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A LETTER TO A YOUNG PASTOR

THE EDITOR

DEAR BROTHER:

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

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

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

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

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

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

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

And now on the side of suggestions for improvements:

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

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

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

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

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

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

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

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

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

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

EXPOSITORY

EXPOSITORY MESSAGES TO THE HEBREWS

OLIVE M. WINCHESTER

The Conscience Purged

(Heb. 9:13, 14)

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

THROUGH THE BLOOD OF CHRIST

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

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

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

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

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

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

FROM DEAD WORKS

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

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

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

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

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

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

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

TO SERVE THE LIVING GOD

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

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

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

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

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

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

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

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

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

—WILLIAM S. O. PEABODY.

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

THE ONLY SENSIBLE PERSON

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

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

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

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

HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR JUNE

LEWIS T. CORLETT

One, the Only One

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

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

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

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

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

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

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

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

Seven Proofs of God's Willingness to Save You Today

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

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

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

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

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

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

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

—SELECTED.

Reasons for the Coming of the Holy Spirit

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

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

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

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

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

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

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

A Better Revelation

(Hebrews 1)

1. God has been progressive in his revelation.

2. God's better revelation.

a. Made by His Son.

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

c. The Creator and expressed image of His person.

d. The Savior of mankind.

3. The purpose of this better revelation.

a. To show man the way to God.

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

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

The Personality of God

(Isaiah 40)

1. With intellect to look after His children.

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

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

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

a. Measures the waters of the seas and oceans.

b. Comprehends the hills and valleys of earth.

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

a. Sitteth upon the circle of the earth.

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

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

a. He fainteth not.

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

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

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

e. He waits to undergird and strengthen.

A Gathered People and a Gracious Provider

(Psalm 107)

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

—SELECTED.

The Solemn Injunction to Hear

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

—SELECTED.

Sin

(Psalm 51)

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

—SELECTED.

The Glory of Creation and Redemption

(Psalm 111)

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

—SELECTED.

Self Must Be Destroyed

- I. *Two rivals in the heart of the regenerated person.*

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

II. *Why is the self so troublesome?*

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

III. *Christ must reign supreme.*

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

—SELECTED.

Forgiveness

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

—SELECTED.

Insight of Jesus

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

—SELECTED.

SERMONS FROM THE TENTH CHAPTER OF LUKE

R. E. PRICE

One Thing is Needful

SCRIPTURE—Luke 10:38-42.

TEXT—Luke 10:42; and Matt. 6:33.

INTRODUCTION

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

I. CUMBERED WITH MUCH SERVING

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

2. The modern church is too much concerned with suppers and bazars.
 - a. We call in the devil's crowd to pay the poor Lord's bills.
 - b. Make gathering times a time of serving rather than a time of prayer.
 - c. Is it any wonder that the amount spent for "eats" exceeds the gate receipts.
We too often worship our stomach god.
 - d. We have it backward. Real salvation creates tithers. There is no such thing as a stingy Christian.
3. Are we so busy entertaining Christ that we have no time to listen to Him?
 - a. Do you do all the talking in the secret place of prayer?
 - b. Are you so busy with His work you have no time to listen to what He says.
 - c. Have we let the good crowd out our Christ.
4. Are we careful and troubled overmuch? (v. 41).
 - a. Careful or anxious to the point of fretting?
 - b. Troubled and disturbed with all our peace of mind gone?
 - c. With too many of us "the stew is out of the kitchen and into our souls"
—DR. SHERER.

II. BUT ONE THING IS NEEDFUL

1. In the light of relative values only one thing really matters. Only one abides.
 - a. Your relationship with Christ is of prime importance.
 - b. You must listen to Him before you can serve Him aright.
2. Life right side up says Jesus in Matt. 6:33.
 - a. First things first.
 - b. In search for the highest is a good Christian motto.
 - c. "What shall it profit a man," etc.
3. Salvation is the only absolute necessity. Between birth and death.
 - a. Aren't we in a mess then in our present scramble for material things.
 - b. Jesus recognized this always. In His preaching. In His parting commission. "Tarry ye."
 - c. Most of us are so anxious to get to work we've no time to tarry.
4. In the great crucibles one thing is needful.
 - a. In the crucible of life.
 - (1) When all else fails we need a vital relationship with Christ.
 - (2) We can exist without learning,

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

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

III. THAT GOOD PART SHALL NOT BE TAKEN AWAY

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

CONCLUSION

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

EXPOSITORY SERMON OUTLINE

PAUL S. HILL

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

SCRIPTURE—Colossians 1:1-6.

