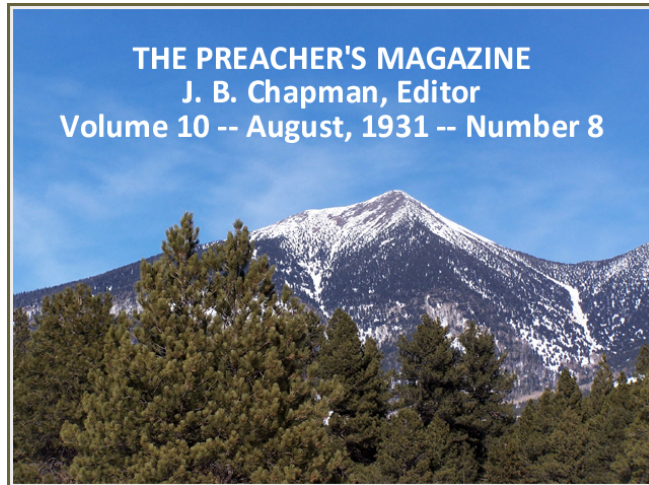


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**THE PREACHER'S MAGAZINE**  
J. B. Chapman, Editor

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#### 01 -- THE TENDENCY TOWARD CULTISM -- J. B. Chapman

Extremes are usually easier than the "golden mean." Therefore we may almost say that the majority of people either adhere too closely to their own type or else they cater too exclusively to other types.

Some people set too much value on the things they possess, others disregard values just because they are their own. Some parents can see no faults in their children: others can see no good in their own offspring. And there are comparatively few people who can resist all prejudices and "regard all men, but none too much."

Here is what I am thinking of: every church has a tendency to become a cult. That is, it tends to be either a ritualistic church or else to disregard proper order in its worship. It tends to be a "mission church" or else to "appeal to the better class." It is a rich man's church or a poor man's church; an educated people's church or an uneducated people's church; a tithing church or a non-tither's church; an emotional church or an "intellectual and formal church;" a foreign missionary church or a home missionary church; a big meeting church or a church "that opposes revivals;" and on and on through the maze of alternatives which present themselves. There is often either a tendency to worship in "a sheep shed," or to build more than they need or can finance. And the preacher must steer the church away from the extremes toward the middle of the road; for every church should be a cross section of the community it is set to serve, and it cannot serve as it should if it is lopsided.

A recent writer remarks upon the distinction between a church and a mere audience. A church, he says, is a company of people who are held together by common interests and who think along common lines and drive toward a common goal. Manifestly it takes time to build such a church. And knowing humanity as we do, we know that the widest scope cannot be expected as a practical attainment -- although it should be the ideal.

Poor people (I know for I have always been one of them) have a tendency to hate the rich, for no reason except that they are rich. And they need contact with people more well-to-do than themselves for the good such associations will do

them. People who have not had the advantages of the schools have a tendency to think of educated people as "high-falutin," and they need to know some of them intimately for the good of their own souls and in the interest of enlightenment. In other words, a church composed of just one class from the community is not sufficient for its own good.

And then once the cult idea is established, there is a tendency to draw the lines closer and closer and to make the field of sympathy and service narrower and narrower. Our gospel is adapted to the needs of all men regardless of "race, color or previous state of servitude," and we must not allow it to become a specialized and local affair. We must possess the spirit as well as the letter of the Great Commission.

And since these lines are intended for the preacher, and not for the laity, I think I should say that preachers are often at fault. Often they allow their personal choices and preferences to limit their field of endeavor. Some do not want anyone around who does not agree with them and even admire them. But that man is fortunate indeed who has enough friends to make a showing in the way of a church. But such a preacher is unfortunate in that he must do all his reform work on his friends.

By all means let us keep the doors of the church open to all men, and let us absolutely refuse to let it degenerate into a "mutual admiration society" (which is often just the vestibule of envy and division) or a cult which preaches the gospel to "the Jews only," or to anyone else only or even principally. Its message and its mission are to "all men."

\* \* \* \* \*

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

It is a good thing for a preacher to read the sermons of others. Here you not only get the best thought of great Christians, but you get some of the benefit of the arrangement of thought as men have been able to grasp it. Not that you would take an outline over bodily. But you will be unconsciously influenced when you come to arrange your own thoughts. In this particular sermons are better reading than any other form of literature.

Joseph Parker said, "Preaching is the sweating of blood."

"President Lincoln was asked, 'How does Grant impress you as a leading general?' He replied, 'The greatest thing about him is cool persistency of purpose. He is not easily excited and he has the grip of a bulldog. When he once gets his teeth in, nothing can shake him off.' That is perseverance -- putting the teeth of invincible purpose into the object sought and holding on until it is yours. Even in religion this is the condition; the angel will go if you will let him; Jacob wrestled

with him and compelled him to stay or bless. Success yields to such persistence as the angel did." -- Selected.

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### **03 -- THE CHALLENGE TO THOSE ENTERING THE HOLY PLACE -- Olive M. Winchester**

**(Heb. 10:19-25)**

Contrasting the sacrifices of olden time and the sacrifice offered by Christ, we read in the tenth chapter of Hebrews of the efficacy that alone resides in the sacrifice made by Christ. Having made one offering for sins forever, He sat down at the right hand of the throne of God, "For by one offering he hath perfected forever them that are sanctified." The method of such perfecting lies in the fact that the laws and commandments of God are no longer written upon tables of stone but upon the hearts of men when they open their hearts to receive them.

Because of this vital, dynamic religion within the heart, man has boldness to enter into the holy place, moreover also there is for man a great high priest over the house of God, therefore there comes to him the challenge, yea, more than one challenge, that he may use every means to make the efficacy of this sacrifice effective in his life. Thus it is that we find several exhortations following.

#### **Let Us Draw Near With A True Heart**

"Christianity," says Hastings, "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. For that is implied in the exhortation, 'Let us draw near! This is to be done now, the privilege can be enjoyed at once; if it be not, it is our own fault.'"

In drawing near unto God there are qualifications and these are expressed. First there must be a true heart. The significance of the qualifying adjective is fraught with meaning. Thayer, the New Testament lexicographer, says regarding it, "that which has not only the name and semblance, but the real nature corresponding to the name, particularly applied to express that which is all that it pretends to be, for instance, pure gold as opposed to adulterated metal"; then he

adds further, "in every respect corresponding to the idea signified by the name, real and true, genuine."

The heart is very frequently used in the New Testament in the sense of the seat of the moral and personal life; it is not limited simply to the affections as we sometimes regard the term but includes the whole personal life. Thus we are to draw near with the whole devotion of our being, there is to be no reserve within, there is to be no appearance without the reality as one has said, "There is no divided allegiance: no reserve of feeling." Sincerity is used by Wesley as a characterizing feature of the true Christian, and it would seem to be the idea embodied in the qualifying phrase here.

Another personal attribute needed to make our drawing near effectual is the fullness of faith. Defining the very phrase given in this context Wesley interprets, "Repose in the blood of Christ. A firm confidence in God, and persuasion of His favor: serene peace and steadfast tranquillity of mind, with a deliverance from every fleshly desire, and from every outward and inward sin." With such assurance in our soul and with every sincerity of heart and purpose, we can draw near, yea, we are bidden to come, to come within the holy place into the very presence of God.

