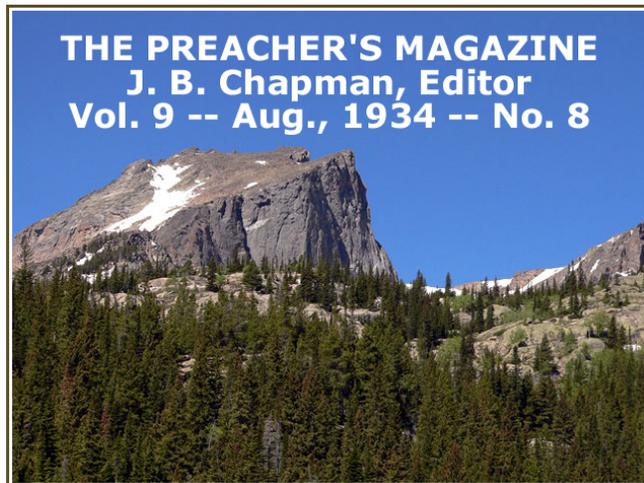


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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- WHY THE COUNTRY CHURCH FALLS -- J. B. Chapman

Some years ago the president of the ministerial association in the city where our District Assembly convened came to welcome us to the city. In the course of his remarks he bewailed the passing of the rural church. He said that more than ninety per cent of the leaders of all the churches up to the present time came from rural sections and got their start religiously in rural churches. He passed from the subject by asking, "When the rural churches die. where are we going to get our leaders?" The speaker was very much in earnest and he was far from optimistic. His words have remained with me these years.

But a few weeks ago I remarked upon the passing of the rural church in the company of a pastor in a denomination which once was strong in the country, and he answered me as follows: "Yes, the rural church is passing. My own church right here has taken the place of several country churches in our denomination. And it is not a question as to whether the change is good or not -- it is inevitable -- it has come, and will come, whether we like it or not. There are, in my thinking, two reasons for this change. The first is our improved transportation facilities -- the automobile and the all the year around good roads. The second is the consolidation of our public schools which has familiarized the country child with a full and rounded program. He has it in school, and he wants it in church. In fact he must have it in church if the church is to keep his respect. And the average country church was on a par with the cross roads school. In its day it was consistent and sufficient. But now the church that does not provide physical equipment and organization for Sunday school and young people's work, and which does not reach out into the time and interests of its people and draw and hold them for a considerable portion of the week every week will lose its grip. The people will get into their cars and go to the nearby town or city and unite with a group that is alive and functioning furiously, or they will lose interest in the church and drop out altogether. If a country church is able to keep a full-time pastor and is able to get a pastor that is actually alive, and if that church will stand for a program of worship and service that offers a full provision -- and demands a full price (for people want to pay of their time and money in the support of their religion, and will not be happy and faithful if you do not give them the chance) it can still live a power, in fact it can draw from a larger field than was possible in the old days, and there is not the slightest evidence that country people do not still prefer to go to church with country people. The problem is to find a company of Christians that are willing to stand for such a program and a pastor who knows how to promote such a program in the country. Country churches still produce more than their proportion of ministers and other Christian leaders. There is a quality about the country that the city cannot approach. No doubt there are many country churches that do better to

unite with the village, town or nearby city church, but there are many opportunities for building country churches, and these opportunities should be developed.

"And while we are speaking of it, the town and city church is up against competition also. We cannot get on just because we are in the midst of a vast population. The city church that actually grows must unite on a program of worship and service that is full and demanding. I have about a thousand members in my church here. I make from fourteen hundred to sixteen hundred pastoral calls each year myself, and have my members so organized for calling that they make an additional ten thousand calls. Our program of public services is so full that I am fortunate to have one night in the week at home. But if we let up even just for 'the summer,' as some churches are in the habit of doing, it takes us weeks to get back. We never let up. I usually take my vacation in a place so near that I can be home for Sundays. If I must be away I provide something extra special for that day. I try to secure one of our strongest men and make the day a real occasion. A church will not run itself-you must run it or it will stop. The problems in the city are different in some respect to those in the country, but I do not think they are fewer in number or any simpler of solution."

