

# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## WHY SHOULD PEOPLE COME TO MY CHURCH?

THE EDITOR

**I**F the question were, "Why should people go to church? that is, some church, it would be merely a theoretical question and could be answered by the usual arguments in favor of church attendance. But the question is more discriminating than that, for we have proposed to ask why people should attend the particular church of which I am the pastor. That is, why should they attend my church rather than one or another of several churches which hold meetings in the community? Especially why should anyone pass by one or more other churches and come on down to attend my meetings?—which is what a good many must do if I have a crowd. What benefits are people likely to get out of the services and activities of my church which are really valuable to them and which they are more likely to get here than somewhere else? Well, the asking of these questions should do me good, whether or not I am able to answer them as satisfactorily as I wish.

And approaching the question as our fathers used to do, there are a number of arguments that I think are insufficient. As to my own members, of course I can argue that it is their duty to come and that even if the meetings make no particular contribution to them, they should come on and be "faithful" anyway. This is true, but too frequent reiteration is practically an admission that my program does not sustain itself against competition. Concerning others as well as my members, I can argue that I am doing my best to do them good and they should come out of sympathy for my earnestness. But the truth is there are preachers who are both earnest and efficient, and if I am earnest only, then people are not really obligated to support and assist me merely on this account. The man who walks the tight rope far up above the pavement of the street is both earnest and efficient, but if I do not care for that sort of entertainment I am not likely to contribute very much either of time or money to its support.

It is not necessary for me to go over the ground relating to the service

which the church is expected to render to its members and adherents. This field is rather too familiar. At least I need not go into details. Perhaps it is enough to say that the church is expected to help people "find God," using this expression in the broad sense, and making it to include not only the crises of justification and sanctification, but also "the practice of the presence of God" in the whole scope of the Christian course. And now will people get help in this supremely important sphere by attending my church?

Perhaps I can do no better than to divide this question into its component parts and leave the answers to be filled in by every preacher who reads them:

1. Can I gather about me a sufficient number to make my church a balanced society in which children, young people and neighbors (without much reference to age) will find companionship, as well as fellowship? or will I always have just a "woman's church," or "an old people's church," or "a young people's church," or "a poor people's church," or "a rich peoples church," etc., making it impossible for many to find with me the answer to the legitimate demands of the social nature?

2. Can I succeed in maintaining an atmosphere of worship, especially in my Sunday morning services, that will assist busy, work-a-day people in "drawing in the wanderings of their minds" so that they will leave the place feeling like they have been to church and not to a forum?

3. Have I developed an ability to fill my sermon period with things new and old and interesting that will instruct and inspire and make men know that religion is a practical and sensible as well as an ideal thing?

4. Are the services of my church so arranged and conducted that one can take some important part in them without being conspicuous, and get the sense of welcome and adaptation without unwholesome publicity?

5. Have I found a way of making announcements and taking the offering that is effective and yet not tedious?

6. Do I have a program of service that makes place for everyone and gives emphasis to all the phases of the Great Commission, thus offering a channel for the expression of all Christian verities and holy impulses, or is mine but a cult which confines and clogs rather than opens and directs?

A preacher sat in an audience of his own denomination and observed the manner and end of the service. Toward the end he asked himself, "If I lived in this neighborhood would I become a regular attendant upon the services of this place?" And he had to admit that he probably would not do so, for there was a barrenness and a strain and unnaturalness that reminded one of Pharaoh's chariots with the wheels off. Spontaneity, swing, and interest seemed almost entirely lacking. Even a dead ritualistic service is preferable to a dead informal service. In fact there is little room for choosing among the various kinds of deadness. And mere recklessness is a sorry substitute for spiritual depth and power. Or to follow the metaphor, it does not help much when things are dead for them to resist acknowledging it.

Church publicity is a fine thing, and worthy of the preacher's careful attention. But a church cannot run on publicity any more than a train can run on its bell and whistle. Are there really any good reasons why people should come to your church?

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# EXPOSITORY

## EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

### THE DYNAMIC POWER OF THE WORD

*"For the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, and of joints and marrow, and quick to judge the feelings and thoughts of the heart. And there is no creature that is not manifest in His sight, but all things are naked and laid open to the eyes of Him to whom we have to give an account"* (Heb. 4:11-13, Lightfoot's Translation).

THE hope of rest for the people of God had been delineated. A rest wherein they ceased from their own works and found the true spirit of worship where the soul meets God and enters into the communion of spiritual fellowship. Here the soul finds its home; here there is the transformation of the human nature, and here is the process of bringing into conformity the powers of our being. The transformation is an act, the adjustment of the various functioning powers of being requires time. But both are wrought through the rest of implicit trust and surrender to God. The reason for this the writer subjoins in describing the dynamic power of the Word of God and its penetrating influence.

### THE WORD OF ACTIVE FORCE

This Word divine given unto us is not simply a statement of belief couched in some rational form; such a molding of truth may be an interpretation of the Word of God, but in itself it is living, having the power of action. Herein is the same attribute applied to the Word, that is applied in a preceding chapter of this epistle to God. The Hebrews were warned to take heed lest they depart from "the living God." Then we have the same attribute applied to Christ, springing out of his own consciousness on one occasion and designated unto Him on another occasion. In His discourse after the feeding of the five thousand, he tells the people plainly, "I am the bread of life," and in the first epistle of John the writer speaks of the "Word of life." Not only so, but this is not the only reference which

sets forth the thought of the Word as possessing this dynamic element. In the Gospel of John (6:63) we hear Jesus saying unto the people, "The words which I have spoken unto you are spirit and life," then carrying this thought over St. Peter makes mention of the "words of eternal life" which they have. Moreover Stephen in his defense refers to words spoken on Mt. Sinai as living oracles that had been given unto them. Unlike other pronouncements of teachers of truth and religion the words given by God and Jesus Christ, the Son of God, have within them a dynamic element. They not only hold up an ideal and set standards of high ethical and spiritual living, they carry with them through the ministry of the Holy Spirit an enabling power to attain to those standards when the heart of the individual reaches out in faith.

Not only is the word living, but in its manifestation it is filled with vigor. The English derivative for the Greek Word used here is energetic. The dynamic element works with effectiveness and with intensity. It expresses the characteristic of all life in that it has an inherent activity and in this case it is a stirring inherent activity.

Then there is added the penetrating power of the Word. As Wescott says, The activity of the Word is not intellectual only by moral: it deals with conduct as well as with knowledge. It is shown in the power of the Word to lay open the innermost depths of human nature. It has uninvited keenness: it pierces in fact to the most secret parts of man, and that not as an instrument merely but as a judge of moral issues. It is sharper than the most formidable weapon of earthly warfare: it finds its way through every element of our earthly frame: It scrutinizes the affections and thoughts of which our bodily members are the present organs.

### THE PENETRATING POWER OF THE WORD

With the comparison of the Word to a two-edged sword, there is the suggestion of its ability to enter into the depths of human nature, discerning the innermost utterances of the being and

distinguish between the right and the wrong. This thought is carried farther in the following expressions. Herein says Westcott, "The 'dividing' operation of 'the Word of God' has been understood as reaching to the separation of soul from spirit, and of joints from marrow, or to the separation, in themselves, of soul and spirit, and of joints and marrow. The latter interpretation seems to be unquestionably right. The Word of God analyzes, lays bare, reveals in their true nature, reduces to their final elements, all the powers of man." The Word of God penetrates to the innermost recesses of the phases of man's inner life.

The effect resulting from this inner penetration is expressed in other passages of Scripture. The psalmist stated, "The entrance of thy words giveth light." There is the illuminating power of the Word revealing sin in its true nature, and teaching the mind of man the way of truth. All illumination of the Spirit is through the Word as the instrumental agent. No added revelation is given unto man, but the vivifying of truth already made known is the work of the Spirit and the application of that Word to the hearts of men. If the mind is laid open, then the word goes through and through and illuminates every part. When the mind is closed then the Word of truth cannot penetrate. We speak much these days of a mind set. This state and condition characterizes many, and for this reason the light does not enter. But when the mind throws open all its doors and welcomes the truth as presented to the heart by the Holy Spirit, then does the divine revelation penetrate through all.

But the line of thought is carried still farther saying of the Word that "it is a discerner of the thoughts and intents of the heart." The term used here and translated discerner means more specifically judge. There is resident in man the power to sit as judge and call into court before him all the mental activity that crosses the field of consciousness. Aided in this judgment comes the Word of God with its power to give light. In the translation we have the first term translated thoughts, but it also has reference to the affections, at least that is the viewpoint of some writers while others retain the idea of mental activity rather than emotional. In any case it would seem, if the mental content is to be assigned to the term, that it is thought deflected by emotion or desires, and is to be classified with what is known as wish-thinking. This type of thought is very prevalent among human beings; they de-

sire and then interpret their desires as reality. Sometimes they even acclaim the fact that they are under divine direction when the urge that is driving them on is their own desire. If the heart would open itself without restraint and would bid the tumult of desires to cease," then might the Word penetrate and analyze the condition, revealing how much of human was resident in the motivating force and how little of the divine. Then would we have a closer fellowship with Christ our Savior, and we would save our faith from wreckage by refraining from interpreting our desires as faith; we would eliminate presumption from our faith.

The next word translated intents is a purely intellectual term, and would indicate another phase of mental life which we designate often as the projecting of alibies. The account is given of a certain professor who on one occasion finding that in his class there were only a few present who had signed for his course while for a fellow professor a large number had elected the work, straightway began a process of rationalization whereby he persuaded himself and announced to others that he was needed elsewhere. Had he faced the issue immediately, he would have recognized that underneath his pride had been wounded and jealousy was stirring, but he did not. He developed a false line of reasoning. An open mind to the application of the Word by the Holy Spirit will help us penetrate such alibies and make us honest with ourselves and other people; it will save us from false reasonings.

Thus does the Word of God penetrate through all the intellectual, emotional, moral and religious strivings and urges in the heart. Without this incisive discerning man often goes forth in wrong lines of action, finding blighted faith and disappointed hopes as the result.

#### REVELATION TOUCHING ALL PHASES OF LIFE

After speaking of the Word as ever active and noting its penetrating power going to the depths of the human heart and analyzing all its thoughts and motives, the scope of the divine revelation is set forth. "There is no creature that is not manifest in his sight: but all things are naked and open before the eyes of him with whom we have to do." Not only man is included under the all-embracing activity of word, but the entire cosmos as well.

When we try to solve the problem of creation and explore the depths of its meaning, which science can carry us far on our journey, yet there

comes the time when it ceases to function and like the magicians of old in the presence of Moses, it exclaims, "This is the finger of God," that is, it does this if it is true to the inner convictions of the stirring within and also the logic of a reason which tells us that every effect must have an adequate cause. Moreover there is a ground of unity between nature and man, running through both there is the element of purpose.

No naturalistic or mechanistic theory of the universe can account for all of the facts. As we direct nature by our efforts and labors, so is it reasonable that behind all there is a Conscious Mind; this mind knows all the workings of nature. We stand perplexed and baffled; we marvel at the functioning of the works of creation, and with all of the discoveries of present day science, we must go to the Word of God for the fundamental fact of origins. Here we learn of the origin of matter and the origin of mind. We may not be able to tell what matter is or what mind is, but we know through the Word from whence they came, and that is sufficient for our faith. There is no creature or creation that is not manifest in His sight.

*A fire-mist and a planet,  
A crystal and a cell,  
A jellyfish and a saurian,  
And caves where the cavemen dwell;  
Then a sense of law and beauty,  
And a face turned from the clod—  
Some call it Evolution,  
And others call it God.—CARRUTH.*

Continuing the thought there is added the fact that not only does the Word give the basic fact for all creation, but when the Spirit moves with the ever living precepts of truth then the inner essence of everything is laid bare, all disguise is removed and things are known in their true nature. When the convicting power of the Word can find its way into the hearts of men, how many theories hostile to the premise of one God and Father over all have taken flight; the hostility and rebelliousness of the hearts from which they spring are made known. They had sauntered forth as children of true intellectual thought, but they retreat as enemies and rebels. If the search for truth is followed by reverent and God-fearing minds, then what different presuppositions would we not have!

The second word in this connection affords food for thought. Some explain it as coming from the custom of the wrestler who seizes the

neck of his opponent and thrusts back the head, but this is rejected by others who claim that it refers to the pressing down of the head and thus is indicative of prostration. Since the latter meaning would seem to be the more acceptable, we might draw our inferences from that. This would lead to the utter prostration of all human schemes of thought, all vain philosophies, all developments of theories of this universe of ours which are without the fundamental premise that the ground truth on which all other truth rests is the fact that there is a personal God, Creator and Father of all mankind in a creative sense. All merely human wisdom must fall prostrate and confess its inability to solve the "riddle of the universe" and the being of man; the Word of God alone has the basic facts, building upon these our edifice of thought may stand.

Thus we find the Word of God an ever active, living force, entering into the intricacies of thought of the human heart, discerning the good and the evil; also this Word gives to us the ultimate foundations upon which all fabrics of thought may rest; here we can place our faith upon a sure foundation. The Word of God is "The Book of Books."

"Within this ample volume lies  
The mystery of mysteries.  
Happiest they of human race  
To whom their God has given grace  
To read, to fear, to hope, to pray,  
To lift the latch, to force the way;  
But better had they ne'er been born  
That read to doubt or read to scorn."

—SIR WALTER SCOTT.

"It is easy for us to say that the works recorded in the Gospels are supernatural, because the system to which they belong is supernatural. That is true but it is reading backward. The first Christians could not reason in that way. No! The miracles of the New Testament became established in precisely the same manner as any alleged fact is proved today, by the evidence of honest, candid and truthful witnesses who saw and bare record."—A. J. GORDON.

