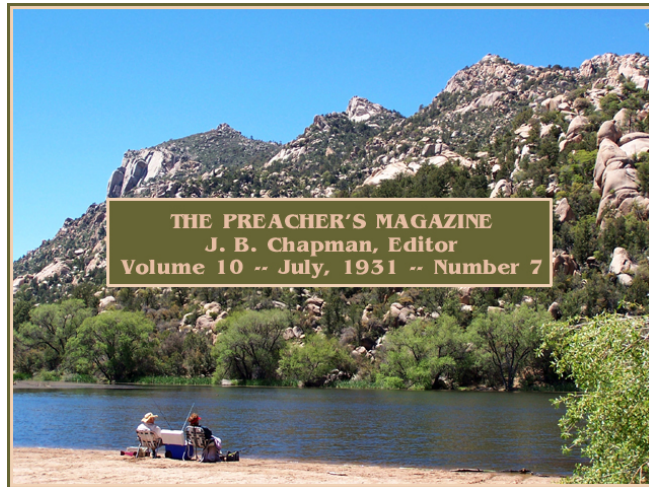


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J. B. Chapman, Editor

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01 -- ON READING SERMONS -- J. B. Chapman

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

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

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

Perhaps I may be pardoned for mentioning my own sermon reading habits. I have just today -- Tuesday, finished a volume containing fifteen sermons. And this represents my sermon reading for last week and this. Week before last I read two books of sermons. I think I must read something like two hundred sermons a year. My menu includes sermons by preachers who are still alive and preaching, as well as sermons of men now dead. I do not make any special effort to remember outlines. I seldom make any notes, and do not mark the books I read. Not often do I

stop to memorize a poem or an illustration. I just read and let whatever will stick to my mind. I do not usually know what particular contribution a book has made to my own store or what effect it has had on my style or method. I do not intentionally imitate. But times without number things come to my mind at the time when I need them and although I do not know just their source, I am confident they are from that grist of sermon wheat that came in through the reading habit -- the sermon reading habit.

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

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

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

Perhaps I should give this one caution in closing: do not confine your sermon reading to a few authors or to certain types. Especially avoid confining your reading to preachers you admire and whose material and methods you especially like. Take on a wide range. Read some from those whose style does not appeal to you -- remember it appeals to some people, otherwise the sermons would not be in print. Find out, if you can, why you do not like these men, and find out why others do like them, and let these men teach you. They may be able to do more for you than your old, familiar and admired friends. And whatever you read, pass it through your own mill and henceforth it is your own -- especially if you pass it through in the unconventional manner I have illustrated above.

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

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

Recently I received a missionary tract called "Enemies of the Middle Kingdom." It was written by Geoffrey W. Royall, a member of the First Church of the Nazarene, in Toronto, and a missionary in China. Under the head of "Old Enemies of the Middle Kingdom" (China), Missionary Royall lists (1) Self, (2) Superstition, (3) Slavery. China, it is said, spends as much money on superstitious customs as upon hospitals and public conveniences. Under the head of new enemies, Opium, Communism and Modern Philosophy are mentioned. Then as a final, to make up the inevitable seven, Leprosy comes in. There are three million lepers in the world and one-third of these are in China. But three of these enemies came from other countries: Opium from India, Communism from Russia and Modern Philosophy from the West -- especially from America. Poor China! There is only one hope and that hope is Christ.

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

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

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

The Blood Of Christ

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

Obtaining Eternal Redemption (12:12b)

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

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

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

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

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

**Remember thy congregation which thou hast gotten of old,
Which thou hast redeemed to be the tribe of thine inheritance;
And Mount Zion wherein thou hast dwelt" (Psa. 74:1, 2, R. V.).**

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

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

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

Boldness To Enter The Holy Place (10:19)

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

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

While Israel had such privileges, the other nations of the earth were without the revelation of the true God. Thus approach unto God was limited to one people

and within that one people to one family, that of Levi, and for immediate access to one member of that family once a year.

When we recall the fact that no doubt in the original creation of man one of the exercises was fellowship with the Lord his God. Such fellowship was necessary for men, for thus and thus alone could his spiritual nature be maintained. Man was made in the image of God with a holy nature, but that he might achieve a holy character and keep that holy nature from defilement, he must commune with God. Such communion brought joy to his soul, but when he sinned, he was filled with fear and sought to hide himself from the presence of God. Man will never be able to achieve Christian character until he can come into the presence of God once again as he did before the blight of sin fell upon him.