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02 -- EDITORIAL NOTES -- J. B. Chapman

In this issue we are beginning a series on "Psychology for Workers with Adolescents" by Basil Miller. This will be more in the nature of a technical study than we usually insert in The Preacher's Magazine. But I have a conviction that the preacher should be a leader in the Sunday school work and in every form and phase of religious education, and I think these articles by Basil Miller will be direct and dependable, so that the preacher who attends to them carefully will at least know what they are talking about when his keen young Sunday school teachers discuss their special problems and seek their solution. I am going to especially urge subscribers young and old who have not had the privilege of following a course of study along this line in the formal process of their training in school to read Basil Miller's articles every month during this series.

* * *

I asked the subscription man, Mr. P. H. Lunn, the other day how the subscription list of The Preacher's Magazine is going. He answered that it holds its own just around twelve hundred. We are glad it holds its own, but the number is too small to please us. We want it to hold its own around two thousand. If it could do that the publishers would not be worried looking after deficits in the cost of producing the magazine, and the editor would at least be much happier. And still I do not know of any way to increase the list except just to call on every subscriber who thinks the paper worth the money to mention it to his preacher neighbor and see if he can encourage him to send in a dollar for a year's subscription.

* * *

Strange how differently people look at things. A preacher objected to the outlines in *The Preacher's Magazine* on the ground that they encourage indolence. "Young preachers," said he, "are tempted to depend upon these outlines instead of digging out something of their own." But in describing his own method this preacher innocently announced that he got his greatest help from Chappel, and that he got every new book this author produces. And on a little further inquiry he told me that there is so much usable material in Chappel's sermons that he felt he could not do without them. Here he was raising a noise about our offering him a skeleton, while he carried off the whole body, meat, skeleton and all. There is no preacher, according to my judgment, who is not a better preacher for cultivating the homiletical instinct, and there is no better way to do that than to read and study sermons and sermon outlines. But in reading sermons I think whatever sticks to the mind is legitimate to use and the same is true of sermon outlines. As one man put it, "Lay hold upon every good thing you can find, run it through your own coffee mill and then use it as a means to help you preach the common gospel better." No preacher owns the gospel and there are very few of them whose material is sufficiently original to warrant copyrighting.

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03 -- EXPOSITORY MESSAGES FROM HEBREWS -- Olive M. Winchester

Why Christ Became Man (Heb. 2: 14-18)

There have been many acts of self-sacrifice throughout the history of the ages, many instances where man has been moved with compassion upon the poor and needy and has left his comfort and ease to minister to their distress, but none can be compared with the humiliation of the Son of Man for our redemption. The thought of the writer of the Epistle to the Hebrews seems to linger over the sacredness of this great act of compassion. He has dwelt upon the fact that we see Jesus made a little lower than the angels to taste death for every man and now he further outlines the reasons for this humiliation.

To Overthrow The One Having The Power Of Death

We think of the conquest of Satan by Christ in the temptation when He met the power of evil and triumphed; we think of the conquest of Satan in the finality of all things; we realize that this latter conquest is due to the death of Christ, that all is centered in that, yet our thinking does not often bring these two principal factors together, but in this passage of Scripture we have the relationship specifically stated. But lying beyond the death of Christ is His incarnation; He took upon Him flesh and blood becoming like unto the children of men to taste death and thereby destroy the power and conquest of him who has the power of death.

All of the contingencies of death are not under the immediate control of the evil one, but sin originated with the solicitation of the archangel of evil and in the wake of sin came death, so death lies in close connection with Satan. Death originated in the realm of evil; it has no connection with the realm of good. Had sin not entered the world, it might have been that there would have been an exit from this present state of existence to another, but not through the medium of death. It might be possible that the passing of Enoch to another world is a type of what our transition might have been had sin not entered. Thus it is that Satan though not in authority over all the particular phases of death especially the hour of its coming when related to the physical being, its reign in the spirit in particular persons which is subject to the will and choice of the individual, does in general possess it as his realm where he reigns, it belongs to him; it has no part in the original divine economy.