#### GOSSIPING

"Who steals my purse steals trash,  
'Twas mine, 'tis his and has been slaves to thousands;  
But he that filches from me my good name,  
Robs me of that which not enriches him,  
But makes me poor indeed."—WM. SHAKESPEARE.

# HOMILETICAL

## THE DAYS OF NOAH AND THE PRESENT DAYS

W. M. TIDWELL

**I**N Genesis 6:11 we read, "And the earth was filled with violence." Then in Matthew 24:37, "But as the days of Noah were, so shall also the coming of the Son of man be." Christ here declares that conditions similar to those in Noah's day will exist as the age closes and we near His return. The 6th chapter of Genesis gives minute conditions of the fearful days just before the flood which Christ called, "the days of Noah." Here we see when men began to multiply upon the earth that wickedness increased till every imagination of the thoughts of men's hearts was evil continually and God was grieved and declared He would destroy man from the earth. *Violence* was the order of the day.

Now, as we look about us today, if this condition does not exist we confess we are incapable of, in any wise, discerning the times. Automobile accidents and fatalities are increasing at an alarming rate. With more power for the car, and more booze for many drivers, and the daredevil spirit on the increase, it is just what we might expect. Under the hood of every car there is a power equal to anywhere from a score to one hundred *horses*. Many of these horses driven by booze and lust possessed drivers are very wild and dangerous. It is said that a car driven at sixty miles an hour has the capacity for inflicting danger that it would have if it plunged from a ten-story building 120 feet high. It would require about the same force to stop it that it would if it had taken this mighty plunge from the skyscraper. This gives a little idea of the danger of this iron steed of death. It is reported that in 1917 there were killed by cars, in the United States, 10,195. This fearful slaughter increased until now the fearful toll is 35,000 or more each year. This is to say nothing of the tens of thousands who are maimed or crippled for life. It is said that the annual loss caused by auto accidents is \$2,500,000,000 while the annual cost of public school education is \$300,000,-

600 less. About 15,000 pedestrians are killed and 300,000 injured each year. It seems *unbelievable* but it is reported that during the past fifteen years the fearful toll of human life by cars in the United States has far exceeded all who have been killed in war from the Revolutionary on down including the World War.

We were recently talking to a friend who spent around three weeks at the World's Fair which was designated as the "Century of Progress." It certainly does reveal the fact that almost incredible progress has been made along many lines. Science and inventions have been developed until one stands in awe and bewilderment at the accomplishments of man. But while such wonders have been attained on these lines, as we behold the blatant infidelity, the gross immorality and brutishness into which the world has fallen one is made to wonder if the term, "God-dishonoring apostasy," would not be more appropriate, than "Century of Progress." When multitudes will fight and pay for a scrap of paper or piece of cloth containing a few drops of the blood of the arch criminal, Dillinger, it makes us wonder just where we are.

Anyway violence seems to have been one of the most attractive features of the great Chicago gathering. For instance the "Hell Drivers" in "Death Valley" was one of the most popular attractions. In this valley there was a sandy road, if it might be termed a road, filled with huge bumps and piles of sand and various obstacles calculated to obstruct or wreck a car. Along this way and over the obstacles the cars operated by the "Hell Drivers" plunged at terrific speed. As these engines of death plunged along this way through "Death Valley" and came in contact with these impediments they often would plunge many feet through the air and when alighting roll like a ball.

Then, "King the lion subduer" certainly came in for his share of renown. Mr. King would walk into the lair of fifteen or twenty ferocious lions and tigers which were turned loose upon him. Here in the midst of these wild denizens of the jungle, as they sought to devour him, this

man would stand, shoot his gun with blank cartridges, and beat them back with his whip and maneuver in such a way as to awe them into perfect subjection.

Then one of the most daring performances was the man who rode his motorcycle through the fire. A great heap of wood in the form of a fence would be set on fire and while it was burning furiously he would mount his iron steed and dash through the flames. It is said he would not eat for many hours before performing this daring feat. The reason was that usually one is required to abstain from food before an operation and he wished to be prepared for any emergency. The act of this daredevil stunt performer is sufficient to put us to shame. He was willing to do this in order to win the applause of men and get a large sum of money, while often we are not willing to pay the price of fasting and prayer in order to win souls and keep them from the lake of fire. But these acts of violence were just what the people demanded. Multiplied thousands would jam these places and stand with rapt attention and seemed delighted beyond expression.

Yes, violence is everywhere. The wholesale slaughter of the last few weeks, in Austria, Germany and Spain are sufficient to make the heart sick. Not only so but the spirit of mob violence is more and more filling our own land. No child of God can either *directly* or *indirectly* take any part in this and please the meek and gentle Christ. Wherever we turn our attention it is *violence*. If we look into the air proud, giant airships may be seen wrecking and hurling multitudes into eternity. Disasters are in the sea and on every hand. The recent *Morro Castle* with its pleasure seeking throng who had forgotten God, screaming for help, when there was no help was a pitiful sight. Christ said as the age closed there would be "great earthquakes in divers places." One will be surprised if he will look over the records of such that are taking place with ever increasing numbers and fearfulness. Earthquakes, storms, floods and disasters of every kind for the past few years are unprecedented in the history of the world.

Not only so but Christ said they would kill one another and hate one another. Lloyd George recently declared that "the world is a jungle and the nations are prowling through it snarling and baring their teeth at each other." "Any moment" he said, "a mistaken gesture or misunderstanding may make them *spring at each other's*

*throats*." He said, "They are licking their wounds and refilling their veins, but you have an *uneasy feeling* that the moment they recover their power they may renew the struggle in order to revenge past hurts." He denounced the plan of Premier Mussolini to train the children of Italy in the arts of war saying, "He is going to attune the minds of the children to the prospects of slaughter." The disarmament conference he said, "Is dead as Lazarus with the difference, there is going to be no resurrection."

The Bible declares as the age nears the end that they would *say* "Peace and safety." This is heard on every hand today, and yet, while they are saying it where in all the world may either be found? We have been greatly grieved in the recent strikes to see friend arrayed against friend, neighbor against neighbor, parents against children, children against parents, and even husbands and wives arrayed against each other. Wounds were made that will be difficult to heal. Acts of *violence* were committed, as one man puts it, that will be hard to forget.

As we look at this dark picture we confess if all this had not been foretold in the Word of God we would be bewildered and discouraged. If we were going on a journey and someone gave us a map which gave minute descriptions of the way and clearly describing that we would see as we neared the end of our journey, and as we went on and found the map accurate in every particular, and as we continued we began to see the very conditions that our map set forth that we should see near the end we would come to one inevitable conclusion and that is we are *nearing the end of the journey*.

Now this is just what God has done. He has given us an unerring map. Holy men of old were moved to write it. It has stood the test of the ages. They have given us a description of the way and very minutely described the conditions that we should see as the age should close. Many details are mentioned all of which are coming to pass before our eyes. Iniquity is abounding and the love of many is waxing cold; evil men and seducers are waxing worse and worse just as was pointed out. Wars and rumors of wars are on every hand, and men's hearts are failing them for fear, just as was foretold. Twenty thousand suicides in our own country each year. Into one volcano in Japan an average of one a day fling themselves. Their *hearts fail them* and they seek to end it all. Seducing spirits and doctrines of devils abound. Satanic miracles

seem to be on the increase and will continue till hell's trinity gets charge, during the Great Tribulation, and cause fire to come down from heaven in the sight of men and deceive them that dwell on the earth. Just as wickedness increased in the day's of Noah and the earth was filled with violence so it is at this *very moment*.

But, praise the Lord, on this very dark background there is a very bright picture. We read that, "Noah was a just man and perfect in his generation, and Noah walked with God." Not only so but he found grace in the eyes of the Lord. And as it was in the days of Noah so it is now. Amid this crooked and perverse generation there are many who are walking with the Lord. And just as Noah entered the ark and was lifted above the destruction and death of the flood, all who are true and walk with God shall be taken to the Marriage Supper and thereby *escape* the calamities of the Great Tribulation which shall come upon the world. God help us to be faithful, and win every possible soul and whether death overtakes us or Jesus comes in person, we shall hear His blessed, "Well done."

*The days may yet grow darker  
The nights more weary grow,  
And Jesus may still tarry,  
But this one thing I know;  
The Lord will still grow dearer,  
And fellowship will be,  
The closer and the sweeter,  
Between my Lord and me.*

*'Tis our dear Lord we wait for,  
Our hope! Our joy! Our Friend,  
Himself we long to welcome,  
And just beyond the bend,  
Hidden, perchance to meet us,  
Before the day is done,  
The waiting will be over,  
And heaven will have begun.*

"Jesus speaks from within the circle of fellowship with God, to that in man which hungers for God. His plans, His point of view, His objective, are all unique. And it is ours in the liberty of the Spirit to occupy the same plane and address the human spirit on the same level."

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—KINGSLEY.

## PRAYERMEETING SUGGESTIONS FOR FEBRUARY

LEWIS T. CORLETT

### Seven "So-Greats" of the Bible

1. "So Great" a God (Psalm 77:13).
2. "So Great" Salvation (Heb. 2:3).
3. "So Great" in His Mercy (Psalm 103:11).
4. "So Great" a Death (2 Cor. 1:10).
5. "So Great" Faith (Matt. 8:6-9).
6. "So Great" a Cloud of Witnesses (Heb. 12:1).
7. "So Great" Ships (James 3:4).—*Selected*.

### Examples of Courage

1. Paul an example of Courage through Assurance (Acts 28:15).
2. Abraham, the Example of the Courage of Obedience (Gen. 12:1).
3. The Courage of Persevering like Daniel (Daniel 6:10).
4. The Courage of Venturing Like Peter (Matt. 14:22-27).—*Selected*.

### Seven Powers that Fail Not

(Lam. 3:22, 23)

1. The Lord God Himself Fails Not (Deut. 31:6, 8).
2. God's Word Fails Not. (Josh. 21:45; 23:14; Psa. 119:89; Isa. 40:8).
3. His Holy Spirit Fails Not.  
In comforting, regenerating, indwelling, sanctifying, teaching, witnessing, sustaining, recreating, renewing, and in carrying out the will and purposes of God in the Church, for the sinner, the believer and the evangelization of the nations.
4. Christ, the Son, in "His Compassion Fails Not" (Matt. 15:32-39).
5. Faith as a Gift of the Spirit Through the Word, Fails Not amid the trials of faith and the testings of life. Christ prayed for Peter that his faith fail not utterly, and Peter was restored.
6. "Love Fails Not" (1 Cor. 13:8).
7. Our treasure in the Heavens Fails Not (Mark 10:30; 1 Peter 1:4).—*Selected*.

### What Christians Are

1. Regarding Their Salvation, Christians Are: Saints, Virgins, Living Stones, Freeman, Chosen Generation, Church, Temple of the Holy Spirit, Household of Faith.
2. Regarding Their Relation to God Christians Are: Friends, Disciples, Children, Sons or Daughters, Bride, Household of God, Treasure, Jewels, Sheep, Brethren, Christians.
3. Regarding Their Service to God Christians Are: Servants, Stewards, Laborers, Ministers, Ambassadors, Kings, Priests, Royal Priest-

hood, and Holy Priesthood, Seed, Light, Salt, Branches, Watchmen, Witnesses.

4. Regarding the World Christians Are: Pilgrims, Peculiar People, Strangers.—*Selected.*

#### The Vision of the Apostle Paul for Service

*Depart: for I will send thee far hence unto the Gentiles* (Acts 22:21).

1. He was obedient to the whole vision (Acts 26:19).
2. An Enlarged Vision (Acts 26:16-18).
3. An Emancipated Life (Gal. 1:15, 16).
4. An Energizing Power (Rom. 15:19).
5. An Enveloping Love (Acts 26:29).
6. An Enthusiastic Devotion (Gal. 6:14).  
—*Selected.*

#### The Trial of Faith

The Faith of God is worth testing.

1. To Test Its Quality (1 Peter 1:7).
2. To Purge It of Its Dross (Daniel 12:10; 1 Peter 12, 13).
3. To Work in Us Patience (James 1:3; Job 5:17-19; Rom. 5:3, 4).
4. To Prepare for Blessing (Psalm 105:17-19).
5. To Bring Reward in Glory (Rev. 2:10; 1 Cor. 3:13, 14).—*Selected.*

#### Five Downward Steps in the Life of Peter

(Luke 22:45-62)

1. Peter's Downward Step of Sleeping (v. 45).
2. Peter's Downward Step of Smiting the Servant (v. 50).
3. Peter's Downward Step of Following His Lord Afar Off (v. 54).
4. Peter's Downward Step of Sitting Down among the Lord's Enemies (v. 55).
5. Peter's Downward Step of Denying His Lord in a Threefold Manner (vs. 57-60).—*Selected.*

#### Five Precious Things in Peter

1. The Precious Blood of Christ (1 Peter 1:18, 19).
2. "A Living Stone, Chosen of God, and Precious" (1 Peter 2:4).
3. "Unto You Therefore Which Believe He Is Precious."  
Jesus is Precious because He is the Savior.  
Because He is his Lord.  
Because He is his coming Bridegroom.
4. "To Them Who Have Obtained Like Precious Faith" (2 Peter 1:1).  
Faith is precious because it produces a living influence.  
Faith is precious because it produces a comforting influence.
5. "Exceeding Great and Precious Promises" (2 Peter 1:3).  
The Precious Promises are great because they come from God.