The bird let loose in Eastern skies  
When hastening fondly home,  
Ne'er stoops to earth to wing, nor flies  
Where idle warblers roam.

But high she shoots, through air and light,  
Above all low delay,  
Where nothing earthly bounds her flight  
Nor shadows dim her way.

So grant me, God, from every care  
And stain of passion free,  
Aloft, through virtue's purer air,  
To hold my course to Thee!

No sin to cloud, no lure to stay  
My soul, as home she springs,  
Thy sunshine on her joyful way,  
Thy freedom in her wings!

-- Thomas Moore.

Let Us Hold Fast The Profession Of Our Faith

There is an organic relationship between these two exhortations as they function in the lives of Christians. If we draw near there will be the quickening of

**our courage to hold fast our confession, and if we hold fast our confession, there will be the onward urge to draw near. Thus one exhortation naturally springs out of the other.**

**While these two exhortations are related, yet there must be considered that the second constitutes more fortitude than the first. While it is difficult enough to get men to draw near unto God, yet to lead them on so that they will not give up their faith seems to present greater difficulty.**

**All through the Epistle to the Hebrews there seems to be a stormy background; these early Christians were suffering persecution, and under the stress and strain they were tempted to give up their hope. In view of these facts we find not only this exhortation but a number of others in this same chapter. They are urged to hold fast.**

**The grace of holding fast has not the same spectacular effect as some other graces, neither has it the same exhilaration as some other religious experiences, but it is a very essential grace in the Christian religion. Some can function well when men can see and when they can appear before the public, others can maintain their faith if they have transports of joy, but when it comes to plain endurance, then many fail, yet this grace is commended in Scripture and urged upon believers as well as other graces, in fact it is found in the catalog of the fruit of the Spirit in a slightly different aspect and is directly commanded on various occasions. If we fail in the grace of endurance, then our other gifts and graces lose their potency. If Christian joy does not penetrate through the being, rooting and grounding the soul in God so then when trials and temptations come, the soul is the better established, the individual has lost the real stronghold of Christian joy. The supreme test of any character is how much can it bear under stress and strain. If it cannot hold fast, then there is a fundamental weakness, a weakness that has in it a fatal element, for sooner or later the individual is bound to lose grace, and though with the incoming of new courage through divine mercy the hope that has been lost is renewed, yet the weakness of character has been reinforced by the lapse and it has become twice as hard to mend the broken spirit.**

**We need to recall the exhortation given us elsewhere in this epistle wherein we are called to consider Christ who "endured the cross, despising the shame," that we may be willing likewise to endure. We find always one unwavering purpose in the life of Christ that ever carries Him on to the great goal of the redemption of man, so in our lives there should be one great purpose which will bulwark itself against all the temptations and tests that present themselves to our faith.**

**In the exhortation we note that not simply are we to hold fast to a confession, but we have a modifying quality, "The phrase 'confession of hope,' " says Wescott, "is remarkable. The apostle substitutes for the more general word 'faith,' that word which gives distinction to special objects of faith to be realized in the future. Hope gives a definite shape to the absolute confidence of faith. Faith reposes completely**

**in the love of God: Hope vividly anticipates that God will fulfil His promises in a particular way."**

**Hope is the great elixir of life, the more so can this be said of the Christian hope. Hope in this life is a savor of life, but hope that looks out into the eternal verities glorifying in immortality, such a hope is an anchor to the soul throughout all the vicissitudes of time.**

**Let Us Consider One Another**

**Speaking of this admonition Wescott says,**

**"The exhortation to the use of the personal privilege of approach to God is followed by the charge to fulfill the social duties of believers."**

**Christians are required to maintain the open confession of their hope; to regard one another with a view to bringing the influence of example to bear upon the development of life; and to use occasions of meeting together in the prospect of a near crisis.**

**They were to consider one another to provoke to love and good works. The word used here is the word to denote the disagreement between Paul and Barnabas over John Mark; it indicates when translated into English a "paroxysm" This would denote an intensity of love and good works. In addition to this they are exhorted not to forsake the assembling of themselves together.**

**As to just what the nature of these meetings might be, there has been some difference of opinion. McFadyen says,**

**"The meetings' Were presumably stated meetings for worship. One suggestion is that these dissidents were leaving 'their own congregation' to attend another in the same city; another is that some, in fancied superiority to the weak brothers who were causing the author so much anxiety, were withdrawing from fellowship with them. Judging from the context, especially, from the following section, the most likely supposition is that some members of the community, who at one time had had an enthusiastic Christian faith and still had some kind of attachment to the fellowship, had grown cold under the influence of persecution, long-continued waiting for the return of Jesus that never came, imperfect understanding of the centrality of Jesus, and the attraction of other faith. The waning of their enthusiasm showed itself in indifference to their fellow Christians, and in failure to attend the Christian meetings; while apparently, without realizing the disloyalty involved, they began Occasionally to join in the devotions of representatives of other faiths. This writer, like other New Testament writers, thinks of Christians as members of a fellowship; the individual who leaves the fellowship can no more retain the fervor of his faith and love apart from the central fire of the common life than the coal can keep its heat when ejected from the furnace. They**

were of those who say they get nothing out of the Church and forget that the real question is, 'What can we put into the Church?' A little kindly thought for the needs and difficulties of their fellow-Christians would have been the best of all tonics for their drooping faith. Instead of that, they had been guilty of the greatest heresy of all, the sin of discouraging the people."

In these exhortations, as so often in life, we find that while much in the way of achievement of Christian character and development is through personal processes, yet also there is the social obligation, our relationship to the group. We do not live to ourselves, we cannot go on our way heedless of Others; we have our obligations. Apart from these we cannot develop the full rounded Christian life that we need. We need their fellowship in worship, in the public assembly; we need their exhortations and excitations to good works.

Thus did the author of our epistle bring exhortations to these Christians of these early days, and thus do they stand as challenges throughout all time for every Christian who would seek an entrance into the Holy Place. They are calling to us today to walk in the light of their searching and to follow their precepts.

#### True Love Is Founded In Rocks Of Remembrance

In stones of Forbearance and mortar of Pain,  
The workman lays wearily granite on granite,  
And bleeds for his castle 'mid sunshine and rain.  
Love is not velvet, not all of it velvet,  
Not all of it banners, not gold-leaf alone.  
'Tis stern as the ages and old as Religion,  
With Patience its watchword, and Law for its throne.

\* \* \* \* \*

#### 04 -- MAKING A MINISTER -- Paul S. Hill

##### The Use Of Form Or Order In Religious Service.

A religious service is primarily a service of worship. When other phases of Christianity are present they are present in the sacredness of an atmosphere of worship, and as part of that system of service of which worship is the principal and basic element. Therefore it is necessary to regulate the services of the church so that the idea of worship will not be shunted to one side.

