came and threw his army into the conflict and won the day—and changed the history of Europe.

Oh, beloved, He will come and not tarry. He will fill you with Himself. Your soul will burn and glow with the holy fire, and make you a blessing to this lost, dying world. For when He comes, He will change your whole life.

### WHAT ABOUT THE EVANGELISTS?

AN EVANGELIST SPEAKS FROM EXPERIENCE

OUR Church officers and leaders, General and District Superintendents, pastors, publishers, (even most of our janitors) have a regular stipulated salary. But if an evangelist should ask for a definite salary, he would be "preaching for money," he would be put down as a gold-digger. Is this sensible in a movement as great as ours?

How many people realize that an evangelist has a double expense in the kind of a life he is forced to live? Recently a church, the pastor of which gets a salary of \$40 a week, called an evangelist for three Sundays and gave him \$100 for the campaign. Understand, please, that this evangelist was a national one, having served in such capacity for many, many years and having won thousands of souls to the church. The pastor, who had his parsonage furnished, (and had less years of experience behind him), and had no traveling expenses, received \$120 for the same period of time for which the evangelist got \$100. Is this fair in a movement as ethical as ours?

Once evangelists held meetings for freewill offerings. Now, in a large per cent of our bigger churches, this is what happens: nothing is said about finances in the slating of a meeting, the itinerant taking it for granted that he will receive freewill offerings for his service, as the custom has been in the past. Generally the church will raise a good sum of money during the meeting, especially if a real revival ensues. Say the church raises \$300. What happens? The board gets together and sets the amount to be taken from the above figure for the revivalist, without asking him a word as to whether it is satisfactory or not! As party of the second part, he doesn't get to make even a secondary suggestion! (And yet the money was raised for him!) Is this right in a movement with so high standards as ours?

The writer of this article is an evangelist. Believe it or not, I have held a two weeks meeting

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for a large church, and received only five dollars! I have seen the pastor have a dollar night for the evangelist and use the dollars gathered to pay a carpenter's bill—and the evangelist never did get them, either! Of course, these happenings are unusual.

Every movement that has lost its evangelists, also lost its evangelism! They did not pass laws excluding evangelists. No, they just ignored them. More and more pastors traded pulpits. Fewer and fewer evangelists were needed. Internal organizations supplemented revival efforts. Institutionalization spelled devitalization in the long run. The hungry, half-starved revivalists took pastorates—or something! Evangelism passed from the movement. Should such a thing as this happen to a movement that was founded on evangelism like ours?

I fix no blame for existing conditions relating to the evangelists (perhaps many evangelists themselves have been to blame, I do not know). One thing I know: without revivals, our movement dies!

### A PASTOR SPEAKS

The Spirit of the Lord calls individuals into different fields of labor but all for the one purpose, that of seeing men won to Jesus Christ. Sometimes there is a demand for religious leaders to be versatile in their activities, and because of this interests appear to clash and callings seem to be at variance. One group might feel they are being discriminated against, and that the second group do not give sufficient place to the interests of the first, but closer investigation will reveal a marked harmony of purpose and unity of motive among all three.

When an evangelist is mistreated by a pastor, it is generally the exception rather than the rule. A pastor is very unwise who will not accord the very best treatment to the evangelist who is working with him and his church. It is a sad state of affairs indeed, when a pastor calls an evangelist and then fails to give him sufficient remuneration for his labor. However, it is often the case of the evangelist, the people furnish the reflexes to his ministry. Frequently these reflexes express themselves in financial support, or the lack of it, as the case may be. Whenever an evangelist gets under the burden of a meeting; prays fervently for the coming of the Spirit upon his ministry; obtains the leading of the Lord as he preaches the Word, and keeps the thought of how much he is to receive for his services in the

background, our people hardly ever fail to support such a man, whether the results be great or little. The Master told Peter to "feed my sheep" and never said "bleed my sheep." Bleeding is a practice long since abandoned by the medical fraternity as obsolete and harmful, and better methods are now being used. This is also true in the realm of the spiritual. Something generally is wrong with either the pastor or the evangelist—or both—if this method has to be used to obtain support for either of them.

Again the pastor has been embarrassed of late by evangelists challenging his right to hold his own revivals at times or go away from his pastorate and conduct a revival or convention for some other congregation. Of course every pastor is more or less the arbiter of his own destiny. At the beginning of his pastorate it has proved to be a very wise move for him to conduct at least one revival in his own church. This places him before his community and also gains for him the confidence of his own people. The Nazarene pastor is also evangelistic in spirit or he fails to survive. It is a mistake perhaps—unless the Lord should lead otherwise—for him to conduct more than one revival for his local church, and that should be in the early months of his pastorate. But the sphere of the evangelist is not so sacred that it cannot be enjoyed by the pastor also. The world is the parish of us all. A church has the right to engage the one whom it wishes, and if they think that a neighboring pastor or even some distant pastor, would appreciate their problems more than a regular evangelist, it is their prerogative to do as they feel led about the matter. Many evangelists during the past three years have been entering the pastorate, and we have never heard a regular pastor make one complaint against an evangelist entering this field.

Finally, the pastor wants an evangelist with a fresh message. He wants his revivalist to have a message that is new; not only obtained from the Spirit, but prepared under the leading of the Lord. Would it not be better if an evangelist would take some time off each day to prayerfully prepare and study for the services, instead of visiting and going sight-seeing in the community in which he is working? Is it enough to have a few standard sermons with still fewer stock climactic conclusions, eloquently phrased though they may be, repeatedly given, or rearranged to appear like a new thought? Of course the evangelist has not the opportunity to go to his study

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like the pastor, therefore he should compel himself to habitually use his spare time in furthering the influence of his ministry.

The evangelistic call is one to sacrifice and service. Of course the last few years have been very hard on our brother evangelists, and the heart of every true pastor goes out to them in these days of depleted incomes. The pastor has suffered just as much; in fact all have suffered together. While the evangelist must resist the temptation to impatience, the pastor has to endure the trial of monotony. There is no room or place for any destructive criticism from either side, but if we will all be prayerfully fair to each other, then the Lord will see to it that our efforts are blessed. Unselfishly we must labor regardless of our field, and if perchance someone comes along and causes us to feel that we are mistreated, it might be well to remember the scripture, "Great peace have they which love thy law, and nothing shall offend them."

#### GETTING THE BLESSING AND KEEPING IT

A. M. HILLS

THE most dangerous thing in the world is sin. It is found everywhere and in the most unexpected places. It has always been so from the beginning. Our first parents indulged in the luxury of sinning. We had so little sense as to follow their example. And so it has come about that all have sinned without exception and come short of the glory of God.

The result is most calamitous. We cannot be satisfied by nature with ourselves; and nobody can be satisfied with us. We somehow feel that we are circumscribed, bound up, hindered and somehow must be helped. But how?

The Infinite God who made us so wonderfully and in His own image, must know how to complete the work to His perfect satisfaction. Our Bible is therefore the one Book that can solve our problems and settle our doubts, and send us on our way with a confident step that all is well.

Now if there is such a blessing as I have described of full salvation, it is important to know how it is to be obtained. We answer:

First, negatively. We cannot get it by pardon. We did not get our depravity or indwelling sin by any fault of ours. We were born with it, just as we were born with a head on the top of our spinal column. We were no more responsible for one fact than for the other. So it

is not pardoned away from us, and was not obtained with the first blessing of pardon.

2. We cannot get it by self-development, or culture. Human efforts at self-reformation and tears, and struggles for self-betterment will never avail. Education and intellectual training; college diplomas and university degrees may all fall of success. John Wesley was a man in middle life and had become a graduate of Oxford and a missionary, to the Indians in Georgia for more than two years when he made the tremendous discovery that he himself had never yet been converted. So easy is it for the devil to deceive people into a false hope, who are yet in the gall of bitterness and the bond of iniquity.

3. We cannot get it by growth. Like justification, sanctification is an act of God. No one can grow into a work of God! No sound religious teacher would tell a sinner to grow into justification: It is a judicial act of God that sets aside the penalty of sin and brings pardon to the guilty soul. It is done in an instant. So is sanctification, a definite gracious work of the Spirit of God, wrought in us instantaneously, whereby the believer is freed from sin and exalted to holiness of heart and life. The aorist tense used in the prayers and exhortations and assertions about sanctification in the New Testament prove that we are sanctified at once by a momentary act of the Holy Spirit. The lexicons tell us (as we have shown in Chapter 1) that we are sanctified by an "act of God" and God is not thirty or forty years putting forth an act.

This rules out all slow processes and the "get-it-by-growth" theory. This is true neither in philosophy nor experience. After we obtain the grace of sanctification as a gift from God, we can grow in it, but we cannot grow into it. It is received by faith instantaneously, through the baptism with the Holy Spirit.

It becomes important then to know how to obtain this blessing. In my book, "Holiness and Power," the conditions of receiving the blessing are set forth with great care and fullness and many illustrations. It has been translated into a dozen languages, 400 pages. Now I have abridged it to 146 pages for the mission fields, and the busy who lack time. Here are the main conditions of getting the blessing:

1. A sense of the need of the blessing. In other words. It is a conviction of want. The Bible words it, "Blessed are the poor in spirit for

#### THE PASTOR'S SCRAPBOOK

I. L. FLYNN

##### LOATHED THEMSELVES

Many saints of Old Testament times complained bitterly because of their sinful nature. They "loathed" themselves, and cried out from the very depth of their souls because of that inward taint that disturbed their soul rest. How piteously does Job and David complain of their proneness to love and serve God as they really desired. How they longed for that deep experience of a satisfied soul to be found only in a purified heart. They probably attained to it, as their faith leaped over the boundary of dispensations and grasped hold of God's great salvation provided for those who believe on His Son. In this they outstripped many who are living in the fullness of the times.

"Every converted soul is to be a herald and a witness; and we are to aim at nothing less than this, to make every nation, and every creature in every nation, acquainted with the gospel tidings."—DR. A. T. PIERSON.

##### LIVING THE WAY WE PRAY

*I knelt to pray when day was done,  
And prayed, "O Lord, bless every one;  
Lift from each saddened heart the pain,  
And let the sick be well again."  
And then I woke another day  
And carelessly went on my way.  
The whole day long I did not try  
To wipe a tear from any eye;  
I did not try to share the load  
Of any brother on the road;  
I did not even go to see  
The sick man just next door to me.  
Yet once again, when day was done,  
I prayed, "O Lord, bless every one."  
But as I prayed, into my ear  
There came a voice that whispered clear,  
"Pause, hypocrite, before you pray;  
Whom have you tried to bless today?  
God's sweetest blessings always go  
By hands that serve Him here below."  
And when I hid my face and cried,  
"Forgive me, God, for I have lied,  
Let me but live another day  
And I will live the way I pray."*

—AUTHOR UNKNOWN.

theirs is the kingdom of heaven." To put it in other words, blessed are the souls who are not satisfied to have a low type of piety and to live continually in the very lowest state of grace that they dare to think will keep them out of hell. Blessed are the Christians who are not at ease in an up and down, in and out experience, mostly down and out, who are not content to let the "old man" of sin dwell in them, making unremitting warfare upon everything Christlike in the heart. Blessed are the believers who will not rest while the carnal mind is within them, the inveterate foe of Jesus their Lord. Yea, thrice blessed are the justified souls who do not indolently say, "I am rich and increased in goods, and have need of nothing." The conviction of soul-poverty and a sense of need is a prophecy of good things to come.

2. An assurance that the blessing is for you. None will seek this great experience if they think that it is only for apostles and prophets and great dignitaries of the churches like Luther, Wesley, Edwards, Whitefield, Finney and their like. Not so. The great Book says, "The promise is unto you and to your children and to all that are afar off, even to as many as the Lord our God shall call." Then He invites all, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11: 28).

So it comes about that all are called and all who are called to be Christians at all are called to be sanctified Christians and filled with the Holy Spirit and endued with power for service.

The Word is plain: "This is the will of God even your sanctification. For God hath called you unto sanctification" (1 Thess. 4: 3, 7).

Make the matter personal. Write your own name into the promise, and claim it as yours. Well does Professor Cowles of Oberlin ask, "Does not the Bible exhibit most glorious and adequate provisions for the Christian's aid in a life of holiness? Need he live in sin and want who has Christ's name for his credit, Christ's strength and help for his weakness, Christ's wisdom for his folly, and Christ's all-pervading and inspiring presence for his atmosphere of life and breath, and being?"

Be as careful of the books you read as of the company you keep, for your habits and character will be as much influenced by the former as by the latter.—PAXTON HOOD.

"Ye must be born again," is one of the imperatives of the gospel (John 3:7). John Bunyan has well said, "In the creation of man God began at the outside; but in the work of regeneration, He begins within—at the heart." Many attempts have been made to improve the phraseology and terms of the great salvation but without any positive gains or advantage.—SEL.

#### WHAT SALVATION DID

Augustine was a great sinner before his conversion. He says of his conversion, "How sweet did it seem to me in a moment to taste no more the sweetness of folly; it was joy to cast away what I had feared to lose. For Thou didst cast it out, Thou true and Sovereign sweetness. . . . Henceforth my soul was delivered from the gnawing anxieties of ambition and gain, from wallowing in the mud and scratching the swinish itch of lust; O Lord, my God; my light, my wealth, my Salvation."

Bishop Quayle said of Jesus, "He was at once a revelation and a revolution."

H. H. Helman writing on Sunday school enrollment says, "Numerical growth is desirable but it does not indicate spiritual power. The destiny of the church was once threatened by a too great increase in the number of its adherents. It had no time or opportunity for the church to purify and strengthen its own soul—to renew its spiritual energy. Let no statistics deter anyone from giving his best to the cause of the Christian Church."

#### NOT OF WORKS, BUT FAITH

Men's idea of holiness is doing. The divine idea is being. Consequently the latter is not only unpopular, but men seek to substitute their own works for holiness. This is the reason why so many seekers of holiness try to obtain it by their works—fasting, praying, self-denial, agony, great struggle—instead of faith.—SEL.

"Bear ye one another's burdens" (Gal. 6:2). They asked Captain Levy, of Philadelphia, how he was able to give so much and still have so much left. "Oh," he said, "as I shovel out, He shovels in; and the Lord has a bigger shovel than I have."—*Sunday School Times*.

"He is sifting out the heart of men before His judgment seat.

Be swift, my soul, to answer Him; be jubilant my feet;  
Our God is marching on!"

#### A TESTIMONY

I became a subscriber to THE PREACHER'S MAGAZINE with the first issue. I have every issue of the MAGAZINE except one, October, 1933. I failed to get that number. I wish I had it, and will be glad to pay for it if someone will send it to me and the price. I can't say just what feature I like best, unless it is the editorials. I get much help out of them. If I had had THE PREACHER'S MAGAZINE when I began preaching about thirty years ago, I would, no doubt, have been spared many embarrassing occasions. I cannot estimate the profit I have received from reading this inestimable MAGAZINE.

#### SOME ONE HAS SAID

Compiled by HAROLD C. JOHNSON

#### CHAPTER SIX

Men fight Christianity because it fights their sinfulness.

The force of a life may be measured by the obstacles which it overcomes.

Do not choose your calling, find it.

If Christ has not risen, the effects of Christianity are inexplicable.

Jesus instituted the Sunday school when He said, "Suffer little children to come unto me—"

Suicides multiply in proportion as faith in God decreases.