To Deliver From The Fear Of Death

The element of fear is disorganizing. Let it sweep over a community and all is thrown into confusion; let it possess an individual and he is disorganized so that he cannot do work efficiently. One of the dominating fears, yes, it might be said, the most dominating fear which besets the human race is that of death. Death spells tragedy wherever it goes. We see the beauty of the flower today and tomorrow behold it cast away, its glory gone forever. Death seizes the loved ones from our midst. Death hangs as a pall over the life of man. It is because of the fact that we cannot retain and what is more seek not to retain this thought of death in the field of our consciousness that we are freed from its overshadowing fears, yet once and again the reality of death stealthily creeps in upon us.

Men have tried in different ways to hide from the haunting fear of death, some have forbidden that its name be mentioned in their presence, some have tried to disrobe it of its darkness and clothe it with light, but no true hope has shed rays of light over its tragedy and sorrow save the Christian. With the love of Christ in the heart, the joy of expectation of immortality in the realms of light, men may sorrow but not as those that have no hope, and for himself he sees in death a door into a larger life.

"Twilight and erecting bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark:

"For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar." -- Tennyson.

To Give Help To The Seed 0P Abraham

One of the facts that may cause the race of mankind to stand in amazement and wonder is that when the angels sinned there was no redemption offered. There may be a rationale in this for when the angels sinned, they fell through inner springs of their own nature exceeding their legitimate realm; they sinned in the clear light of an understanding superior to man and without solicitation or deception from an external power.

When man sinned, he was deceived by an external power and enticed to evil by this same power; thus although man is without excuse, yet the depth of his sin is not so great as that of the angels, its willfulness not so intrinsic. The element of God-negation present in the sin of man was not as flagrant and deliberately volitional as with the angels. From this standpoint then there would seem to be a rationale that redemption has come to only one class of these created beings, namely, man.

On the other hand were we to look at the situation from another viewpoint, we should consider that the angels are beings of a higher order than man, and if the question lay in the redemption of the highest order, the angels would receive the preference. This however seems not to have entered in as a basic factor in the offers of mercy and grace.

Letting one's thoughts wander in a realm of this kind is moving in the field of the speculative, but in drawing a theoretical conclusion; we would assert that the explanation lies in the inherent nature of sin. Sin primarily is religious, that is, it has to do with matters religious. Sin may be social and personal but this is not its fundamental nature. Sin in its essence is God-negation. In man this may be so deliberate that it is final. With some individuals there seems to be the span of a lifetime during which although the possibility of the choice of Christ and the sonship unto God the Father grows less and less, yet is not totally disannulled, with others, rather occasional, the final choice is made in the younger years; the deliberate refusal is made and the soul is forever lost. Drawing an inference from this analogy, we have at least some ground to conclude when the Scripture implies that there is no redemption for the angels that their sin at the first was final.

Christ therefore to operate in the realm of human activity to bring unto the sons of men redemption must enter into the close fellowship that comes through partaking of their human nature. "For He doth not, as we know, take hold of angels, but He taketh hold of Abraham's seed."

To Be A Merciful And Faithful High Priest

In stating as a further reason why Christ became man the writer of our epistle suggests two facts which he treats more fully later on, but he calls our attention to their actuality now. First among these is that Christ is a merciful High Priest. We

might even leave the qualifying adjective for a moment and consider that Christ became man to be our High Priest. This line of thought also is very fully treated later on, but comes before us in brief now. He is our High Priest, our Mediator, our Intercessor, the One who bears our sins and makes atonement for us.

Being thus our High Priest, He is merciful. The thought of mercy ever should move the heart of man. How much in need of mercy does man stand! How often has he wandered from the path of duty and righteousness, how often has he turned his mind and thought away to other spheres of activity instead of exercising them unto godliness!

"Had not the milder hand of mercy broke
The furious violence of that fatal stroke
Offended justice struck, we had been quite
Lost in the shadows of eternal night.

Thy mercy, Lord, is like the morning sun
Whose beams undo what sable night had done;
Or, like a streak, the current of whose course,
Restrained a while, runs with a swifter force.

