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ON READING SERMONS

THE EDITOR

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

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

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

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

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

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

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

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

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

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

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others do like them, and let these men teach you. They may be able to do more for you than your old, familiar and admired friends. And whatever you read,

pass it through your own mill and henceforth it is your own—especially if you pass it through in the unconventional manner I have illustrated above.

EDITORIAL NOTES

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

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

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

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

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

EXPOSITORY

EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

The Blood of Christ

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

OBTAINING ETERNAL REDEMPTION (12:12b)

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

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

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

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

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

Remember thy congregation which thou hast gotten of old,

Which thou hast redeemed to be the tribe of thine inheritance;

And Mount Zion wherein thou hast dwelt"

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

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

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

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

BOLDNESS TO ENTER THE HOLY PLACE
(10:19)

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

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

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

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

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

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

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

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

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

HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR JULY

LEWIS T. CORLETT

How to Make a Prayermeeting Successful

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

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

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

V. REVERENCE IN CHURCH

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

The Mercy of God

(Psalm 103)

- I. MANIFESTED
 1. Tender relationship of a Father.
 2. Dealing with humanity.
 - a. Slow to anger.
 - b. Plenteous in mercy.
 - c. Does not deal with man after his sins nor reward him according to his iniquities.
 3. Using His ability to help humanity.
 - a. Forgave all thine iniquities.
 - b. Healeth all thy diseases.
 - c. Redeemeth thy life from destruction.
 - d. Crowneth thee with lovingkindness and tender mercies.
 - f. Satisfieth thy mouth with good things.
 - g. Executeth righteousness and judgments to the oppressed.
- II. HIS MERCY ENDURETH FOREVER
 1. From everlasting to everlasting.
 2. For man in time and eternity.
- III. MAN SHOULD BE GRATEFUL FOR HIS MERCY

Immortality

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

"Renewed"

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

A Lesson in Contrasts

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

THE CHRISTIAN

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

THE UNCONVERTED

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

What Is Sin?

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

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

Our Pilot

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

Welcome Christ Today

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

Seven Great Essentials of a Christian Life

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

A Continuous Praise—Psalm 119:57-64

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

SERMONS FROM THE TENTH CHAPTER OF LUKE

R. E. PRICE

Christian Neighborliness

SCRIPTURE—Luke 10:25-37.

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

INTRODUCTION

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

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

3. Unless we are willing to obey to the limit we tempt Christ in asking the way of life.

Too many of us know what is required of us.

To refuse known duty is sin (James 4:17).

I. THE QUEST FOR ETERNAL LIFE

1. The age old question (Text).

- a. It is asked by all. By the rich young ruler and by men of all ages.

- b. He asked this question of the right one.

"To whom shall we go, thou hast the words of eternal life?" (Peter).

- c. He was possessed of an inborn sense of obligation and disobedience.

When apprehended of Christ we immediately ask, "What shall I do?"

The heathen has this sense of guilt also.

2. Eternal life is an inheritance.

- a. None can merit it, we only can inherit it through Christ.

- b. Paul's benediction to the elders of Ephesus (Acts 20:32).

Paul's statement before Agrippa (Acts 26:18).

We inherit it through sanctification.

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

- a. What is written in the law? The truth of God points the way to life everlasting.

- b. How readest thou? Critically, Consistently, or Prayerfully?

Study the Word with an open heart on your knees.

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

- a. They are "faultily faultless, icily regular, and splendidly null."

- b. God save us from the cold legalism of empty form and give us the out-poured Spirit.

- c. Many are above reproach morally and still have an unchristlike spirit.

5. Eternal life is found not in the letter but in the spirit.

II. THE PRACTICAL APPLICATION

1. Principles of life eternal.

Love God and your neighbor.

How shall we apply these? Jesus gave him an application.

2. He willing to justify himself (v. 29).

- a. But why is there any need of self-justification?

- b. One with a guilty conscience will seek to justify self.

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

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

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

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

The woman with the family of noisy children next door.

- c. He who cannot help you in return.

4. How shall I treat him?

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

- b. Treat him hospitably.

- (1) Use hospitality without grudging.

- (2) Can you discommode yourself for the other fellow?

Put him on your animal while you walk (v. 34).

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

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

- c. Show him mercy.

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

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

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

CONCLUSION

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

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

- b. In the hearts of those you have befriended.

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

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

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

THE PLACE OF EDUCATION IN THE PRESENT DAY PROGRAM

P. S. HILL

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GOD'S METHOD OF CONDEMNING SIN

I. C. MATHIS

(Romans 8: 3, 4)

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

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

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

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

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

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

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

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

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

SELLING FOR NOTHING AND BUYING WITHOUT MONEY

JOSEPH GRAY

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

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

I. SELLING FOR NOTHING

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

II. BUYING WITH MONEY

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

III. REDEEMED WITH ANOTHER'S BLOOD

1. 1 Cor. 6: 19, 20; Eph. 2: 12, 13.

I read some years ago of an operation in a San Francisco hospital in which an extraordinarily daring blood transfusion took blood from a father's heart to supply his dying son.

2. No other price needed (Isaiah 55: 1).
3. The blood is offered free to all.

CONCLUSION—Any thinking man will accept the offer which Christ has made.

PRACTICAL

PSYCHOLOGY OF THE RELIGION OF ADOLESCENTS

BASIL MILLER

CHAPTER TWELVE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

f. There is also a calmness of the mental and

the emotional life, resultant from the forgiveness of sins.

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

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

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

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

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

c. Conversion is a life of broken habits.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHURCH PUBLICITY

JOSEPH GRAY

ARTICLE SIX—NEWSPAPER DISPLAY ADVERTISING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WHY, WHEN, AND WHAT A PREACHER SHOULD READ

H. C. LITTLE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PENTECOSTAL ACTUALITIES

I. L. FLYNN

III. "TARRYING"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WHAT ABOUT THE EVANGELISTS?

AN EVANGELIST SPEAKS FROM EXPERIENCE

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

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

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

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

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

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

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

A PASTOR SPEAKS

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

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

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

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

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

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

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

GETTING THE BLESSING AND KEEPING IT

A. M. HILLS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

LOATHED THEMSELVES

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

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

LIVING THE WAY WE PRAY

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

—AUTHOR UNKNOWN.

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

WHAT SALVATION DID

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

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

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

NOT OF WORKS, BUT FAITH

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

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

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

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

A TESTIMONY

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

SOME ONE HAS SAID

Compiled by HAROLD C. JOHNSON

CHAPTER SIX

Men fight Christianity because it fights their sinfulness.

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

Do not choose your calling, find it.

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

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

Suicides multiply in proportion as faith in God decreases.

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

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

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

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

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

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

No denomination has a monopoly on the cross.

An ecclesiastical refrigerator destroys spiritual warmth.

Counsel to self must precede advice to others.

God-ward ambition results in self-submission.

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

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

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

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

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

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

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

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

He who has great excitement must expect severe depression.

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

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

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

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

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

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

Christianity has redeemed thousands; atheism has redeemed none.

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

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

The best way to fight heresy is to establish truth.

HERE AND THERE AMONG BOOKS

P. H. LUNN

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

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

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

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

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

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

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



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