When we speak of a regulated service we do not mean one where there is no liberty or holy joy. We mean just the opposite. That is, we mean a service that in its order and form will bring such truths and principles of salvation to the mind of the worshiper that there may be an answering return to the soul and spirit. To attempt a worked up emotionalism of hilarity without a foundation of reverential worship is



**injurious, and leaves a bad effect on the soul. But When the truths of salvation are presented as springing from a holy God, and the worshiping soul grasps these truths in a worshiping attitude and atmosphere, then comes the joy of worship, the freedom in the Holy Ghost, the great reassurances of eternal verities that strengthen and build up. It is when the worshiping soul sees God, and bows in His presence, and contemplates the truths of salvation which the religious service affords, and feels that "It is for me, even me" that holy joy and rapture begin.**

**To have a lively time of singing and shouting and marching around may last for a little even without a worshipful spirit. But, in the very nature of it, it cannot long endure. Feelings depart, but truth remains; therefore we must have truth, even the truths of God and salvation or soon we will have no basis for our joy and liberty. To build a service on the basis of "liberty" or "freedom" with no regard for the fundamental things of divine worship is to promote a meaningless lot of noise and emotional confusion destitute of any lasting good or blessing. "There is not a spoonful of real religion in the house" was the remark of a man who was present during one of the times of "freedom" and "liberty" which should have come only from the Holy Ghost as a result of worship of God, but which evidently was emotionalism without much worship in it. Of course such blessings come to those who have laid up a foundation of truth, or those who need but little truth to bless them greatly. But we are speaking now more of the entire body of believers who need truth more than they need ambition. These will have joy and liberty as they build upon the truth and have a reverential and worshipful heart.**

**It is in order that truth may be taught and a spirit of worship developed and maintained that we have order or form to our service. Unless there is some method of impressing the ideas of God and truth and salvation upon the people there will result a condition of mind that has a tendency toward either infidelity and atheism on the one hand, or toward senseless emotionalism with all its freaks and absurdities, such as free-love-ism, on the other. But with suitable form and order fundamental things may be presented, and lasting good to the souls of men result. Instead of hindering freedom and liberty a basis for joyous development and service is offered through orderly presentation of saving truth.**

**Some denominations emphasize the same order of service over and over again. The "Apostles' Creed," "The Lord's prayer," etc., are part of each service. This is in order that the doctrinal statement of the Christian faith may be impressed on the worshiper by frequent repetition: However it does not seem that this is altogether necessary. We would rather have those Same fundamental beliefs in some other form or variety through the reading of the Scripture, singing hymns of doctrinal truth, or an explanatory sermon on some of the themes contained in the Creed. It should be said, however, that statement of doctrinal truth seems necessary. Whether it is presented through the repeating of the Creed or through the hymns, or through any or all other methods, it is necessary. Truth must be presented in order to be believed and it must be believed in order to have joy and holy liberty and development of Christian character. It is through the forms or**

orders of our worship that truth is conserved and taught, thus they are useful in furnishing the necessary ground for all exercises of Christian life.

We are not sticklers for the same form or order in each service, but we are inclined to some form or order that gives truth and doctrine an opportunity for the cultivation of faith and feeling. Imagine a morning service that starts off with a nonsensical kind of gibberish that tends only to feed emotionalism and put tingle in the toes. Follow up with another, and still another until somebody gets happy and starts marching around. Urge it a little and there will be noise and confusion and possibly "no opportunity for preaching." Doubtless some in a meeting of this type will be greatly blessed because they have a foundation for feeling already laid in the faith of their hearts, which in turn is based on some truth that is precious to them. But we are of the opinion that others may leave the meeting with no more spiritual strength than they had when they came. Contrast that with a service where a great hymn of worship is heartily sung by worshipful people. Follow with another if you like. Direct the trend of thinking toward God and truth instead of toward emotion. Preach a sermon that has something in it worth believing and remembering. Invite hearts to believe and trust and find rest in God. To our way of thinking this is the better way. And if the truth is believed and received a wave of glory may be expected almost anywhere down the line.

Form and order in a service are useful as a means of presenting and maintaining saving truth in the Christian Church. And these things of truth are in turn a foundation for all holy joy and freedom of the Holy Ghost.

### Sermon Prayers

We refer to those prayers that are prayed during the preparation of a sermon. How necessary they are! Without them it seems impossible to get the spirit of the text. And if there is any one thing a sermon needs it is the spirit of the text. To preach on the "Judgment Day" in the light and laughing manner of an auction sale or playhouse is about as near failure as can be. Or to preach on "Come unto me all ye that labour and are heavy laden" with the spirit of pessimism and despair is another example of how not to do it. A sermon on the judgment needs a great deal of prayer in order that the proper spirit will permeate the sermon. The preacher must feel as well as reason and think. It is an awful theme, an awful day, and an awful responsibility on the preacher when he preaches on that subject. It is foolish to attempt it without prayer. And what can be said of a sermon on the judgment applies to all sermon topics. The preacher's heart must be fitted for the sermon. And prayer is necessary. Nothing can take its place. The gathering of sermon material, the array of scripture, the homiletical development and sermon structure, all of these are useful of course. But they cannot be substituted for prayer; for it is through prayer that the spirit of the message gets into the preacher, and fills him with the subject.

Ministerial prayers, or sermon prayers, are somewhat in a class by themselves. They are different from prayers for the sick, or for seeking souls at the altar of the church. They are different from prayers for direction in finances or business. They are more internal. Almost entirely so. They deal with the heart of the minister and are for illumination and power of soul. There is a cry for divine help and inspiration. What is the real meaning of this text? What is its spirit and purpose? What holy passion and boldness will be needed to preach it acceptably so that God can honor it as He desires? And they are not prayed methodically or in regular form, as are the public prayers, or those at the family altar. They are more spasmodic and sometimes more in-between-other-things, and are prayed in the study, on the street, between calls, in the night. They are a kind of combination of inner urge, and inner craving, and have for their objective the shaping of the ministerial heart so that it will catch and contain the spirit of the message from God to men on their way to eternity. It is hard to describe them. God takes the minister's heart apart and puts it together again. The minister is different. A new light comes to him. The old thoughts catch fire. The truth he has known since boyhood is glorified within him. There is a glow within the heart that gives power to the message, and raises it above the level of ordinary things. He catches the spirit of the text. The message becomes his to proclaim. He is joined to the ranks of the prophets and seers.

We have heard young ministers preach who showed by their very intensity and earnestness that they had prayed their sermon prayer. They might have called it a "prayed down sermon," but whatever it was it had the earmarks of a genuine message from God. We have heard others, some from older men (and we have been guilty also) who showed a lack of the sermon prayer. There is a difference. Regardless of the polish and perfect arrangement of a sermon unless it in some way conveys the spirit of the message as well as the word of it is lacking in an essential part.

### **The Meeting With No Objective**

Such meetings are possible, though the cases where they are a success are very rare. Occasionally the Lord comes to such a meeting with a mighty help, and the fide is turned into victory and advancement. But usually a meeting that has no objective is a poor affair.

The objectives of meetings are various. The range is indeed wide, and covers about everything that should be included in Christian work. Sometimes the emphasis is on one thing and again on another. But the really good meeting centers around some one truth or accomplishment.

In the prayermeeting there is possibly the most danger of drifting along without an objective. Just begin and see what will happen, or how the meeting will turn out. No special truth to be presented, no special help to be given, no definite seeking to do, no special thing to accomplish. If a carpenter went to his work day

after day like that he would be standing around most of the time -- not many timbers would be cut and fitted into the building.