#### Why Prayer Fails

1. Because people turn aside to something beside God (Deut. 31:16-18).
2. Because of wrong attitude to sin (Psalm 66:18).
3. Because man's life is not clean (Isa. 1:15-17).
4. Because of something that came in between the person and God (Isa. 59:1-3).
5. Trying to serve two Masters (Matthew 6:24).
6. Lack of a Forgiving Spirit (Matt. 6:14, 15).
7. Improper Attitude in Prayer (Matt. 6:5-7).
8. Because the individual is seeking his own interest and to have his own way (James 4:3).

#### Is God Interested in Revivals?

(Isaiah 44:3)

1. God promises revivals.
2. God sent the prophet Jonah to Nineveh to warn and they had a revival.
3. He blessed His people always when they put forth a special effort for revivals. Seen under the Judges.
4. The Christian Church was instituted in a revival at Pentecost.
5. God has honored every effort of mankind toward a revival.
6. He promises to give a revival every time His people meet the conditions (2 Chron. 7:14).
7. God yearns to pour out a revival on the Church today.  
"Behold I set before you an open door."  
Prove me now (Malachi 3:10).
8. What God is interested in His children should be interested in.

#### Arise and Shine

(Isa. 60:1-7)

1. Provisions for shining—"The Lord shall arise upon thee."
2. Need of Shining. "Darkness shall cover the earth, and gross darkness the people."
3. Means of Shining. "The glory of the Lord is risen upon thee."
4. Results of Shining. "Bring light and hope."  
—*Selected.*

#### Conditions Necessary to Sanctification

(Acts 1:3-11)

1. A Revelation. (vs. 3)
  - a. Vision of the resurrected Lord.
  - b. Isaiah's vision led to Holiness.
2. A Waiting. (vs. 4)
  - a. A solemn consideration.
  - b. Not so much of time as of expectation.
3. A Baptism. (vs. 5)
  - a. The same things John the Baptist talked about. (Matt. 3:11)
  - b. The baptism of fire through the Holy Spirit.

4. Power. (vs. 8)
  - a. Spiritual power.
  - b. Power to witness, live free from sin, endure, for service.
5. A Knowledge. (vs. 7)
  - a. Not definitely of times and seasons.
  - b. Clearly and distinctly of the coming of the Holy Spirit.
6. An Assurance. (vs. 8, 11)
  - a. The presence of the Holy Spirit.
  - b. The hope of their Lord's Return.
7. A Life of Witnessing. (vs. 8)
  - a. Start at home and go as far as possible.
  - b. Even unto martyrdom.

### Blessedness of the Godly

(Psalm 36:8, 9)

1. Satisfaction—an emblem of a feast.
2. Joy—Under the imagery of a full draught from a flowing river of delight.
3. Life—Pouring from God as a fountain.
4. Light—Streaming from Him as the Source.
5. All of these shall be in abundance from His bountiful Hand.

### AN INCENTIVE TO SUCCESS

A. L. DENNIS

SCRIPTURE LESSON: 1 Kings 2:1-5, Text for development, last clause of 2nd verse, *Show thyself a man.*

#### INTRODUCTION

Show thyself a man, applies to all the human race. We all want to be a success. Here was a man who had made a very successful king. Handing down to his illustrious son the same principles that had proved so useful to him. The admonition was timely, and very appropriate for the younger generation of today.

In order to succeed there are some things that we must not overlook. For the outcome of our life depends greatly upon the foundation. A good foundation, properly builded upon, will result in a useful, fruitful life. A poor foundation, naturally results in a misspent life.

1. The first point of emphasis, in order to make a success is, there must be;

AN OBJECTIVE, or aim (expand).

2. The second point;

WE MUST PREPARE, or preparation.

(Expand—into any calling of life)

3. The third, if we are to be a success;

A WILLINGNESS TO WORK

Work is the price we pay for our existence. Work is the factor that keeps our bodies and minds growing. Success does not come to us on

a silver platter. It comes through the observance of all the laws of life.

How blessed it is to come up to the close of the day, knowing we have worked to the best of our ability throughout the day, to accomplish some task necessary to our success.

How beautiful to come up to the close of life, and realize the fruits of a well balanced program of living.

Christ in choosing His disciples was pleased to choose "busy men." Not only so in the commercial world, but in the religious world as well. Not only must there be an objective; not only a preparation, these coupled with the willingness to work, furnish a great incentive, but one other point I give you for careful and serious consideration: There must be FAITH IN GOD.

A personal consideration, and recognition of God is the climax to making a success in any vocation of life (Titus 2:11-12, expand).

(This outline used in High School Chapel, Sept. 12, 1934. Delivered in the twenty minute period devoted for such services.)

### THE CHALLENGE OF THE AGES

A. L. DENNIS

SCRIPTURE READING: Matt. 7:15-20. TEXT: Gen. 3:9, *Where art thou?*

#### INTRODUCTION

To challenge is to call in question. All generations have been challenged, from the time of Adam until the present. The dark ages—the Reformation—the beginning of our own America.

We think the age in which we live is far advanced over previous ages.

But is it really? How about the next generation or two? What has there been to challenge us from the past? What is there in this generation or age, to challenge the next?

When we are challenged in any particular, it necessarily brings out the following elements in our life;

- |                |                   |
|----------------|-------------------|
| 1. Courage!    | 4. Honesty!       |
| 2. Conviction! | 5. Determination! |
| 3. Sincerity!  |                   |

(Each of these divisions can be enlarged upon with good results.)

The future destiny of man rests with the answer to the challenge. In this age we cannot afford to shirk, the very thought of living brings the challenge to our minds.

(This outline used two weeks before Commencement last May. Used it one time in N.Y. P.S. convention.)

# PRACTICAL

## PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

BASIL MILLER

### *Chapter VII. The Laws of Learning in Adolescence*

1. *What is the learning process?* All those changes made in one's life from birth on constitute one's learning. Such changes become modifications. "Human nature in general is the result of the original nature of man, the laws of learning, and the forces of nature amongst which man lives and learns," writes Thorndike of Columbia University. Hence we can say that the sum total of character is the original nature plus the learning process, and the grace of God acting in the life.

Learning involves the following steps: (1) A change produced in one's behavior or conduct. (2) The formation of new bonds or neutral connections. (3) Mental activity based on and corresponding to the nervous activity. (4) The formation of definite ideas. (5) Improvement in behavior, results from the formation of clear ideas through repetition. (6) The resultant effect upon the character through the mind or the spirit.

Kilpatrick observes that learning to be complete must (1) enable the learner to grapple with some hindering difficulty and (2) so modify the learner that his subsequent experiences are thereby remade.

The process of learning as outlined by Benson is: (1) capacity for modifiability of neutral connections; (2) a motive to avoid the annoying and to seek the satisfying conditions; (3) A number of trials, with one at least achieving a satisfactory end; (4) the gradual elimination of unsuccessful trials; (5) the selection and usage of satisfactory trials; (6) the retention of the neural patterns of associations, so that in the future the actions become habitual.

2. *What relation do the laws of learning bear to the religious training of adolescents?* In the achievement of character the proper laws of learning are basic. Character is the end of all learning. In general education much study is be-

ing devoted to the laws of learning so as to better facilitate character changes. The interest of religious education in the same laws comes from the fact that we are now discovering that the end of training is not the mere impartation of knowledge *per se*, but it is the modifying or changing of character, so that the highest type of Christian life will be resultant. If these principles are valid in education, then in the more important process of the production of a Christian character they must be necessary. To make learning easier and more certain, which is the end of the laws of learning is to facilitate worthwhile changes in character.

Adolescence is the period of learning, of character formation. Hence we note the unusual interest of religious education in the laws of learning as applied to adolescence.

3. *What are the various types of learning?* There can be noted four general types of learning, which should result from training. (1) The development of motor co-ordination. This is sensori-motor learning, and deals with the formation of physical habits, the learning of trades, etc. (2) The development of perceptual learning, training in the power to perceive clearly, the eye, ear, and the sense organs. (3) The formation of associations between perceptions, the relation of objects and their meanings, etc. (4) The analysis of a situation, or the ability to solve a problem, or to met a situation.

4. *What are the basic laws of learning?* In the psychological study of adolescence there is no phase of the work more necessary to the teacher than a knowledge of the laws of learning. They have been variously stated by writers in educational psychology.

(1) Skinner, *et al*, state them as follows, in *Readings in Educational Psychology*; (a) Learning is conditioned by the number of attentive repetitions; (b) learning increases up to maturity and then remains constant until the onset of old age; (c) if repetitions are distributed over several days, learning is more effective than if repetitions are accumulated on one day; (d) after a study of new material, there should be a

rest before taking up some other activity, to allow material to become "set"; (e) learning a selection by the whole is regarded as more effective than learning it part by part; (f) learning is most economical when the rate of repetition is adapted to individual abilities and peculiarities; (g) intention to recall facilitates learning; (h) learning a thing incorrectly makes it more difficult to relearn it correctly.

(2) Benson states these laws under the heading of *Guiding Principles* thus: (a) The greater the number the practices the more permanent will be the results; (b) we learn best those things which provide satisfaction to the learner. (This is the law of interest and effect; (c) One learns more quickly and permanently the material in which a definite meaning is perceived (the law of comprehension); (d) the practice period should be timed so as to produce the best results (with little children it has been found that twenty minutes is a long time for them to try to keep their interest attached to one item); (e) the moment that learning ceases, forgetting begins, thus making it necessary to overmemorize material which one wishes to retain; (f) the learner will make more rapid progress when he is free from inhibitions.

5. *What is the meaning of the learning curve?* The learning curve is a chart showing the rate of development after practice periods in any particular line, say that of learning to use a typewriter, to send or receive telegraphic messages. Characteristics of this curve throw light on the learning of adolescents. In making this graphic representation of learning there is found a gradual increase of ability, but at certain points there are practice periods in which no improvement is made. These stretches on the chart are shown as what are termed plateaus. These plateaus "are flat places in the curve of improvement, periods during which little or no advance is made, though practice be continued with perseverance; after which there is improvement again, as though paths in the brain were gradually perfected, and then suddenly thrown open," writes Thomson.

These plateaus may be due to the nature of the task, the mastering of difficulties in the operation, to boredom, brain fatigue, the lag in interest, etc., after which a new rush of interest and energy makes improvement possible.

The point of application to adolescent learning is the fact that we should realize that many of us are living contentedly on such plateaus, shelves in the upward sloping hill of progress, under the

impression that we have reached the peak or zenith of our powers. The adolescent must be urged beyond every plateau in his learning and increase of skill and ability. Such level places should be warning signals that interest is lacking or that energy needs recuperating.

6. *What is the relation of the will to learn to improvement?* In adolescence the will to learn must be kept at white heat, otherwise as interest fags, and tasks become harder it will be found that the youth loses his impulse to learn and to achieve. Through experimentation with groups of adolescents, with and without this "will to learn," the following conclusions have been reached:

(1) Those with this will to learn improved more rapidly than others.

(2) When incentives to learn were removed learning slowed up.

(3) An ordinary group without special incentives to learn, when given such incentives and the will to learn was aroused, at once showed an increase in the rate of improvement. This stimulus affected their power of improvement.

(4) At the same time those with the will to learn, when the incentive was removed, at once became careless about their work. But when the incentives were again given, the group showed an increase in output and in accuracy. Interest in improvement showed a direct force in the experiments.

The following devices are suggested in arousing the will to learn among adolescents:

(1) It is found helpful if the youth can be shown actual facts and figures that his desire for improvement is necessary for learning.

(2) Learners should be made to feel that the will to improve will be rewarded with success, and is of practical value.

(3) In learning under the stress of this "will" there must be set up some goal or standard of achievement, by which one is able to measure improvement or success.

(4) When the adolescent is made to feel that he is succeeding, and is improving, he is thus assured that the limit of achievement is not reached. Nothing succeeds here like success. It keeps the will to learn alive and this urges on to greater success.

(5) Another incentive to arouse this will to learn is to demonstrate to the youth that others have improved beyond the point attained by him; that others have achieved the goal, or mastered the difficulties involved.

We are forced to emphasize the importance of keeping alive this ardent desire in the minds of adolescents. More attention should be given to the amount of success or the degree of skill which the youth can and should attain in his type of learning or training. In the achievement of character, the attainment of religious development this same will to learn plays an important role. When a youth associates with others who are impelled by a desire to be upright and pure, he tends to strive toward similar goals. When other means fail in stimulating the adolescent, if the teacher in the church school, the pastor, or parent, can arouse this will to achieve, success will be assured. The task of religious instruction is to arouse this "will to achieve," this desire to be better, or to live a higher type of Christian life.

7. *What are the best rules for study?* Learning is conditioned by study. Adolescence and the period of learning should see the formation of these correct habits of study. Hence the following rules are given for correct study:

- (1) Keep in a good physical condition.
- (2) Attend to, or remove, any physical defect which will handicap mental activity, such as defective sight, hearing, colds, etc.
- (3) Set up the correct external conditions of work, light, clothing, so they will be conducive to study and mental activity.
- (4) Form a place-study habit, and a time-study habit.
- (5) Begin studying promptly; take on the attitude of attention; work intensely while you work; concentrate completely on the task at hand.
- (6) Do not become frustrated by application; do your work with intent to learn and remember.
- (7) Seek a motive for study.
- (8) Get rid of the idea that you are working for the teacher.
- (9) Do not ask for help until you must have it.
- (10) Have a clear notion of the aim in view.
- (11) Review the previous lesson before beginning the new.
- (12) Find out by trial whether you succeed better by beginning with the hardest or the easiest task, when you face several.
- (13) Give most time to the weak points in knowledge or technique.
- (14) Carry the learning beyond the point necessary for immediate recall. Stress points de-

manding the greatest attention for present and future use.

(15) Make the duration of your study periods long enough to utilize the "warming-up" period, but not so long as to become tired.