All men in the cradle have a common beginning and in the coffin a common end.

If God cannot collect your tithe, He may have to send the doctor or undertaker after it.

The reward is not promised to the successful but to the faithful.

God does not need to put faith in you so much as you need to put faith in God.

It is not so much that you can't say "yes" to God, it is that you won't.

The Word when believed is immediately the power of God unto salvation to the soul.

No denomination has a monopoly on the cross.

An ecclesiastical refrigerator destroys spiritual warmth.

Counsel to self must precede advice to others.

God-ward ambition results in self-submission.

When the winds of applause blow fresh and strong, then steer with a steady hand.

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Be content with what you have, but never with what you are.

It is better to take good advice from a fool than bad advice from a wise man.

The more aged a Christian becomes, the nearer he gets to the true morning of existence.

What God says is true whether you feel it to be so or not.

The absence of peace of heart, or soul rest, means the absence of faith.

There is no more powerful nor influential teacher in the world, than example.

The brighter the sunlight of our grace, the darker the tunnel of our tests.

He who has great excitement must expect severe depression.

A home can have no stronger defense than the altar of family prayer.

If all the good that has ever been accomplished by man were attributed to any one of us, that one would yet be without hope.

A man's mere morality is like a beggar's rags.

A refusal to forgive others mistakes, impossible our own forgiveness.

The most beautiful garment we can wear is the robe of Christ's righteousness.

The joy of possessions lies in the sharing them with others.

Christianity has redeemed thousands; atheism has redeemed none.

We feel God through His Spirit, know Him through His Son, and learn of Him through His Word.

Heaven's crowns are not made to fit pride-enlarged heads.

The best way to fight heresy is to establish truth.

#### HERE AND THERE AMONG BOOKS

P. H. LUNN

THERE has just been issued by the Zondervan Publishing House, a new edition of A CRITICAL AND EXPLANATORY COMMENTARY ON THE WHOLE BIBLE, by Jamieson, Fausset and Brown, (\$4.95). This new edition is an important contribution to Bible reference works. The "J. F. & B." Commentary is orthodox and evangelical and aside from a few spots of Calvinism is quite acceptable, from the doctrinal standpoint, to our people.

A reprint of this work was sorely needed. The old plates were well worn and in places the

print was just about illegible. The print in the new edition, while small, is clear and readable. And the new price is quite reasonable. If we remember correctly the previous edition originally sold at \$7.50. \$4.95 for a cloth bound volume of more than 1,300 pages is not exorbitant. Please understand that our house is not responsible for the 95c in the price. The publishers did that. We should have said "\$5.00 and worth that and more" and been well within the bounds of truth.

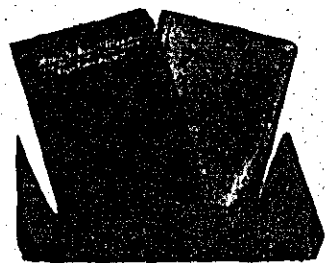
The value of this commentary lies in its practicability as well as its versatility. The humblest Sunday school teacher can refer to it with profit in the study of any lesson. On the other hand its comments are sufficiently authentic and scholarly to commend it to every minister.

The author, Rev. Francis A. Wight, has sent us a copy of his privately printed book HEAVEN'S KINGDOM ON EARTH. The book discusses, as the title suggests, the fulfillment of prophecy. The author does not agree with many recent writers that Israel is the key to prophecy but rather that prophecy centers around Jesus Christ and that in studying Old Testament prophecy we should begin with a study of the Christ.

The book is divided into three major divisions: (1) Kingdom Described, (2) Christ's Appearing and His Kingdom, (3) The Millennium. Each one of these divisions is carefully considered under subdivisions. Rev. Wight apparently is no novice in the field of prophecy, having written five books prior to this one—all on the same subject. We feel sure that those who make a special study of this subject will be interested in this volume.

It was just a coincidence that caused us to pick up a paper bound booklet of sixty-four pages entitled MAN, by Albert A. Small for mention in this article. The entire title is "Man, Whither Is It, the End? or a Dictator? or What?" The author we are told is a lawyer of more than fifty years' standing. A student and teacher of the Bible for more than sixty years, he gives in this booklet the results of his study along lines of prophecy and the fulfillment thereof. We make no pretense of reviewing this book and the one previously mentioned. We are content to mention them for the benefit of those of our readers who may appreciate knowing of any new contributions to the literature of prophecy and its fulfillment. The latter book is priced at 50c, and is a Meigs publication.

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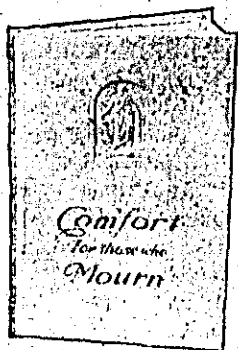
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# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## THE TENDENCY TOWARD CULTISM

THE EDITOR

**E**XREMES are usually easier than the "golden mean." Therefore we may almost say that the majority of people either adhere too closely to their own type or else they cater too exclusively to other types. Some people set too much value on the things they possess, others disregard values just because they are their own. Some parents can see no faults in their children; others can see no good in their own offspring. And there are comparatively few people who can resist all prejudices and "regard all men, but none too much."

Here is what I am thinking of; every church has a tendency to become a cult. That is, it tends to be either a ritualistic church or else to disregard proper order in its worship. It tends to be a "mission church" or else to "appeal to the better class." It is a rich man's church or a poor man's church; an educated people's church or an uneducated people's church; a tithing church or a nontithing church; an emotional church or an intellectual and formal church; a foreign missionary church or a home missionary church; a big meeting church or a church "that opposes revivals;" and on and on through the maze of alternatives which present themselves. There is often either a tendency to worship in "a sheep shed," or to build more than they need or can finance. And the preacher must steer the church away from the extremes toward the middle of the road; for every church should be a cross section of the community it is set to serve, and it cannot serve as it should if it is lopsided.

A recent writer remarks upon the distinction between a church and a mere audience. A church, he says, is a company of people who are held together by common interests and who think along common lines and drive toward a common goal. Manifestly it takes time to build such a church. And knowing humanity as we do, we know that the widest scope cannot be expected as a practical attainment—although it should be the ideal.

Poor people (I know for I have always been one of them) have a tendency to hate the rich, for no reason except that they are rich. And they need contact with people more well-to-do than themselves for the good such associations will do them. People who have not had the advantages of the schools have a tendency to think of educated people as "hifalutin," and they need to know some of them intimately for the good of their own souls and in the interest of enlightenment. In other words, a church composed of just one class from the community is not sufficient for its own good.

And then once the cult idea is established, there is a tendency to draw the lines closer and closer and to make the field of sympathy and service narrower and narrower. Our gospel is adapted to the needs of all men regardless of "race, color or previous state of servitude," and we must not allow it to become a specialized and local affair. We must possess the

### EDITORIAL NOTES

It is a good thing for a preacher to read the sermons of others. Here you not only get the best thought of great Christians, but you get some of the benefit of the arrangement of thought as men have been able to grasp it. Not that you would take an outline over bodily. But you will be unconsciously influenced when you come to arrange your own thoughts. In this particular sermons are better reading than any other form of literature.

Joseph Parker said, "Preaching is the sweating of blood."

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spirit as well as the letter of the Great Commission.

And since these lines are intended for the preacher, and not for the laity, I think I should say that preachers are often at fault. Often they allow their personal choices and preferences to limit their field of endeavor. Some do not want anyone around who does not agree with them and even admire them. But that man is fortunate indeed who has enough friends to make a showing in the way of a church. But such a preacher is unfortunate in that he must do all his reform work on his friends.

By all means let us keep the doors of the church open to all men, and let us absolutely refuse to let it degenerate into a "mutual admiration society" (which is often just the vestibule of envy and division) or a cult which preaches the gospel to "the Jews only," or to anyone else only or even principally. Its message and its mission are to "all men."

"President Lincoln was asked, 'How does Grant impress you as a leading general?' He replied, 'The greatest thing about him is cool persistency of purpose. He is not easily excited and he has the grip of a bulldog. When he once gets his teeth in, nothing can shake him off.' That is perseverance—putting the teeth of invincible purpose into the object sought and holding on until it is yours. Even in religion this is the condition; the angel will go if you will let him; Jacob wrestled with him and compelled him to stay or bless. Success yields to such persistence as the angel did."—SELECTED.

## EXPOSITORY

### THE CHALLENGE TO THOSE ENTERING THE HOLY PLACE

OLIVE M. WINCHESTER

(Heb. 10:19-25)

CONTRASTING the sacrifices of olden time and the sacrifice offered by Christ, we read in the tenth chapter of Hebrews of the efficacy that alone resides in the sacrifice made by Christ. Having made one offering for sins forever, He sat down at the right hand of the throne of God, "For by one offering he hath perfected forever them that are sanctified." The method of such perfecting lies in the fact that the laws and commandments of God are no longer written upon tables of stone but upon the hearts of men when they open their hearts to receive them.

Because of this vital, dynamic religion within the heart, man has boldness to enter into the holy place, moreover also, there is for man a great high priest over the house of God, therefore there comes to him the challenge, yea, more than one challenge, that he may use every means to make the efficacy of this sacrifice effective in his life. Thus it is that we find several exhortations following.

#### LET US DRAW NEAR WITH A TRUE HEART

"Christianity," says Hastings, "is the religion of unrestricted fellowship with God. Such is the leading idea of the doctrinal part of this epistle. In this connection the exhortation contained in the text claims special attention. It rests on and is expressed in terms of the central truth, 'Christ has made it possible to have perfect fellowship with God; that is the objective significance of the Christian era. Therefore draw near, realize your privilege subjectively! Draw near! that is the appropriate application of the whole foregoing argument, the goal to which the long train of thought has been leading up. Readers who have felt the force of the theoretical statement can do nothing else than come into the presence of God with filial trust and holy joy. They do not merely hope for free access as a future good.

They consciously enjoy it now as a present possession. For that is implied in the exhortation, 'Let us draw near! This is to be done now, the privilege can be enjoyed at once; if it be not, it is our own fault.'

In drawing near unto God there are qualifications and these are expressed. First there must be a true heart. The significance of the qualifying adjective is fraught with meaning. Thayer, the New Testament lexicographer, says regarding it, "that which has not only the name and semblance, but the real nature corresponding to the name, particularly applied to express that which is all that it pretends to be, for instance, pure gold as opposed to adulterated metal"; then he adds further, "in every respect corresponding to the idea signified by the name, real and true, genuine."

The heart is very frequently used in the New Testament in the sense of the seat of the moral and personal life; it is not limited simply to the affections as we sometimes regard the term but includes the whole personal life. Thus we are to draw near with the whole devotion of our being, there is to be no reserve within, there is to be no appearance without the reality as one has said, "There is no divided allegiance: no reserve of feeling." Sincerity is used by Wesley as a characterizing feature of the true Christian, and it would seem to be the idea embodied in the qualifying phrase here.

Another personal attribute needed to make our drawing near effectual is the fullness of faith. Defining the very phrase given in this context Wesley interprets, "Repose in the blood of Christ. A firm confidence in God, and persuasion of His favor: serene peace and steadfast tranquillity of mind, with a deliverance from every fleshly desire, and from every outward and inward sin." With such assurance in our soul and with every sincerity of heart and purpose, we can draw near, yea, we are bidden to come, to come within the holy place into the very presence of God.

*The bird let loose in Eastern skies  
When hastening fondly home,*

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*Ne'er stoops to earth to wing, nor flies  
Where idle warblers roam.*

*But high she shoots, through air and light,  
Above all low delay,  
Where nothing earthly bounds her flight  
Nor shadows dim her way.*

*So grant me, God, from every care  
And stain of passion free,  
Aloft, through Virtue's purer air,  
To hold my course to Thee!  
No sin to cloud, no lure to slay  
My soul, as home she springs,  
Thy sunshine on her joyful way,  
Thy freedom in her wings!*

THOMAS MOORE.

"LET US HOLD FAST THE CONFESSION OF OUR HOPE"

There is an organic relationship between these two exhortations as they function in the lives of Christians. If we draw near there will be the quickening of our courage to hold fast our confession, and if we hold fast our confession, there will be the onward urge to draw near. Thus one exhortation naturally springs out of the other.

While these two exhortations are related, yet there must be considered that the second constitutes more fortitude than the first. While it is difficult enough to get men to draw near unto God, yet to lead them on so that they will not give up their faith seems to present greater difficulty.

All through the Epistle to the Hebrews there seems to be a stormy background; these early Christians were suffering persecution, and under the stress and strain they were tempted to give up their hope. In view of these facts we find not only this exhortation but a number of others in this same chapter. They are urged to hold fast.

The grace of holding fast has not the same spectacular effect as some other graces, neither has it the same exhilaration as some other religious experiences; but it is a very essential grace in the Christian religion. Some can function well when men can see and when they can appear before the public, others can maintain their faith if they have transports of joy, but when it comes to plain endurance, then many fail, yet this grace is commended in Scripture and urged upon believers as well as other graces, in

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fact it is found in the catalog of the fruit of the Spirit in a slightly different aspect and is directly commanded on various occasions. If we fail in the grace of endurance, then our other gifts and graces lose their potency. If Christian joy does not penetrate through the being, rooting and grounding the soul in God so then when trials and temptations come, the soul is the better established, the individual has lost the real stronghold of Christian joy. The supreme test of any character is how much can it bear under stress and strain. If it cannot hold fast, then there is a fundamental weakness, a weakness that has in it a fatal element, for sooner or later the individual is bound to lose grace, and though with the incoming of new courage through divine mercy the hope that has been lost is renewed, yet the weakness of character has been reinforced by the lapse and it has become twice as hard to mend the broken spirit.

We need to recall the exhortation given us elsewhere in this epistle wherein we are called to consider Christ who "endured the cross, despising the shame," that we may be willing likewise to endure. We find always one unwavering purpose in the life of Christ that ever carries Him on to the great goal of the redemption of man, so in our lives there should be one great purpose which will bulwark itself against all the temptations and tests that present themselves to our faith.

In the exhortation we note that not simply are we to hold fast to a confession, but we have a modifying quality, "The phrase 'confession of hope,'" says Wescott, "is remarkable. The apostle substitutes for the more general word 'faith,' that word which gives distinction to special objects of faith to be realized in the future. Hope gives a definite shape to the absolute confidence of faith. Faith reposes completely in the love of God; Hope vividly anticipates that God will fulfil His promises in a particular way."

Hope is the great elixir of life, the more so can this be said of the Christian hope. Hope in this life is a savor of life, but hope that looks out into the eternal verities glorifying in immortality, such a hope is an anchor to the soul throughout all the vicissitudes of time.

LET US CONSIDER ONE ANOTHER

Speaking of this admonition Wescott says, "The exhortation to the use of the personal privilege of approach to God is followed by the

charge to fulfill the social duties of believers. Christians are required to maintain the open confession of their hope; to regard one another with a view to bringing the influence of example to bear upon the development of life; and to use occasions of meeting together in the prospect of a near crisis.

They were to consider one another to provoke to love and good works. The word used here is the word to denote the disagreement between Paul and Barnabas over John Mark; it indicates when translated into English a "paroxysm!" This would denote an intensity of love and good works. In addition to this they are exhorted not to forsake the assembling of themselves together.