O let me grow beneath those sacred beams,
After bathe me in those silver streams;
To Thee alone my sorrows shall appeal.
Hath earth a wound too hard for heaven to head?"
-- Francis Quarles.

But Christ is not only a merciful High Priest unto us, ever extending to us grace and forgiveness, He is ever faithful. In defining the meaning of this word Wescott suggests, that "It admits of two senses according as the character to which it is applied is regarded from within or from without. A person is said to be 'faithful' in the discharge of his duties where the trait is looked at from within outward; and at the same time he is 'trustworthy' in virtue of that faithfulness in the judgment of those who are able to rely upon him. The one sense passes into the other." We know of Christ that all that was necessary to fulfill all righteousness in the redemption of man, He bore and we also know that He is faithful in that we can place our trust in Him, knowing that He will meet all the needs of the longing heart and the seeking soul.

To Make Propitiation For Sins

Concluding the reasons why Christ came in human form we have the great fact of His life that He made atonement for sins. When this thought of propitiation enters, the question necessarily follows wherein does the propitiation consist? If we take Wescott's comment here we have this conclusion: "The essential conception is that of altering that in the character of an object which necessarily

excludes the action of the grace of God, so that God, being what He is, cannot (as we speak) look on it with favor. The 'propitiation' acts on that which alienates God and not on God whose love is unchanged throughout." Quite opposite to this view is that of Curtis which maintains that the propitiation relates to God rather than to man. He states the matter thus: "Because God is holy He hates sin. Because He hates sin, the expression of that hatred is fundamental to any expression of God whatsoever. The death of Christ is the fundamental and exhaustive expression of God's hatred to sin." Preceding this the statement is made, "The death of Christ propitiates God, or reconciles God to mankind, or is a moral satisfaction rendered unto God's holy nature." Thus there are the two views, and some would say that both thoughts are included in the true view. That there is an element relating to the propitiation of God would seem to be the trend of Scripture, for we read in 1 John, "If any man sin, we have an advocate with the Father, even Jesus Christ the righteous, who is the propitiation for our sins and not for ours only but for the sins of the whole world."

Around the cross of Christ there ever lingers a sacred glory which has radiated over the world and extended its rays down through the ages. Here we cast our burden of sin, our load of guilt and go away with the peace of God within our hearts. The sense of condemnation coming from the consciousness of divine displeasures and divine wrath passes away and in its place there is the sense of divine favor.

"My God is reconciled;
His pardoning voice I hear:
He owns me for His child;
I can no longer fear:
With confidence I now draw nigh,
And, 'Father, Abba, Father; cry."
-- Wesley.

As we view the scope of the work of Christ founded in His incarnation and completed in His atonement for sin, we bow our heads and worship, giving tribute and praise unto Him that loved us and redeemed us from our sins. He has overthrown the "one who has power over death," the one from whom all death came as its source and who lives and moves in the realm of death; he has delivered us from the fear of death and has brought heaven near in this the great tragedy in the life of man; He has come with redemption for man, a deliverance from the thralldom of sin and a newness of life within His being" He is a merciful and faithful High Priest, ever looking upon man with compassion and offering to man surety of hope whenever he comes with faith, and He has made propitiation for sins which carries from our hearts the load of guilt and blighting condemnation and causes us to look up with joy and gladness, giving us access to the throne of grace in prayer and personal fellowship with Christ our Lord.

"Jesus, whose love rekindles dying fires

Flickering to ashes in our aching hearts,
Be thou the goal of all our best desires,
The dawn from which our longing ne'er departs.

"When night's grim loneliness throbs like a wound,
And day's bright sunshine stabs us like a sword,
Us, with thy peace, like traveler's cloak, around,
Enfold us as we go forward, O our Lord."