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

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

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

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

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

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

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

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

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

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

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

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

6. These in turn bring forth fruit

(a) The inner fruit of Christian experience, and

(b) The outward fruit of Christian zeal and activity.

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

THE MINISTRY OF RECONCILIATION

I. C. MATHIS

(2 Cor. 5: 18-20)

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

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

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

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

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

CHRIST THE DOOR

JOSEPH GRAY

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

LESSON—John 10:1-9.

I. A DOOR OF SALVATION—NEAR

1. Christ the only door.

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

2. The figure of the sheepfold.

a. Abundant food.

b. Rest and peace.

c. Comfort.

d. Protection.

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

II. A DOOR OF PRIVILEGE AND OPPORTUNITY—OPEN

1. Not as in Calvinistic theology, a tantalizing door available for only a select few, but an open door available for all who will enter.

2. Yet it must be entered if we will avail ourselves of its mercies.

3. It is wide enough for all, yet narrow enough to exclude all sin and worldliness.

III. A DOOR OF SAFETY—SHUTS IN

1. The shepherd is the door of the sheepfold.

2. Shuts in from the wolves.

3. Shuts in from the darkness.

4. Shuts in to fellowship with the other sheep.

5. Shuts into the presence of the shepherd.

6. Shuts into the heritage of eternal life.

IV. A DOOR OF SEPARATION—SHUTS OUT

1. "And the door was shut"—the parable of the virgins.

2. "God shut the door"—Noah and the ark.

3. "Ye will not come unto me that ye might have life."

4. Shut out into sin.

5. Shut out into the loneliness of the world.

6. Shut out from the saints of God.
7. Shut out from the eternal heritage.
8. Shut out into eternal blackness and night.
9. The gate to hell at the very gate of life.

ILL.—The door that Christian saw just beside the heavenly gate in "Pilgrim's Progress."

ILL.—Whitefield was preaching on "The Door." Back in the crowd two young men laughed and said, "What if the door does shut, another will open." Without hearing them, Whitefield turned and said, "Some here are saying, 'What if the door does shut, another one will open.' To that one I say, yes, another door will open, but it will be the door of hell for all those that reject Christ as the door." This brought conviction to the young men and they were saved.

THE POSSIBILITY OF HOLINESS

JOSEPH GRAY

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

I. HOLINESS IS POSSIBLE BECAUSE GOD HAS COMMANDED IT

1. "God never commands anything without giving enabling grace for the command."

—C. E. CORNELL.

The Bible is full of commands to holiness. Over eighty direct commands besides all the inferential commands.

II. HOLINESS IS POSSIBLE BECAUSE JESUS PRAYED FOR IT

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

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

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

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

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

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

IV. HOLINESS IS POSSIBLE BECAUSE THE ONLY ALTERNATIVE IS HELL

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

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

CHARACTERISTICS OF THE TRUE PENTECOSTAL CHURCH

JOSEPH GRAY

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

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

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

1. Praying when the Spirit came.
2. Prayed their members out of prison.
3. Went to the place of prayer often.
4. Prayed for and received reanointings of the Holy Ghost.
5. Set men in secular places so that the leaders might give themselves to prayer.

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

1. Examples to all.
2. Living witnesses.

3. The ecclesia, the called out.
4. Nazarenes, separate.

III. **POWER**—"Tarry ye until ye be endued with power from on high" (Luke 24: 49).

1. Power to win men to Christ.
2. Power to heal.
3. Power to make heathen rulers tremble.
4. Power to shake down a Roman jail.
5. Power to upset Roman customs.

Illustration—Paul in the shipwreck saving the prisoners' lives.

IV. **PASSION**—"They went everywhere preaching the word" (Acts 8: 4).

1. Not just the apostles but the whole church (see verses 4 and 14).
2. Paul's testimony concerning the Thessalonians (1 Thess. 1: 8).
3. History of early missions.