Why not look ahead a little and ask ourselves some questions? Why are we having this meeting? What is its use? What do we really hope to accomplish? What truth needs to be developed or emphasized? What is our meeting theme or topic? Who is there that needs help and can receive it if we do our part?

A meeting with no objective offers a peculiar opening for the work of the devil. Drifting around at random we will hit some bogs or snags. Surely there is a path for every truth which can be made for the minds of men, and the leader of a meeting must have that path and that truth in mind. A truth presented in a meeting is valuable. To present a truth so that it will stay in the minds of the people after they have returned home is a helpful thing. A truth that is thus presented will probably need to be surrounded by songs and hymns on the same subject. There will be Scripture as a basis for it. There will be prayer concerning it. An objective, consistently driven toward, and properly supported by every available means will impress and help the people.

Too frequently the objective is so beclouded by other things that it fails to impress as it should. If the objective is faith, why talk so much about the mountain that faith will disappear and only the mountain be seen? Why let the introduction of the mountain so concern the mind that the faith will be shunted to one side, and the people go from the service saying, "The topic tonight was 'Mountains, Mountains, a Chain of Big Mountains'"? If the objective of the meeting is faith they should go home thinking of faith, Faith, Conquering Faith.

It is a wise leader who prayerfully chooses an objective for the meeting, and then to the exclusion of other things that would be improper because of their tendency to sidetrack the main issue, drives ever onward toward the accomplishment of that one thing.

### Getting The Message Into The Heart

General Booth wrote to his officers, "If you could get the message passed into the heart if written on green paper, and green paper only, then you should by all means use green paper. It is the message, and not the paper on which it is written, that you care about. And if the truth that will save a soul will be listened to from the lips of a child, or a woman, or a stranger, and from such individuals only, by all means use them. The end, and not the means, is the object of your concern."

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## 05 -- PENTECOSTAL ACTUALITIES -- I. L. Flynn

### IV. Pentecostal Accomplishment

**Text Acts 2:1-4; 15:8, 9.**

**What did the pentecostal baptism with the Holy Ghost accomplish for the disciples? This is controverted ground. In fact it is the battle ground among nearly all denominations. Many tell us that the disciples were not regenerated until the day of Pentecost. Others say they were reclaimed. If either of these statements is true, why do not regeneration, or reclamation today bring the same results in the lives of the people as it did in the lives of the disciples? As we proved in a former sermon the disciples were in the very best spiritual condition 'regeneration could put them on the day when Pentecost came. Others tell us the disciples received power to perform miracles when the pentecostal "blessing" came. But they had performed miracles long before Pentecost. Then still others keep telling us that the disciples received "power." Some qualify the statement by saying they received power for service,, and some just say they received "the power."**

**In these last days there is a certain schismatic body who tell us that the disciples received the Holy Ghost to enable them to speak in tongues-unknown tongues. While they received the gift of tongues -- language -- that was only accommodating, just like the wind, the sound and the cloven tongues were incidental. The power they received helped them to perform miracles. It gave power for service -- double service, or more service than they had ever had before. While the "power" came to them with the reception of the Holy Ghost, that was not the ultimate reason for the bestowment of the Spirit.**

**What did Pentecost do for the disciples? They received a pure heart. In Acts 15:8, 9, Peter says their hearts were purified. That was then and is now, the universal need, and desire of all Christians. All regenerated persons "hunger and thirst" after more of God than they received in their regeneration. Take the Old Testament characters, hear them long and cry out for God's fullness. David in the 51st Psalm cries for a pure heart. Isaiah got a glimpse of God's holiness and his own uncleanness and confessed his need. Samuel Morris, the untutored African boy in that dark continent, so longed for the Holy Ghost cleansing and filling that he made his way across the ocean without money or friends to America to find that which satisfies the soul. I read a short time ago of another African boy who, after his conversion, prayed, "O Lord, I have given my heart to thee to be thy house, come now and sweep it out and make it clean." So the cry goes up from all peoples of all ages, for a clean heart.**

**The Holy Ghost baptism gave power. Before Pentecost they had power to perform miracles, but now they have power to live holy lives, and testify that Jesus is truly the Son of God. Their fearless witnessing on that day resulted in three thousand conversions. They had power, but when the Holy Ghost came they were infilled and enwrapped and indwelt with, the divine afflatus that gave them a power they never had known before. His coming brought the Power of humility, or gentleness and tenderness. His; coming brought power to be broken-hearted and**

**contrite. The power of separation from the world, and from thenceforth their gaze was fixed on the unseen glories, God working through them.**

**Power! We do not mean a weird, knock-down and drag out manifestation, but power to live right and carry the glad message to the perishing millions of earth. They had power over their adversaries. At the end of a long and useful life John wrote, "Greater is he that is in you, than he that is in the world." Power to live and do. How the people today need this heart cleansing and filling with the Holy Spirit! A clean heart and life gives a holy influence that tells for good. I read somewhere in the life of C. G. Finney, where he went once to visit the superintendent of a cotton mill. Mr. Finney was left to view the intricate machinery while the superintendent was called off on business. As Mr. Finney stood looking over the mill, a worker nearby saw his glowing countenance and the serenity of the man, began to weep. Others looked at the man of God and were brought under conviction. When the mill superintendent returned to Mr. Finney and realized the situation, he ordered the mill stopped and said, "It is time to seek God."**

**The Holy Ghost gives light. Jesus said the Holy Spirit would come, "He shall take of mine, and shall show it unto you." The Spirit will illuminate the Word of God. Before Pentecost they only partially understood the scriptures. There is much confusion and division today among the people because of the failure to properly interpret the Word. Paul says that "No man can say that Jesus is Lord, but by the Holy Ghost."**

**The Holy Spirit gives assurance. Any degree of salvation would be worthless unless there was the knowledge -- assurance -- that the recipient really possessed it. How would he know his sins were forgiven unless he received some kind of evidence! Paul says that in conversion "The spirit himself beareth witness with our spirit, that we are children of God." Then there is an evidence to our regeneration. Possibly there is a more pungent witness to your sanctification by the Holy Spirit himself than we received in regeneration.**

**This is true because in our sanctification we receive the fullness of the Holy Ghost. There are many scriptures we could cite to prove our position. However, we will give you only one at this time. In Hebrews 10:14, 15, we read, "For by one offering he [Jesus] hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." All down the ages those who have received the sanctifying grace have testified to this fact. Hear what William Carvosso says. He was saved on May 7, 1771, and about a year later, March 13, he says he was sanctified, and the refining fire went through his soul, and he says, "I then received the full witness of the Spirit that the blood cleansed me." We constantly read in the epistles where the writer says, "Knowing this; we knew; this know." They had the assurance.**

**How wonderful it is to know all the time that there is not a pin's point between you and your Savior. This can be so. Glorious witness!**

The coming of the Holy Ghost brings liberty. The Apostle Paul says, "Where the Spirit of the Lord is, there is liberty." This was clearly demonstrated when the disciples received the Holy Ghost. Before Pentecost they were tied down, but when the Spirit came how free they were.

He will give liberty in prayer. Notice the difference between a person's praying before and after he is sanctified. When the sanctifying power comes their prayers roll out from their heart, they literally "boil" over. This, you know, James says real praying is. When you get to praying in the Spirit, there seems no stopping place. Oh, how good it is to pray under the Spirit's anointing!