As to just what the nature of these meetings might be, there has been some difference of opinion. McFadyen says, "The meetings were presumably stated meetings for worship. One suggestion is that these dissidents were leaving 'their own congregation' to attend another in the same city; another is that some, in fancied superiority to the weak brothers who were causing the author so much anxiety, were withdrawing from fellowship with them. Judging from the context, especially, from the following section, the most likely supposition is that some members of the community, who at one time had had an enthusiastic Christian faith and still had some kind of attachment to the fellowship, had grown cold under the influence of persecution, long-continued waiting for the return of Jesus that never came, imperfect understanding of the centrality of Jesus, and the attraction of other faith. The waning of their enthusiasm showed itself in indifference to their fellow Christians, and in failure to attend the Christian meetings; while apparently, without realizing the disloyalty involved, they began occasionally to join in the devotions of representatives of other faiths. This writer, like other New Testament writers, thinks of Christians as members of a fellowship; the individual who leaves the fellowship can no more retain the fervor of his faith and love apart from the central fire of the common life than the coal can keep its heat when ejected from the furnace. They were of those who say they get nothing out of the Church and forget that the real question is, 'What can we put into the Church?' A little kindly thought for the needs and difficulties of their fellow-Christians would have been the best of all tonics for their drooping faith. Instead of that,

they had been guilty of the greatest heresy of all, the sin of discouraging the people."

In these exhortations, as so often in life, we find that while much in the way of achievement of Christian character and development is through personal processes, yet also there is the social obligation, our relationship to the group. We do not live to ourselves, we cannot go on our way heedless of others; we have our obligations. Apart from these we cannot develop the full rounded Christian life that we need. We need their fellowship in worship, in the public assembly; we need their exhortations and excitations to good works.

Thus did the author of our epistle bring exhortations to these Christians of these early days, and thus do they stand as challenges throughout all time for every Christian who would seek an entrance into the Holy Place. They are calling to us today to walk in the light of their searching and to follow their precepts.

*True Love is founded in rocks of Remembrance  
In stones of Forbearance and mortar of Pain.  
The workman lays wearily granite on granite,  
And bleeds for his castle 'mid sunshine and rain.*

*Love is not velvet, not all of it velvet,  
Not all of it banners, not gold-leaf alone.  
'Tis stern as the ages and old as Religion,  
With Patience its watchword, and Law for its throne.*

BE NOT AFRAID

*Do you question why, and wonder  
At the path He leads you o'er,  
Trembling, do you shrink and falter  
At what seems to lie before?  
Is it dark, all dark around you,  
Can you see no light ahead,  
In amazement, are you crying  
"Why am I so strangely led"?*

*Is your burden's weight o'erwhelming,  
Thorny, stony, rough the way?  
Are you filled with consternation,  
Longing for the break of day?  
Troubled one, and anxious hearted,  
"Fear not, neither be dismayed,"  
Jesus speaks from out the shadows,  
"It is I; be not afraid."*

EDITED BY L. MAPES in Sunday School Times.

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# HOMILETICAL

## PRAYERMEETING SUGGESTIONS FOR AUGUST

LEWIS T. CORLETT

### The Cost of the Journey

"He paid the fare thereof" (Jonah 1:3).

#### I. PROPHET WANTED HIS OWN WAY

1. His way different from what God wanted.
2. Man always pays for going against God or from God.

#### II. THE COST

1. A rough journey.
2. It cost Jonah his self-esteem.
3. He lost the respect of others. "Why hast thou done this?"
4. It cost the thwarting of his own plans.
5. He lost the favor of God.
6. He rendered the efforts of his companions useless by his disobedience.

#### III. THE COST OF THE TRIP TO NINEVEH.

1. A feeling of guilt.
2. A penitent confession.
3. A willing obedience.
4. Dependence on God.

### Ready to be Revealed

(1 Peter 1:5)

1. THE PURPOSE OF THE GOSPEL IS to have an individual in a state where he is ready at any and all times to be revealed before God.

#### II. PROVISIONS FOR PREPARATION FOR THIS REVELATION

1. Begotten of God (v. 3).
  - a. Unto a lively hope—an ever-living hope, one that never dies.
  - b. By the resurrection of Christ from the dead.
2. Kept by the power of God.
3. Sanctification of the Spirit (v. 2).
4. An inheritance as a hope (v. 4).
  - a. Incorruptible.
  - b. Undeified.
  - c. That fadeth not away.

#### III. POSSIBLE PRESENT CONDITIONS

1. Heaviness.
  - a. Through manifold temptations.
  - b. Burdens and cares of life.
2. Trying of your faith.
  - a. Refining.
  - b. Concentrating.
  - c. To have it found unto praise and honor

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and glory at the appearing of Jesus Christ.

3. Rejoicing with joy unspeakable and full of glory.

#### IV. THE PROPER ATTITUDE

1. Searching (v. 11).
  - a. The meaning of the suffering of Christ.
  - b. The glory that should follow.

### Paul's Relation to Christ

After Paul's experience on the Damascus road, Christ was the center of his worship, his thinking, his writing and his ministry. Here are some of the statements concerning his valuation and relation to Christ. They can be used and grouped in various ways for Prayermeeting Talks.

Christ—The Power of God (Rom. 1:1-16).

Justified by Christ (Rom. 5:1).

Eternal Life by Jesus Christ (Rom. 5:21; 6:23).

Release from Condemnation Through Christ (Rom. 8:1).

Joint-heirs with Christ (Rom. 8:17).

Determined Not to Know Anything Save Christ (1 Cor. 2:2).

Christ Is Made unto Us Wisdom, and righteousness, and sanctification and redemption (1 Cor. 1:30).

Christ, the Only True Foundation (1 Cor. 3:11).

Ye Are Christ's and Christ Is God's (1 Cor. 3:23).

That Rock Was Christ (1 Cor. 10:4).

Christ the First-fruits (1 Cor. 15:20).

Victory Through Christ (1 Cor. 15:57).

Christ Our Judge (2 Cor. 5:10; 2 Thess. 1:7-9).

Christ Makes Us New Creatures (2 Cor. 5:17).

Christians Are Ambassadors for Christ (2 Cor. 5:20).

Christ's Poverty Provides Riches for Paul (2 Cor. 8:9).

Crucified with Christ (Gal. 2:20).

Christ Redeemed Us (Gal. 3:13; Eph. 1:7; Titus 2:14).

Christians Are Christ's Workmanship (Eph. 2:10).

Quickened by Christ (Eph. 2:1).

Christ Abides in His Children (Eph. 3:17).

Christ Gave Himself for the Church (Eph. 5:25).

To Live Is Christ (Phil. 1:21).

Paul Renounced All Things to Know Christ (Phil. 3:8-10).

"I Can Do All Things Through Christ" (Phil. 4:13).

He Is the Head of the Body, the Church (Col. 1:18).

"In Whom Is Hid All the Treasures of Wisdom and Knowledge" (Col. 2:3).

"For in Him Dwelleth All the Fulness of the Godhead Bodily" (Col. 2:9).

Ye Are Complete in Him (Col. 2:10).

Risen with Christ—Hid with Christ (Col. 3:1-3).

That His Name May Be Glorified in His Life (2 Thess. 1:12).

Christ's Second Coming, Paul's Hope (1 Thess. 4:17; 18; 2 Thess. 2:1; 3:5).

Christ Comforts and Establishes (2 Thess. 2:16, 17).

Christ Came to Save Sinners (1 Tim. 1:15).

Christ Shows Forth His Longsuffering in Paul (1 Tim. 1:16).

Christ our Mediator (1 Tim. 2:5).

Christ Brought Life and Immortality to Light (2 Tim. 1:10).

Paul Trusted All into His Keeping (2 Tim. 1:12).

Paul Wanted to Be Counted a Good Soldier of Christ (2 Tim. 2:3).

Dead with Him, Live With Him, Suffer, Reign with Him (2 Tim. 2:11, 12).

Blessings of God Shed Abundantly on Paul by Christ (Titus 3:5, 6).

He Counted Himself a Prisoner of Christ (2 Tim. 1:8).

In the Book of Hebrews, credited by good authorities to Paul, is shown the superiority of Christ, that He is better than angels, than Moses, Aaron, David, prophets, priests and kings.

### Heavenly Pneumatics

(Psalm 40:1-3)

#### I. PENITENCE

1. In attitude toward sin.
2. Penitence was deep—"A pit."
3. Condition was distressing—"An horrible pit."
4. It was tenacious—"Miry clay."
5. His penitence was tremendously real, and his plight seemed hopeless.

#### II. PRAYER—"I waited patiently for the Lord."

1. Signifies strong solicitude.
2. It was hopeful.
3. He did not dictate terms to God but waited, turned his case over to God and waited.
4. It was persistent.

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#### III. PARDON—"He heard my cry."

1. God always hears the cry of the man who is patiently waiting.
  2. It was voluntary pardon—"He inclined unto me."
  3. It was a divine pardon—"He brought me up."
  4. It was a complete pardon—"Up out of."
- #### IV. POWER—"He hath set my feet upon a rock."
1. The result of power.
  2. God always gives man a safe footing when He pardons.
  3. Standing power.
  4. Acting power—"He established my goings."
- #### V. PRAISE—"He hath put a new song into my mouth."
1. The result of pardon and power.
  2. A song noted for its freshness—"A new song."
  3. It became his—"Put it in my mouth."
  4. It influenced those about him—"Many shall see and be glad."

### The Continuous Flow

(2 Kings 4:3)

#### I. SETTING OF TEXT

#### II. SPIRITUALITY DEPENDENT UPON DESIRE

#### III. PROGRESS DEPENDENT UPON ACTIVITY

1. As long as they poured into other vessels there was a renewed supply:

2. This is seen in the lives of Joshua, Nehemiah, Elijah.

3. This is the secret of the successful church.

#### IV. EACH MUST DO HIS PART

### Joy Unquenchable

1. Bible says much about joy.
- II. The joy of the Father's will accomplished.
- III. The joy of a task completed.
- IV. The joy of victory won.
- V. The joy of anticipated rest.
- VI. All provided through Christ for the Christians.—SELECTED.

### The Victor's Song

(Psalm 108)

- A fixed heart (v. 1).  
 A fervent helper (v. 3).  
 A powerful holiness (v. 7).  
 A fighting host (v. 11).

—SELECTED.

*O day of rest! How beautiful, how fair,  
 How welcome to the weary and the old!  
 Day of the Lord! and truce to earthly care!  
 Day of the Lord, as all our days should be.*

—LONGFELLOW.

## THE LIGHT OF THE WORLD

JOSEPH GRAY

*I am the light of the world, he that followeth after me shall not walk in darkness, but shall have the light of life (John 8:12).*

## I. I AM THE LIGHT OF THE WORLD

Light has the following qualities—let us see them in Christ Jesus.

1. It illumines and gives knowledge.
  - a. Knowledge of dangers.
  - b. Knowledge for future guidance.
2. It beautifies. *So does Christ beautify His saints.*
  - a. The breaking up of light in the prism.
  - b. Blanched celery as compared with the beauty of flowers.
3. It gives strength and healing.

ILL.—The value of light in modern surgery and therapy. Christ is the Sun of Righteousness with healing in His rays.

4. Light has incredible speed—90 million miles a second. Christ works in the lightning tense on human hearts.
5. Light has immortality.

ILL.—The scientific belief that light generated centuries ago by the stars is just coming to us. Hence, light is carrying the records of our past deeds, somewhere off in space.

## II. YE ARE THE LIGHT OF THE WORLD

As partakers of the light of Christ we ought to be:

1. Shedding light on others.
2. Beautifying all around us.
3. Pouring out strength and healing qualities on a sin-cursed world.
4. Working swiftly to forestall the inevitable night.
5. Spreading our influence in a worthy way for eternity.

## III. REJECTING THE LIGHT OF THE WORLD

1. Too much light blinds.

ILL.—The necessity of goggles with various high-powered lights.

Quote—"Light is to walk in, not to look at."  
R. T. WILLIAMS.

2. "This is the condemnation, that light is come."
3. "Ye will not come unto me that ye might have light."
4. Rejecting light here means outer darkness there.
5. No light in hell—no shadows in heaven.

## A GREAT WOMAN

(2 Kings 4:8-3rd clause)

J. H. JONES

## INTRODUCTION

1. This world does not see as God sees.
2. Man looks on the outward appearance, but God—
3. Some of the great of this world, God writes as miserable failures—rich fool.

## I. A GREAT WOMAN, BECAUSE GOD SAID SO

1. All Scripture, given by inspiration of God.
2. God always pictures people as they are.
3. God always gives true pictures of His heroes; (Examples—David, Elijah in the cave.)
4. So with this woman, God said she was great.
5. Let us see if we can find wherein she was great.

## II. SHE WAS GREAT, BECAUSE GODLY

1. Godly because she recognized it in others. "Perceive this a holy man of God."
2. Godly, because she entertained the prophet.
3. Godly, because a habitual attendant at worship.
4. Godly, because she was liberal. "The liberal soul maketh fat" (Prov. 11:25).

## III. HER GODLY HOME LIFE

1. Seems to have been the religious leader.
2. Her influence in the home—not a religious boss. "Let us make."
3. Her contentment in the home.
4. Her holy calm in the presence of death.
5. Her faith in the presence of death.
6. Not known of her, but God wrote her down as great.

## APPLICATION AND CONCLUSION

1. Oh, to have God write this epitaph!
2. Like her, must decide to be wholly the Lord's.
3. Like her, must take our stand for God.
4. Like her, must have a strong faith in God.
5. Like her, must be submissive to God's will.

## CHRIST'S TREATMENT OF ENEMIES

JOSEPH GRAY

*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you (Matthew 5:44).*

LESSON—Matthew 5:43-48 and 26:47-50.

## I. CHRIST'S TREATMENT IN PRECEPT

1. Contrasted with the world's treatment—the law of revenge.

ILL.—Christ said coals of fire; the world too often follows the old lady who said she didn't have coals of fire so she tried a bucket of hot water on her husband.

2. Christ's teachings.
  - a. The text of the sermon.
  - b. The first lesson given above.
  - c. The second mile when compulsion forces only the first mile.

## THE CRUCIFIXION OF THE OLD MAN

JOSEPH GRAY

*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed that henceforth we should not serve sin (Romans 6:6).*

INTRODUCTION—There are some things it is possible to know without any question because they are given on the authority of the unchanging Word of God.

## I. WHAT IS THE OLD WAY?

1. He is not:
  - (1) Temptation.
  - (2) Mistakes of the head.
  - (3) The normal bodily appetites.
2. He is the depraved nature.
3. He manifests himself in various ways.
  - (1) Vicious temper.
  - (2) Self-seeking.
  - (3) Pride.
  - (4) Jealousy.

## II. HOW MAY WE BE RID OF HIM?

1. We cannot get rid of him:
  - (1) By forgiveness. A state cannot be forgiven.
  - (2) By growth. A state can be grown in but cannot be grown into.
  - (3) By suppression.
    - III.—Bottle of charged water.
2. We can get rid of him by crucifixion.
  - (1) Crucifixion involves the absolute surrender of self, however great the cost.
  - (2) Crucifixion involves a definite time of death, however prolonged or painful a period of suffering may have preceded it.
  - (3) The whole purpose of crucifixion is the death, not the preliminary suffering.