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

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

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

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

Christ our forerunner has entered in and there awaits for us the fullness of fellowship with God.

An Eternal Covenant (13:20)

Not only did the blood of Christ obtain for us eternal redemption, and immediate access to the presence of God, it also established for us a new covenant which likewise as the redemption is eternal. As there was a contrast between the redemption of old and the redemption wrought by Christ, so was there a contrast between the covenant made of old and the one established by Christ.

In days of old there were covenants made from time to time when the people were assembled together. The first covenant was made upon Mt. Sinai and its conditions were stipulated before God appeared unto His people. We find other covenants while Israel was still a nomadic people. Then we find the kings assembling the people and directing them to enter into a covenant to serve Jehovah. Yet these covenants while setting forth an ideal and serving as a motivating power in that the people had offered themselves and had entered into a solemn promise, had no inward dynamic.

Feeling the inadequacy of these covenants we find the prophet Jeremiah looking forward to another day when there shall be a new covenant. Proclaiming the fact, he says, "Behold the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of "Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people" (Jer. 31:31-33). With this new covenant there was not simply a motivating power, but there was a dynamic element, and enabling power whereby man could keep the commandments of his Lord and Maker.

Covenants of old were temporary, but this covenant is eternal. Henceforth the principle of redemption will have as its inherent element the impartation of new dynamic into the heart and life of man. To be redeemed is glorious, the deliverance from "the enemy of one's soul, yea to know that this redemption extends out into the eternities calls forth praise; to have confidence and assurance to come into the presence of God gives cause for greater rejoicing, but when there is added to that that within the soul there is imparted a new dynamic which can be the sole and regnant ruling power through the complete crucifixion of the self life, then indeed should we sing our song of praise.

This is forever sealed as the covenant whereby men may now come unto God. a new nature made holy developed into a holy character in this life, delivered

from the possibility of falling upon entrance into the life to come, but ever developing in expansiveness of comprehension of truth and the glory of God. All this is wrought for us through the death of Jesus Christ our Savior. Well may we join in the song of praise unto Christ with the redeemed throng pictured to us in Revelation:

"Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests."

Jesus, our great High Priest,
Has shed His blood and died;
The guilty conscience needs
No sacrifice beside:
His precious blood did once atone,
And now it pleads before the throne.
-- Isaac Watts.

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04 -- WHY, WHEN, AND WHAT A PREACHER SHOULD READ -- H. C. Little

"Called of God" to "preach the unsearchable riches of Christ," and convinced that at his very best he will never be able to preach it as it deserves to be preached, it seems strange indeed that it ever needs to be asked, "Why should a preacher read?" It would seem that every preacher would have such a passion to arouse an indifferent world, that it would drive him not only to his knees but also to his books. But, to our astonishment, we find quite a percentage of ministers unaroused as to their need of reading. Strange as it may seem, the very call of God itself is sometimes given as a reason for not reading. Occasionally we hear a statement like this, "Bless the Lord, He called me to preach, and all I need to do is to trust God, open my mouth, and the Lord will fill it."

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

But these experiences are only the rare exceptions to a standing rule. That standing rule for every preacher who would preach effectively is earnest study and reading. Without this, the preacher neglects to exercise the powers of his mind, thus ignoring the perfectly normal processes by which the Holy Spirit helps one to preach. And while blindly trusting God to help him to preach, without preparing to preach, he in reality is failing to co-operate with the Holy Spirit, and throwing

himself open to delusion, and to the danger of saying wild, unreasonable, extreme, and absurd things that will drive people away from God rather than draw them toward Him.

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

Reading one of Alexander Maclaren's "Expositions of Holy Scripture" recently, I came across this sentence, "The worst of all afflictions is a wasted affliction." The expression "wasted affliction," struck me. I pondered, meditated, studied it. As I did so it grew on my hands until after a week or more I decided to preach to my people on "Wasted Afflictions." Knowing the burdens, the battles, the temptations and troubles of many of them I became eager as the hour drew near on that Sunday morning, to preach to them. Not because I felt I had a big sermon, but because I did feel that I had a message of help, instruction and encouragement for the Lord's people. After the service several thanked me for the help they had received. One very fine young Christian man asked to see me alone. He unburdened himself to me, concerning a serious problem and very heavy trial he was facing, but of which I had known nothing. He said, "Your sermon will help me in this trial." I was glad I had been reading.