Then there is liberty in testimony. Multiplied thousands of Christians tell you that they cannot talk in public. They seem to have what the early holiness preachers called "tongue-tied" religion. Let that same crowd get sanctified, and you can hardly hold them down. Before they had no liberty, now they hardly know what to do with their "liberty?"

There are so many Christians that have no liberty. They almost dread the testimony meeting. They testify because they don't want to be counted "down and out." You remember when Jesus raised Lazarus from the dead, He said, "Loose him, and let him go." How we need our tongues loosed that we might go and tell the story to the very last unsaved man on earth!

Sanctification brings liberty in preaching. Many a preacher has come back from the holiness campmeeting where he got sanctified, and astonished his congregation by his new liberty in proclaiming the gospel truths. They have been made to exclaim, "We have a new preacher."

The Holy Ghost baptism that I am talking about will draw you so close to the great, loving heart that you can almost hear and feel His heart-throb for a lost world! You are drawn to Him like the steel is drawn to the magnet, until the two almost become one. In fact the magnet will magnetize the steel, so that the steel will become a magnet itself and have the same drawing power. How we need this surcharging of the Holy Ghost until we will draw the lost ones round about us unto God! Is not this what the disciples did after the Holy Ghost came to them? Hear this second chapter of Acts as it says there were about three thousand added to the Lord! This power awaits us today when we receive Him in all His fullness. Will you seek Him?

\* \* \* \* \*

**There can be no question that "Holiness Unto the Lord" has been the banner under which the Church of the Nazarene has marched during these twenty-six years, and to which one hundred and twenty-five thousand people have been attracted and have fallen in line with its onward march. If you study the growth of the Church of the Nazarene you must come to the conclusion eventually that because of the clarion call to holiness multiplied thousands have turned their faces our way. For one hundred and twenty-five thousand people only represent the strength of the church as it stands today, but it does not represent the number which have "come to us and have been enrolled with our number and have been given their heavenly transfer.**

**What has been the attraction to this little growing church? What caused them to step out alone? Our church has often worshiped in halls and basements, in tents and in brush arbors. We have not always had big pulpits and nice pews to offer. What, then, has been the great attraction? It has been "Holiness Unto the Lord." This has not been alone the message of our church, but whether we have preached the new birth, repentance, justification by faith, or the resurrection, interwoven through it and wrapped about it in the preacher's thinking at least was the one great essential--Holiness. It may not always be mentioned in the minister's message, but still he has it as the final goal to which he is striving to lead his people. Until he is successful in leading his people into a life of holiness he is never satisfied. No matter how earnestly they repent nor how clearly they are converted, he always has a deep concern for the unsanctified of his church.**

**Holiness is the one essential of our church which came into being as an organization because of this one great doctrine. Those little groups scattered over this country in the East and South and West were definite holiness groups. Dr. Bresee, Dr. Reynolds, Howard Hoople, C. B. Jernigan, C. W. Ruth, and others, were outstanding preachers of holiness. We need only to listen to one of the survivors of that period to catch the definite note in their message.**

**We need only to take a hasty review of the beginning of the Church of the Nazarene and we will clearly see the importance of the message of holiness today. It is said that after the passing of the Wesleys and their coadjutors there must have been somewhat of a lull in the teaching of holiness among Methodists. So that during the first half of the 19th century, while the Methodists were busy conquering the new world holiness became their "neglected theme," as well as the neglected theme of other churches and people, and when a revival did break out again it was a revival of holiness, and among the leading preachers of a little later day were Chas. G. Finney, Sam Jones and D. L. Moody. They all testified to a second work, and Finney made sanctification a dominant note in his preaching. Our church has set apart this year for a definite and united Crusade for Souls, and great will be the results if our ministry will only recognize the importance of the message of holiness to produce the revival.**



**I shall call your attention now to a few reasons for the importance of preaching holiness.**

**I. Men are hungry for the message.**

**Everywhere we go with the message of holiness it meets with a hearty response. Men want it. They feel their need of it, and they consider you their friend and an able minister if you will only present to them the doctrine of entire Sanctification in a clear and understanding manner. Of course men are not alone hungry for the clear presentation of the doctrine--they also want to see the fruits of it in the minister's life and in the lives of those who profess the experience. But give them that with the doctrinal message and the whole world is our parish. There are other churches preaching repentance and justification by faith, it is to us that the field is open for the definite preaching of holiness.**

**II. The importance of preaching holiness can be seen in the beauty of the doctrine.**

**There is something majestic about holiness preaching. Think of the old campmeetings in this country where holiness has been the one outstanding theme of the entire camp, and many have come and camped for the ten days to hear the old message which is ever new. It had to be majestic to hold the attention of thinking people year after year. The message of holiness is always pointing definitely to a Christlike life, and points definitely to Him as the Christian's real pattern of living. Then it follows so closely the Master's great texts which He used; one of which is, "Be ye therefore perfect even as your Father which is in heaven is perfect." The preaching of Jesus always pointed toward this one thing. He had one standard and only one and He was never satisfied with the heart of any individual until he measured up to this standard. He was heard to rebuke some of His prominent disciples for not putting holiness on display. Christ's standard was holy living, and anything short of that would not do. We must preach holiness if we preach what Jesus preached; for Jesus gave us the Golden Rule and holiness lies at the heart of the Golden Rule. One of the inspired writers referring to holiness spoke of the "beauty of holiness," and the very fact that Jesus preached it assures us that it is possessed of rare beauty.**

**III. It is important that we preach holiness for we will disappoint the people if we fail to preach it.**

**As we have already asserted, our church has been built under the banner of holiness. It has quickly become known as a holiness church in every city into which we have gone, and people enter our doors expecting to hear that message, and if we fail to give it to them they go away disappointed. We have no more right to go under the name of a holiness church and fail to produce the message, definite and clear, than a manufacturer has to label his commodity one thing unless it contains what the label guarantees. We owe the message of holiness to the people just as**

clearly as we have received it. There is some reproach connected with the preaching of it, and always will be; if it is definitely preached. The devil hates holiness, and always has, and if a preacher has a compromising streak in him, there will be times when he will neglect the message for that reason, but if he does he will be the loser.

IV. And that leads me to this point: It is important that we preach holiness for it is a big message.

A lot of us are little preachers, and never would have been heard of had it not been for the big message we have had to preach--the message of holiness. Some who have found that they were in demand have forgotten why they were in demand. They have thought people came to hear them because of some rare gift which they possessed, and they have become excited and forgotten their big message, only to soon have people forget them. A lot of little holiness preachers today have more than they can do because of their big message, while many men of greater ability, but with a smaller message, are looking for a job. Pity us if we forget our big message.

V. The importance of preaching holiness can be seen in the fact that people will never seek and find a definite experience unless a definite experience is preached.

Just simply attending holiness churches in name will not make holy people. They must hear the message given "line upon line: here a little and there a little." They do not always see the truth the first time they hear it. We may have presented the message once and given a clear presentation of it. That is, it may have been clear enough to us. But oftentimes that is not sufficient. One reason people do not seek the experience is that they do not realize it is for them, or they do not understand it sufficiently to seek it. Many do not know what our doctrine is. Some of our dear friends have been quick to tell what we believe and teach, and many times they have been misinformed. For instance, some of our friends say we preach that a man may become so holy he cannot sin, and that is misrepresenting us. It remains for us to give the people the truth regarding ourselves.