(16) When drill is necessary, distribute the repetitions over more than one period.

(17) After intense application, let the mind rest before beginning a new task.

(18) Form the habits of working out concrete examples of rules and principles, also of reviewing every paragraph and page as soon as you have read it.

(19) When you desire to master complex material, make an outline of it; and memorize the outline.

(20) Commit to memory definitions, formulas, dates, and outlines.

(21) In memorizing poems, declamations, or orations, do not break them up in parts, but learn them as wholes.

(22) In committing to memory it is better to read aloud than to read silently, and rapidly rather than slowly. (These rules are adapted from Starch, where in his *Educational Psychology*, he discusses rules for study at great length.)

8. *How can adolescents be trained in thinking a problem through?* The end of education is a disciplined mind, one that observes, forms ideas, reasons, and tests conclusions. It is the mind which meets a problem and thinks it through to a conclusion. Reflective thinking of this type demands the following attitudes: (1) A bold guessing as to the solution; (2) trial and error at finding a solution; (3) skill in devising means of testing the truth of the guesses; (4) willingness to abandon an erroneous guess or an untenable hypothesis.

In religious instruction stress is being placed upon the problem-solving method of instruction. Ofttimes the lesson material is arranged around several well selected problems, which are discussed or reasoned through to a conclusion. In using such problems several steps are necessary: (1) The teacher must aid the youth to define the problem clearly. (2) The teacher should help them to keep the problem in mind in order to avoid wandering or digression in the discussion. (3) Suggestions should be made to stimulate the process of analysis of the problem into its several parts, which may suggest a solution. (4) The adolescent should be encouraged to evaluate suggestions thoroughly, by criticizing all suggestions and by verifying solutions through reference to

fact. (5) Then the outline of the discussion should be formed and clearly stated.

Problem solving thus becomes training in concrete thinking. Herein is laid the foundation for successful thinking in the future.

9. *What is the connection between interest, motivation and attention in learning?* Basic to all learning is interest, and interest is the result of attention. Three types of attention are noted: nonvoluntary, voluntary and involuntary. Others divide it into passive, and active or secondary attention. Passive attention is involuntary. Active attention is conditioned by effort, which is based upon purpose, desire and intent to learn or pay attention. Nonvoluntary attention is the end of instruction. This consists of paying attention to an object for a sufficient length of time until without any effort whatsoever the object holds the attention.

Out of attention comes interest. Where there is a natural interest in an object, or a lesson to be learned, learning takes place with no effort and very rapidly. Interest differs from mere attention in that it is complex, and consists of old and new forms, and has reference to the future, and not to the immediate present, as attention.

The technical term motivation is applied to learning when some motive, or strong interest, is afforded whereby the learner is nonvoluntarily driven to apply himself to the task. The end of instruction is to so arrange the lessons to be studied that the pupils will be led through some natural interest or motive to master the material. This is called motivation. Many motives can be thus allied to the learning process. Around the natural interests of the adolescents the program can be arranged and thus motivated. Future success, training for life's work, can also be used as motives. In character formation through religious instruction the teacher should seek for motives, or desires, which will arouse interest, and aid in learning.

10. *How can religious instruction be motivated for youth?* In this brief study of the psychology of adolescence our aim is to furnish a tool whereby the religious teacher may develop within the youth fruitful knowledge, skillful religious habits, and correct religious attitudes. This is the development of a Christian character. In this program motivation stands out supremely. How can religious training be motivated?

(1) In the church school there must be an interesting program. This should be a varied program, where old "ruts" are avoided.

(2) A thorough knowledge of the lesson material by the teacher will help in this motivation. This also demands a mastery of the art of teaching, which comes from wide reading, training and experience.

(3) In each lesson the adolescents must take a part. This is termed "social participation," or "the socialized lesson." Problems must be raised, demanding the attention of the class, which will call for a response on the part of the class.

(4) Religious instruction should be motivated by the creation of a definitely religious, spiritual atmosphere. Herein our aim is not mere education, but it is education plus—plus Christ, a Christian program, Christian interests, and a Christian experience.

11. *What is the relation between mental hygiene and learning?* Education, as well as character formation, is conditioned by mental efficiency and mental hygiene. Several factors relate hygiene to learning.

(1) It has been found that one's efficiency is lowest in the first period of the morning session, and highest in the last. In the afternoon this efficiency drops slightly, and then rises for the next two hours. Continuous work decreases ability, but this can be cured by rest periods.

(2) When mental or physical work is performed, energy is expended. Toxins from the worn-out tissues are thrown into the blood and this results in mental fatigue. Immediately (a) work is decreased; (b) accuracy of action is lowered; (c) the rest of the body feels the fatigue and (d) gradually the resistance of the entire mind is lessened.

(3) Mental hygiene aims at the prevention of mental disorders and the promotion of sane behavior and learning. It desires also to develop wholesome attitudes, habits and interests that make for sanity, happiness and character. (a) It is found that mental disorders are prevalent, with four per cent of the population insane, and fifty per cent of those in all hospitals suffering from mental diseases or disorders. Five per cent of all school children are neurotic, which if persisted in leads to insanity. (b) The causes of nervousness are: a natural tendency to be neurotic; an association with neurasthenic people; unsatisfied desires and impulses; the existence of mental conflicts, produced by false modesty, narrow repressions, improper sex education; inability to reach a conclusion as to which course to follow; exaggeration of one's importance; monotonous occupation; prolonged emotional ex-

citements, such as worry, grief, vexation; malnutrition; eye strain; short hours of sleep; continued failures in some undertaking, resulting in an inferiority feeling, or complex.

(c) The following treatment is suggested for nervous adolescents: Correct nutrition, remove causes such as adenoids and bad teeth; cultivate a sense of humor, and an optimistic view of life; set up situations in which the youth will forget his condition; make the youth struggle for himself in some undertaking; replace unhygienic habits of sleep, rest and outdoor life; habituate the adolescent to deeds of courage and acts of service; train the youth to seek some type of work in which he is interested; provide opportunities for social and religious intercourse with normal, religious persons; train him or her to confide in the teacher, pastor or parent, rather than to repress thought; and finally supply with some type of interesting activity or work.

For adolescents to grow up under the strain of abnormal nervousness will mean that character will be warped. All conditions which in any way will tend to keep youth from maturing in a normal manner will invariably mean that a well-rounded Christian character will not be produced.

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## MAKING A MINISTER

PAUL S. HILL

### WHAT ABOUT TOMORROW?

**I**T seems that one of the characteristics of successful preachers and ministers is that strange something that reaches out from the future and grips them with a strange and magnetic force. Sometimes we call it "*vision*" and sometimes a minister who has it is called "*ambitious*," but whatever it is, it certainly grips the heart and emotions of many great men.

We do not doubt that God calls His Church and His ministers to the conquest of the future. We know what is in the past, and the push of past history certainly influences us, but none of us know the future, and yet the call of future things most certainly is impressed upon us. We cannot read the future in a book as we can past history, we cannot judge it altogether by past events, we deal with it mostly by those strange and gripping emotions and hopes that we can hardly express.

One of the characteristics of the Hebrew Christians was that they had "*tasted the good word of God, and the powers of the world to come.*"

This matter of what God was going to do in the future evidently concerned the early Church. And why not? Cannot God *lead* us into the line of future battle by *stirring us toward it* as well as *urge* us to it on the strength of *past history*? It was this impelling toward the future that thrust out the Wesleys. It gripped and moved Bresee. It will be with the Church as long as there is a future battle to be fought.

The younger men will feel this strange pull toward the events of the future. Just as the ministry of past generations has been shaped for the battles they were called upon to fight, so the younger men of our day feel that pull of an unseen and yet surely coming conflict. These from-the-future convictions will do much toward shaping their ministry. The future is right now impressing itself upon them. Doubtless their ministry will be along lines that are unfamiliar to many of the older ministers of today. They will preach in a condition of world that we do not now know. We must allow them room for their own convictions and the development of their own ministerial souls. God is now fitting them for the needs of tomorrow.

About the future there are some things that we can know. We are sure that the battle will rage around the blood-stained cross of Christ. The atonement is a settled fact in the salvation of men. Satan's attack will be there, and there God's ministers will meet him, regardless of world conditions. This only would we say to the younger ministers, "*Seek only the will of God and the glory of His cross.*"

### WHAT KIND OF PREACHING

Rev. Jonathan Edmonson's book of "*Short Sermons on Important Subjects*" has an introduction by Rev. J. P. Durbin in which he gives a brief history of the different kinds of preaching done by the ministry from the time of Jesus to the eighteenth century. We select portions of this introduction, and pass them on with a two-fold purpose; first to furnish a brief history of the methods and subject matter of preaching in the past, and second, to furnish a background for the thought of this article. Speaking of the preaching of the apostles he says, "*After His (Jesus) ascension to heaven the apostles entered upon the execution of the Great Commission given them in the words, 'Go ye into all the world and preach the gospel to every creature.'* The topic of their preaching was the birth, miracles, suffering, death, resurrection and ascension of our

Lord, and their object was to show that these fulfilled the conditions of the prophecies concerning the Messiah, and therefore that *Jesus* was the Christ. The experience which accompanied this new faith was often the subject of public confession, as in Paul's address before Agrippa. Such themes and occasions mark the apostles' preaching. It had but little of the character of modern preaching; as the fixing of times, selected texts, distributed topics and previous preparation."

"In the second century public preaching bore nearly the same relation to the Christian worship that it had done to the Jewish in the time of Christ. It consisted of familiar remarks in the midst of the church, upon the lesson read, or upon some event in the life of Christ. And these remarks were frequently made by laymen. The progress of society, for the sake of order, assigned the public instruction exclusively to those who were set apart by ordination to the peculiar work of the ministry, and consequently public preaching became *topical*, and adapted itself to the state of the Church both with respect to doctrine and experience.

"The extension of Christianity brought it into contact with the philosophical systems of the Greeks and the Orientals, and thus many new topics in morals and theology were raised, and became the subject of keen discussion. The Church required more varied talent and learning, and public preaching assumed a higher and more commanding position. It became speculative and controversial—the simplicity and fervor of the first and second centuries passed away.

"Upon the establishment of Christianity as the religion of the empire, and its almost universal corruption, public preaching well-nigh ceased, and religion consisted of certain mysteries in the hands of the priests. The period of the cessation of public preaching in the Church as part of public worship, has, with propriety been called the *dark ages*.

"For nearly a thousand years, from the 6th to the 16th centuries there was no public preaching profitable to the people. The topics were ridiculously trivial, such as—Was Abel slain with a club? Of what sort of wood was it? Of what sort of wood was Moses' rod? Was the gold which the Magi offered to Christ coined, or in mass. The origin and history of the thirty pieces of silver which Judas received, etc.

"The conflict between the imperial and papal powers and the increasing superstition of the

church of Rome, called loudly on the churchmen to defend their patrimony, and such trivial themes as are mentioned above gave place to declamations on the authority of the church, the merits and intercession of departed spirits, the dignity of the blessed Virgin, the efficacy of relics, the terrors of purgatory, the efficacy of indulgences.

"It was not until the sixteenth century that preachers resumed their place in the pulpit and began to call the attention of the world to pure and primitive Christianity. They denounced the mass and proclaimed the pure doctrine of justification by faith alone. This was the character of the preaching of the Reformation.

"The establishment of the Reformation changed the topics and style of preaching" (the topics were controversial, the style tedious).

"The public mind became fatigued with dry theological discussions, and having settled down upon the fundamentals of Christianity, required that these be adorned and recommended with eloquence, which had become a powerful instrument in changing and directing men's minds."

Such, according to Mr. Durbin, is the history of preaching from the time of Jesus down to the eighteenth century. In addition to this we would like to add the following which we glean from Hurst's *Short History of the Christian Church*. Referring to the preaching of the apostles, and to the subject matter of their ministry he says:

"The new religion was based upon certain writings, reaching back to the dawn of history, and culminating later in the life of the Founder and in the expositions of His doctrines.

"There was a historical basis for Christianity.

"It dealt with fundamental moral themes.

"The people professing faith in the doctrines never grow weary of them.

"The doctrines developed pure and heroic lives.

"The scriptural cosmogony was more reasonable and consistent than that of Hesiod.

"That the character of Christ was without blemish.

"His death had imparted to His followers a zeal that nothing could arrest."

From what Rev. Durbin has given us in the matter of the history of preaching, together with what Mr. Hurst has furnished in his *Church History*, it can be safely presumed that there is a kind of preaching, which in the content of its subject and the manner of its delivery has been beneficial to the world. In fact it appears that

if such preaching had not been done the world would be unspeakably worse off now than it is. We may take it for a solid fact that through preaching comes that faith that saves the world.

But it is not enough that we stand aside and view the matter of preaching as a science or art. We must engage in it. We must feel the thrill of its mighty current, and know that we are engaged in the mightiest enterprise that God has ever placed as a responsibility on men. Whatever else we do we must preach the gospel of the Son of God. Any lack of heart fervor and passion will decidedly change our preaching so that it is powerless and unstable. Whatever it is that makes for poor preaching must be avoided. The gospel is not mere platitudes and twaddle, it is dynamic, rugged, masterful, conquering.

There is a relation between the preacher and the sermon. A sermon must have a preacher back of it. A sermon needs a *preacher*. John the Baptist was a *preacher*. How can we describe a preacher? He is molded in the mold of God. He towers toward the skies on fire, and grapples with eternal truths. He is rugged with the ruggedness of the kingdom. He is strengthened with might by the Spirit. He is filled with God. And yet he is as tender as a child, and simple as a mountain brook. Tears, shouts, depths of feeling, heights of glory, visions of God and His awful justice, visions of Christ and His bleeding side, buffeting and battles, preachings and prayers, burdens and bereavement, conquest and commands, struggles and strides and a thousand other things must go into making a preacher. Preaching is not a job for a weakling. It is a job for a man filled with the gospel and ready to go to all the world.

