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J. B. Chapman, D. D.
Editor

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THE PREACHER'S ABANDONMENT

THE EDITOR

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

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

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

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

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

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

DOCTRINAL

THE BAPTISM WITH THE HOLY GHOST HORACE G. COWAN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EXPOSITORY

EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

The More Excellent Ministry

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

MINISTER OF THE TRUE TABERNACLE

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

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

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

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

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

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

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

veritable resurrection within the soul and life becomes glorious.

MINISTER OF A BETTER COVENANT

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

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

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

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

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

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

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

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

How miserably the children of Israel failed in

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

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

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

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

MINISTER OF BETTER PROMISES

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

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

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

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

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

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

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

THE RESURRECTION

Miss Z. I. Davis

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

HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR MAY

LEWIS T. CORLETT

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

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

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

The Comforter

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

Strength in all weakness.

Peace in all trouble.

Light in all darkness.

Guide on every path of life.

Wisdom in every perplexity of life.

Gives victory in every temptation.

Makes each obedient child of God a conqueror on every battlefield.

Consoles, encourages, inspires, uplifts and strengthens.

Companion in sorrow and joy, in life and in death.

The Personality of the Holy Spirit The Mind of Christ

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

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

1. A mind (Rom. 8: 27).
2. A will (1 Cor. 12: 11).
3. The power of knowing (1 Cor. 2: 11).
4. Manifestation of affection (Rom. 15: 30).

Only a Personality can have the following characteristics and these are applied to the Holy Spirit:

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

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

The Mind of Christ (Phil. 2: 5)

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

Holy Living as Pictured in 2 Timothy

I. A LIFE OF FREEDOM

1. From entanglement (v. 4).
2. From contention for unprofitable things (vs. 14, 16).
3. From youthful lusts (v. 22).

II. A LIFE OF A SOLDIER

1. Strength (v. 1).
2. Endure hardness (vs. 3, 10).
3. Striving lawfully for fundamental principles (v. 5).

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

What Holiness Is

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

The Holy Spirit

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

The Christian's Objective

(Col. 1: 9-14)

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

Believers as Partakers

(Heb. 3: 14)

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

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

Abiding

(John 15: 1-10)

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

"Continue ye in my love."

SPECIAL SERMONS FOR SPECIAL OCCASIONS

BASIL MILLER

Commencement Addresses

RESPONSIBILITY FOR PERSONAL RESOURCES

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

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

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

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

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

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

THE INVESTMENT OF PERSONAL RESOURCES

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

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

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

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

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

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

II. SMALL INVESTMENTS AND GREAT RETURNS

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

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

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

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

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

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

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

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

SAILING LIFE'S SEAS

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

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

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

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

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

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

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

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

GOD'S MAN OF THE HOUR

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

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

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

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

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

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

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

GOD'S SEARCH FOR A MAN

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

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

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

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

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

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

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

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

COMMANDS AND PROMISES PERTAINING TO HOLINESS

JOSEPH GRAY

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

SCRIPTURE LESSON—Luke 1: 67-79.

I. COMMANDS TO HOLINESS

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

II. WHY WE ARE COMMANDED TO HOLINESS

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

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

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

III. PROMISES OF HOLINESS

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

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

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

1. "Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1).

2. "Whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1: 4).

FIRST SERMON IN THE NEW PASTORATE

C. P. SMALES

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

INTRODUCTION

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

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

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

I. WHY CORNELIUS SENT FOR PETER

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

II. SIMON PETER'S TASK AND OURS

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

III. OUR TASK: TO DECLARE THE TRUTH

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

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

IV. THE RESULT OF PETER'S MINISTRY

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

3. The body of Christ was built up.

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

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

NOTES AND SERMON SUGGESTIONS

A. M. Hills

DIVINE CLEANSING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SNOWFLAKES MIRACLES

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

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

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

—EMERSON.

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

PRACTICAL

PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

BASIL MILLER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. Make up your mind with decisiveness; face every moral and mental issue quickly; meet every temptation at once. We fail when we are hesitant in deciding.
2. Act promptly on all decisions. This demands the carrying out of the decision, the realizing of the goal, an effort to achieve the end. It builds the habit of producing a "character which is always in action."
3. Never lose sight of your goal, or of the decision you have made. Keep it constantly in mind.
4. Build your plan step by step to the achievement of the end in view. Think your way through to the end of the decision.
5. Do not be afraid to undertake the difficult, the almost impossible task. The capacity of activity, or volition, like the muscles, demands strenuous tasks.
6. Cultivate impelling motives for every action of your life. Let your desires which urge you to action be great. Without an impelling motive your will is not urged to complete the task. The adolescent who achieves the most is he who has the strongest desires to drive him on. The weakling is the youth totally lacking in stirring and moving ambitions, inflaming emotions to arouse to action.
7. Complete every task which you undertake. Herein most adolescents fail. They plan great actions; they initiate many schemes; they start toward numerous goals. But they do not finish them. They change goals or undertakings at every shift of the winds of fate or pleasure. But the strong will is developed when every task is completed. To awaken the urge to achieve, to