VI. Holiness preaching will bring about a revival.

You will please pardon a bit of personal experience. We were with Rev. A. H. Perry of Dayton, Ohio, in a campmeeting in Carmichaels, Pennsylvania last summer. It was my sixth time to be a worker in that camp. It was only a local camp, and it was our privilege to be one of the workers at the first camp held on the grounds about ten years before. During the latter part of this camp the Lord led us both to preach definitely on holiness each night. Never before had we been so definite in the night preaching, and to me this was the outstanding camp of the six. A mighty break came on one of the closing nights, and hardened sinners sought the Lord. The altar calls were easy, and sensational altar calls were not necessary. The

**Holy Spirit wooed and men and women were hungry for God. In spite of the many arguments to the contrary, clear, definite holiness preaching works, and will lead our people to a level of ethical and spiritual living that nothing else will do.**

#### **VII. And just a thought relative to our churches and holiness.**

**1. Holiness makes a united church. It fixes us so We can all get along together. Problems are sure to arise, but there is always a solution for them in a holiness church. One definite message on holiness may clear the entire atmosphere of the church. Of course after we preach we must give it an opportunity to work. I have in my personal ministry seen a condition that might have split the church, almost totally eliminated through one message with a holiness accent.**

**2. Holiness makes a spiritual people. Gives us the power to estimate proper values. To know what to select for life material and what to east aside.**

**3. Holiness makes a liberal church. Your church will pay for holiness preaching. It makes them liberal. There is no class of people so liberal as holiness people.**

**4. Holiness people are a Bible-loving people. They do not want book reviews, but the Word of God, The only book from which you can preach holiness is the Bible, and the more we preach holiness to our people the more they will love their Bibles.**

#### **VIII. Holiness is really God's great signet stamp.**

**He stamps everything that belongs to Him with that stamp. On the front of the priest's miter was "Holiness to the Lord." The vessels consecrated to His service were holy vessels. The Bible has the stamp -- Holy Bible. During the millennium, "Holiness unto the Lord" will be on the pots and pans, and on the horses' bridles, and His people are marked with that stamp "Holiness unto the Lord."**

**The Lord will have the message preached and if we fail to preach it, He will take the opportunity from us and give it to another.**

**I may be a little prejudiced, but somehow I believe it is difficult for us to emphasize the message of holiness too much. There might have been one or two preachers in the past who, if a hobby could be made of holiness, did that; but I would not dare say they did. However, today, I fear there is far too little preaching on this important subject. Our church must have a program, but it must be a holiness program, and it is left up to our many pastors and evangelists to see that it is just that. We, as pastors, have had turned over to us a spiritual church, made so by holiness preaching, and the only thing that will meet the sin and worldliness of this present evil day with a blow strong enough to send it gasping from its throne, is the same definite preaching of holiness.**

**May God help us to stay on our knees and in our studies until our very souls are afire with this great truth, and then step into our pulpits under such anointing that revival fires shall be kindled the length and breadth of this land!**

**A Negro tried to get into a fashionable church in America, but was not wanted. He consulted the pastor, who advised him to pray about it. Some time after the minister met the Negro, and inquired what answer he had received. The Negro said, "The Lord told me He had been trying to get into that church Himself for the last two years, but couldn't so you mustn't expect to get in."**

**Men think God is destroying them because He is tuning them. The violinist screws up the key till the tense cord strikes concert pitch, but it is not to break it, but to use it tunefully.**

**\* \* \* \* \***

#### **07 -- PEOPLE SHOULD COME TO MY CHURCH BECAUSE THE SERVICES ARE ATTRACTIVE AND HELPFUL -- William Lambert**

**People have varied reasons for coming to church. Some come purely for the worship, others to receive help for themselves, some to be a blessing to others, and yet others may come through habit, or because someone else is to be there. But whatever their motive, I feel honored to have people enter the door of my church. They could have gone elsewhere, or they could have stayed at home. It has cost them something to come; of time, effort, ease and comfort. But they are here, and now my duty to them is to give them what they need and what their hearts crave. And when I feel that my services are to be helpful and attractive I do not hesitate to invite and welcome them here.**

**When people arrive at my church I want them to find me there. I think they have a right to expect that. In some sense, they are my guests and should not I be there to greet them? I have good ushers to meet them at the door and assist them to be suitably and comfortably seated. There are always some who should sit near the front, and others who should not be allowed to sit in the back seats. There are visitors to be given special attention. The ushers can do much to make the service attractive by properly seating the people. One of the most discourteous things people can do is to be seated in the end of a pew and then refuse to move over when someone else is to be seated in that same pew. Those who find seats in that pew must either climb over this person's knees or this person must arise and step out in the aisle and then be seated again, making himself very conspicuous. This person sometimes is one of the old standbys of the church and feels that he has in some measure pre-empted that particular seat and could not worship well unless seated right there. It is selfish and discourteous. I hope someone will come forward with a remedy for this. (Perhaps there is an opportunity for someone to render a fine contribution to the church by writing a book on religious etiquette.)**

I want my church to be a house of prayer. It is not a playhouse and I cannot afford to allow the running of children and the great babble of many voices talking loudly which often becomes so distracting to thoughtful worshippers. I pray beforehand that God will fill the place with His presence so that when people enter the building they will feel the sacredness of the place and the very atmosphere will breathe of worship. Every person should be in his place a few moments before time to start the service and have time to become composed and bow the head in prayer and thank God for the privilege of worshiping again in His sanctuary. People should be seated toward the front of the room first and leave the back seats for the stragglers.

I start my services on time. There is no excuse at all to start services late. I must repent and ask forgiveness if I am late getting there. There is no excuse that I can think of for my being late. If I have to drive my car I should start early enough so that I could change a flat tire and still be there on time. There is no sick call that should keep me away, unless I can make some other arrangements for the service to go forward. If ministers could be penalized for being late, just as workmen are, they would get there on time every time. I also close in reasonable time. It is a breach of trust for me" to hold people way beyond the ordinary closing time to hear my long-winded sermon.

My choir takes its place right on time and at the first call. I do not stand and beg folks to come to the choir. I want them to come in orderly fashion and if possible to march up together in the order in which they are to be seated. I insist that my choir leader have the songs selected beforehand and that they be selected with a view to their appropriateness for that particular service. I want songs with a message and with music as well. There is no place for the "Hippity-hop-to-the-barber-shop" type of songs in my service. Music can be lively and inspiring without being light and jazzy. No matter how good the words may be, I want some music with them. Otherwise just read the poem; it will mean more. Many a good tune has been ruined by having some nonsense written to it, and likewise many a good poem has been spoiled by having some little ditty of a tune set to it. I want my choir leader to really lead the singing, rather than for the organist or pianist to do it. I want the leader to tell the people what and when to sing. I want him also to be reasonably sure that the minds of the worshippers are on the message of the song. A dead song service or an overdone song service can just about ruin the remainder of the meeting.

I want a good orchestra. One that will be there and tuned up and ready for the first verse. If they come later than that let them stay out of the orchestra. My services are important and folks must learn that they cannot dally around about them.