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**04 -- SYSTEM IN PASTORAL CALLING -- V. P. Drake,
Pastor First Church of the Nazarene, San Diego, Calif.**

There is no argument as to whether there should be system in the matter of calling as a pastoral duty. Anything that is worth the time it may take to do it must have some system, for without order there is confusion, and where there is confusion success is sure to be lacking. While system is an admitted essential, it must be, in my opinion, a flexible one. To say that calling must be done in some certain way or manner, and require all to proceed according to that method, would mean to seriously cripple some whose general makeup might require that the system be adapted to them, rather than they to the system.

As to the time for making pastoral calls, it is generally accepted that afternoon is preferable. Theodore L. Cuyler, at the end of a long pastorate said, "Pastoral work has always been my passion. It has been my rule to know everybody in my congregation if possible, and seldom have I allowed a day to pass without a visit to some of your homes. My motto has been, 'Study God's Word in the morning, and door-plates in the afternoon.'" Whatever the rule, there will of necessity be exceptions to the rule. Request calls should be granted when asked for if at all possible; and sick calls should take precedence over any other regular duty.

Keeping a record of calls made is a valuable system. It will assure a more even distribution of the pastor's visits among his people, a matter of no small import with most of them, and thus prevent just grounds upon which he might be accused of favoritism. There are a few parishioners who do not care for regular weekly or even monthly visits from the pastor, while others may feel neglected without these regular calls. There is one phase of keeping a record of calls made that would detract from its value rather than add to it. I speak here of a desire to make a big showing in the aggregate of calls in the annual report. It is my opinion, based on experience and observation, that a pastor must build up a spirit of real friendliness with his people if he is to be a welcome visitor, and this cannot be done as effectively when one thousand "calls" are made in a month, as when fifty to one hundred calls are made in the same length of time.

The great objective in pastoral calling is first, to give spiritual help and counsel where such is needed, and second, to render any other assistance within his power to give. The dignity of his office should not interfere with the humility of his office. Our Savior felt neither inconvenience nor impropriety in laying aside His robe and girding Himself with a towel and washing His disciples' feet. Figuratively speaking, there is a lot of "foot-washing" connected with pastoral visitation, if he would make the best and most of his calling.

Systematic calling, as it relates to time and records, is especially helpful to the minister who is just beginning to do pastoral work in developing the calling habit; for with many preachers calling may at first seem a very awkward task, and a relish for such service must be cultivated. Some otherwise good preachers have failed in the pastorate because they were not inclined to call on their people; and were unwilling to educate themselves in this service. It is the writer's conviction that whether a certain time for calling is observed, or whether records are kept, such service should be so much a matter of conscience that it will be as natural to call in the homes of his people as to preach in the pulpit of his church.

In conclusion I would suggest that since system is only a means to an end, our greatest concern should-be for the end, or the objective, so much so that we will seek to adopt whatever system that will make his calling on the people the most effective service possible.

The pastor ought to be able to say with the apostle Paul, "I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you."

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05 -- ADVERTISING THE CHURCH -- William Kopp

Advertising means to be active in giving intelligence. No definition better expresses this idea.

From the first Christmas morning, when heralding angels announced the birth of a Savior, to the present time His followers have endeavored to carry the glad news of the gospel to the ends of the earth. At first it was done only by word of mouth, later Paul wrote letters. Thus the Christian Church's publicity started and grew.

Christ's followers have always cast their message in the mode of the times. It may seem a far cry from a Galilean fisherman's boat to the leviathan, from the lowly donkey to a modern automobile, and from a laboriously produced manuscript to the radio of our day; but each age has its means of spreading the message of peace and good will.

In applying modern publicity to the church we are endeavoring only to do something in a new light and under new conditions that has already been done.

Automobiles have brought health to thousands who have bought them because they were advertised, and out of gratitude people would make Ford President. Milwaukee sold in one year \$111,000,000 worth of one brand of soap -- pushing other well-known brands aside through advertising. Advertising has brought recruits to our army and navy, sold liberty bonds, made us fast to feed our allies, and accomplished many other wonderful feats. We have the best thing on earth; the only thing that satisfies the longing that is in every human soul. Would it not be possible, by using the same skill and wisdom the world uses, to bring the benefits of the church to the attention of the people until they would rally and fill our churches? It is not a privilege only, but it is our duty to publish everywhere the purpose and program of the Christian Church.