## III. WHEN MAY HE BE CRUCIFIED?

1. He cannot be crucified in a future life. "As the tree falleth so shall it lie."
2. Some seek to have him crucified at death. That might be possible, but there is a surer and a better way.
3. He can be crucified now, by the cleansing blood of Christ applied by the Holy Spirit.

## IV. WHY SHOULD HE BE CRUCIFIED?

1. Because he is a traitor in the citadel.
2. Because he makes life miserable.
3. Because he stunts the life of the soul.
4. Because if retained against light, he will send the soul to hell.

## II. CHRIST'S TREATMENT IN PRACTICE

1. The test of a doctrine is its workability. See this doctrine work out in Christ's life.
2. In the treatment of the Pharisees. Does not hesitate to denounce their sins, yet prays for their forgiveness on the cross after they have caused His crucifixion.
3. The thief on the cross—reviled Christ yet was forgiven by Him.
4. Judas—never reproached by Jesus—Jesus called him "Friend," even in the very hour of betrayal.

## III. CHRIST'S EMPOWERING IN US

1. The death of carnality is a necessity if we are to act like Jesus in our treatment of enemies.
2. We shall need to cultivate the grace of forgiveness after we are sanctified, if we follow Christ fully in this respect.

## ON THE PROCESS AND DANGER OF APOSTASY

PAUL S. HILL

(Heb. 12:14-17)

Holiness is obtainable, and necessary to see God. These are sufficient reasons why it should be followed and obtained.

To fail of the grace of God is to be bankrupt because of a lack of care or diligence.

Failure is in spite of the many means of grace. Christ has died for all.

Failure means a loss of a good foundation for development in God's love, which is the only real source of joy and life eternal.

Failure of the love of God both here and hereafter is the greatest tragedy possible for a human soul.

The result of failure is to allow place for the sure springing up of the root of bitterness. Doubt, fear, sin in the heart.

This corrupts self. The personality is sin-shaped and lost. There are corrupt principles of life, corrupt practices. The soul is lost.

Others are defiled. Friends, the Church, the nation, are defiled through one. Note—The first sin, Achan.

Example of apostasy—Esau, who sold his birth-right for a mess of pottage.

Apostasy is the result of preferring the flesh to the grace of God. Sin is preferred to holiness. Preferred in spite of the means of grace and help from God to accomplish holiness in the heart.

Like Esau the time will come when too late there will be a willingness to endure any trial or forsake anything in order to obtain holiness, but it will be too late. Now is the time.

# PRACTICAL

## MAKING A MINISTER

PAUL S. HILL

### *The Use of Form or Order in Religious Service.*

**A** RELIGIOUS service is primarily a service of worship. When other phases of Christianity are present they are present in the sacredness of an atmosphere of worship, and as part of that system of service of which worship is the principal and basic element. Therefore it is necessary to regulate the services of the church so that the idea of worship will not be shunted to one side.

When we speak of a regulated service we do not mean one where there is no liberty or holy joy. We mean just the opposite. That is, we mean a service that in its order and form will bring such truths and principles of salvation to the mind of the worshiper that there may be an answering return to the soul and spirit. To attempt a worked up emotionalism of hilarity without a foundation of reverential worship is injurious, and leaves a bad effect on the soul. But when the truths of salvation are presented as springing from a holy God, and the worshiping soul grasps these truths in a worshiping attitude and atmosphere, then comes the joy of worship, the freedom in the Holy Ghost, the great reassurances of eternal verities that strengthen and build up. It is when the worshiping soul sees God, and bows in His presence, and contemplates the truths of salvation which the religious service affords, and feels that "It is for me, even me" that holy joy and rapture begin.

To have a lively time of singing and shouting and marching around may last for a little even without a worshipful spirit. But, in the very nature of it, it cannot long endure. Feelings depart, but truth remains; therefore we must have truth, even the truths of God and salvation or soon we will have no basis for our joy and liberty. To build a service on the basis of "liberty" or "freedom" with no regard for the fundamental things of divine worship is to promote a meaningless lot of noise and emotional confusion destitute of any lasting good or bless-

ing. "There is not a spoonful of real religion in the house" was the remark of a man who was present during one of the times of "freedom" and "liberty" which should have come only from the Holy Ghost as a result of worship of God, but which evidently was emotionalism without much worship in it. Of course such blessings come to those who have laid up a foundation of truth, or those who need but little truth to bless them greatly. But we are speaking now more of the entire body of believers who need truth more than they need emotion. These will have joy and liberty as they build upon the truth and have a reverential and worshipful heart.

It is in order that truth may be taught, and a spirit of worship developed and maintained that we have order or form to our service. Unless there is some method of impressing the ideas of God and truth and salvation upon the people there will result a condition of mind that has a tendency toward either infidelity and atheism on the one hand, or toward senseless emotionalism with all its freaks and absurdities, such as free-loveism; on the other. But with suitable form and order fundamental things may be presented, and lasting good to the souls of men result. Instead of hindering freedom and liberty a basis for joyous development and service is offered through orderly presentation of saving truth.

Some denominations emphasize the same order of service over and over again. The "Apostles' Creed," "The Lord's prayer," etc., are part of each service. This is in order that the doctrinal statement of the Christian faith may be impressed on the worshiper by frequent repetition. However it does not seem that this is altogether necessary. We would rather have those same fundamental beliefs in some other form or variety through the reading of the Scripture, singing hymns of doctrinal truth, or an explanatory sermon on some of the themes contained in the Creed. It should be said, however, that statement of doctrinal truth seems necessary. Whether it is presented through the repeating of the

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Creed or through the hymns, or through any or all other methods, it is necessary. Truth must be presented in order to be believed and it must be believed in order to have joy and holy liberty and development of Christian character. It is through the forms or orders of our worship that truth is conserved and taught, thus they are useful in furnishing the necessary ground for all exercises of Christian life.

We are not sticklers for the same form or order in each service, but we are inclined to some form or order that gives truth and doctrine an opportunity for the cultivation of faith and feeling. Imagine a morning service that starts off with a hity-tity kind of gibberish that tends only to feed emotionalism and put tingle in the toes. Follow up with another, and still another until somebody gets happy and starts marching around. Urge it a little and there will be noise and confusion, and possibly "no opportunity for preaching." Doubtless some in a meeting of this type will be greatly blessed because they have a foundation for feeling already laid in the faith of their hearts, which in turn is based on some truth that is precious to them. But we are of the opinion that others may leave the meeting with no more spiritual strength than they had when they came. Contrast that with a service where a great hymn of worship is heartily sung by worshipful people. Follow with another if you like. Direct the trend of thinking toward God and truth instead of toward emotion. Preach a sermon that has something in it worth believing and remembering. Invite hearts to believe and trust and find rest in God. To our way of thinking this is the better way. And if the truth is believed and received a wave of glory may be expected almost anywhere down the line.

Form and order in a service are useful as a means of presenting and maintaining saving truth in the Christian Church. And these things of truth are in turn a foundation for all holy joy and freedom of the Holy Ghost.

### SERMON PRAYERS

We refer to those prayers that are prayed during the preparation of a sermon. How necessary they are! Without them it seems impossible to get the spirit of the text. And if there is any one thing a sermon needs it is the spirit of the text. To preach on the "Judgment Day" in the light and laughing manner of an auction

sale or playhouse is about as near failure as can be. Or to preach on "Come unto me all ye that labour and are heavy laden" with the spirit of pessimism and despair is another example of how not to do it. A sermon on the judgment needs a great deal of prayer in order that the proper spirit will permeate the sermon. The preacher must feel as well as reason and think. It is an awful theme, an awful day, and an awful responsibility on the preacher when he preaches on that subject. It is foolish to attempt it without prayer. And what can be said of a sermon on the judgment applies to all sermon topics. The preacher's heart must be fitted for the sermon. And prayer is necessary. Nothing can take its place. The gathering of sermon material, the array of scripture, the homiletical development and sermon structure, all of these are useful of course. But they cannot be substituted for prayer; for it is through prayer that the spirit of the message gets into the preacher, and fills him with the subject.

Ministerial prayers, or sermon prayers, are somewhat in a class by themselves. They are different from prayers for the sick, or for seeking souls at the altar of the church. They are different from prayers for direction in finances or business. They are more internal. Almost entirely so. They deal with the heart of the minister and are for illumination and power of soul. There is a cry for divine help and inspiration. What is the real meaning of this text? What is its spirit and purpose? What holy passion and boldness will be needed to preach it acceptably so that God can honor it as He desires? And they are not prayed methodically or in regular form, as are the public prayers, or those at the family altar. They are more spasmodic and sometimes more in-between-other-things, and are prayed in the study, on the street, between calls, in the night. They are a kind of combination of inner urge, and inner craving, and have for their objective the shaping of the ministerial heart so that it will catch and contain the spirit of the message from God to men on their way to eternity. It is hard to describe them. God takes the minister's heart apart and puts it together again. The minister is different. A new light comes to him. The old thoughts catch fire. The truth he has known since boyhood is glorified within him. There is a glow within the heart that gives power to the message, and raises it above the level of ordinary things. He

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catches the spirit of the text. The message becomes his to proclaim. He is joined to the ranks of the prophets and seers.

We have heard young ministers preach who showed by their very intensity and earnestness that they had prayed their sermon prayer. They might have called it a "prayed down sermon," but whatever it was it had the earmarks of a genuine message from God. We have heard others, some from older men (and we have been guilty also) who showed a lack of the sermon prayer. There is a difference. Regardless of the polish and perfect arrangement of a sermon unless it in some way conveys the spirit of the message as well as the word of it is lacking in an essential part.

#### THE MEETING WITH NO OBJECTIVE

Such meetings are possible, though the cases where they are a success are very rare. Occasionally the Lord comes to such a meeting with a mighty help, and the tide is turned into victory and advancement. But usually a meeting that has no objective is a poor affair.

The objectives of meetings are various. The range is indeed wide, and covers about everything that should be included in Christian work. Sometimes the emphasis is on one thing and again on another. But the really good meeting centers around some one truth or accomplishment.

In the prayermeeting there is possibly the most danger of drifting along without an objective. Just begin and see what will happen, or how the meeting will turn out. No special truth to be presented, no special help to be given, no definite seeking to do, no special thing to accomplish. If a carpenter went to his work day after day like that he would be standing around most of the time—not many timbers would be cut and fitted into the building.

Why not look ahead a little and ask ourselves some questions? Why are we having this meeting? What is its use? What do we really hope to accomplish? What truth needs to be developed or emphasized? What is our meeting theme or topic? Who is there that needs help and can receive it if we do our part?

A meeting with no objective offers a peculiar opening for the work of the devil. Drifting around at random we will hit some bogs or snags. Surely there is a path for every truth which can be made for the minds of men, and the

leader of a meeting must have that path and that truth in mind. A truth presented in a meeting is valuable. To present a truth so that it will stay in the minds of the people after they have returned home is a helpful thing. A truth that is thus presented will probably need to be surrounded by songs and hymns on the same subject. There will be Scripture as a basis for it. There will be prayer concerning it. An objective, consistently driven toward, and properly supported by every available means will impress and help the people.

Too frequently the objective is so beclouded by other things that it fails to impress as it should. If the objective is faith, why talk so much about the mountain that faith will disappear and only the mountain be seen? Why let the introduction of the mountain so concern the mind that the faith will be shunted to one side, and the people go from the service saying, "The topic tonight was 'Mountains, Mountains, a Chain of Big Mountains'?" If the objective of the meeting is faith they should go home thinking of faith, Faith, Conquering Faith.

It is a wise leader who prayerfully chooses an objective for the meeting, and then to the exclusion of other things that would be improper because of their tendency to sidetrack the main issue, drives ever onward toward the accomplishment of that one thing.

#### GETTING THE MESSAGE INTO THE HEART

General Booth wrote to his officers, "If you could get the message passed into the heart if written on green paper, and green paper only, then you should by all means use green paper. It is the message, and not the paper on which it is written, that you care about. And if the truth that will save a soul will be listened to from the lips of a child, or a woman, or a stranger, and from such individuals only, by all means use them. The end, and not the means, is the object of your concern."

Sunday is the golden clasp that binds together the volume of the week.—LONGFELLOW.

Every sermon must have a solid rest in Scripture, and the pointedness which comes of a clear subject, and the conviction which belongs to well-thought argument, and the warmth that proceeds from earnest appeal.—PHILLIPS BROOKS.

## CHURCH PUBLICITY

JOSEPH GRAY

### ARTICLE SEVEN—NEWSPAPER DISPLAY ADVERTISING—(Continued)

**D**URING the World War the United States government solicited the aid of the outstanding magazine artists in America in the preparation of a group of posters to sell the Liberty Bonds and other government agencies to the public. I heard a public speaker say that one of the rules laid down in the preparation of these posters was that the wording on each one should not be over twenty words long and preference should be given to the ones containing less than ten words. If you are old enough, you will remember some of these; a recruiting poster with the figure of Uncle Sam with a pointing finger and the words "I Want You," a Red Cross poster with a picture of a motherly nurse and the words, "The Greatest Mother in the World," a Liberty Bond poster with a striking battle-field illustration and the words, "Buy a Liberty Bond and Help Win the War." Count the words in each one and then think back and remember their effectiveness.

These were posters, and newspaper display advertising permits of more words than posters because it is read a little more leisurely, yet the same principle holds good. The advertisement that gets its message across with the fewest words is the most effective advertisement. Just to test this out I opened my morning paper while I was writing this article and glanced back through the advertisements I had already read. One great department store had a half-page advertisement with only forty-one words in it. I read it all the first time and got all of its message. Another department store had an advertisement of the same size with 1,250 words in it. On the first reading I read approximately 50 words of that advertisement, and I should not have read any more of it if I had not turned back to analyze it and count the words. This may seem a little extreme; yet just try it yourself on your own morning paper and see the results.

Out of these facts, then, we may formulate the principle, never use two words where one will tell the story. Boil a display advertisement down to the bare words necessary to get the idea across, but be sure on the other hand to use enough words to get your idea across. Twenty words

well chosen are better than two hundred that are carelessly thrown together.

Remember this, also, that the fewer the words the larger the type that you may use, and as your advertisement will probably be smaller than a good many other advertisements because of the size of your purse, this matter of large type is a desirable feature, for it will help to make your small advertisement stand out from the page. Given a small advertisement set in small type and it often seems to be an appendage to some other advertisement and so does not get read.

The next point I would like to emphasize is that the fewer ideas an advertisement contains the more likely it is to tell its message. I have just examined and analyzed fifty advertisements in a national magazine. This should represent a fair cross-section of the best advertising practice, because these advertisements are written by advertising men who are specialists. Of the fifty advertisements, thirty-three confine themselves to a single idea without introducing any subsidiary idea even in relation to a single product. Fourteen sounded a dominant note and then introduced one subsidiary idea. Only three of the fifty had more than three ideas or themes presented in them, and not one presented over four.

Again, of the fifty, only six offer more than one product in each advertisement, five offering two products, and one three; yet of the fifty companies involved at least thirty-six of them, to my own knowledge, manufacture more than one product. So here are at least thirty companies out of fifty who are content to advertise only part of their products some of them even in double-page color spread rather than risk spoiling their advertisements with a multiplicity of ideas.

So we can lay it down as a safe principle that one idea should dominate every advertisement, and not over four ideas should be presented at the most, even in a subsidiary way. We should not try to tell all about our whole program in every advertisement. Let us look at an example or two.