The special music, if any, should be in keeping with the other parts of the service. First of all, I want a special singer who can sing. Then I want him to have a

song worth singing and one that is worth listening to--a real contribution to the service. I prefer having a good saved and sanctified person to do this singing. One who is dressed so he is presentable.

I make my announcements as brief as possible and yet have the people understand them. One can waste a lot of time and bore his congregation by taking too long for this.

The public prayer or the prayer in the public service is an important part of that service. It is the time when the minds of the worshipers are turned from everything else and turned directly toward God, in reverence, praise and petition. We are gathered here in this capacity for the express purpose of worshipping God. He has made it possible for us to be brought into this blessed relationship with himself, and now we bow in reverence to Him. If we fail to contact God we have failed in an important thing. If we fail to reach His ear we miss the mark. It is God we need. It is God we must have. Without Him it will be mechanical and lifeless, and often unpalatable. Only one person at a time can properly lead this prayer. For many to begin praying audibly when the public prayer is called for is to make confusion. Let each one follow the prayer that is being prayed and make it his or her prayer. The person asked to lead this prayer should be someone who can pray well in public. There are good people who cannot pray well in public and should not be embarrassed by being called on to do so. Many times it is best for the pastor or leader to make this prayer. He has the needs of the people on his heart, and no one is better fitted to carry these needs to the throne than the pastor. This prayer should not be a long, rambling recitement, but earnest and directly to the point. Neither should it be a sentence affair, but a real pouring out of the heart for the present needs. Perhaps on the average, three minutes is long enough time for this prayer. It may seem rather too short a time for some prayers and far too long for others. I have found in my personal experience it is best for me to silently ask God to bless the one praying and help him to make my petition, and then listen to his prayer and say amen (so be it, Lord), to this petition.

I make the offering as worshipful as possible. The claim has been made that we drive folks away from our services by always begging for money. That might possibly occur sometimes, but I do not feel that it need be the case. Our folks are good to give and always want to see the obligations met. We must present these needs to our people in order to get them to see their duty. I practice tithing, preach tithing, and exhort people to tithe. But all do not tithe. I have to ask for special offerings sometimes and do not apologize for doing it. This is God's work and I am God's servant and will do my best to take care of my Father's business. I want my people to feel they are doing it for God and not for me. A quotation from the Bible on giving, or some saying of a well known person may help at the time of the regular offering. It is a blessing for people to give and should be considered an act of worship. "See that ye abound in this grace also."

I always aim to recognize visiting People in some way. If there is a visiting minister I may ask him to lead the prayer or give a word of testimony, or give some other recognition. Of course discretion must be used in this. Those whom I cannot recognize publicly I try to reach before they leave the house and have a word with them thanking them for coming to my service. Many a stranger has dropped into a service with a heavy heart and will go away with a heavier one if no one pays any attention to him. A kind word costs so little and yet is worth so much.

I aim to make the sermon the main feature, for I feel that it is the most necessary part of the service. All the other things can be had in a measure elsewhere. But not the preaching of God's Word under the anointing of the Holy Ghost, and with that unctuous fervor that God gives to His chosen servants. A preacher is called of God for a specific thing, to preach. Others can conduct the service, sing, take the offering, etc. But only to God's chosen servant can that peculiar anointing be given which makes him a preacher. A preacher indeed, and not just a talker.

### **I. Have Prepared Sermons**

The first process in this preparation is the preparation of my heart. The best thing for the heart of a preacher is plenty of time alone with the Divine One. My heart must get still before God. The door to the outside world must be closed tightly; until I am all alone with God. It may be on my knees or some other posture of the body, but it must be alone with God. I often have failed to get that closet door tightly closed and the things from the outside world come slipping in to drown out the voice of God to my soul. I must get that door closed; I must be alone with Him. I am His messenger and it is His message that I am to bear. Will He trust me with that message? Yes, when I am perfectly submissive. It is His sheep and lambs that I am to feed. I am but the instrument or conveyor through which He is going to do it. My heart must have this touch with Him so that I may have His viewpoint and His passion. If I can see something of what He sees and have some of the love that He has, then I can more nearly do as He would do if He were here. If my heart is not first warmed and moved then my hearers are seldom warmed and moved. But when my own heart is greatly stirred and moved then my hearers will catch the fire and their own hearts will burn within them. Someone has said the best thing for a preacher to do just before going to the pulpit is to read the story of the crucifixion. I have done this with good effect on my own soul. There is in the heart of every called and anointed preacher a message which is demanding a giving out. It will rend the preacher's very heart and being until it finds its way out to the world. It is crying within you for release.

The sermon theme is selected according to the need of my hearers, as nearly as I can detect that need. I am aware of the fact that it takes an effort for many people to get to the church to hear my message. Some are infirm with age, others are weary with the cares of life, still others are needed elsewhere, and could just as easily, or maybe a little more easily, have gone some other place. Some come with

heavy hearts, and sad. Others with grief or bereavement weighing them down. Some have had severe testings during the week. Many are hungry of heart. Others may be giddy and thoughtless. And some may be straying from the fold. I know I will have a mixed multitude to preach to. Some mints who are ripe for glory. Some who are bearing the burden in the heat of the day. Some may be tossing about on the billows of time before getting established in grace. Some seeking God for pardon, and others for purity. Yet others may be backslidden in heart while still going on professing. And there are some entirely outside the fold. Some are on the mountain top and others in the valley. What shall I preach? I cannot spread the table for each and every individual need in each and every service. What shall I do? Seek to know His will in this matter and bring His message.

Having decided what the message is to be I begin to gather and arrange material. I keep a file where I place notes and clippings from my reading or what I may gather from hearing someone else preach. Perhaps I already have material on hand for that message, but it should be arranged with an objective in view. Or it may be I am going to use an outline that I have used before somewhere. Then it must be gone over and something new added to it; perhaps something left out entirely. At last it must be freshened up and made palatable.

I preach from 30 to 45 minutes, and if my theme demands more time than this, I divide it up and announce that I will finish it some other time, perhaps next Sunday.

I preach on a variety of subjects. This gospel is complete and no one theme of it will suffice. My flock needs a variety of food. It is the joy of my heart to see my flock get fat and full-fleeced. "Grow in grace and the knowledge of the Lord Jesus Christ" is the divine command.

Having prepared my heart and mind as best I can, I feel that my body should have some preparation as well. I want a good night's sleep when I am to preach two or three times on Sunday. If possible I go to bed just a little earlier than on other nights, and get up just as early as on other mornings: I have an important day's work ahead of me and cannot afford to just have to drag myself to it. Anyone who will sleep so late on Sunday morning as to not have time to properly get ready for the service is robbing God of something He should have and the people of something they are paying for and will not get. To have to be "on my nerves" every minute of the time on Sunday morning and then just barely get there on time is not a good thing for this preacher to do.

I want to be wide awake and eager for the task ahead of me. I eat just an ordinary meal on Sunday morning for the strength of body it will give me. Then I want my clothes to be neat and clean. I do not want to be a slouch, neither a dude. I want to appear before my congregation presentable.