V. **PERSECUTION**—"All they that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3: 12).

1. Not persecution for our folly.
2. Persecution for Christ's sake.

VI. **PILGRIMAGE**—"Dearly beloved as strangers and pilgrims" (1 Pet. 2: 11).

Illustration—The auto-camper. If he pitches a new camp every night, he is still a camper. If he settles in one place, he is no longer a traveler. Are we making new bivouacs every day?

THOUGHTS ON THE SECOND COMING

(Matt. 25: 5)

J. H. JONES

INTRODUCTION

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

PROPOSITION

Character of the virgins at the midnight hour.

ARGUMENT

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

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

CONCLUSION

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

Refrain:

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

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

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

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

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

CRUSADE FOR SOULS HOLINESS EMPHASIS

Sermon Outline Suggestions

"THE HUMAN HEART REVEALED"

W. W. HESS

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

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

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

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

"Search me and know my heart."

"The heart is deceitful above all things."

"A deceived heart hath turned him aside."

II. JESUS DISCOVERS THE SECRETS OF HER HEART.

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

2. *A bitter religious prejudice.*

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

3. *A dark Hidden Past.*

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

4. *Earnest Soul Hunger.*

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

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

5. *A Ready Obedience.*

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

UZZIAH AND ISAIAH

G. H. KEELER

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

The story of Uzziah is told in 2 Chron. 26.

He began to reign when very young and was popular.

At first he sought the Lord.

He was successful in agriculture and war.

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

As judgment for his presumption he became a leper.

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

While in the temple he:

Saw the Lord on His throne (His majesty).

Saw the seraphims (Rendering homage to the Lord).

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

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

Was cleansed by fire.

Heard and answered God's call to service.

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

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

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

1—The nature of carnality (Rom. 8:7).

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

3—Carnality imperils the soul by causing men to:

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

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

Speak of it here as a second blessing.

Comparison:

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

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

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

"GOD'S HOLY STANDARD"

THEO. LUDWIG

Lev. 11:44.

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

Introduction:

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

I. THE NECESSITY OF GOD'S HOLY STANDARD.

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

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

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

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

2—Repentance—Godly sorrow over sin.

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

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

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

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

1—Acceptance of the penitent sinner.

2—Forgiveness of the sinner.

3—Justification—made right with God.

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

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

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

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

3—Self crucifixion—dying to self.

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

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

1—Accepting the complete sacrifice of the believer.

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

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

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

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

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

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

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

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

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

THE PROMISE OF THE FATHER

OSCAR J. FINCH

Scripture Lesson Acts 1:1-11.

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

Introduction:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. As an Indweller.

John 14:16-17.

2. As a Guide or Teacher.

John 14:26; 16:13.

An internal Guide in an evil world.

3. As a Comforter—Paraclete.

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

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

II. What Are the Results of His Coming?

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

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

3. "Power for Service."

a. This is not the Holy Spirit, neither is it His primary work to give "power for service," but this is the inevitable result of the destruction of the "old man" and the indwelling of the Spirit.

b. There is no gift of power independent of His presence.

c. Manifests His power in our holy life. When we BECOME all He desires, we HAVE power. Child asks for bread to satisfy hunger. It also gives strength. We should seek Him because we desire to be PURE. An additional result will be strength.

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

III. What Are the Conditions of Receiving His Presence?

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

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

2. Definite Consecration.

Walking in the light.

Self-abandonment.

Death to all that is unclean and unholy.

3. Definite Believing.

Faith is the hand of the soul.

Application:

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

PRACTICAL

PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

BASIL MILLER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Positive Qualities

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

Negative Qualities

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Several teaching methods can be employed to advantage among adolescents.