It is not enough that the head be filled with a theme, it must be a gospel theme, and the heart must burn with it until it is well-nigh consumed. We all need help. Our hearts need to receive many anointings of fire and glory. May the Lord help us to be preachers of that gospel that saves the world.

#### MINISTERIAL DOUBT AND FEAR

There is no class of men that can analyze the spiritual condition of the world better than the ministers of the gospel. Especially is this true of the ministers in the holiness churches who are keeping in touch with the affairs of the world. It may be that some who are in the pulpits are all unconverted and consequently unable to perceive spiritual conditions, but the spiritual men in

the ministry are well equipped to tell of the spiritual condition of the people.

This ability to analyze the spiritual and religious condition of the world springs from a twofold source. First the minister is familiar with his Bible and with church history, and second his own heart experiences a cry to God for great revivals that will turn the tide of iniquity. The statesman may be misled in the matter, the politician is short sighted in reference to spiritual needs, but the man of God, who has been called to the ministry, sees the cause of the world's crime and despair. More than any other group of men the ministers sense the real condition of the world at large. They compare present and past, and predict the future. They are familiar with the general laws that govern society, and are of all men best able to judge the present symptoms of trouble and predict the future of the disease.

And it is this very ability to know the how and why of things in the world that makes place for ministerial doubts and fears. The condition is bad. We ministers know it. The movie is sowing the seeds of crime and the harvest is upon us. The modern home is not strong for God and holiness. The family altars are thrown down. Worldliness has swept over the churches and revivals of real religion are scarce. False religions and false leaders have reared their heads in great numbers. The condition of youth is alarming. All these things and more are world-wide. Every nation is hit hard by sin. The skies are lowering with storm clouds. What a situation! What ground for doubt and fear even among the ministers of God. Many are feeling like Elijah when he ran before the Jezebel of his day, "I only am left."

But the minister of God must not have doubt or fear these days. He has in the gospel he preaches, the cure for the disease. The condition is a challenge to him and to his ministry. The minister must have a faith that lays hold of the great principles of salvation as God has issued them. It is a "great salvation." It is God's remedy for just such conditions as these. No condition has ever gotten beyond the reach of God, and the minister is God's man, standing to minister to the needy. To fail when the condition is bad and the world needs him most is not good ministerial behavior. Greater than the battle of national armies is this great battle against evil, and no man in the position of leader should ever give way to doubt and fear. If a

general grows discouraged the gloom passes all along the line, and the battle will be lost because of doubt. The minister and his church must fight the fight of faith. To carry doubt and fear into the pulpit is to lose the battle before it is begun.

The teachers of prophecy foretell evil days. What of it? The outcome for the truth and the kingdom of Jesus is certain. Why fail to exercise faith in God just because He is opposed and fought against? The battle is the Lord's, and He will win in the last conflict. Why be afraid of the "man of sin," or of some abnormal condition? Just because these things are foretold is no reason why everybody should give up, forsake the fight, hide away in some den, and mope around and cry about the evil days. The minister must stand fast in the faith, and fight for God and truth. If he fails much damage will be done.

Someone has written about the "Church behind closed doors." They were afraid. True they had a glorious gospel to preach, but they were afraid. Christ had been born, had lived, had preached His gospel, had died to redeem the world, had risen again from the dead. The Church had a wonderful story to tell, but the Church was behind closed doors, afraid, filled with fear and doubt. It took Pentecost to bring the Church out from behind the closed doors, and put her on the street corners and in all the world with the great story of salvation she had to tell. Fear well-nigh ruined her before she got well started, but the power of Pentecost filled the hearts of the New Testament disciples with boldness and faith. The present day minister must have this divine equipment that banishes his fears and doubts. He must be a hero of faith. He must lead the people of God into and through the conflict. He must lead to victory. Holy optimism must be in his heart. Not as a make-believe, nor a frail vision or dream, but as a real faith in the gospel he preaches and the Christ he serves.

It seems that the devil's great objective is the ruination of faith. By faith we are saved. A ruined faith means no salvation. Only faith can bring the victory. If the devil can ruin the faith of the minister it will about ruin his church. The little details of church machinery do not always run smoothly. They are discouraging. How the devil can assail a minister with doubt and fear by bringing against him an array of poor plans, poor pay, poor people, poor times, poor everything. But the minister must surmount all of

them and stand upon the Rock of Ages, and place the trumpet to his lips and issue the call for the forward march to victory and deliverance.

O Lord save us all from doubt and fear and fill us with holy courage.—Amen.

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#### PRAYING IN ORDER TO PREACH

Every minister who has spent any time at all in the preaching business realizes the necessity of prayer in order that his heart may be prepared to preach the sermon. It is not enough that the sermon be prepared, the minister must be prepared to preach it. It may be that the sermon has been preached before, possibly many times, but the delivery of it must be preceded by prayer in order to have it effective. Usually a sermon is "born again" through prayer. It must grip the heart of the preacher as well as fill his head.

Some years ago we heard a very excellent evangelist preach at a campmeeting. Night after night he stood and in a masterly way proclaimed the gospel, but the results of his sermons were small. One night he preached a sermon that was new and fresh. It came right out of his heart. It lacked some of the polish and homiletical arrangement that the other sermons had but the results were better than the average by quite a large margin. Afterward he told us that it was the first time he had ever preached that sermon. He told how in prayer the message had been impressed upon him, and how, though he did not have time to arrange it as well as he desired, he felt the urge to preach it, and was surprised at the results. I had heard this evangelist preach as a young man. It seemed that at the beginning of his ministry every sermon had a power in it that moved men. His altars were well filled, and the seekers got through in a good way. That sermon he preached that night at camp was more like the sermons that were at the beginning of his ministry. His heart had been stirred. There were tears as he preached. I still remember that sermon, and his portrayal of the danger of the drift of a life toward hell because of indwelling sin. The other sermons I do not remember, but this one I still recall.

What was it that made that new sermon preached under the urge of the occasion, and only partly prepared, more effective? We think it was the preparation of the preacher's heart instead of the preparation of the sermon that made for the success of the sermon.

## THE MINISTER AS A SHEPHERD

J. F. LEIST

PART TWO

DRIVEN AWAY

The third type of ministry of the true shepherd is to bring again that which was driven away. "Driven away." How many whose names are on our church rolls, or whose names have been on them, does this describe? Driven away—how? By indifference, it may be even by the shepherd himself, by careless remark, by unchristian conduct of a brother member, by coldness, by aloofness, by temptation, by weakness, by misunderstanding, by opposition, by false accusation—how many more come to mind.

But no matter how driven away, is not this a message to the shepherd to seek the backslider, the one who has been driven or who has wandered away from the fold? In that incomparable pastoral parable of the one hundred (why call it the ninety and nine, were there not one hundred?), does not Jesus leave the 99 and go out to seek the one that had wandered away? Not that we should neglect the 99. The parable does not teach this. The 99 were left in their ordinary place of safety and pasturage.

The wilderness and deserts of the Gospels do not tally with our conceptions of such. John 6: 10, for example, says there was much grass in a place that Matthew, Mark and Luke refer to as a desert. The wilderness of the parable was no wild rocky place, the haunts of wild beasts, but rather wide, extended plains or savannahs, called deserts or wildernesses because men did not live there. Such places were often perfectly adapted to sheep. The point of the parable is that the shepherd sought the lost sheep that wandered away—and sought it "until he found it." Then he tenderly carried it back to the fold.

## SIN A CENTRIFUGAL FORCE

The sheep that wanders from the fold may possibly wander back again. Not so with the backslider, at least not in most cases. Sin has a centrifugal quality and the tendency is to wander farther and farther away. Water flying from a rapidly revolving grindstone does not come back of its own force. The sheep, the water, the backslider, must all be brought back. They do not come back of themselves. The membership rolls of our churches and Sunday schools are a continual challenge to the true shepherd. There are

perhaps few rolls or congregations in our Nazarene churches among whom backsliders will not be found. We cannot reach them all, at least most of us think we cannot, but we ought not to excuse ourselves too quickly, certainly not until we have made an honest and worth while effort to win them back.

## SEEKING THE LOST

Ezekiel's final word concerning the shepherd's responsibility is to seek that which is lost, that is, the unsaved. Backsliders are of course lost, but the text seems to differentiate between them and the great mass of unsaved all about us. Jesus stated His mission on one occasion as coming to seek and to save that which was lost. The shepherd is to increase his flock. The minister is to find lost men and women and bring them back to God. He seeks the lambs of his Sunday school. He seeks the young people whom the devil is trying to deceive, and in so many cases succeeding. He seeks in fact in all places and among all ages.

The true shepherd is ever and always a soul winner. Like John the Baptist he is ever ready and alert to introduce Jesus Christ as the Lamb of God that taketh away the sin of the world. I rejoice that there is no controversy among my brethren of the Nazarene ministry on this matter. I rejoice also that it is not merely a theory among us but a practice, born of a deep passion.

So many valuable contributions have been made along this line that it does not seem necessary to discuss it further here. Among the many allow me to call attention to J. W. Montgomery's recent booklet on "Personal Evangelism," which sounds a keynote that is much needed in our ministry today. And if you want a really thrilling story of a tireless soul winner, read that of "Uncle John Vassar." Rev. H. V. Miller, pastor of the First Church of the Nazarene, Chicago, is one of the coeditors of the present edition. I advise you however to begin reading it early in the evening or prepare to lose a night's sleep. It is a book of 190 pages, and once you have started you can scarcely lay it down until you have finished it.

## THE HEADSTRONG SHEPHERD

Having touched some of the specific responsibilities of the true shepherd of souls, Ezekiel injects an additional word as to why shepherds are sometimes unsuccessful. "But with force and with cruelty have ye ruled them." What terrible words. One is almost glad that the limits of our time this morning forbids us to attempt to de-

velop and apply such a searching indictment. Better perhaps that each one of us search our own hearts in the privacy of our closet. There may be confessions that only God should hear.

Can we rule with force and with cruelty and preach perfect love to our people? Will they listen to our sermons on holiness? Most assuredly not. Who will be the losers? The congregation? Yes. They will scatter, get another preacher, or they may retaliate in kind. Does the preacher lose? Yes. The old Romans had a saying, *Cutem gerit laceratam canis mordax*—a snapping cur wears a torn skin. We leave the application with you.

Suffice it to say that because of the shepherd's unfaithfulness and wrong attitudes, the sheep were scattered, and the chapter continues with the wrath of God poured out on the heads of the faithless shepherds, followed by an exquisitely beautiful picture of true shepherding. I trust you will study the chapter carefully, and harvest where I have only gleaned.

#### ALLURING BYPATHS

"The minister as a shepherd." The subject is so big, so challenging that I must apologize for only skimming the surface. I have omitted so much. By what means the shepherd knows his sheep and how the sheep in turn are able to distinguish between the true shepherd and the false, and follow the true. How the shepherd must be fearless, and give his life for his sheep in a hundred ways, as Dr. Chapman pointed out in a recent editorial. How he must make adjustments and reconcile the differences among his sheep. How he must shepherd the new convert, and lead him on into holiness.

So many themes crowd upon us and almost demand recognition. How the shepherd must go before the sheep and not be too impatient if they do not follow as fast as he thinks they should. How he must be an example to them. How he must demonstrate to them a pastoral fidelity that in turn inspires a fidelity on their part, not merely to him but to the Chief Shepherd—a fidelity that will survive the shock of the passing of the pastor to another field of labor. How he can teach spiritual truths through the shepherd's life, his implements, the staff, the rod, the sling. What his own relation as an under shepherd must be to the Chief Shepherd.

All these interesting bypaths invite exploration. We must pass them by, hoping that someone else will be constrained to take them up and give us

the benefit of his study and experience through the columns of THE PREACHER'S MAGAZINE, or some other suitable medium. All pastors do not love pastoral work. All pastors do not seem to appreciate it. Perhaps a deeper study of the pastoral side of the ministry as presented in the Bible would stimulate us all to better pastoral work and a consequent deeper love for it.

Surely we can all see that there is no rattle of machinery to shepherding a flock. Perhaps that is one reason we sometimes dislike it. A neglected task that we dislike soon becomes irksome. The rattle of machinery, however, does not necessarily mark the speed we are making or the amount of work we are doing. Machinery often makes the most noise when out of order or in need of oil. Shepherding and bustling must not be confused. The one will generate boldness and confidence, and lead to victory when we face our congregation on Sunday. The other will yield us only baldness and confusion, and lead to certain disaster and defeat.

#### SLOTHFUL SHEPHERDS

I can find nowhere in Scripture or in experience where any blessing is ever given, or even hinted, to a lazy, easy-going, indifferent, self-satisfied shepherd of immortal souls. "Woe to them that are at ease in Zion," certainly includes the slothful shepherds. Who troubles to take common roadside pebbles or broken bits of glass to the lapidary's wheel to be polished? We take only diamonds there. They may be diamonds in the rough, but they are made of diamond stuff. A recognition of the value of the products with which we labor should keep us from becoming slothful. Who cares to be a careless shepherd to the whims and fancies of a fickle crowd? We labor toward ends eternal.

My lot as a shepherd may not, will not always be easy. Few of us can have the ideal pastoral field pictured in Goldsmith's "Deserted Village," or be an ideal pastor

... "to all the country dear,

And passing rich at forty pounds a year."

Nevertheless folks in our cities need pastoral care quite as much as in the quiet village or countryside. The Master's lost sheep are everywhere. Shall we find and shepherd them?