Six Good Reasons For Advertising The Church

1. To enlarge the membership. Over the door of every institution is written "Grow or Go." Just as a business house must advertise to sell its product and increase its customers so also must the church.

2. To inspire its present membership. The church that advertises is unquestionably the church that is alive, and the people belonging to a church that is really alive are always proud of it.

3. To deepen the influence of the church in the community. We will never get every family in our community into the church but we can influence every family. Your church can be known among the unchurched element as an active, fearless, upbuilding influence to make the community better.

4. To co-operate in the united evangelical campaign with other churches in the city. It is the co-operative spirit that wins.

5. To get non-church-goers to thinking. Your church advertising will reach some with a seed thought who will never be reached any other way.

6. Advertising is modern salesmanship. To keep alive we must keep up with the times -- be receptive to new ideas. If man is "incurably religious," those who can supply him with religion need but learn how. In every community there are those who are in more or less close relation to the church, many of them reared in its influence, and here is a susceptible market half sold.

In Jesus' publicity campaign many principles of modern advertising are found:

a. He had a herald -- John the Baptist.

b. He sent two to a town or city as sort of publicity agents. He used the healed demoniac of Gadara and the woman of Samaria to advertise.

c. His miraculous works were so extensively reported and discussed that they drew the multitudes.

d. He had five hundred followers at His death but at the close of the first century His religion had spread throughout the civilized world.

"Anything that can be sold," says the advertising manager of American Multigraph Sales Company, "can be sold by mail" This applies particularly to the church which has an unusually good product to sell. Following are some of the advantages of direct mail advertising:

1. It is economical.
2. It is direct, no wasted circulation.
3. It is timely.
4. It is selective to a special group.
5. It is personal.
6. It is definite.
7. It is dignified.

One of the most widely used methods is the church bulletin which can be used to great advantage.

Many churches do not have a name on the building so that strangers can recognize a church of their own denomination.

The Wayside Pulpit carrying sheets 32x44 and interchangeable is a good means of advertising the church.

Newspaper advertising. In America there are over sixteen hundred daily papers that sell 31,500,000 copies daily and ever five hundred Sunday papers that sell 21,500,000. Every newspaper has space for sale for church advertising. This kind of advertising must not however be spasmodic, but should Be carried on consistently, persistently, and consecutively.

In the gospel we have the "Pearl of Great Price" of which there is no equal. We ought to go forth then to advertise it by printer's ink, by flaming word of mouth,

by brightly illuminated signs, by radiograms, by our own personality: in short by every known method that all the world may see the glory of God's kingdom and the onward march of His Son our Lord and Savior.

"There is no reason under heaven why a congregation should give of their hard-earned money to support a preacher if he is not enriching and stimulating them. And he himself cannot eat the bread of honesty unless he is making them this return." -- A. B. Austin.

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06 -- EFFORT AND POWER -- E. Wayne Stahl

A certain holiness preacher I know (he is not an old man) will in five years probably be permanently laid aside, or possibly be dead. Why? Because of physical exhaustion as a result of his pulpit work. The pitiful thing about the matter is that if he observed some of God's laws having to do with the conservation and control of nervous energy in public speaking his career of wonderful usefulness might be prolonged indefinitely. He expends his energy with such enormous extravagance, when he preaches, that after a sermon he is physically prostrated; some time must elapse before he has recuperated.

He illustrates the reason why so many earnest ministers, including evangelists, are forced to give up their activities, at least temporarily, and replenish their wasted bodily forces. Something is tragically out of joint somewhere, when these devoted men must pass through such long intervals of inactivity.

Not for one moment would I have less earnestness, less vigor, less feeling, in the delivering of the gospel warning and invitation. But as one has expressed it, one of our mottoes should be, "Every day less effort, every day more power." The sad fact about the pastor to whom I referred is that by an expenditure of one-fifth of the speaking energy he uses he would probably get greater results.