Suppose you are running a regular weekly display advertisement announcing your services. Do not try to feature every service in every advertisement. Announce your morning sermon in one advertisement; feature your music in another; emphasize your N.Y.P.S. in another; tell about



a novel Sunday evening feature in another; give your Sunday school publicity in another. And if you just mention your other services in the same advertisement try to find a different, catchy way of doing it, instead of using the usual stereotyped announcement. One of the best advertisements I ever saw merely announced the evening theme, gave the name and location of the church, and ran this line, "Unusual Services at the Usual Hours."

Suppose you are preparing an advertisement for a revival meeting. Do not try to tell all about your regular services in the revival advertisement. Feature your revival. Furthermore, do not try to tell all about your revival in one advertisement. Pick out one salient feature and advertise that. Then follow it up with another advertisement in which another outstanding feature is made the dominant note. Four small advertisements on four successive days, say ten column-inches each, featuring a single feature of the revival in each advertisement, are much better advertising than one quarter page advertisement of forty column inches in one edition in which such a jumble of ideas is presented that no idea is left clearly in the mind of the reader.

One other thing needs to be said about this matter of the dominant feature, and that is, make prominent the things that are really prominent. For example, an evangelist is a really good preacher and an indifferent singer; do not feature his singing even if he does sing an occasional solo. If a preacher has written a book or two on subjects that have no relationship to his preaching, do not feature him as an author; on the other hand, suppose you engage a man for a series of prophetic lectures who has written a good book in the field which is somewhat of an authority, then you are justified in featuring him as an author.

One further counsel about the subject matter of your advertisements, and to me this is so important that I am almost a fanatic about it. Be sure to include the name and address of your church in every advertisement together with the pastor's name. Let us consider each one of these three, beginning with the last one first.

I believe the pastor's name should be in every advertisement, because in a certain sense, he is the product you are advertising. A church succeeds or fails, in a large measure, according to the personality of the pastor, and his pulpit

ministry should be one of the outstanding features in his and its success. Then he is the one sustaining and subsidiary feature that should be in every advertisement, even though that advertisement is not directly advertising him.

The street address should be in every advertisement because your location is not half as well known as you think it is. Try this experiment: get somebody who is not known to drive into your town and try to locate your church by making casual inquiries in twenty stores, garages, service stations, etc. Unless you are in a very small town you will be astonished and appalled at the lack of accurate knowledge concerning your location. Then remember that you not only hope to reach the permanent residents, but your advertising is also aimed at the newcomer who does not know the town. I once won a whole family for my church because the first week they were in town my church was the only one that announced its street location in the paper. So put the street address of your church into every advertisement and every church notice, and weave it into every story about your church if you possibly can.

This is as good a place as any to comment on the form of our name. It is not the "Nazarene Church," but the "Church of the Nazarene," and it ought to be so announced in all your advertising. The only excuse for using the incorrect form is lack of space, and a little ingenuity will nearly always solve that problem. Try condensing the "of the" by arranging it in smaller type in your display lines. You may even make it small enough to place the "of" above the "the" for the sake of condensation, like this:

### CHURCH OF THE NAZARENE

It is a mistake to fall into a careless and incorrect phrasing of our church name. "Nazarene Church" may be permissible in colloquial speech; but certainly all our printed matter should announce us as the "Church of the Nazarene" for if we do not use our name correctly, certainly no one else will. I have consistently used the correct form of our name in these articles in order to drive the truth home.

We come now to the consideration of cuts for newspaper work. We consider portrait cuts first.

Our first caution is, be sure they are the right screen for the paper and press that is to use them.

Many preachers make the mistake of using a cut for newspaper work that has been prepared for use on a high-calendered paper. Examine your cuts carefully and you will see they are made up of a series of dots or squares. The size of these dots is determined by the size of the screen used, and in turn will determine their usefulness. An 80-screen cut is about right for a general purpose cut. It will print reasonably well on glossy or calendered stock; it is just right for a small, flat-bed press newspaper; but it is too fine for the large newspaper printed on a rotary press. If you are likely to be dealing with the larger papers you will do well to get a coarser cut. Ask your newspaper man or engraver for counsel as to the size of the screen. If you are likely to be printing a lot of literature on glossy paper of fine stock, such as a high quality bulletin, then you need a cut with a finer screen than eighty. Your engraver or printer will give you counsel better adapted to your special needs than I can give you here.

The man who expects to use his cuts often, such as an evangelist or lecturer, will find it profitable to have one cut and make a bunch of mats from it, rather than have three or four cuts made with the attendant expense and take chances on their being damaged in the press or lost in the mail. Let me explain briefly what mats are and why they are best adapted to this work.

The cut is a positive imprint with a raised surface like type. The mat is a heavy piece of card into which the cut has been pressed while the card was soft to receive its imprint and so the mat becomes a matrix from which other cuts of a certain type can be made. Then this mat is given to the printer who places it in a frame and the mat becomes the bottom of a mold into which lead is poured. When the lead cools it is turned out of the mold and is a lead cut ready for use in the printing press. When the job is done, this cut or slug is melted back down to regain the lead as the lead is more valuable to the printer than the labor of making the cut. Mats cannot be used successfully for more than one casting, but if they are purchased in sufficient quantities at a time, they will not cost an evangelist much more than the postage expended in mailing cuts. To get the advantage of mats, the user should plan to have at least a hundred made at a time, otherwise cuts will likely be cheaper.

Another advantage of mats is that they are equally useful in small flat-bed presses and in the great circular presses of the large newspapers. If you have ever had a cut come back from a large newspaper when it has been pried loose from the base and put back in an unsatisfactory way, you will appreciate the advantage of mats. Also, the slugs made from mats will not smudge nearly as much as the original cuts on a heavy run of newspapers, especially if the cut is too fine for the press. It is a very small newspaper office indeed that cannot use mats these days, as even the average weekly has good slug-casting equipment.

We give now some further counsels about portrait cuts. Do not have them too large for the rest of your advertisement. If your cut cramps your message it is too large. Study several good advertisements and you will easily recognize that fact. Do not needlessly drag cuts in to the detriment of your advertisement. One good cut well placed is better than two or three jammed in heedlessly. Be sure the cuts are reasonably up-to-date and true to life. Better not to use a cut at all than a misleading one. Do not illustrate a minor feature to the detriment of the main feature of your advertisement. An example or two of this will suffice. I remember an advertisement of a revival in which the evangelist's cut was a small one-column affair and the local pastor's own cut in the advertisement was a large two-column one. One campaigning poster carried no cut of one evangelist, a one-column cut of the other one, a one-column cut of the song leader and a two-column cut of the chairman of the campaigning board. It would have been better to omit the latter cut entirely, or even omit them all, than to have such a disproportion in the advertisement.

We would also draw your attention to the possibilities of cut or mat service in newspaper advertising. Refer back to the paragraph that describes the process of turning a cut into a lead slug by way of a mat, and read the rest of this with that information in mind. There was a time when the only cuts available for newspapers were a few in their local stock. We are not talking of portrait cuts now, but illustrative cuts. Now a great national enterprise known as the Meyerboth Cut Service makes possible a continuous supply of fresh cuts. There may be other companies in the eastern field, but Meyerboth

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serves all the western territory with which I am familiar.

My understanding is that a newspaper may subscribe for a small or a large service as their needs demand. Every month a large book of timely mats is shipped to each subscriber, these mats being illustrations of timely features. The newspaper may then cut out any of these it wishes to use and cast its slugs from them. Of course the mats are largely illustrative of commercial themes, but there are always a few church cuts, and always some cuts that are timely, such as flags, flowers, wreaths, turkeys, etc., for the various season and festival days. This service is available without cost to the advertisers of a paper, the newspaper paying for the service as a part of their upkeep cost, just as they make their type available to the advertiser. This service must not be confused with the mats mailed to newspapers by national advertisers for their copy. The mats used in these national campaigns are not available, but if you are paying for your advertising, you are just as much entitled to the cuts available in the Meyerboth service as your grocery or hardware store. Very few papers are without it. Ask your local newspaper man about it the next time you want to run an advertisement. I just checked over my local newspaper and I find over twenty cuts in one issue that look as though they came out of the Meyerboth service. This eliminates all the cuts that were evidently mailed in on national campaigns.

Here is a service that far too few persons are using. I presume that in many cases it is because they do not know about it and have not learned its value. What could be more appropriate for an Easter church advertisement than an Easter lily? A man leaning over and pointing to the word revival will attract more attention than just the word itself. A trumpet in the hands of a herald is more applicable to the announcement of the heralds of the gospel than to a musical concert or a bargain sale. All these are concrete illustrations of cuts available. At various times I have noted in this service cut of Hoffman's "Head of Christ," Da Vinci's "Last Supper," "The Babe in Bethlehem and the Wise Men." Look this service over if your paper carries it, and very likely it does, and acquaint yourself with its possibilities.

Incidentally one advantage that the job press

of a newspaper office has over a small independent job printing establishment is that this cut service is also available for catchy job printing. Bear it in mind when you want printed handbills or posters.

We come now to one last counsel about display advertising. We have mentioned it incidentally in several places but it will bear repetition in a way that will emphasize it again:

USE PLENTY OF WHITE SPACE

It is poor economy that jams so much copy into an advertisement that the advertisement loses its identity in a mass of other printed matter. Pick up your paper again and see which advertisements attract your eye. Nine times out of ten they will have nearly a third of their space white. The same principle that puts margins on the pages of a book or newspaper apply here. Pictures can be allowed to go to the edges of the limits of vision, but words should not crowd out to the edges of the vision or the eye will not take them in.

There are other things that might be said about display advertising, but they would need cuts and boxes to illustrate them, and THE PREACHER'S MAGAZINE does not lend itself readily to these, so will omit them. I would urge you to study good advertising of every type in order to learn some of the things you ought to know and to put into practice in your church advertising.

Next month we will discuss signs and posters.

PENTECOSTAL ACTUALITIES

I. L. FLYNN

IV. PENTECOSTAL ACCOMPLISHMENT

TEXT—Acts 2:1-4; 15:8, 9.

WHAT did the pentecostal baptism with the Holy Ghost accomplish for the disciples? This is controverted ground. In fact it is the battle ground among nearly all denominations. Many tell us that the disciples were not regenerated until the day of Pentecost. Others say they were reclaimed. If either of these statements is true, why do not regeneration, or reclamation today bring the same results in the lives of the people as it did in the lives of the disciples? As we proved in a former sermon, the disciples were in the very best

spiritual condition regeneration could put them on the day when Pentecost came. Others tell us the disciples received power to perform miracles when the pentecostal "blessing" came. But they had performed miracles long before Pentecost. Then still others keep telling us that the disciples received "power." Some qualify the statement by saying they received power for service, and some just say they received "the power."

In these last days there is a certain schismatic body who tell us that the disciples received the Holy Ghost to enable them to speak in tongues—unknown tongues. While they received the gift of tongues—language—that was only accommodating, just like the wind, the sound and the cloven tongues were incidental. The power they received helped them to perform miracles. It gave power for service—double service, or more service than they had ever had before. While the "power" came to them with the reception of the Holy Ghost, that was not the ultimate reason for the bestowment of the Spirit.

What did Pentecost do for the disciples? They received a pure heart. In Acts 15:8, 9, Peter says their hearts were purified. That was then and is now, the universal need, and desire of all Christians. All regenerated persons "hunger and thirst" after more of God than they received in their regeneration. Take the Old Testament characters, hear them long and cry out for God's fullness. David in the 51st Psalm cries for a pure heart. Isaiah got a glimpse of God's holiness and his own uncleanness and confessed his need. Samuel Morris, the untutored African boy in that dark continent, so longed for the Holy Ghost cleansing and filling that he made his way across the ocean without money or friends to America to find that which satisfies the soul. I read a short time ago of another African boy who, after his conversion, prayed, "O Lord, I have given my heart to thee to be thy house, come now and sweep it out and make it clean." So the cry goes up from all peoples of all ages, for a clean heart.

The Holy Ghost baptism gave power. Before Pentecost they had power to perform miracles, but now they have power to live holy lives, and testify that Jesus is truly the Son of God. Their fearless witnessing on that day resulted in three thousand conversions. They had power, but when the Holy Ghost came they were infilled and enwrapped and indwelt with the divine af-

flatus that gave them a power they never had known before. His coming brought the power of humility, or gentleness and tenderness. His coming brought power to be broken-hearted and contrite. The power of separation from the world, and from thenceforth their gaze was fixed on the unseen glories, God working through them.

Power! We do not mean a weird, knock-down and drag out manifestation, but power to live right and carry the glad message to the perishing millions of earth. They had power over their adversaries. At the end of a long and useful life John wrote, "Greater is he that is in you, than he that is in the world." Power to live and do. How the people today need this heart cleansing and filling, with the Holy Spirit! A clean heart and life gives a holy influence that tells for good. I read somewhere in the life of C. G. Finney, where he went once to visit the superintendent of a cotton mill. Mr. Finney was left to view the intricate machinery while the superintendent was called off on business. As Mr. Finney stood looking over the mill, a worker nearby saw his glowing countenance and the serenity of the man, began to weep. Others looked at the man of God and were brought under conviction. When the mill superintendent returned to Mr. Finney and realized the situation, he ordered the mill stopped and said, "It is time to seek God."

The Holy Ghost gives light. Jesus said the Holy Spirit would come, "He shall take of mine, and shall show it unto you." The Spirit will illuminate the Word of God. Before Pentecost they only partially understood the scriptures. There is much confusion and division today among the people because of the failure to properly interpret the Word. Paul says that "No man can say that Jesus is Lord, but by the Holy Ghost."

The Holy Spirit gives assurance. Any degree of salvation would be worthless unless there was the knowledge—assurance—that the recipient really possessed it. How would he know his sins were forgiven unless he received some kind of evidence? Paul says that in conversion "The Spirit himself beareth witness with our spirit, that we are children of God." Then there is an evidence to our regeneration. Possibly there is a more pungent witness to your sanctification by the Holy Spirit himself than we received in regeneration.

This is true because in our sanctification we receive the fullness of the Holy Ghost. There are many scriptures we could cite to prove our position. However, we will give you only one at this time. In Hebrews 10:14, 15, we read, "For by one offering he [Jesus] hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." All down the ages those who have received the sanctifying grace have testified to this fact. Hear what William Carvoso says. He was saved on May 7, 1771, and about a year later, March 13, he says he was sanctified, and the refining fire went through his soul, and he says, "I then received the full witness of the Spirit that the blood cleansed me." We constantly read in the epistles where the writer says, "Knowing this; we know; this know." They had the assurance.

How wonderful it is to know all the time that there is not a pin's point between you and your Savior. This can be so. Glorious witness!

The coming of the Holy Ghost brings liberty. The Apostle Paul says, "Where the Spirit of the Lord is, there is liberty." This was clearly demonstrated when the disciples received the Holy Ghost. Before Pentecost they were tied down; but when the Spirit came how free they were.

He will give liberty in prayer. Notice the difference between a person's praying before and after he is sanctified. When the sanctifying power comes their prayers roll out from their heart; they literally "boil" over. This, you know, James says, real praying is. When you get to praying in the Spirit, there seems no stopping place. Oh, how good it is to pray under the Spirit's anointing!