#### GUARDIAN SHEPHERDS

The world knows me as a pastor of the Church of the Nazarene. My name is advertised on the bulletin board in front of my church. My people

call me their pastor. The minutes of my District Assembly record my name on the roll of those receiving pastoral assignments. The word "pastor" is of Latin derivation and corresponds exactly to "shepherd," an Anglo Saxon word from *scēap*, meaning sheep, plus *hyrde*, meaning herder, keeper, guardian. A shepherd then is a guardian of the sheep with all that the word "guardian" implies in its highest and noblest sense. Do our people have the conception of a shepherd that comes to mind when someone speaks of a guardian angel?

Jacob used the words "shepherd" and "angel" in the same breath, the very first time God was ever referred to as a Shepherd, as noted at the beginning. The two conceptions are not foreign to each other in this instance at any rate. If they are foreign to each other today, whose fault is it?

Am I a guardian of my sheep? My final answer will not be to my congregation that feeds and clothes me. It will not be to my District Assembly which invests me with ecclesiastical authority to perform the functions of a minister. It will not be to my District or General Superintendents whom I love and to whom I am amenable. My final answer must be to Jesus Christ, Chief Shepherd and Bishop of my soul.

Allow me to express my deepest thanks to the committee, who without my knowledge or consent assigned this task to me. I dislike the exacting discipline of writing, and 99 chances out of 100, would never have attempted to prepare a paper on this subject, had it not been for my anxiety to accede to the committee's request and be of such service as I may.

The contemplation of the theme, and its development into concrete, though imperfect form, has been of inestimable value to me. I trust it will make me a better shepherd of souls. If it has helped you in any way, or if it will encourage you in your daily round of pastoral cares, I shall rejoice, giving my thanks to you who share with me in a common task, and the glory to Him who so sweetly saves and sanctifies me at this moment.

In summing up, may I read the words of warning on which our thought was largely based, the word of the Lord as recorded by the prophet Ezekiel, chapter 34, verses 1 to 16 inclusive.

NOTE—The above verses are not copied but should be included as part of the manuscript. Please read them as a part of the manuscript before passing judgment.

## GOD'S FINANCIAL PLAN

A. L. PARROTT

**J**EHOVAH is a God of order, system and success. He never created a problem that He did not design a specific solution for that particular problem. There are numerous diseases, no doubt in the world today, that medical ingenuity is grappling with meager success, which no doubt could be conquered with simple remedies if they were but discovered and applied.

One of the major problems of the Church of the Nazarene is her financial problem. This is true in connection with our missionary interests. We have the men and women called of God who want to go, but alas, no money to send them. The same could be said of our home mission fields, our educational interests, as well as our church program as a whole. Had we the money to expend the glorious gospel that we believe and preach would reach thousands hitherto untouched by our church.

The failure of the church to properly finance itself is not due to God's negligence or lack of interest but to our unwillingness to accept God's challenge and measure up to the program outlined in the Word of God. It is inconceivable that God would launch the greatest business—the business that involves more minds and more money than any other single business enterprise in the whole wide world—and at the same time have no system of financing that work. We are frank to admit that if storehouse tithing, together with freewill offerings, is not God's plan then God has no plan. God has no part in the ice cream, bazar and pie business in financing His work. Before reaching any conclusion on this very important subject would it not be well for us to study it together for a few moments? I am interested in what the Bible has to say. One of the very first objections offered is that tithing puts us back under law and the law of Moses has passed away. "It gets us back under Judaism," they say. Remember, reader, that there is a vast difference between the law of Moses and the law of the Lord. It is true, the law of Moses has passed away, but the laws of God abide. It is as wrong to break the Ten Commandments as it was in Moses' day. God's laws are as eternal as God himself is eternal and the time will never come when God will not thunder forth to His disobedient child, "Thou shalt not" and "Thou shalt." It is as wrong to kill or steal or commit adultery today as it ever was. God's laws have not been abrogated. Let us notice the

## ORIGIN OF TITHING

There was a law long before Moses received his letters of stone fresh from the hand of the Almighty on Mount Sinai. There was a law against murder or else God could not have punished Cain for slaying his brother Abel as recorded in Genesis 4:8-13. There was a law against adultery or else Tamar, the daughter-in-law of Judah, could not have been stoned to death for committing this sin as recorded in Genesis 38:24. Is it not plausible, therefore, to conclude that this law that God praised Abraham for keeping (Genesis 26:5) had incorporated in it the law of tithing? If not, how did Abraham know how to pay tithes to Melchizedek the priest? (Genesis 14:18-20). If tithing was not taught and practiced in those faroff days, why did Jacob know to covenant with the Lord when He came down on the ladder at Bethel as recorded in Genesis 28:20-22? Then, too, the very fact that the Bible does not mention tithing earlier than Abraham does not disprove such law for Noah is the first man that the Bible calls righteous and Abraham is the first man that the Bible tells us "believed God" yet you know and I know that Abel and Enoch were both righteous and both believed God. Notice further that

## TITHING BECOMES A LAW

*"And all the tithes of the land."*

In Leviticus 27:30-34 we read, "The tithe is the Lord's: it is holy unto the Lord." "These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." Tithing thus becomes a law—the law of God. Given by God in the same place and to the same man and for the same people that the Ten Commandments were given. Any student of jurisprudence will tell you that a law once upon the statute books remains a law until it is repealed. When a law is repealed one or more of three reasons prompts such action: first, it may be a bad law and that in itself is sufficient for repeal; second, if the law doesn't meet the demands for which it was passed it may be repealed; third, it may be obsolete, that is, the original cause for which it was passed no longer exists, hence it is repealed. Applying the foregoing reasons to the law of tithing and reach your own conclusion as to whether it has been repealed or not. The law of tithing has not been repealed for no evidence can be found in the Bible to prove that it has and it still remains as binding as the Ten Commandments. Notice further that

## JESUS DID NOT DO AWAY WITH TITHING

Jesus said of Himself that he came not to destroy the law but to fulfill the same. In fact, Jesus, instead of doing away with the law, made it more binding. Take for example the law of adultery or the law of murder. Moses said, "Thou shalt not commit adultery," but Jesus making it more binding said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Moses said, "Thou shalt not kill," but Jesus making this law more binding said, "He that hateth his brother is a murderer." Take the law of tithing. Jesus not only taught tithing but practiced it also. In Matt. 23:23 Jesus said, "Ye pay tithes . . . and have omitted the weightier matters of the law . . . these *ought* ye to have done, and not to leave the other undone." In addition to this direct statement from the lips of our Savior and positive proof that He preached tithing I also call your attention to two groups of circumstantial evidence: First, the scribes and Pharisees were always after Jesus trying to trap him and to falsely accuse him. They harassed him for going to eat with publicans and sinners, they accused him loudly for going through the field and plucking corn for His hungry disciples but nowhere within the lids of the New Testament did we ever hear that crowd that was constantly after him accuse him of not preaching or practicing tithing. To my assistance I now call stern old logic. Watch my major and minor premises and follow me to the conclusion. Jesus was a Jew. The Jews had tithing in their code of laws. Jesus kept the law perfectly therefore Jesus practiced tithing. Follow me into a

## HIGHER REALM

The gospel is the law of love. Allow me to repeat, *the gospel is the law of love*. Ah, that is the secret of the whole matter. You can't law folks into doing right even though you put forth great effort. You can't law disobedience out of the heart so Jesus proposes a new method and a new way. Jesus proposes to deal with the problem positively. Jesus proposes to take out of the human heart every trace of selfishness and fill it with divine love until that soul will do right, not because of the law and fear of hell, but because he or she loves to do right. It is the Christian's meat to do the will of God. The only way in which Jesus does away with the law is by fixing you up until you are law abiding from love's point of view. You keep the law not because of "hell's penitentiary" but because you

want to do right. This leads me to say, that if every person on earth were genuinely sanctified, and the devil were dead, there would be no need for law any more. That is why a sanctified man or woman can pay tithes and give and shout all at the same time. Give me a crowd of Holy Ghost filled people and I will present to you a crowd that will pay and suffer and give and shout and "get heaven down" all at the same time. This is the acid test to holiness. You say, "I am a Christian and I don't sacrifice, yet I get blessed." Yes, that may be true, but you are a baby and a baby can have a good time even if its mother is a corpse. I do not want to go to the judgment in swaddling clothes neither do I want my works to be of the hay, wood, and stubble type that are burned up. I want to be a real soldier of the cross. To be out from under law and under grace is to be farther up the road than one who was and is under law so the only conclusion left, my friend, is that "your righteousness exceed those who were under law." In other words, to get released from the law of tithing is for you to give more than a tithe and if you will keep books on it and do that no one will accuse you of not being a tither.

#### OTHER REASONS

This program is reasonable. The tithe is the minimum, the starting point. There will be offerings, many of them and whole-hearted, conscientious tithers are always good givers.

I argue further that it works. It will not atone for our blunders, foolish reckonings and presumptuous sins. If the church is burdened with debts, and bills and interest then there isn't anything left to do but to suffer and bleed and fight for there is no royal road out of a sinkhole; but if we are in such a hole we need not despair. Jeremiah got out by means of ropes and rags. But on the other hand storehouse tithing together with freewill offerings will, in the main, balance the budget.

It is right because it takes the glory from the individual and gives it to God and the church where it rightly belongs. It takes much more religion to slip a \$100 bill into an envelope and quietly drop it in the plates as the ushers pass than it does to stand up in the crowded building and give it before the people; but it is far more pleasing to God.

Then, too, it will largely do away with drives and heave offerings and give the time to worship and salvation. Many people have been run

away from our beloved Zion because of our hard, long drawn out, auctioneer method of raising money. This latter method should not be wholly eliminated for two or three times a year these "heave" offerings should be taken that we might gather up the twelve baskets full that remain so that nothing be lost. But it should be the exception rather than the rule for money raising. Drives are necessary because of our disobedience but it always did seem strange to me that fully consecrated people should have to be "driven" into doing right. Amen.

#### STOREHOUSE—WHAT IS IT?

This question has been asked by thousands of conscientious people who were perfectly willing to walk in the light when it came. Now since I am a Nazarene I am going to deal with the question from the Nazarene point of view. In our church we have three departments: the general interests, the district interests and the local church. All of these interests must be financed if our work is to continue. Every Nazarene has a moral as well as financial obligation to help support these three departments of our church. The ideal way is for the three budgets to be fixed at their respective amounts all of which should be done by the respective representatives of the various departments and then the congregation go in to raise these in full and pay them monthly. This is the ideal way. If for valid reasons these three budgets cannot be paid in full then they should be paid proportionately. If the full tithes and reasonable offerings will not meet these needs then there is something wrong with the amounts—they are too large and should be adjusted. If the above mentioned method is followed conscientiously then the local church becomes and is the "storehouse" and there the tithes should be taken. If each department is not properly cared for and those who are in charge of these various departments are the judges in the matter, then the church in its threefold aspect becomes the storehouse. That is to say, the general church, the district and the local church all under those circumstances become the storehouse. It is wrong for any one of these departments to take more than its share and "God will not hold him guiltless who taketh that which belongeth to another department." After all is said and done, brethren, I conclude by saying, "Our job is to be fishers of men, and if we will catch them with the old-fashioned bait of rugged gospel truth they will, like the one Peter caught, have the money in their mouths. "I go fishing."

## CHURCH PUBLICITY

JOSEPH GRAY

### ARTICLE ONE—THE VALUE OF PUBLICITY

Church publicity—is it worth while? Can we get along without it? Will the pastor succeed who ignores it? The answer to these questions will be found in the fact that an overwhelming percentage of the ministers who succeed in this newspaper age are men who give the matter careful attention.

It is not in the same class as preaching ability, or unctious, or some of the other vital mental and spiritual qualifications, but it is a great asset to the man who knows how to harness its favorable aspects and put them to work for his cause, and at the same time avoid unleashing unfavorable and unwelcome phases of publicity.

I believe I have a right to speak with a little authority on this subject, for I have been associated with newspapers for a number of years, both as a reporter and as a publicity seeking preacher. I have sought to get the newspaper man's viewpoint as well as that of the church. I have had some rather lucky opportunities to gain experience in the field, including the job of publicity manager for a loyalty campaign sponsored by all the churches of a given community. This campaign will be described more fully in a later article because it illustrates several phases of publicity.

Two years ago I conducted a course in Church Publicity at Pasadena College. I was able to secure as one of the special lecturers for that course, Mr. Jack Phillips. Prior to his present position as editor and publisher of the *Brea Progress*, one of the liveliest weekly newspapers in Southern California, Mr. Phillips was connected with the advertising staff of *Printer's Ink*. To be initiated, that means he was associated with the trade journal of printers and publishers, a magazine occupying a unique position of leadership in its field. Because he sees the matter of publicity from the dual angle of the country editor and the sophisticated advertising man, his observations are pungent and pithy, and yet cover a wide range of experience. It is because of this fact that I wish to give the substance of several of his statements a prominent place in this introductory article.

Mr. Phillips said that there are two outstanding things to advertise, tangibles and intangibles. Tangibles would include such obvious material products as baked beans, soup, automobiles, etc. Intangibles would include in general, any type

of service. Insurance is probably the outstanding example of systematic national advertising of an intangible. Here is nothing that is concrete like washing machines or cameras, yet the insurance companies have consistently advertised their product on the high level of service. If the insurance companies can do this with their appeal to what might be called "physical intangibles," how much more desirable that the church shall publicize its "spiritual intangibles."