It would pay him immensely to heed the advice of one of the most proud students of human life who ever lived, who, referring to public speaking, counseled, "Use all gently; for in the very torrent, tempest, and whirlwind of your passion, you must acquire and beget a temperance that shall give it smoothness."

Another holiness preacher I know beautifully exemplifies this wonderful advice. He is a true "master of assemblies." In the pulpit he is an oratorical dynamo; people listening to him are like that one who, writing of the marvelous oratory of Sir Francis Bacon, confessed that his hearers were during the speaking haunted with the fear he was "going to make an end" of his address, such pleasure and profit did they find in it. This particular holiness preacher does not "tear a passion to tatters." He manifests power, wonderful power, but it is controlled power, directed power. He is the very opposite in principle, of a sight I once saw on a country road.

A team of horses drawing a farm wagon was running down that road at terrific speed. To the utmost of their strength they were plunging along. The wagon swayed from one side to the other in appalling fashion. There was no driver in that wagon. Those horses were running away. They illustrated power, but it was misdirected power, power that had gotten out of control. Some public speakers are like that team.

How enhanced, how prodigiously enhanced, would their effectiveness be, if they took for a watchword these words I have already quoted, "Every day less effort; every day more power!" If one of them lived among the Indians, these people might give him a name like this, "Man with the runaway horses."

I believe that a preacher literally should "cry aloud" in the passion of his message. I believe he should manifest tremendous action before an audience, when the occasion calls for this. I believe that as the preacher shall "cry aloud," he should also "spare not," either his audience or himself: his audience in "shunning not to declare the whole counsel of God"; himself, in putting unsparingly into his declarations all his energy.

But let us remember that effort is not necessarily power.

Those who heard William Jennings Bryan on the platform will get an idea of what I have in mind in repeatedly quoting "Less effort; more power." With what ease Bryan spoke. How he "used all gently." How he illustrated "power through repose." "In the very torrent, tempest and whirlwind of his passion" he "acquired and begot a temperance "that gave his message a matchless appeal to what he uttered.

S. D. Gordon also learned this dynamic secret. Many have read his helpful book, "Quiet Talks on Prayer." He has written a series of volumes, whose general title is "Quiet Talks." "Quiet Talks about Service," "Quiet Talks about Jesus Christ" are two more of this long series. Do you know how he came to get this general title? It is an interesting story.

At a certain period of his life his physical condition was such that it seemed he must forever give up his speaking in public on religious subjects. He was almost a bankrupt as to energy. But he decided to try an experiment: to speak before an audience with the utmost economy of his energy. At the same time he would not diminish a jot or tittle of his fervor of earnestness as a spokesman of the Most High. And he experienced a gratifying surprise. He found that seeking to expend "less effort" he actually acquired "more power" before his audiences. So wonderful were the results from this new method of speaking that he adopted it altogether. He was enabled to continue his public appearances. And one result of the remarkable discovery he had made was the "Quiet" series of "Talks," which have been put into book form, and which have been read with blessing by millions.

This principle that Gordon acted on, enunciated in the quotation which I have more than once offered in this article (it is so precious that I love to quote it frequently), is the basis of a remarkable little book, "Power through Repose" (Little, Brown Co., Boston). It was in this handy volume that I first found the words, "Every day less effort; every day more power." I would not take a thousand dollars for what the message of its author, Annie Payson Call, has meant to me. "Not as though I had already attained, either were already perfect; but I follow after." Scores of readers of this article will find in this hook incalculable benefit. The Publishing House can supply it. A preacher practicing its simple and effective teachings will find that his voice receives augmented endurance. It points the way to avoid huskiness, soreness or weakness of the vocal organs because of misuse of them during public speaking.

John Wesley mastered the distinction between "effort" and "power." And this knowledge enabled him to preach more than 42,400 sermons in a career of fifty-one years, following the strange warming of the heart that May evening, when he first experienced vital religion in the little London chapel. He averaged fifteen sermons a week for a little more than half a century. It was his belief that preaching, instead of depleting a minister's physical powers should add to them. For him there was no period of prostration following his matchless messages concerning the kingdom.