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

Brethren, let us not deceive ourselves. The public detects our staleness, and lack of something fresh and worth while in our preaching much sooner than we think. It, is merely their longsuffering spirit that keeps them from turning us out without mercy. In addition to his book on "Preaching Out of the Overflow," William Stidger, an outstanding preacher of our day, wrote a series of articles for a ministers' magazine on "Men Who Preached Out of the Overflow." He gives a sketch of the life of several great preachers. He recognizes that they all preached out of the overflow of a real religious experience and life. But he also emphasizes their wide reading. Of William Ellery Channing he says, "He preached out of an overflow of constant contact with books." Of Bishop Quayle he says, "When pastor of St. James M. E. Church, Chicago, he used to appear at a certain book store every

Monday morning with a market basket. This he would fill up for his week's reading. Thus he preached out of an overflow of reading." Of Bishop Matthew Simpson he says, "He finished college at 18, was a prodigy in mathematics, knew four languages in which he could speak fluently and write with style. But after all this he was a prolific reader of books throughout his life. Of Henry Ward Beecher, Phillips Brooks and others he makes similar statements. He says further, "I am greatly interested to note that in the writing of this series of sketches, of great preachers, that all of them, without a single exception were omnivorous readers of books." To be sure, not many of us can hope to read as widely, or be educated as thoroughly as these great preachers. But brethren, unless we read and read and read, we will not preach out of any "overflow" that will enrich our hearers.

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

Another reason for constant reading is to secure a larger hearing. At first thought this may seem to be an unworthy motive. But if God has called us to preach the "glad tidings of good things" we ought to have a burning passion to preach it to as many as possible. We are guilty of a great crime against humanity if we are content to preach to the same little handful, when we might be reaching many more. I know that the great mass of humanity have never been eager for the plain truth. But it is true that in the great mass of humanity there are thousands whose hearts are hungry, and who will come to hear us if we can raise the quality of our preaching, so as to make it more forceful as well as more interesting. Theodore L. Cuyler was pastor of one church for thirty years. When he began, the membership was 250. At the close of his work it numbered 2,350, which must have meant ever increasing congregations. But, says one, "He was not a holiness preacher." But

neither was he preaching foolishness nor sensationalism. He says, "All that I claim for my sermons is that they have been true to the Book of God and to the cross of Christ -- have been simple enough for a child to understand, and have been preached in full view of the judgment seat." Can you stretch your imagination far enough to believe that he could have gone on like that for thirty years without being a constant reader of good books?

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

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

Sitting in Brother Gibson's cottage on the camp ground during an assembly, waiting for other members of a committee to arrive, I picked up one of Brother Gibson's books. I read these words, "I feel sorry for Peter. He forgot the angels.

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

To decide what to read is not easy since there is such an abundance of good books on such a variety of useful subjects. It goes without saying, of course, that a preacher should be a constant and diligent student of the Bible, and all biblical literature, including theology, commentaries, and Bible history. But along what lines should he plan his general reading?

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

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

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

Religious biography inspires the soul of the preacher to deeper devotion, greater zeal, and more sacrifice. And out of the enrichment of his own experience he will be enabled to preach with more of God's Spirit upon him, and to inspire his people to deeper devotion. The life of Wesley, of John Fletcher, of David Brainerd,

have been a source of rich blessing to my soul, and I trust, have helped me to preach with a bit more charity and tenderness toward the Lord's children harassed by the wicked one. A prominent minister said that every preacher should read the "Autobiography of Charles G. Finney" once a year for the inspiration it would give him in his ministry.

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

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

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

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

* * * * *

III. "Tarrying"

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

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

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

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

What is meant by "tarrying" by the disciples? It brought them into "one accord." They went from the ascension to Jerusalem with the one purpose to receive the Father's promise. They were in "one accord," on that. Their whole desire was to do God's will; for that they tarried.

The desire for the Holy Ghost must be the actuating force of our soul. The Holy Ghost is given only to those who "hunger and thirst" for Him. There must be a longing for the fullness of God, David put it, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

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

They prayed. They must have remembered Jesus' words about God giving to those who "ask, seek, knock." They were asking, seeking and knocking at the gates of heaven for the Holy Spirit. That praying was no formal praying. It was a desperate

intercession, a wrestling like Jacob. They had seen Jesus pray and get blessed, they wanted the "blessing."