He further said that since service to the community in the richest sense of that term, is the greatest thing the churches have to offer, then one of the first requisites of successful church advertising is to know what service you are really rendering to the community and stress that service on your advertising. Furthermore, advertising will never make a thing successful, or sell it to the public for any length of time if it is unworthy of being advertised. Advertising cannot work a miracle. If you could not be a success without advertising, then you will not be one with it. Advertising only gives your elements of success a larger opportunity for success through a wider range of sale.

Mr. Phillips went on to say that any church would be profited by laying out a thorough-going advertising campaign, even if it never wrote a single news story or spent a single dollar on paid publicity. For the very fact of analyzing its program in order to find out what it was offering to the public would cause it to strengthen its program and increase its service to humanity. He said that one of the first tasks of a church seeking to enlarge its scope should be to see if it has anything really worth while to offer the larger circle it seeks to interest.

He said that no church ought to knock its competitors, to do so is not good advertising ethics, but it has a perfect right to stress its "bonus." One company offers as its "bonus" soap that floats. Another company's "bonus" is oven-baked beans in preference to any other type of baked beans. Coming to the intangibles, one insurance company stresses as its "bonus" its extra health service. Every church ought to particularly stress as its "bonus" that in which it is different in a worthwhile way. He challenged us to name our Nazarene "bonus" and the class responded with various phrases expressing second blessing holiness. Then we were told that if that was our "bonus" it was the thing we ought to stress in all our publicity, not always by direct statement but at least by inference.

Coming as the viewpoint of a worldly wise newspaper man this ought to cause some Nazarene preachers to revise their advertising methods, for we are convinced that much publicity has been based on the idea of hiding our "bonus" instead of advertising it.

In the above paragraphs I have tried to give the general tenor of Mr. Phillips' arguments. Some of his more specific and technical hints will be embodied in later articles. I have not been able to quote his exact words as I did not take a stenographic report of his lecture.

It is my purpose in the articles that follow to discuss the various phases of church publicity, giving them about the respective amount of stress that their importance merits.

In my first articles I shall take up the writing of news copy. We will look at the mechanical preparation of copy, how to write a good news story, the deadline, some don'ts and some do's, and we will try to define what constitutes news.

This will be followed by an article on "Newspaper Display." Advertising embodying such subjects as the use of white space, the shape of ads, the styles of type, materials used, and the value of cuts.

Following this we hope to discuss signs. This will include permanent as well as temporary signs, and also posters. The outdoor bulletin board in various forms will receive consideration.

Church lighting will be discussed, special attention being given to Neon signs, based on information received from technical experts in this field.

If the editor's space and the reader's patience holds out thus far, we will continue with the field of Church Bulletins, Circularization, and Novelty Advertising. Last of all, we will try to analyze. What to Advertise, discuss the serious question of "Financing an Advertising program," and touch on that vitally interesting publicity field, the radio.

In closing this article let me give an example of how an alert eye for publicity brought unexpectedly happy results. In a revival campaign in my church I used an advertising plan that involved several factors. I secured five hundred novelty balloons with the church name and location, the pastor's name, and an invitation to the services, imprinted upon them. These cost me \$8.50, as I remember. Then I printed four thousand announcements of the meeting on neat little cards. I printed these on my Multigraph so they cost me only about \$4.50. Then on Thurs-

day before the meeting started on Sunday, I inserted an ad in the newspaper. This ran on the front page of the second section. In addition to being distributed on Thursday evening to subscribers of the paper, this second section was distributed to every house in town on Friday morning as a Shopping News. The ad, a two-inch, two-column box, made up to represent a merchant's special offer, cost me \$2.00 by virtue of a special rate for this page, and read as follows:

### **FREE BALLOONS FOR BOYS AND GIRLS**

**The Kitty-Kat kind that always land on their feet.**

Come to the Nazarene parsonage, 611 West L St. and receive your free balloon on Friday or Saturday. All you have to do is to give away ten cards announcing

#### **Special Revival Services**

With Rev. John Mandtler

Russian Baritone,

at the

#### **CHURCH OF THE NAZARENE**

Neptune and L Streets

The youngsters came in droves and the advertising campaign was a success. But I was eager for every little piece of publicity I might obtain for the meeting. So I wrote the editor a nice letter telling him how well the ad had worked. I was thoroughly sincere in my appreciation of the splendid work of the ad, but in my mind was also the thought that he might run the letter as a story on the editorial page, and thus we would gain an extra news story of the meeting two or three inches long, in an unusual place in the paper. The meeting closed without the letter appearing so I decided my little piece of strategy was a failure.

But two or three weeks later I opened my evening paper to find an ad, five columns wide and the full depth of the page, displaying a reproduction of my letter full size, with the name of the church very prominent and my own name also in bold face type as its author. Not content with this, the publisher printed replicas of the ad, and pasted them all over his windows, and sent copies of it by first-class mail to every prospective display advertiser in town.

So my little flier in appreciation brought publicity and white space that would have cost several hundred dollars if I had been compelled to pay for it. Not every attempt at publicity can have as happy an ending as this, but there are

many times when a little more alertness and a better appreciation of news values and newspaper technic would bring surprisingly beneficial results. If the following articles will help some preacher to a better understanding of the principles underlying church publicity, they will have served their purpose.

## THE TWO RESURRECTIONS

W. M. TIDWELL

**I**N REV. 20: 5 we read, "Blessed and holy is he that hath part in the FIRST resurrection." Both spiritual and physical death are the results of sin. God said to Adam, "In the day that thou eatest thereof thou shalt surely die," or, "In dying thou shalt die." The moment Adam and Eve sinned they died a spiritual death, the result of which was physical death. "By one man sin entered into the world and death by sin" (Rom. 5: 12).

But, while it is a fact that all must die, except those who are living and ready to go when Jesus comes, it is just as truly a fact that all, at some time, shall be raised from the dead. The word resurrection (re-surrection) means to survive or live again. Of course, it is the body that is to be resurrected. Man is a physical and spiritual being. Death is simply the separation of spirit and body. "The body without the spirit is dead." But while all are to be raised, the Bible is perfectly clear that all are not to be resurrected at the same time. All that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation. But while all are to, at some time, hear His voice and come forth, God declares that there is to be, as we will see more fully later, exactly one thousand years between the two. In Rev. 20: 4 we have a statement relative to (At least the martyred saints of the Great Tribulation) the first resurrection. Then in Rev. 20: 5 we read, "But the rest of the dead lived not again till the thousand years were finished." The first resurrection will include all the dead in Christ. These will be raised when Jesus comes and calls them to the Marriage Supper. Paul said "Every man in his own order (Class, band, time). Christ the first fruits, afterwards, they that are Christ's at His coming" (1 Cor. 15: 23). Also in 1 Thess. 4: 16 we read, "The dead in Christ shall rise first." Also it seems clear that not only this mighty throng, but also those who have gotten the vic-

tory and retained it, and have been martyred, during the Great Tribulation, under the fearful Beast or Anti-Christ rule, will be raised and remain them and thus have a part in the first resurrection.

All of this innumerable host will be holy and happy. Of course all holy people are happy. Holiness is the prerequisite for happiness. Christ said they would be equal to the angels, and could not die any more, being children of the resurrection (Luke 20: 36). Of course the first resurrection. When the Christian dies his body returns to the dust from whence it came and the spirit to God who gave it, there to remain till the first resurrection. On that glorious day the body will be raised, and Christ will bring the spirit with him (1 Thes. 4: 14). Spirit and body will then be reunited and glorified. Wonderful day when the trump shall sound and the dead in Christ shall be raised and glorified and the living, who are ready, shall be changed in a moment, in the twinkling of an eye, and together meet the Lord in the air never through all eternity, to be separated from Him. Never to grow old, never again to feel pain or sorrow, and cannot die any more. No wonder John shouted, "Blessed (happy) and holy is he that hath part in the first resurrection!"

But now it is with great sadness that we turn from this blessed picture of the "Resurrection of the just" to the sad account of the second resurrection, which is the resurrection of the wicked unto damnation. There is no such expression, or thought, in the Bible as "The General Judgment." This is used by those who hold the unscriptural view that the righteous and wicked will rise and be judged simultaneously, the righteous being taken to heaven and the wicked cast into hell. The facts are, there is no judgment for those in Christ, except as to the distribution of rewards at the Marriage Supper. But while there is no "general judgment" there is a last or final judgment. This is the judgment for the wicked or the "Great White Throne Judgment" described in Rev. 20: 11-15.

The first resurrection, as already stated, takes place at the rapture when Jesus comes and takes His bride to the Marriage Supper. Then after He comes from the Marriage Supper, to the earth, and reigns one thousand years, the second resurrection will occur. After this (The Millenium) John tells us he saw a Great, White Throne and Him that sat on it, from whose face the earth and the heaven fled away (Rev. 20: 11). The said he saw the small and the great stand before

God. The sea gave up the dead which were in it, that is their bodies, and death and hell delivered up the dead which were in them, and they were judged every man according to his works. Of course, it was the spirits of the wicked, who went there at death, which death and hell delivered up. At this time, the books which contain the individual records of these poor benighted ones, were opened. But not only were the books opened, but another book was opened, which is the book of life. But the question might be asked, "If this is an exclusive judgment for the wicked why this book of life opened?" The answer is not far to seek. This "other book" is God's register which contains the names of the redeemed. May we see to it that our names are in that Book! "Lord, I care not for riches, neither silver nor gold, I would make sure of heaven, I would enter Thy fold. In the Book of Thy Kingdom with its pages so fair, Tell me, Jesus, my Savior, is my name written there?" There will doubtless be the "moralist" in that throng of Christ rejecters. In the "books" there might not be found overt acts of sin and he might claim an injustice was being done him. But no, his morality is not enough. His name must appear in God's register of the saved. And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20: 14, 15).

Just as the spirits of the redeemed were brought from heaven, and their bodies from their graves, at the marriage supper, just before the millennium and glorified, to live with Jesus while an incomprehensible eternity rolls on, just so the spirits of the wicked shall be brought from hell and their bodies from their graves and reunited, to exist with Satan and the damned forever and forever.

May the Lord, by grace divine, enable us to be ready when He shall come or call, so we shall have a share in the first resurrection and shall never experience the horrors of the second resurrection which is the resurrection unto damnation!

"Sound, O sound the gospel message,  
Ere shall close the day of grace,  
Lest ashamed and empty handed  
Thou behold thy Savior's face.

"See, the evening shades are falling,  
Use the moments as they come;  
Soon we'll hear our Savior calling  
Us to glory, rest and home."

## WHAT IS CHRISTIAN STEWARDSHIP?

E. J. FLEMING

IT has always been the teaching of those who held to the doctrine of entire sanctification as a definite experience that the reception of this grace was preceded by an entire consecration.

It was assumed that, since the person had been redeemed by the Blood of Christ, regenerated by the Holy Spirit and adopted into the family of God, he had been brought from a state of spiritual death and separation from God to a state of life and union with God. Therefore, he was in a position and properly qualified, as one alive from the dead, to make a definite, entire consecration of his ransomed powers and all that his ransomed spirit possessed to God for God's service.

Stewardship assumes that, first of all, God is the Creator of all life and material things. Man is a creature of His creation, though he be very far removed from the original righteousness. God has rights in man as created but sin in man causes man to reject those rights of God. Every sinner is steward of a life with all its possibilities for good and will be brought into judgment for his stewardship. But that life is under the dominion of sin and Satan.

Christian stewardship assumes that one of the first things a redeemed soul will do is to recognize the ownership of God. That recognition will be on the basis of creation but more keenly on the basis of redemption. He cries, "I am not my own, I am bought with a price" (1 Cor. 6:20; 7:23). And one of his first thoughts will be to glorify God in all things. Recognition of God's ownership and man's stewardship are fundamental in the redeemed soul. This recognition extends to life and all its powers and faculties, and includes material possessions.

Consecration says that all these are to be placed in a condition of devotement to God. In too many instances, we fear, the implication has been one of patient submission, a sort of yieldedness to the inevitable in life whether it be active service or patient endurance of the ills of life. Too often this results in being almost anything but aggressively active for God.

Christian stewardship assumes that recognition of the relation of divine ownership and human stewardship must result in definite acknowledgment by specific acts of acknowledgment. If God owns my life and makes me the steward of it, my recognition of that trust must be ac-

knowledge by my use of my life in some capacity for the glory of God and the good of my fellowmen. If God is the creator-owner of powers of personality with which He has entrusted me, my recognition of that trust must be followed by my definite use of those powers for the glory of God and the good of my fellowmen. If God is the creator-owner of all material substance as represented by property or money with which He has entrusted me, my recognition of that trust must be followed by a suitable acknowledgment. Christian stewardship teaches that the proper scriptural minimum acknowledgment consists in devoting one-tenth of income to the work of God, and holding the balance as no less a trust. It teaches that *time* is a trust and that the proper acknowledgment would devote a portion of time to definite Christian work and hold the balance of time as no less a trust.

Consecration says "Lay your life on the altar." Stewardship asks, "What are you going to do with it?" Consecration says "Lay your time on the altar." Stewardship asks, "What are you going to do with your time?" Consecration says "Lay your money—property—on the altar." Stewardship asks, "What are you going to do with your money?"

Christian stewardship insists that the "talents" with which our Lord capitalizes us shall be "put to the exchangers" and "traded with" that our Lord at His coming may "receive mine own with usury." It is not satisfied that we lay our talents on the altar in a pious meditative mood; but that we use them definitely and continuously for God. It is insistent upon the "turnover" of the capital in trust. It demands action.

Life is filled with opportunities. We are to embrace these opportunities. Some for our own good, some for the good of those dependent upon us, and some for definite Christian accomplishments. We must use opportunities for study, for making gain, for aiding our loved ones. But no less must we embrace opportunities to witness for Christ, seek to win men to God, and many other forms of spiritual investment, in which we can glorify God and bless our fellowmen. Every principle of stewardship is opposed to "idle capital," "frozen assets." It demands "trading," activity, improvement, use. It glories in "kingdom gains." It seeks spiritual dividends.