In the opinion of many the greatest life of Wesley ever written is Dr. W. H. Fitchett's "Wesley and His Century" (Abingdon Press). (If you don't have this biography order it at once of the Publishing House.) In this "Life" Dr. Fitchett states of Wesley's preaching: "Beneath his words the crowd was melted and subdued until it resembled a routed army shaken with fear and broken with emotion; men and women frequently falling to the ground in a passion of distress." And in the very next paragraph the biographer writes these significant sentences: "The mood of the speaker was one of perfect calmness. But it was the calm of power."

Lord Jesus, impress it ineffaceably on our hearts that in quietness and confidence our strength shall be.

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07 -- CLOSING ILLUSTRATIONS -- Edward Paul

An epidemic of diphtheria was raging in a rural community. There were several doctors in the community but there was only one who seemed to have any success in combating the disease. While the other doctors lost patients regularly, this physician had not a single patient to be taken by the epidemic. This doctor was an infidel and one day at the post office he made the statement that he was as powerful as God and defied God to make a case of this disease; that he could not cure. A few days later the elder of his eight children was noticed to have the symptoms of diphtheria. Upon careful observation, the physician discovered that

she did have the disease. He used all the skill that his knowledge and practice afforded in vain. The child choked to death one day as he stood by helpless. Then one by one his other seven children were stricken by the disease and died. The doctor was helpless. God is not mocked.

* * *

A young man committed a crime. He went to one of the brilliant young lawyers of the town and told him how he had been drawn into the crime by unfortunate circumstances. During his plea before the jury, the lawyer showed how the young man had been drawn into crime and pleaded for leniency. The jury brought back, as a result, a verdict of not guilty. Time passed. The young man having not learned his lesson, again found himself in the meshes of the law. He went to the office room where the lawyer had had his rooms but they were empty. He hired another lawyer to plead his case. To his surprise, when he came with this new lawyer into the courtroom he found out that the first lawyer had been elected judge and was to try him. Observers of the trial were surprised by the attitude of sureness observed in the actions of the young man when the evidence of guilt was as plain as it was. Both pleas were made. The jury retired and upon entering brought a verdict of guilty. The judge read the sentence which was the maximum that could be given for the crime.

The young man was amazed and when asked by the judge as to whether he had anything to say before sentence was passed, reminded the judge of the former trial and said that all through the trial he had depended on that former relationship to gain for him mercy. The judge answered "Son, then I was your lawyer and could plead mercy. Now I am your judge and am obligated to deal out justice." Sinner, Jesus Christ is now your lawyer pleading for mercy. The day will come, however, if you refuse the mercy of God, when He will become your Judge to hand down the sentence that you have earned by your rejection of mercy.

* * *

A few years ago a naturalist brought one pair of gypsy moths from the old country for study. Through carelessness they escaped. They multiplied until a great problem in the country now is their extermination. One state alone, Massachusetts, has spent \$700,000 because of them. One sin may seem harmless but it will grow until, so far as man is concerned, there is not power of moral nature left to confess, forsake and believe for salvation. Sin is dangerous. He that teareth down a hedge shall be bitten by an asp.

* * *

What shall it profit a man if he shall gain the whole world and lose his soul? Alexander died in a drunken debauch. Hannibal took poison and died a suicide.

Cæsar was murdered by his best friend. Napoleon died in banishment without friends.

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A Sunday school girl told her teacher that she had asked a sehoolmate to attend the Sunday school. The girl had told her that her father was an infidel and would not allow her to attend church, She asked her teacher what an infidel was, The teacher answered that an infidel was one who did not love Jesus. The girl pondered as to how one could not love Jesus. One day she met the ether girl's father on the street and said, "Sir, why don't you love Jesus?" The man became almost angry and pushed her aside and went home. Nevertheless he could not forget that question, "Why don't you love Jesus?" He finally decided that he would get no peace of mind until he found in the Bible an excuse for not liking Jesus. He bought a Bible and by chance began with the reading of John's Gospel. By the time that he had finished this book he had discovered that He was the one altogether lovely and bowed in prayer and accepted this Jesus as his Savior and Guide.

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THE END