Then there is liberty in testimony. Multiplied thousands of Christians tell you that they cannot talk in public. They seem to have what the early holiness preachers called "tongue-tied" religion. Let that same crowd get sanctified, and you can hardly hold them down. Before they had no liberty, now they hardly know what to do with their "liberty."

There are so many Christians that have no liberty. They almost dread the testimony meeting. They testify because they don't want to be counted "down and out." You remember when Jesus raised Lazarus from the dead, He said, "Loose him, and let him go." How we need our tongues loosed that we might go and tell the story to the very last unsaved man on earth!

Sanctification brings liberty in preaching. Many a preacher has come back from the holiness campmeeting where he got sanctified, and astonished his congregation by his new liberty in proclaiming the gospel truths. They have been made to exclaim, "We have a new preacher."

The Holy Ghost baptism that I am talking about will draw you so close to the great, loving heart that you can almost hear and feel His heart-throb for a lost world! You are drawn to Him like the steel is drawn to the magnet, until the two almost become one. In fact the magnet will magnetize the steel, so that the steel will become a magnet itself and have the same drawing power. How we need this surcharging of the Holy Ghost until we will draw the lost ones round about us unto God! Is not this what the disciples did after the Holy Ghost came to them? Hear this second chapter of Acts as it says there were about three thousand added to the Lord! This power awaits us today when we receive Him in all His fullness. Will you seek Him?

#### THE IMPORTANCE OF PREACHING HOLINESS

GENE E. PHILLIPS

THERE can be no question that "Holiness Unto the Lord" has been the banner under which the Church of the Nazarene has marched during these twenty-six years, and to which one hundred and twenty-five thousand people have been attracted and have fallen in line with its onward march. If you study the growth of the Church of the Nazarene you must come to the conclusion eventually that because of the clarion call to holiness multiplied thousands have turned their faces our way. For one hundred and twenty-five thousand people only represent the strength of the church as it stands today, but it does not represent the number which have come to us and have been enrolled with our number and have been given their heavenly transfer.

What has been the attraction to this little growing church? What caused them to step out alone? Our church has often worshiped in halls and basements, in tents and in brush arbors. We have not always had big pulpits and nice pews to offer. What, then, has been the great attraction? It has been "Holiness Unto the Lord." This has not been along the message of

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our church, but whether we have preached the new birth, repentance, justification by faith, or the resurrection, interwoven through it and wrapped about it in the preacher's thinking at least was the one great essential—Holiness. It may not always be mentioned in the minister's message, but still he has it as the final goal to which he is striving to lead his people. Until he is successful in leading his people into a life of holiness he is never satisfied. No matter how earnestly they repent nor how clearly they are converted, he always has a deep concern for the unsanctified of his church.

Holiness is the one essential of our church which came into being as an organization because of this one great doctrine. Those little groups scattered over this country in the East and South and West were definite holiness groups. Dr. Bresee, Dr. Reynolds, Howard Hoople, C. B. Jernigan, C. W. Ruth, and others, were outstanding preachers of holiness. We need only to listen to one of the survivors of that period to catch the definite note in their message.

We need only to take a hasty review of the beginning of the Church of the Nazarene and we will clearly see the importance of the message of holiness today. It is said that after the passing of the Wesleys and their coadjutors there must have been somewhat of a lull in the teaching of holiness among Methodists. So that during the first half of the 19th century, while the Methodists were busy conquering the new world holiness became their "neglected theme," as well as the neglected theme of other churches and people, and when a revival did break out again it was a revival of holiness, and among the leading preachers of a little later day were Chas. G. Finney, Sam Jones and D. L. Moody. They all testified to a second work, and Finney made sanctification a dominant note in his preaching. Our church has set apart this year for a definite and united Crusade for Souls, and great will be the results if our ministry will only recognize the importance of the message of holiness to produce the revival.

I shall call your attention now to a few reasons for the importance of preaching holiness.

##### I. Men are hungry for the message.

Everywhere we go with the message of holiness it meets with a hearty response. Men want it. They feel their need of it, and they consider you their friend and an able minister if you will only

present to them the doctrine of entire sanctification in a clear and understanding manner. Of course men are not alone hungry for the clear presentation of the doctrine—they also want to see the fruits of it in the minister's life and in the lives of those who profess the experience. But give them that with the doctrinal message and the whole world is our parish. There are other churches preaching repentance and justification by faith, it is to us that the field is open for the definite preaching of holiness.

##### II. The importance of preaching holiness can be seen in the beauty of the doctrine.

There is something majestic about holiness preaching. Think of the old campmeetings in this country where holiness has been, the one outstanding theme of the entire camp, and many have come and camped for the ten days to hear the old message which is ever new. It had to be majestic to hold the attention of thinking people year after year. The message of holiness is always pointing definitely to a Christlike life, and points definitely to Him as the Christian's real pattern of living. Then it follows so closely the Master's great texts which He used; one of which is, "Be ye therefore perfect even as your Father which is in heaven is perfect." The preaching of Jesus always pointed toward this one thing. He had one standard and only one and He was never satisfied with the heart of any individual until he measured up to this standard. He was heard to rebuke some of His prominent disciples for not putting holiness on display. Christ's standard was holy living, and anything short of that would not do. We must preach holiness if we preach what Jesus preached; for Jesus gave us the Golden Rule and holiness lies at the heart of the Golden Rule. One of the inspired writers referring to holiness spoke of the "beauty of holiness," and the very fact that Jesus preached it assures us that it is possessed of rare beauty.

##### III. It is important that we preach holiness for we will disappoint the people if we fail to preach it.

As we have already asserted, our church has been built under the banner of holiness. It has quickly become known as a holiness church in every city into which we have gone, and people enter our doors expecting to hear that message, and if we fail to give it to them they go away disappointed. We have no more right to go

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under the name of a holiness church and fail to produce the message, definite and clear, than as manufacturer has to label his commodity one thing unless it contains what the label guarantees. We owe the message of holiness to the people just as clearly as we have received it. There is some reproach connected with the preaching of it, and always will be: if it is definitely preached. The devil hates holiness, and always has, and if a preacher has a compromising streak in him, there will be times when he will neglect the message for that reason. But if he does he will be the loser.

IV. *And that leads me to this point: It is important that we preach holiness for it is a big message.*

A lot of us are little preachers, and never would have been heard of had it not been for the big message we have had to preach—the message of holiness. Some who have found that they were in demand have forgotten why they were in demand. They have thought people came to hear them because of some rare gift which they possessed, and they have become excited and forgotten their big message, only to soon have people forget them. A lot of little holiness preachers today have more than they can do because of their big message, while many men of greater ability, but with a smaller message, are looking for a job. Pity us if we forget our big message.

V. *The importance of preaching holiness can be seen in the fact that people will never seek and find a definite experience unless a definite experience is preached.*

Just simply attending holiness churches in name will not make holy people. They must hear the message given "line upon line: here a little and there a little." They do not always see the truth the first time they hear it. We may have presented the message once and given a clear presentation of it. That is, it may have been clear enough to us. But oftentimes that is not sufficient. One reason people do not seek the experience is that they do not realize it is for them, or they do not understand it sufficiently to seek it. Many do not know what our doctrine is. Some of our dear friends have been quick to tell what we believe and teach, and many times they have been misinformed. For instance, some of our friends say we preach that a man may become so holy he cannot sin,

and that is misrepresenting us. It remains for us to give the people the truth regarding ourselves.

VI. *Holiness preaching will bring about a revival.*

You will please pardon a bit of personal experience. We were with Rev. A. H. Perry of Dayton, Ohio, in a campmeeting in Carmichaels, Pa., last summer. It was my sixth time to be a worker in that camp. It was only a local camp, and it was our privilege to be one of the workers at the first camp held on the grounds about ten years before. During the latter part of this camp the Lord led us both to preach definitely on holiness each night. Never before had we been so definite in the night preaching, and to me this was the outstanding camp of the six. A mighty break came on one of the closing nights, and hardened sinners sought the Lord. The altar calls were easy, and sensational altar calls were not necessary. The Holy Spirit wooed and men and women were hungry for God. In spite of the many arguments to the contrary, clear, definite holiness preaching works, and will lead our people to a level of ethical and spiritual living that nothing else will do.

VII. *And just a thought relative to our churches and holiness.*

1. Holiness makes a united church. It fixes us so we can all get along together. Problems are sure to arise, but there is always a solution for them in a holiness church. One definite message on holiness may clear the entire atmosphere of the church. Of course after we preach we must give it an opportunity to work. I have in my personal ministry seen a condition that might have split the church, almost totally eliminated through one message with a holiness accent.

2. Holiness makes a spiritual people. Gives us the power to estimate proper values. To know what to select for life material and what to cast aside.

3. Holiness makes a liberal church. Your church will pay for holiness preaching. It makes them liberal. There is no class of people so liberal as holiness people.

4. Holiness people are a Bible loving people. They do not want book reviews, but the Word of God. The only book from which you can preach holiness is the Bible, and the more we preach holiness to our people the more they will love their Bibles.

VIII. *Holiness is really God's great signet stamp.*

He stamps everything that belongs to Him with that stamp. On the front of the priest's mitre was "Holiness to the Lord." The vessels consecrated to His service were holy vessels. The Bible has the stamp—Holy Bible. During the millennium, "Holiness unto the Lord" will be on the pots and pans, and on the horses' bridles, and His people are marked with that stamp "Holiness unto the Lord."

The Lord will have the message preached and if we fail to preach it, He will take the opportunity from us and give it to another.

I may be a little prejudiced, but somehow I believe it is difficult for us to emphasize the message of holiness too much. There might have been one or two preachers in the past who, if a hobby could be made of holiness, did that; but I would not dare say they did. However, today, I fear there is far too little preaching on this important subject. Our church must have a program, but it must be a holiness program, and it is left up to our many pastors and evangelists to see that it is just that. We, as pastors, have had turned over to us a spiritual church, made so by holiness preaching, and the only thing that will meet the sin and worldliness of this present evil day with a blow strong enough to send it gasping from its throne, is the same definite preaching of holiness.

May God help us to stay on our knees and in our studies until our very souls are afire with this great truth, and then step into our pulpits under such anointing that revival fires shall be kindled the length and breadth of this land!

A Negro tried to get into a fashionable church in America, but was not wanted. He consulted the pastor, who advised him to pray about it. Some time after the minister met the Negro, and inquired what answer he had received. The Negro said, "The Lord told me He had been trying to get into that church Himself for the last two years, but couldn't so you mustn't expect to get in."

Men think God is destroying them because He is tuning them. The violinist screws up the key till the tense cord strikes concert pitch, but it is not to break it, but to use it tunefully.

### PEOPLE SHOULD COME TO MY CHURCH BECAUSE THE SERVICES ARE ATTRACTIVE AND HELPFUL

WILLIAM LAMBERT

PEOPLE have varied reasons for coming to church. Some come purely for the worship, others to receive help for themselves, some to be a blessing to others, and yet others may come through habit, or because someone else is to be there. But whatever their motive, I feel honored to have people enter the door of my church. They could have gone elsewhere, or they could have stayed at home. It has cost them something to come; of time, effort, ease and comfort. But they are here, and now my duty to them is to give them what they need and what their hearts crave. And when I feel that my services are to be helpful and attractive I do not hesitate to invite and welcome them here.

When people arrive at my church I want them to find me there. I think they have a right to expect that. In some sense, they are my guests and should not I be there to greet them? I have good ushers to meet them at the door and assist them to be suitably and comfortably seated. There are always some who should sit near the front, and others who should not be allowed to sit in the back seats. There are visitors to be given special attention. The ushers can do much to make the service attractive by properly seating the people. One of the most discourteous things people can do is to be seated in the end of a pew and then refuse to move over when someone else is to be seated in that same pew. Those who find seats in that pew must either climb over this person's knees or this person must arise and step out in the aisle and then be seated again, making himself very conspicuous. This person sometimes is one of the old standbys of the church and feels that he has in some measure pre-empted that particular seat and could not worship well unless seated right there. It is selfish and discourteous. I hope someone will come forward with a remedy for this. (Perhaps there is an opportunity for someone to render a fine contribution to the church by writing a book on religious etiquette.)

I want my church to be a house of prayer. It is not a playhouse and I cannot afford to allow the running of children and the great babble of many voices talking loudly which often becomes so distracting to thoughtful worshipers. I

pray beforehand that God will fill the place with His presence so that when people enter the building they will feel the sacredness of the place and the very atmosphere will breathe of worship. Every person should be in his place a few moments before time to start the service and have time to become composed and bow the head in prayer and thank God for the privilege of worshiping again in His sanctuary. People should be seated toward the front of the room first and leave the back seats for the stragglers.

I start my services on time. There is no excuse at all to start services late. I must repent and ask forgiveness if I am late getting there. There is no excuse that I can think of for my being late. If I have to drive my car I should start early enough so that I could change a flat tire and still be there on time. There is no sick call that should keep me away, unless I can make some other arrangements for the service to go forward. If ministers could be penalized for being late, just as workmen are, they would get there on time every time. I also close in reasonable time. It is a breach of trust for me to hold people away beyond the ordinary closing time to hear my long-winded sermon.

My choir takes its place right on time and at the first call. I do not stand and beg folks to come to the choir. I want them to come in orderly fashion and if possible to march up together in the order in which they are to be seated. I insist that my choir leader have the songs selected beforehand and that they be selected with a view to their appropriateness for that particular service. I want songs with a message and with music as well. There is no place for the "Hippety-hop-to-the-barber-shop" type of songs in my service. Music can be lively and inspiring without being light and jazzy. No matter how good the words may be, I want some music with them. Otherwise just read the poem; it will mean more. Many a good tune has been ruined by having some nonsense written to it, and likewise many a good poem has been spoiled by having some little ditty of a tune set to it. I want my choir leader to really lead the singing, rather than for the organist or pianist to do it. I want the leader to tell the people what and when to sing. I want him also to be reasonably sure that the minds of the worshipers are on the message of the song. A dead song service or an overdone song service can just about ruin the remainder of the meeting.

I want a good orchestra. One that will be there and tuned up and ready for the first verse. If they come later than that let them stay out of the orchestra. My services are important and folks must learn that they cannot dally around about them.

The special music, if any, should be in keeping with the other parts of the service. First of all, I want a special singer who can sing. Then I want him to have a song worth singing and one that is worth listening to—a real contribution to the service. I prefer having a good saved and sanctified person to do this singing. One who is dressed so he is presentable.

I make my announcements as brief as possible and yet have the people understand them. One can waste a lot of time and bore his congregation by taking too long for this.

The public prayer or the prayer in the public service is an important part of that service. It is the time when the minds of the worshipers are turned from everything else and turned directly toward God, in reverence, praise and petition. We are gathered here in this capacity for the express purpose of worshipping God. He has made it possible for us to be brought into this blessed relationship with himself, and now we bow in reverence to Him. If we fail to contact God we have failed in an important thing. If we fail to reach His ear we miss the mark. It is God we need. It is God we must have. Without Him it will be mechanical and lifeless, and often unpalatable. Only one person at a time can properly lead this prayer. For many to begin praying audibly when the public prayer is called for is to make confusion. Let each one follow the prayer that is being prayed and make it his or her prayer. The person asked to lead this prayer should be someone who can pray well in public. There are good people who cannot pray well in public and should not be embarrassed by being called on to do so. Many times it is best for the pastor or leader to make this prayer. He has the needs of the people on his heart, and no one is better fitted to carry these needs to the throne than the pastor. This prayer should not be a long, rambling recitation, but earnest and directly to the point. Neither should it be a sentence affair, but a real pouring out of the heart for the present needs. Perhaps on the average, three minutes is long enough time for this prayer. It may seem rather too short a time

for some prayers and far too long for others. I have found in my personal experience it is best for me to silently ask God to bless the one praying and help him to make my petition, and then listen to his prayer and say amen (so be it, Lord), to this petition.