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

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

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

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

Back in the sixteenth century a man by the name of Bernard Palissy lived in France. He was a maker of chinaware. He believed if he could get a fire hot enough, he could make a glaze on his china. He got wood together and started a fire. He got

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

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

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

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

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

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

Blucher came and threw his army into the conflict and won the day -- and changed the history of Europe.

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

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06 -- WHAT ABOUT THE EVANGELISTS? -- Author Not Shown An Evangelist Speaks From Experience

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

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

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

The writer of this article is an evangelist. Believe it or not, I have held a two weeks meeting for a large church, and received only five dollars! I have seen the pastor have a dollar night for the evangelist and use the dollars gathered to pay a carpenter's bill -- and the evangelist never did get them, either! Of course, these happenings are unusual.

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

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

A Pastor Speaks

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

When an evangelist is mistreated by a pastor, it is generally the exception rather than the rule. A pastor is very unwise who will not accord the very best treatment to the evangelist who is working with him and his church. It is a sad state of affairs indeed, when a pastor calls an evangelist and then fails to give him sufficient remuneration for his labor. However, it is often the case of the evangelist, the people furnish the reflexes to his ministry. Frequently these reflexes express themselves in financial support, or the lack of it, as the case may be. Whenever an evangelist gets under the burden of a meeting; prays fervently for the coming of the Spirit upon his ministry; obtains the leading of the Lord as he preaches the Word, and keeps the thought of how much he is to receive for his services in the background, our people hardly ever fail to support such a man, whether the results be great or little. The Master told Peter to "feed my sheep" and never said "bleed my sheep." Bleeding is a practice long since abandoned by the medical fraternity as obsolete and harmful, and better methods are now being used. This is also true in the realm of the spiritual. Something generally is wrong with either the pastor or the evangelist -- or both -- if this method has to be used to obtain support for either of them.

Again the pastor has been embarrassed of late by evangelists challenging his right to hold his own revivals at times or go away from his pastorate and conduct a revival or convention for some other congregation. Of course every pastor is more or less the arbiter of his own destiny. At the beginning of his pastorate it has proved to be a very wise move for him to conduct at least one revival in his own church. This places him before his community and also gains for him the

confidence of his own people. The Nazarene pastor is also evangelistic in spirit or he fails to survive. It is a mistake perhaps -- unless the Lord should lead otherwise - - for him to conduct more than one revival for his local church, and that should be in the early months of his pastorate. But the sphere of the evangelist is not so sacred that it cannot be enjoyed by the pastor also. The world is the parish of us all. A church has the right to engage the one whom it wishes, and if they think that a neighboring pastor or even some distant pastor, would appreciate their problems more than a regular evangelist, it is their prerogative to do as they feel led about the matter. Many evangelists during the past three years have been entering the pastorate, and we have never heard a regular pastor make one complaint against an evangelist entering this field.

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

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

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07 -- GETTING THE BLESSING AND KEEPING IT -- A. M. Hills

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

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

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

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

1. Negatively. We cannot get it by pardon. We did not get our depravity or indwelling sin by any fault of ours. We were born with it, just as we were born with a head on the top of our spinal column. We were no more responsible for one fact than for the other. So it is not pardoned away from us, and was not obtained with the first blessing of pardon.

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

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

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

It becomes important then to know how to obtain this blessing. In my book, "Holiness and Power," the conditions of receiving the blessing are set forth with

great care and fullness and many illustrations. It has been translated into a dozen languages, 400 pages. Now I have abridged it to 146 pages for the mission fields, and the busy who lack time. Here are the main conditions of getting the blessing:

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

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

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

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

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

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08 -- SOME ONE HAS SAID -- Compiled By Harold C. Johnson

Chapter Six

Men fight Christianity because it fights their sinfulness.

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

Do not choose your calling, find it.

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

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

Suicides multiply in proportion as faith in God decreases.

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

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

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

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

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

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

No denomination has a monopoly on the cross.

**An ecclesiastical refrigerator destroys spiritual warmth.
Counsel to self must precede advice to others. God-ward ambition results in self-submission.**

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

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

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

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

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

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

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

The brighter the sunlight of our grace, the darker the tunnel of our tests, He who has great excitement must expect severe depression.

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

If all the good that has ever been accomplished by man were attributed to any one of us, that one would yet be without hope. A man's mere morality is like a beggar's rags. A refusal to forgive others mistakes, impossible our own forgiveness.

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

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

Christianity has redeemed thousands; atheism has redeemed none.

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

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

The best way to fight heresy is to establish truth.

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THE END