One has said "Stewardship is holiness in action." That is well stated. Holiness that is not active is dead. Dead holiness will corrupt the

soul. It is only a husk, a shell. True holiness is alive, alert, active. Study the book of Acts for its liveliest manifestation.

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## SOMEONE HAS SAID

COMPILED BY HAROLD C. JOHNSON

### CHAPTER TWO

God has a time set in the life of every sinner when He will cease to endure that sinner's rebellion.

There were no complete Christians till Pentecost and there can be no complete Christians with the cessation of Pentecost.

The seducing world despises the apostate disciple whom it has seduced.

God never builds a fence around our upward possessions.

God made man without his consent but He cannot save him without his consent.

The same Christ that says, "Repent ye," also says, "Receive ye the Holy Ghost."

Let us forget others' faults and confess our own.

God has no need of your learning, much less of your ignorance.

Money is that commodity of life that will purchase everything except happiness and secure a passport for every place except heaven.

Some people have more regard for holy **deeds** than holy deeds.

If the average rich man could take his gold with him, it would only melt.

Some people have nothing but praise for their minister and the offering plate proves it.

The one business the saloon has helped is the undertaker's.

Little sins get in and open up the doors and windows for big sin to enter.

God requires no impossibilities.

A house going preacher makes a church going people.

*"As by the light of opening day  
The stars are all concealed,  
So earthly glories fade away  
When Jesus is revealed."*

Christ's disciples must either flee the world or follow it.

To the great man nothing is small, to the small man nothing is great.

He who throws mud gets his own hands dirty. Whosoever will find himself at the top must be willing to lose himself at the bottom.

Never believe what you feel if it contradicts God's Word.

The more like Christ you are the more war you will provoke.

Heaven's language is "give." Earth's language is "get."

A good conscience is to the soul what good health is to the body.

The Church is God's agency in the world and every layman, preacher and officer is a representative.

When they hung Christ on the cross, He uttered not a word at which an enemy could laugh or a lover could regret.

He who has half a mind to do right only half does it.

Wherever the gospel of Christ has gone, it has been the signal for the emancipation and redemption of womanhood.

It takes a crucified messenger to carry the gospel of a crucified Savior.

A Christian is someone who always makes you think of Christ.

The contention for the cause of prohibition is no new thing:

Solomon (1000 B. C.)—"Look not upon wine when it is red. . . . At last it biteth like a serpent and stingeth like an adder."

Buddha (550 B. C.)—"Drink not liquors that intoxicate and disturb the reason."

Xenophon (300 B. C.)—"Temperance means first, moderation in healthful indulgence and secondly, abstinence from things dangerous, as the use of intoxicating wines."

Pliny, the Elder (79 A. D.)—"There is nothing about which we put ourselves to more trouble than wine, as if nature hath not given us the most salubrious drink with which all other animals are satisfied."

Chaucer (1340)—"Character and shame depart when wine comes in."

Shakespeare (1600)—"O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil."

Abraham Lincoln (1842)—"Liquor might have defenders, but no defense."

Gladstone (1842)—"The ravages of drink are greater than those of war, pestilence and famine combined."

Cardinal Gibbons (1915)—"The great curse of the laboring man is intemperance. It has broken up more homes and wrecked more lives than any other cause."

Thomas A. Edison (1930)—"I still feel that

prohibition is the greatest experiment yet made to benefit mankind."

You cannot do one thing you think is wrong without hurting your conscience.

Take the same advice you would give to others under like conditions.

"My friend, do you know why the work you accomplish fails either to give pleasure to yourself or others? It is because it is not cheerfully done, and therefore appears discolored."—ANON.

## THE PASTOR'S SCRAPBOOK

I. L. FLYNN

### IT COSTS TO GO TO HELL

God is not going to let a man go to hell easily. Besides the price God paid in redemption, it will cost the individual a tremendous lot.

Conscience will goad and sting the sinner. The Holy Spirit will reprove and warn.

God will send disease and suffering to arouse the unforgiven one to the inevitable cost of continuing in sin.

Reverses will come, loved ones will be taken away.

Storms of God's wrath will be poured out Sinlike to awaken and convict the impenitent.

It will cost the family and friends much anguish to realize the man died unforgiven.

The cost will be death—a never ending hell. Jonahlike the sinner will acknowledge his punishment just.

### THE MOTHER OF JESUS

"Beside the cross in tears

The woeful mother stood,

Bent 'neath the weight of years,

And viewed His flowing blood;

Her mind with grief was torn,

Her strength was ebbing fast,

And through her heart forlorn

The sword of anguish passed."

### MUST BE COMBINED

Frugality is good if liberality be joined with it. The first is leaving off superfluous expenses; the last bestowing them to the benefit of others that need. The first without the last begins covetousness; the last without the first begins prodigality.—WILLIAM PENN.

I would rather send away a hearer smiting his breast, than please the most learned audience with a fine sermon.—BISHOP THOMAS WILSON.

## FRIENDSHIP

Gold cannot buy it,  
 Poverty try it;  
 Thrift may not cheapen it,  
 Sorrow must deepen it;  
 Joy cannot lose it,  
 Malice abuse it;  
 Wit cannot choke it,  
 Folly provoke it;  
 Age cannot strengthen it,  
 Time only lengthens it;  
 Death cannot sever  
 Friendship forever;  
 Heaven's the true place of it,  
 God is the grace of it.  
 —*Presbyterian Standard.*

## THERE MUST BE

Perfect repentance,  
 Perfect faith,  
 Perfect obedience,  
 Perfect consecration,  
 Perfect resignation,  
 Which brings perfect love.—JOHN FLETCHER.

I know not why you should be content with being half a Christian, devoted partly to God, and partly to the world, or more properly to the devil. Nay, but let us be all for God. He has created the whole body, soul and spirit. He that bought us hath redeemed the whole; and let Him take the purchase of His blood.—JOHN WESLEY.

## THE FRUIT OF THE SPIRIT

Love is God living and working out that which He has worked in.  
 Joy is love overflowing.  
 Peace is love resting.  
 Longsuffering is love enduring.  
 Goodness is love working.  
 Gentleness is love submitting.  
 Faith is love believing.  
 Meekness is love suffering (without murmuring.)  
 Temperance is love governing.—ANONYMOUS.

Nothing can be clearer than that Jesus encouraged men to think of prayer as a reality, a power which could accomplish results. He told them that God would act in answer to prayer. And He showed them in His own life the example of a man praying, and guided, strengthened and upheld by prayer.—R. E. SPEER.

## A PRAYER

Not that there be less to bear,  
 Not that there be more to share;  
 But for braver heart for bearing,  
 But for freer heart for sharing,  
 Here I pray.

Not for scenes of richer beauty,  
 Not for paths of lighter duty;  
 But for clearer eyes for seeing,  
 Gentler hands, more patient being,  
 Every day.

Not that joy and peace enfold me,  
 Not that wealth and pleasure hold me;  
 But that I may dry a tear,  
 Speak a word of strength and cheer  
 On the way.—UNKNOWN.

Deserted Universalist churches and Unitarian buildings, dot many a hillside in New England. Why do not modernists try their hand at refilling these churches instead of being so zealous to revive Universalist and Unitarian doctrines while holding on so desperately to orthodox pulpits and churches? They would be untrammelled in those old churches and could try out the practical character of their religion there. Will they do it? Never!—*Cynosure.*

## AN EASTER QUESTION ANSWERED

"If a man die, shall he live again?" (Job 14:14). This is the problem of mortality.

1. Science answers: He may live again. Harvest follows seed time. The miracle of spring is perennial. Life is begotten out of death-throes.

2. Philosophy answers: He hopes to live again. His unrequited longings demand satisfaction; his unfulfilled purposes call for vaster scope, and his expanding personality seeks to measure itself upon the scale of infinitude. But philosophy presents immortality with an "if."

3. Ethics answers: He ought to live again. There are wrongs to be righted, penalties to be paid, and prizes to be won. Mortality multiplied by itself, and added to the zero of its failure, never will produce eternal rights. Therefore, he ought to live again. But ethics is inconclusive.

4. Jesus Christ answers: He shall live again. I have tasted death for every man. I have righted the eternal wrong. I have paid the final penalty. I have won the perfect prize. I have revealed what otherwise would be unknown; I have solved the problem of mortality. I have brought life and immortality to light. I am the resurrection and the life.—*Selected.*

## HERE AND THERE AMONG BOOKS

P. H. LUNN

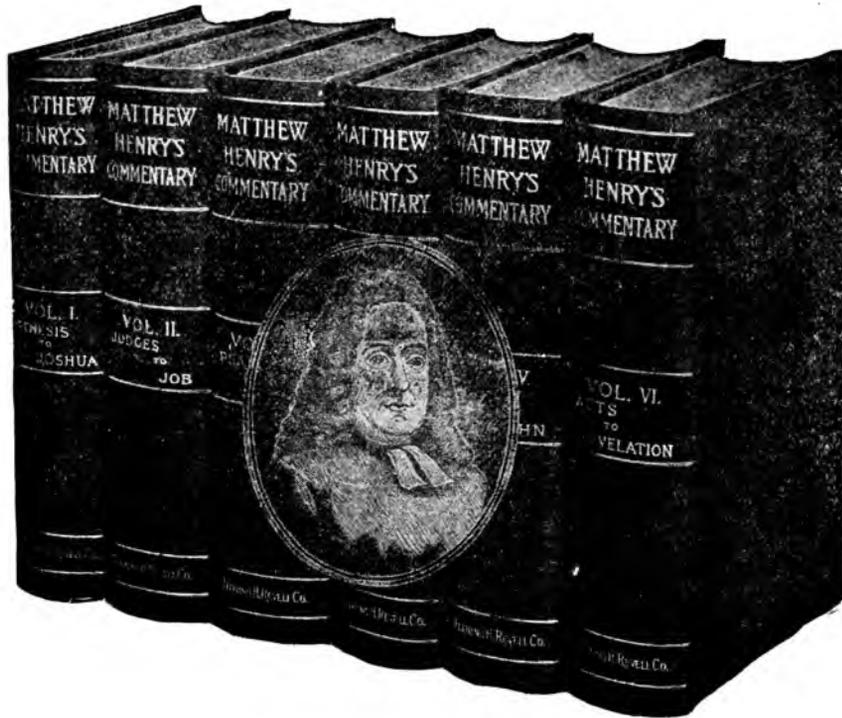
series of brief devotional messages—twenty-nine of them—by Vance Havner are entitled, *BY THE STILL WATERS* (Revell—\$1.00). These messages are right to the point, simple, and characterized by keen sympathy with the burdens, difficulties and temptations to which we all fall heir. Here are suggestions for radio talks or prayermeeting addresses. Human interest anecdotes and apt illustrations abound but in each case the anecdote or illustration is subservient to the spiritual truth that is being presented.

The W. A. Wilde Co. has added two volumes to its series of Bible knowledge books. The first is *OUR BIBLE* (\$1.00) by A. W. Kelly. The plan followed in this volume is excellent. It covers each one of the sixty-six books of the Bible, starting out with a brief synopsis of a book and following this with questions and blank spaces for answers. The answers are given in the back of the book. For older children and young people, especially, this book is of real value.

The second volume, by Harriet Patterson, is entitled *HOW TO UNDERSTAND YOUR BIBLE BETTER* (\$1.00). The first chapter, "The Bible in Everyday Life," is a glowing tribute to the Bible as a plea for a better acquaintance with it. Chapter II is a discussion and analysis of "A Bible Masterpiece—The Twenty-third Psalm." "Letters in Your Bible" is the title of the third chapter. Here the author discusses Old and New Testament epistles. Some very interesting facts are disclosed in this chapter. Chapter IV is a study of "Four Men of Vision" in which the four grand men of the Bible—Abraham, Moses, Isaiah and Paul are presented. In the fifth chapter, "The Bible Speaks," we are reminded of the various vehicles through which the Bible speaks

to us—through art, music and literature. The concluding chapter mentions in quick succession a number of famous Bible characters, men and women, with brief comments on their lives. This book especially in the hands of young people should lead them to a deeper appreciation and greater love of the Book of books.

That indefatigable and ever interesting writer, F. W. Boreham, has recently produced his twenty-eighth book of essays entitled *THE IVORY SPIRES* (Abingdon—\$1.75). If I get the author's thought, there are millions of things that point unerringly to higher, better and nobler realms just as the ivory-hued spires of Innisdale Church in far off Australia "point mutely to the loftier altitudes and rarer atmospheres from whence their vestal purity proceeds." Strange though it seems to this Bookman, not every reader is intrigued by Boreham but for those who appreciate the unusual in anecdotes and experiences from life and those who thrill to nicely turned phrases, there is only one Boreham in the field of religious essays. In spite of his fantastic chapter titles, *Blind Man's Buff*, *Griglans*, *The Stolen Goose*, *The Pirates' Lair*, *The Factory Girl's Holiday*, *The Newsboy*, and others equally as whimsical or grotesque Dr. Boreham never fails to conclude with a pointed spiritual truth. Who, for instance, could imagine any turn or twist by which a Scripture quotation and a subsequent brief homily could be evolved from a subject such as "Stray Dogs"? Yet that chapter is one of the most worthwhile in this volume. I have said that every preacher should read one volume of Boreham—just to discover him and to ascertain whether or not his style and method is appealing. One volume will tell the story for there is a homogeneity about them all. Any Boreham devotee would recognize a page from one of his books without any identifications.



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