I make the offering as worshipful as possible. The claim has been made that we drive folks away from our services by always begging for money. That might possibly occur sometimes, but I do not feel that it need be the case. Our folks are good to give and always want to see the obligations met. We must present these needs to our people in order to get them to see their duty. I practice tithing, preach tithing, and exhort people to tithe. But all do not tithe. I have to ask for special offerings sometimes and do not apologize for doing it. This is God's work and I am God's servant and will do my best to take care of my Father's business. I want my people to feel they are doing it for God and not for me. A quotation from the Bible on giving, or some saying of a well known person may help at the time of the regular offering. It is a blessing for people to give and should be considered an act of worship. "See that ye abound in this grace also."

I always aim to recognize visiting people in some way. If there is a visiting minister I may ask him to lead the prayer or give a word of testimony, or give some other recognition. Of course discretion must be used in this. Those whom I cannot recognize publicly I try to reach before they leave the house and have a word with them thanking them for coming to my service. Many a stranger has dropped into a service with a heavy heart and will go away with a heavier one if no one pays any attention to him. A kind word costs so little and yet, is worth so much.

I aim to make the sermon the main feature, for I feel that it is the most necessary part of the service. All the other things can be had in a measure elsewhere. But not the preaching of God's Word under the anointing of the Holy Ghost, and with that unctuous fervor that God gives to His chosen servants. A preacher is called of God for a specific thing, to preach. Others can conduct the service, sing, take the offering, etc. But only to God's chosen servant can that peculiar anointing be given which makes him a preacher. A preacher indeed, and not just a talker.

#### I HAVE PREPARED SERMONS

The first process in this preparation is the preparation of my heart. The best thing for the heart of a preacher is plenty of time alone with the Divine One. My heart must get still before God. The door to the outside world must be closed tightly; until I am all alone with God. It may be on my knees or some other posture of the body, but it must be alone with God. I often have failed to get that closet door tightly closed and the things from the outside world come slipping in to drown out the voice of God to my soul. I must get that door closed; I must be alone with Him. I am His messenger and it is His message that I am to bear. Will He trust me with that message? Yes, when I am perfectly submissive. It is His sheep and lambs that I am to feed. I am but the instrument or conveyor through which He is going to do it. My heart must have this touch with Him so that I may have His viewpoint and His passion. If I can see something of what He sees and have some of the love that He has, then I can more nearly do as He would do if He were here. If my heart is not first warmed and moved then my hearers are seldom warmed and moved. But when my own heart is greatly stirred and moved then my hearers will catch the fire and their own hearts will burn within them. Someone has said the best thing for a preacher to do just before going to the pulpit is to read the story of the crucifixion. I have done this with good effect on my own soul. There is in the heart of every called and anointed preacher a message which is demanding a giving out. It will rend the preacher's very heart and being until it finds its way out to the world. It is crying within you for release.

The sermon theme is selected according to the need of my hearers, as nearly as I can detect that need. I am aware of the fact that it takes an effort for many people to get to the church to hear my message. Some are infirm with age, others are weary with the cares of life, still others are needed elsewhere, and could just as easily, or maybe a little more easily, have gone some other place. Some come with heavy hearts, and sad. Others with grief or bereavement weighing them down. Some have had severe testings during the week. Many are hungry of heart. Others may be giddy and thoughtless. And some may be straying from the fold. I know I will



have a mixed multitude to preach to. Some saints who are ripe for glory. Some who are bearing the burden in the heat of the day. Some may be tossing about on the billows of time before getting established in grace. Some seeking God for pardon, and others for purity. Yet others may be backslidden in heart while still going on professing. And there are some entirely outside the fold. Some are on the mountain top and others in the valley. *What shall I preach?* I cannot spread the table for each and every individual need in each and every service. *What shall I do?* Seek to know *His will* in this matter and bring His message.

Having decided what the message is to be I begin to gather and arrange material. I keep a file where I place notes and clippings from my reading or what I may gather from hearing someone else preach. Perhaps I already have material on hand for that message, but it should be arranged with an objective in view. Or it may be I am going to use an outline that I have used before somewhere. Then it must be gone over and something new added to it; perhaps something left out entirely. At last it must be freshened up and made palatable.

I preach from 30 to 45 minutes, and if my theme demands more time than this, I divide it up and announce that I will finish it some other time, perhaps next Sunday.

I preach on a variety of subjects. This gospel is complete and no one theme of it will suffice. My flock needs a variety of food. It is the joy of my heart to see my flock get fat and full-fledged. "Grow in grace and the knowledge of the Lord Jesus Christ" is the divine command.

Having prepared my heart and mind as best I can, I feel that my body should have some preparation as well. I want a good night's sleep when I am to preach two or three times on Sunday. If possible I go to bed just a little earlier than on other nights, and get up just as early as on other mornings. I have an important day's work ahead of me and cannot afford to just have to drag myself to it. Anyone who will sleep so late on Sunday morning as to not have time to properly get ready for the service is robbing God of something He should have and the people of something they are paying for and will not get. To have to be "on my nerves" every minute of the time on Sunday morning and

then just barely get there on time is not a good thing for this preacher to do.

I want to be wide awake and eager for the task ahead of me. I eat just an ordinary meal on Sunday morning for the strength of body it will give me. Then I want my clothes to be neat and clean. I do not want to be a slouch, neither a dude. I want to appear before my congregation presentable.

I try to make myself natural in the pulpit, but not careless. One's pulpit manners may do a lot toward helping or hindering the message he has to deliver. If the minds of my hearers are on me, or my garb, or my mannerisms, or anything about me, then they are not on the message I am trying to get across to them. Overmuch swinging of the hands and arms, stamping of the foot, leaning on the pulpit, or chasing about over the platform, or any extraordinary contortions of the body will draw the minds of the worshippers from the message to the messenger. If I talk in a monotone all the time or yell all the time it is hard on my hearer's nerves. I want to reach their hearts but must do it through their ears. I am not putting on a stage play in a theater, but a religious service in a church house.

I put my heart into the message and expect to help some one. I expect to encourage them, to warn them, to guide them, to lead them closer to Christ. To bring the sinner to repentance and the believer to holiness.

If people go away talking or even thinking much about the preacher; either good or bad, I am afraid they did not get as much from the service as they should. But if they leave the house thinking what a wonderful Christ we have and what a wonderful redemption He provided for us and how needy we all are, then I think perhaps it paid them to come to my church.

God doesn't demand success of any man on earth, but does demand faithfulness. Indeed, faithfulness is success.

O give Thine own sweet rest to me,  
That I may speak with soothing power  
A word in season, as from Thee,  
To weary ones in needful hour.

F. R. HAVERGAL.

## THE DESTRUCTION OR REMOVAL OF DEPRAVITY

A. M. HILLS

LET it be noticed that those who are trying to bring about a higher type of piety than at present prevails among men, are divided into two classes, the suppressionists and the eradicationists. Torrey, Meyer, Webb-Peploe, and the Keswick leaders compose the first class; and the old Methodist theologians, the Salvation Army, the National Holiness Association, and the Church of the Nazarene, compose the second class. Even some prominent Methodist theologians seem to be undecided on this subject. Now these views are diametrically opposed to each other. They cannot both be right. One must go down before the infallible Word. We appeal to the Book.

We affirm that Bible language invariably uses words that teach destruction or removal of the carnal mind. If God had wished to teach the suppression of the carnal mind there are plenty of Greek words that would have taught it. The Holy Spirit used them very often in the New Testament on other subjects; but never once did He use them with reference to inbred sin.

1. There is the word *katecho*—"to hold down." Romans 1:8, "The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold down the truth in unrighteousness." Now if the "Old Man" of indwelling sin were simply to be held down, and kept well under control, that verb would have taught it and undoubtedly would have been used. But the Holy Spirit never used it with regard to indwelling or original sin.

2. There is the word *sunecho*—"to constrain." 2 Cor. 5:14, "The love of Christ constraineth us." Now if our depravity were to be simply constrained, or restrained into quasi-decency of behavior, the Holy Spirit could have used that word and it would have taught it.

3. *Deo* is another word. It means "to bind" or "tie." Mark 3:27, "No one can enter into the house of the strong man and spoil his goods except he first bind the strong man." Now if the strong "Old Man" of indwelling sin were only to be bound or hand-cuffed, this word could have taught that idea; but it was not used.

4. There is also the verb *kolno*—"to withstand," "to hinder." Acts 11:17, "What was I that I could, withstand God? If our depravity

was only to be opposed, and impeded somewhat in his nefarious operations, this verb would have easily taught that fact. But when dealing with the subject of the sin principle, the Holy Spirit never used it.

5. There is the word, *sugkleio*—"to shut up." We read in Gal. 3:22, "The scriptures hath shut up all under sin." Verse 23, "Before faith came we were kept in ward, shut up, unto the faith which should afterward be revealed." Now if this Old Carnality were to be shut up in "durance vile," and fed on bread and water during the whole time of our natural life, it would be a well-deserved punishment; but that word was not used. The Spirit thought such a fate too mild.

6. Then there is *katapauo*—"give rest," "restrain." Acts 14:18, "They scarce restrained the people." Now if this Satanic Old Man was to be treated real nice, and rested from his violent activity, and only restrained in a slight degree (as some holiness opposers, if judged by their conduct, seem to believe) this verb would have taught it, but the Holy Spirit somehow forgot to use it!

7. Here is *krateo*—"to subdue," and *prigo*—"to stifle" or "choke." These verbs are both used in Matt. 18:28, "He laid hold of him and took him by the throat, saying, Pay what thou owest." So if we were to treat the Old Man very impolitely and actually take him by the throat and try to choke him into good behavior, these words would have taught it; but, strange to say, even they were not used.

8. Then here is *hupopiazō*—"to hit beneath the eyes." And *donlagogo*—"to bring into slavery." Both verbs are used in 1 Cor. 9:27, "I hit my body beneath the eyes and bring it into bondage." Therefore if we were taught to go beyond all bounds of good behavior, and beat the Old Man beneath the eyes in a fit of passion, like a pugilist, and fight him into good behavior, here are the words which the Spirit might have used to teach it, but these, too, were passed by.

Now any of these words would have answered the purpose of the blessed Holy Ghost had He desired to teach the doctrine of the suppression of indwelling sin, which has been so long and industriously taught at Keswick, and filled England with opposition to holiness, and is getting a place in America; but the Holy Spirit used none of them, nor any other words of a kindred meaning. Why not? Let the champions of the

unscriptural doctrine of suppression please rise and answer.

Now what kind of words did the Holy Spirit use?

1. *Apotithimi*—"to put off" as in Eph. 4:22, "That ye *put off* the Old Man which is corrupt according to the deceitful lusts." The lexicon says, "to lay aside as garments." Suppressing the Old Man, but still leaving him within us to corrupt our being, is not within a thousand leagues of the meaning of this strong verb.

2. *Luo*—"to loose," "disengage," "destroy." 1 John 3:9, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The master work of the devil was to lodge depravity in each human breast, to war against all goodness and God. And it is the mission of Jesus to destroy this work of the devil.

3. *Sustainoo*—"to crucify with." Rom. 6:6, "Knowing this that our old man was crucified with Christ." Crucifixion was the most dreadful form of capital punishment in the Roman empire; so terrible that no Roman citizen was allowed to be punished in that manner. It was not a play exhibition, but an awful reality. Now the text tells us that by His atonement the Savior made provision for the crucifixion of our Old Man. That would mean his death, and our deliverance from him.

4. *Katargeo*—"to put an end to," "to destroy," "annihilate." Rom. 6:6, "That the body of sin might be destroyed" (done away). We have discussed this verb fully on another page. Here we only need to suggest how absolutely unlike suppression its meaning is!

Then there is the verb, *eleutheroo*—"to set free from." Rom. 8:2, "For the law of the spirit of life in Christ Jesus hath made me free from the law of the sin" (carnality). A participle from this same verb is used in 6:18, 22, "Having been made free from the sin principle" (depravity). If this does not teach complete deliverance from depravity, no language could possibly teach it.

6. There is Col. 2:11, previously discussed, "In whom ye were also circumcised, with a circumcision not made with hands, in the putting off of the body of the flesh." "Like a garment drawn off and laid aside."—Prof. AUGUSTUS MEYER.

7. Then there is *katharizo*—"to cleanse." Acts 15:3, 9, "Having cleansed their hearts by faith."

Matt. 8:2, 3; "Lord, if thou wilt thou canst make me clean. And Jesus put forth his hand and touched him saying, I will; be thou clean: and immediately his leprosy was cleansed." Was it suppressed, and still left in him? No! "And immediately his leprosy departed from him" (Luke 5:16). Precisely so does God cleanse from depravity, indwelling sin.

8. *Ekkathairo*—"to cleanse thoroughly," "to purge out," "to eliminate," as in 1 Cor. 5:7, and 2 Tim. 2:21, "If a man therefore purge himself from these he shall be a vessel unto honour, sanctified."

9. Matt. 15:13, *ekrizoo*—"to root up," "to eradicate." "Every plant which my heavenly Father planted not, shall be rooted up." God did not plant depravity in the human heart; the devil did it, and God will root it up. So F. B. Meyer's "Not Eradication" becomes Eradication after all.

10. *Nekroo*—"to kill," "mortify." Col. 3:5, "Kill at once;" (Aorist tense Bishop Ellicott.) "your members which are upon the earth."

We see same thought of eradication of carnality in the Old Testament. Isa. 1:25, "I will purely purge away thy dross, and take away thy sin." Ezek. 36:26, "I will take away thy stony heart." "I will cleanse you from your uncleannesses." Mal. 3:3, "He shall purify the sons of Levi, and purge them as gold and silver."

So in the Old Testament we have "purge away," "take away," "cleanse from," "purify." In the New Testament we have "put off," "destroy," "crucify," "done away," "set free from," "cleanse from," "purge out," "eliminate," and "mortify, or kill at once." These expressions are all used with regard to our principle of sin, or depravity.

The advocates of suppression may get all the comfort they can out of these verbs. Every honest scholar of unperverted judgment knows that they teach the removal or destruction of the carnal mind.

Clear writers, like clear fountains, do not seem so deep as they are; the turbid looks most profound.—W. S. LANDOR.

Thy way, not mine, O Lord,  
However dark it be!  
Lead me by Thine own hand;  
Choose out the path for me.  
—HORATIUS BONAR.

## LITTLE MEN

ROY L. HOLLENBACK

WHEN we classify men as "big" and "little" we are not thinking of the stature of human bodies. Neither do we think of their varied educational advantages, nor of their standing in official position. We are thinking of the measurements of the soul, generally; the magnanimity or dwarfishness of their character. Zachæus was a little man in physical stature, but in the true measurements of manhood he was at least far bigger than his contracted neighbors who complained of Jesus, "He is gone to be the guest with a man that is a sinner." John Wesley carried a veritable mountain of manhood in never more than one hundred and twenty pounds of mortality; and the impact of his life upon the world is still felt with force, while his contemporary opponents (who felt much bigger) have long since ceased to impress. The waves Wesley stirred still lash high upon the shores of time, while the tiny ripples his enemies produced have long since been silenced by the backwash of resistance.