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

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

CHURCH PUBLICITY

JOSEPH GRAY

ARTICLE FIVE—WHAT CONSTITUTES NEWS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Write it this way:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EFFECTIVE HOLINESS PREACHING

LEWIS T. CORLETT

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

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

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

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

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

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

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

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

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

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

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

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

PENTECOSTAL ACTUALITIES

I. L. FLYNN

2. *The Promised Gift*

Behold, I send the promise of my Father upon you (Luke 24:29a).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE CROSS

GRENVILLE KLEISER

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

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

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

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

PECULIAR CONDITIONS

I. C. MATHIS

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

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

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

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

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

THEY DIED ALIKE

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

AN ABSOLUTE NECESSITY

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

WAITING ON GOD THROUGH TRIAL
(Isaiah 30:15)

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

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

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

WOULD THE MASTER WALK LIKE ME

*How would my Master have walked today,
Had He traveled where I have walked?
And had He been in my words today,
How would my Master have talked?*

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

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

SEVEN WONDERS OF FAITH

Faith has a sevenfold aspect.

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

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

THEY WOULD WILLINGLY

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

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

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

SOMEONE HAS SAID

Compiled by HAROLD C. JOHNSON

CHAPTER SIX

For every breath we draw someone breathes his last.

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

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

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

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

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

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

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

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

There are no pockets in a shroud.

A religion that is void of all emotion is dead.

Progress is the law of God.

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

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

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

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

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

Thousands die a few feet from Calvary.

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

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

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

Meditation is mostly a lost art.

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

When democracy and atheism unite, anarchy is born.

When democracy and Christianity unite, patriotism is born.

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

An ideal Christian soon becomes no Christian.

One sinner in heaven would make it a hell.

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

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

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

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

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

Jesus can seek and save a lost soul, but there is no power that can restore a lost opportunity.

HERE AND THERE AMONG BOOKS

P. H. LUNN

A CLASSIC book on personal evangelism and soul winning is *FISHERS OF MEN* by Benjamin T. Roberts (Free Methodist Publishing House—\$1.25). In its 341 pages every conceivable phase of soul winning is covered. The author addresses himself particularly to the ministry, first of all discussing the requisites for success in any vocation and then emphasizing the absolute necessity of success in the work of the ministry. The practicability of Bishop Roberts' messages is attested by the next three chapters which offer advice and suggestions as to how a minister may succeed in personal work. One wonders what could be said on this theme that the author has overlooked. As might be expected he devoted a chapter to the baptism with the Spirit. Also, he has a chapter on "How to Preach" following that with one on the importance of genuine repentance in the seeker. The essential place of love, of faith, of feeling, of

prayer and of personal effort in the minister's dealings with men, is stressed in succeeding chapters. Among the closing chapters is one of "Study" which is tremendously worth while. Scripture is quoted freely and at the close of the volume these Scripture texts are listed for ready reference. The book is very readable and abounds in illustrative material. It seems a pity that such an excellent book is not in some required reading list for preachers.

Another classic on personal evangelism, one that is not found in any list of recent publications is *THE DYNAMIC OF SERVICE* by A. Paget-Wilkes (\$1.25). Much of the value of this book from the standpoint of the minister is in the organization of the material which lends itself to sermonic outline.

More recent volumes mass or group evangelism are: *VISITATION EVANGELISM*, a Study of Its Methods and Results by A. Earl Kernahan (\$1.50). *MOTIVES AND METHODS IN MODERN EVANGELISM* by that dean of evangelism, Dr. Charles L. Goodell (\$1.50). *EVERY MINISTER HIS OWN EVANGELIST*, Experiences, Methods and Suggestions by Edgar Whitaker Work (\$1.50), another well known writer on this subject. *CASE-WORK EVANGELISM* by Charles R. Zahniser is described as "Studies in Christian Personal Work" (\$1.50).

Charles G. Finney's *REVIVAL LECTURES* (\$2.00) is one volume that every holiness preacher should not only own but should read at least once a year.

In mentioning books on personal work and evangelism I must not fail to include our own Jarrette Aycock's little vest-pocket book, *WIN THEM* (our own publication—25c). I don't think it is an exaggeration to say that this book is in a class all by itself. For wealth of material and carefully planned arrangement thereof it cannot be excelled. Furthermore as far as we know it is the only personal worker's handbook giving Scripture and practical suggestions for dealing with those seeking the experience of entire sanctification. Another one of our own publications that merits inclusion in this list is J. W. Montgomery's *PERSONAL EVANGELISM*, (also our own publication, 25c). In considerably less than one year 5,000 copies of this book have been sold. We understand that plans are now under way for its translation into the Japanese language.

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