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

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

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

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

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

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

1. A repressed desire gives rise oftentimes to ab-

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

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

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

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

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

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

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

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

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

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

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

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

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

CHURCH PUBLICITY

JOSEPH GRAY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SOME DON'TS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE SERMON FROM THE HEART

PAUL S. HILL

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

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

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

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

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

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

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

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

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

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

ILLUSTRATIONS

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

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

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

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

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

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

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

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

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

PENTECOSTAL ACTUALITIES

I. L. FLYNN

I. PENTECOSTAL NEED

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

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

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

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

Jesus tells us He chose His disciples and "ordained them" (John 15: 16). And in Matthew's Gospel we are told that Jesus called His disciples unto Him and sent them out to preach His gospel. The gospel of Jesus is a gospel of reconciliation and power. They were to preach that people should repent. Would the Lord send a lot of sinners to preach that sinners should repent and quit the sin business, when they themselves were still sinners? It is preposterous to think that about Jesus. They were to heal the sick,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WHAT CAN BE DONE ABOUT IT?

P. P. BELEW

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

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

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

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

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

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

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

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

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

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

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

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

BE PATIENT WITH BOYS

Elbert Hubbard said, "Be patient with boys, you are dealing with soul stuff. Boys evolve into men and sometimes men change the boundary line between states, they make political parties, they crown kings and they put them to flight."

How true it is. There is really no more important work than starting the boys right. The boy is father to the man. Men would not have to be reformed if their characters were formed correctly in the first place in boyhood.

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

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

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

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

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

—SELECTED.

SOMEONE HAS SAID

Compiled by HAROLD C. JOHNSON

CHAPTER FIVE

A Christian must suffer wrong rather than do wrong.

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

Your activity cannot exceed your virtue.

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

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

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

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

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

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

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

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

God needs workers, not a wrecking crew.

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

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

Let your confession be as public as your sin was.

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

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

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

There is no compromise with God in reference to sin.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

INTERESTING COMMENTS ABOUT MONEY

I. C. MATHIS

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

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

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

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

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

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

THAT MOTHER MINE

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

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

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

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

*And there at the Savior's feet
We'll cast our trophies down,
Acclaiming Him King of kings,
And at His hands receive our crown.*

TRUE CONSECRATION

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

CLINGING TO HIM

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

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

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

—*King's Herald.*

THE WORLD DEMANDS

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

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

SOCIAL EVILS

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

LIFE'S NEED

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

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

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



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70] CHAPTER 20

"AND God spake all these words, saying,

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

3 ^tThou shalt have no other gods before me.

4 Thou ^{*} shalt not make unto thee any gravenimage, or any likeness of *any thing* that is ^y in heaven above,

Mk. 10. 19.
Lk. 13. 20.
Ro. 13. 9.
Jas. 2. 11.
Lv. 19. 11.
Cit. Mt. 19. 18.
Mk. 10. 19.
Lk. 18. 20.
Ro. 13. 9.
k ch. 23. 1.
Cit. Mt. 19. 18.
Mk. 10. 19.
Lk. 18. 20.
Ro. 13. 9.
Dt. 5. 21.
No. 16. 15.

neighbour's house, thou covet ^m thy neighbour's wⁱ manservant, nor his mai nor his ox, nor his ass, thing that is thy neighbou 18 [†] And all the people ^q thunderings, and the ^r li and the noise of the ^s trur the mountain ^u smoking: the people saw *it*, they ³ and stood afar off. 19 And they said unto ^z Speak thou with us, an

Cit. Ro. 7. 7 & 13. 9. m 2 S. 11. 2. n For ver. 1-17, see Dt. 5. 6-21. o (ch. 18. 1). ch. 28. 46. p ch. 13. q ch. 19. 16. Jb. 23. 14. r ch. 13. 16. 2 S. 22. 15. s ch. 19. 13, 16. || Lv. 25. 9. t ch. 23. 13. u ch. 19. 11. ^{*} ver. 23. [†] Read trembled, ch. 19. 16. Heb. 12. 21. v Cf. Dt. 4. 19. z ch. 19. 19. Dt. 5. 6.

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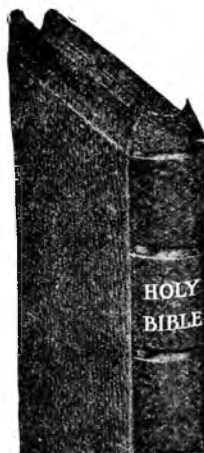
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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 ^k The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dan, Gāl'il-ee of the Gēn'tiles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
m Luke 2. 32.
n Mark 1. 14.

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

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

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