It might be well for us to notice some of the earmarks of small men, and perhaps these will shame us into seeking true greatness in God.

I. *He is a little man who has a big idea of himself.* At the time when God chose Saul for Israel's king he "was little in his own eyes," and "hid himself among the stuff." The people found it not hard to esteem and honor him. But he later became big in his own sight. And the bigger he thought he was the more he stooped to mean and trifling manners of behavior; until he completely lost the moral tone of his influence over the people. Because he was a monarch they served him out of fear, but in their hearts they scorned him with disdain. True it is in every case, that he who has a big idea of himself never has any other very big ideas. He is too small to incubate them.

II. *He is a little man who envies a rival.* No man ever does anything worthy but that someone else is doing the same thing, and *doing it much better.* Envy will be disposed to find fault with such a one, discredit his work, and cast insinuations against his motive, in order to pull him down to its own level. In a preacher, envy can scarcely praise the work of a more successful pastor or evangelist; but is prone to attribute his greater success to compromise,

shallow methods, easier fields, or better opportunities—anything except to his superior abilities.

III. *He is a little man who shows ready resentment.* If a man is sensitive to insults, easily irritable under opposition, or touchy about his reputation, he is a small man in all of his dimensions. If an evil report upsets him, and puts him "on the trail" to trace it down, it is due to the fact that he is small. A light step on the side of a little canoe will capsize it, but its effect would be scarcely noticeable on a large boat. What would we think of a President of the United States who would stop to slap a little Communist boy that made faces at him along the street? Big men will never pause to avenge little grievances.

IV. *He is a little man who depreciates his opponents.* A pastor who would work a member out of office or remove his name from the church roll simply because that one does not see eye to eye with him is a mere pigmy specimen of manhood. A District Superintendent is a very small character who seeks to "put the skids" (a damnable expression!) under those men on his district who occasionally call his hand, or even vote against him or his policy. An election is held to register convictions, and it is no demerit against any man to register his honest convictions. And the fact that the one voted against depreciates the one who voted against him forcefully argues for their wisdom in doing so. He ought really to compliment their intelligence for voting against him! They are probably the most useful men on his district, and the men who have the best sense. Some men in official position spend more time and energy smelling for opposition, and trying to apply the "skids" than they do in the discharge of their official duties.

V. *He is a little man who easily breaks fellowship.* A man of big soul holds enough of love to "cover a multitude of sins." His patience is not readily exhausted. He does not quickly lose confidence. He does not quickly say, "I have put up with all that I can stand!" If he were a big man he could stand some more. Do you say, "I can't help it, it is just my make-up to be sensitive!" Well, if it is your "make-up" to fall out with people easily, then you have been made up on a very small last. A man of little soul attributes wrongs done against him at once to the basest motives, while a man of magnanimity looks for a mitigating feature in

every injury which he receives. Our Lord even sought for an alibi for His torturers, and said of them, "They know not what they do." Most of us would have said, "They know full well that I am a good man, and they do this, just to be vicious and-murderous." I do not say that love is blind. But I do say that it will dispose us to seek an alibi for our opposers, instead of pronouncing at once that their acts are inspired by base and sinful motives. We will crush at least one or two impulses to lose confidence before we finally acquiesce. A series of wrongs may force a loss of confidence even where it has been for some time resisted, but a man of large dimensions will never lose confidence without a stubborn fight to hold it.

VI. *He is a small man who plays with mere toys of doctrine.* The reason unimportant or abstract points of doctrine are made a chief hobby by any man is because he is little. Big men must preach big truths to be satisfied. Things merely incidental in reality will be incidental with them. Abstract doctrines may make good food for thought at times, but they do not build character like "the weightier matters of the law." If you are a big man your hobby (they say that all must ride one) will be big also. No small one would carry your weight. It is pitiful to see how the ministry of some men stunts and arrests the development of those to whom they preach. Instead of making saints of sterling quality and weight, their ministry develops only narrow-minded, single-track "babes in Christ," whose babyhood is confirmed as a perpetual condition. And the reason is that the preacher himself has not passed beyond the state of wanting to play with "childish things" (1 Cor. 13:11).

It is not a bad policy to occasionally take an honest measurement of ourselves and inquire, "Have I stooped in recent days to any thought or practice that is mean and childish? Have I been a child in behavior while professing to be a man? Have petty jealousies been entertained, or have I whined to others of small injuries in order to enlist their sympathy?" Ah, friend, if so, "Quit you like men; be strong!"

God puts our prayers like rose-leaves between the leaves of His book of remembrance, and when the volume is opened at last, there shall be a precious fragrance springing from them.—C. H. SPURGEON.

### SIXTY-EIGHT YEARS IN THE HARNESS

(Report of H. D. Brown, an elder, to the District Assembly at Olympia, Wash., May 22, 1935.)

"I have spent the year at home. I usually attend church in the morning though a few times I have not been able to get there. I have often preached, when called upon to do so. I frequently preach in the Lebanon Home in the Sunday afternoon service. I prepared a discourse which I called a lecture. The name I gave it was, "If I Were Young Again." I gave this address in several places and it seemed to be well received. On November 24 I preached in our church in Tacoma. In the morning I preached on "Tithing" and in the evening I gave my lecture on "If I Were Young Again." On October 28 I preached in our home church on the subject of "Tithing." On the 12th of this month, our pastor, Brother Crockett, was in poor health, and at his request I preached for him in the morning. I preached on the subject of "Christ-likeness." "Beloved, now are we the sons of God; and it doeth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is."

In my Christian experience I can testify that the blood cleanseth from all sin. I read my Bible daily and pray with frequent fasting and special prayer. I am greatly impressed with the importance of a deeply spiritual life. A Spirit-filled life: I try to live so that I am ever ready for the coming of the Bridegroom, or ready to answer the call of God to go and render up my account. I am now eighty-eight years of age, and I feel as the Apostle Paul said that to die would be gain, but to live is Christ. I want to do His will as long as He sees fit to have me remain here on earth, and I pray that He will enable me to be what He wants me to be: to do what He wants me to do and to endure and suffer anything which He allows to come upon me.

In my preaching I make new sermons. I do not depend on old sermons which I used years ago. I am deeply impressed by the progress of the church at large in this and other lands. I am also much impressed by the condition of the world both in and out of the Church. So much sin; so much disregard of His law; so much anti-Christ; so much Communism; so

much strong drink; and so many preachers that are not true to God and our Christ. I feel the need of a mighty revival to save the people from sin and death. So many of the vital truths of Christianity are being denied, and the Bible set aside to such an extent that those who are true to God and believe in the Bible and a holy life are very anxious for a great awakening and a mighty revival.

I have recently had two letters from our Brother H. F. Reynolds, who is our General Superintendent Emeritus. He is deeply impressed with this need and is devoting much time and strength to prayer for our educational institutions, and for a great and general revival of real salvation.

I commenced preaching on a circuit when I was twenty years old, have been a recognized minister of the gospel from that time to the present. I have no children. My brothers and sisters are all dead. I am the last one of the family, and I am waiting for the Lord to call me home. The ministers with whom I wrought when a young man are all gone. The great majority, I may say, the company are all over there on the other side. I trust that God will keep me ever true and faithful to Him until the time comes for me to pass over.

### WHEN ASSETS BECOME LIABILITIES

HAROLD C. JOHNSON

When a preacher uses so many double-jointed words that the people do not understand him—then his asset becomes his liability.

When the sermon is so deep that the people are unable to grasp the thought, the preacher's asset has become his liability.

When the preacher's education manifests itself in an "intellectual ego" his asset has become his liability.

If the preacher has a strong voice, but uses it so forcefully that he deafens his hearers, his asset has become his liability.

If the preacher has many plans, but tries to carry them all through by himself, his asset has become his liability.

If the preacher is a "natural born diplomat," but uses his powers in the form of "unsanctified politics," his asset has become his liability.

If the evangelist is successful in giving altar calls, but comes finally to noticing and boasting of his ability, his asset has become his liability.

If the preacher is musical, but lets the music take the first place in his services, his asset has become his liability.

If the preacher's wife or daughter is a good singer or musician, and he pushes others aside to give her prominence, his asset has become his liability.

If the preacher is a good sermon builder, but is so enslaved to his firstly, secondly, and thirdly, that he gives the Holy Spirit no chance, his asset has become his liability.

If the preacher's style is so polished and his technique so impressive that the people stop listening to his message to think of him, his asset has become his liability.

If the preacher has unusual faith, but unchristianizes others who do not have as much faith as he has, his asset has become his liability.

If the preacher has a leaning toward neatness, but becomes a slave to fashion his asset has become a liability.

If the preacher realizes the necessity of system in the program of the church, but becomes so fixed in his schedule that the Holy Ghost cannot break through, then his asset has become his liability.

If the preacher believes in the freedom of the Spirit, but does not have any plan for his service, then his asset has become his liability.

If the preacher is kind and meek, but reaches the place where he withholds the truth or shuns a duty for fear of offending others, his asset has become his liability.

If the preacher dislikes making anyone mad, but as a result of this fails also to make anyone glad, his asset has become his liability.

If the preacher has a sense of humor, but goes to the extreme and becomes a "personalized joke," then his asset has become his liability.

If the preacher likes doctrine so well that he never preaches evangelistic or ethical sermons, then his asset has become his liability.

If the preacher hates sin, but as a result cuts too deep and drives the people away from his church, his asset has become his liability.

If the preacher likes to read and study, but spends so much time with these that he has no opportunity to visit his people, then his asset has become his liability.

If the preacher likes to visit, and is naturally sociable, but as a result of his social activities

he comes before his people unprepared to preach, then his asset has become his liability.

"Let not then your good be evil spoken of" (Romans 14:16).

**SOMEONE HAS SAID**

Compiled by HAROLD C. JOHNSON

A filthy corpse has no more life than a clean corpse, neither does a moral sinner have any more spiritual life than an immoral sinner.

One can be moral without being a Christian, but one cannot be a Christian without being moral.

The reason people talk so much is because we listen so much.

A Christian should have crucified ears as well as a crucified tongue.

Many people are waiting for the Lord to move them to say, "Amen," when the fact of the matter is, they ought to move themselves.

It is a minister's duty to say, "Follow me as I follow Christ" and not, "Do as I say but not as I do."

The cigarette ad. that has it, "Ed walk a mile for a Camel," only portrays the unrelenting grip of the tobacco habit.

A drinking man is hired last and fired first.

You do not believe in revivals? Neither does the devil.

Jesus Christ is the cure for a broken heart.

He can save from the uttermost to the uttermost.

We are children of God, not by nature but by grace, not by generation but by regeneration.

Sin pays beyond the tomb.

Work so hard today you won't have time to worry, and tonight you will be too tired to worry.

Time is but a tiny island in the vast ocean of eternity.

Bethlehem means in Hebrew, "House of Bread." How wonderful then that He who was the "Bread of Life" should be born in Bethlehem.

Good, original thoughts are like gold and white ivory; for them one must dig as for gold, and travel as far as for white ivory.

Many people mistake backsliding for progress.

Clerical jesters tend to make the ministry a joke.

God and the devil cannot rule in the human heart at the same time.

The Holy Spirit moves in when we move out.

Do you want victory in your heart? Then let go and let God.

Character can never be loftier than the motive from which it springs.

The fire of the Holy Ghost will greatly decrease the bulk, but will greatly increase the value.

True reverence admits the earnest and simple with a cordial welcome, but it shuts out the impertinent and insincere.

It is not enough to say that Christ died for the world, but rather that Christ died for me.

The two outstanding sins of the age are the rejection of Christ by the world, and the rejection of the Holy Ghost by the Church.

Any so-called friend who hinders you from coming to God is your worst enemy.

One must be careful that his religious freedom does not become irreverence.

Genuine Holy Ghost preaching will tend to balance people, rather than unbalance them.

Mary did not wait until Jesus was dead to express her sacrificial love for Him.

Water can never wash sin out of the heart, nor flood grace in.

You cannot lead others to the Water of Life if your own throat is parched and thirsty.

*Pleasures are like poppies spread,*

*You seize the flower, its bloom is shed.*

*Or like the snow-fall on the river,*

*A moment white then melts forever.*

**THE PASTOR'S SCRAPBOOK**

J. L. FLYNN

"And now . . . what doth the Lord God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul."—BIBLE.

Unless we put our feelings in action, we will lose their power, and feeling also. Darwin bewailed the fact he had lost his appreciation for music by neglecting it. He buried himself in the "riddles of science," until he had lost the finer qualities of his soul.

**TESTIMONY OF A DYING SAINT**

"I count my passing as a triumphal incident. Approaching the valley and the shadow, I find nothing to alarm the spirit as it goes into the presence of the Good Father. There are no clouds; the sky is clear. There are no thorns; the path is smooth. There are no dreads; it is

well with my soul. I lay down the work of heart and hand here today. I shall begin my new duties at home tomorrow."—H. L. PINER.

**PAUL**

Dr. A. T. Robertson sums up Paul's training and greatness in these words: "Passing by Jesus himself, Paul stands forever the foremost representative of Christ, the ablest exponent of Christianity, its most constructive genius, its dominant spirit from the merely human side, its most fearless champion, its most illustrious and influential missionary, preacher, teacher, and its most distinguished martyr."

**HOW GOD WORKS**

"When God is disposed to set up a picture in His Church, to be well observed of all that shall come after, that the people who shall be born may praise the Lord, He doeth it not by trimming and painting, but by the art of cutting and embroidery. He dealeth not in colors as the painter, which according to his fancy he tempereth and layeth out to the view of the eye; but He dealeth, as the embroiderer, in more costly matter, which He cutteth into pieces and fragments."—GREGORY NAZIANZEN.

**ABRAHAM LINCOLN SAID**

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day."

"The reasonable man has long since agreed that intemperance is one of the greatest, if not the greatest, of all evils among mankind."

A recent writer said of Lincoln, "He had an almost divine pity for humanity."

**THE VALUE OF SUNDAY SCHOOL**

"In eighteen years, more than 4,000 boys, less than 21 years old, have been arraigned before me charged with various degrees of crime," says Supreme Court Justice Lewis L. Fawcett of Brooklyn. "Of this 4,000 only three were members of a Sunday school at the time of the commission of their crimes, and the three were accused of very slight offenses."

**THE SEVEN LAST "SIGNS"**  
(Luke 21)

1. "Persecution"—for righteousness' sake.
  2. "False christs"—and teachers.
  3. "Wars and commotions."
  4. "Pestilences"—great scourges.
  5. "Famines"—hungry and starvation.
  6. "Earthquakes"—earth disturbances.
  7. "Distress of nations"—depression.
- Look up; His coming draweth nigh!"

**A DAY'S WALK**

*I once walked*

*Down a street*

*And with a prayer*

*That I might meet,*

*Somebody in need*

*Who, passing by,*

*Turned, from*

*There's a better day."*

*Then walking home*

*At close of day,*

*I seem to hear*

*The Master say:*

*"You've well done,*

*Child of mine,*

*I'll walk with thee,*

*For thou art mine."*

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