I try to make myself natural in the pulpit, but not careless. One's pulpit manners may do a lot toward helping or hindering the message he has to deliver. If the minds of my hearers are on me, or my garb, or my mannerisms, or anything about me, then they are not on the message I am trying to get across to them. Overmuch swinging of the hands and arms, stamping of the foot, leaning on the pulpit, or chancing about over the platform, or any extraordinary contortions of the body will draw the minds of the worshipers from the message to the messenger. If I talk in a monotone all the time or yell all the time it is hard on my hearer's nerves. I want to reach their hearts but must do it through their ears. I am not putting on a stage play in a theater, but a religious service in a church house.

I put my heart into the message and expect to help some one. I expect to encourage them, to warn them, to guide them, to lead them closer to Christ. To bring the sinner to repentance and the believer to holiness.

If people go away talking or even thinking much about the preacher; either good or bad, I am afraid they did not get as much from the service as they should. But if they leave the house thinking what a wonderful Christ we have and what a wonderful redemption He provided for us and how needy we all are, then I think perhaps it paid them to come to my church.

God doesn't demand success of any man on earth, but does demand faithfulness. Indeed, faithfulness is success.

O give Thine own sweet rest to me,  
That I may speak with soothing power  
A word in season, as from Thee,  
To weary ones in needful hour.

-- F. R. Havergal

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## 08 -- THE DESTRUCTION OR REMOVAL OF DEPRAVITY -- A. M. Hills

Let it be noticed that those who are trying to bring about a higher type of piety than at present prevails among men, are divided into two classes, the suppressionists and the eradicationists. Torrey, Meyer, Webb-Peploe, and the Keswick leaders compose the first class; and the old Methodist theologians, the Salvation Army, the National Holiness Association, and the Church of the Nazarene, compose the second class. Even some prominent Methodist theologians seem to be undecided on this subject. Now these views are diametrically opposed to each other. They cannot both be right. One must go down before the infallible Word. We appeal to the Book.

**We affirm that Bible language invariably uses words that teach destruction or removal of the carnal mind. If God had wished to teach the suppression of the carnal mind there are plenty of Greek words that would have taught it. The Holy Spirit used them very often in the New Testament on other subjects; but never once did He use them with reference to inbred sin.**

**1. There is the word katecho -- "to hold down." Romans 1:8, "The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold down the truth in unrighteousness." Now if the "Old Man" of indwelling sin were simply to be held down, and kept well under control, that verb would have taught it and undoubtedly would have been used. But the Holy Spirit never used it with regard to indwelling or original sin.**

**2. There is the word sunecho -- "to constrain." 2 Cor. 5:14, "The love of Christ constraineth us." Now if our depravity were to be simply constrained, or restrained into quasi-decency of behavior, the Holy Spirit could have used that word and it would have taught it.**

**3. Deo is another word. It means "to bind" or "tie." Mark 3:27, "No one can enter into the house of the strong man and spoil his goods except he first bind the strong man." Now if the strong "Old Man" of indwelling sin were only to be bound or hand-cuffed, this word could have taught that idea; but it was not used.**

**4. There is also the verb kolno -- "to withstand," "to hinder." Acts 11:17, "What was I that I could withstand God? If our depravity was only to be opposed, and impeded somewhat in his nefarious operations, this verb would have easily taught that fact. But when dealing with the subject of the sin principle, the Holy Spirit never "used it.**

**5. There is the word, sugkleio -- "to shut up." We read in Gal. 3:22, "The scriptures hath shut up all under sin." Verse 23, "Before faith came we were kept in ward, shut up, unto the faith which should afterward be revealed." Now if this Old Carnality were to be shut up in "durance vile," and fed on bread and water during the whole time of our natural life, it would be a well-deserved punishment; but that word was not used. The Spirit thought such a fate too mild.**

**6. Then there is katapauo -- "give rest," "restrain." Acts 14:18, "They scarce restrained the people." Now if this Satanic Old Man was to be treated real nice, and rested from his violent activity, and only restrained in a slight degree (as some holiness opposers, if judged by their conduct, seem to believe) this verb would have taught it, but the Holy Spirit somehow forgot to use it!**

**7. Here is krateo -- "to subdue," and prigo -- "to stifle" or "choke." These verbs are both used in Matt. 18:28, "He laid hold of him and took him by the throat, saying, Pay what thou owest." So if we were to treat the Old Man very impolitely and**

actually- take him by the throat and try to choke him into good behavior, these words would have taught it; but, strange to say, even they were not used.

8. Then here is hupopiazō -- "to hit beneath the eyes." And donlagō--"to bring into slavery." Both verbs are used in 1 Cor. 9:27, "I hit my body beneath the eyes and bring it into bondage." Therefore if we were taught to go beyond all bounds of good behavior, and beat the Old Man beneath the eyes in a fit of passion, like a pugilist, and fight him into good behavior, here are the words which the Spirit might have used to teach it, but these, too, were passed by.

Now any of these words would have answered the purpose of the blessed Holy Ghost had He desired to teach the doctrine of the suppression of indwelling sin, which has been so long and industriously taught at Keswick, and filled England with opposition to holiness, and is getting a place in America; but the Holy Spirit used none of them, nor any other words of a kindred meaning. Why not? Let the champions of the unscriptural doctrine of suppression please rise and answer.

Now what kind of words did the Holy Spirit use?

1. Apotithimi -- "to put off" as in Eph. 4:22, "That ye put off the Old Man which is corrupt according to the deceitful lusts." The lexicon says, "to lay aside as garments." Suppressing the old Man, but still leaving him within us to corrupt our being, is not within a thousand leagues of the meaning of this strong verb.

2. Luo -- "to loose," "disengage," "destroy." 1 John 3:9, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The master work of the devil was to lodge depravity in each human breast, to war against all goodness and God. And it is the mission of Jesus to destroy this work of the devil.

3. Sustanroō -- "to crucify with." Rom. 6:6, "Knowing this that our old man was crucified with Christ." Crucifixion was the most dreadful form of capital punishment in the Roman empire; so terrible that no Roman citizen was allowed to be punished in that manner. It was not a play exhibition, but an awful reality. Now the text tells us that by His atonement the Savior made provision for the crucifixion of our Old Man. That would mean his death, and our deliverance from him.

4. Katargeō -- "to put an end to," "to destroy," "annihilate." Rom. 6:6, "That the body of sin might be destroyed" (done away). We have discussed this verb fully on another page. Here we only need to suggest how absolutely unlike suppression its meaning is!

5. Then there is the verb, elentherōō -- "to set free from." Rom. 8:2, "For the law of the spirit of life in Christ Jesus hath made me free from the law of the sin" (carnality). A participle from this same verb is used in 6:18, 22, "Having been made

free from the sin principle" (depravity). If this does not teach complete deliverance from depravity, no language could possibly teach it.

6. There is Col. 2:11, previously discussed, "In whom ye were also circumcised, with a circumcision not made with hands, in the putting off of the body of the flesh." "Like a garment drawn off and laid aside." -- Prof. Augustus Meyer.

7. Then there is katharizo -- "to cleanse." Acts 15:8, 9, "Having cleansed their hearts by faith." Matt. 8:2, 3; "Lord, if thou wilt thou canst make me clean. And Jesus put forth his hand and touched him saying, I will; be thou clean: and immediately his leprosy was cleansed." Was it suppressed, and still left in him? No! "And immediately his leprosy departed from him" (Luke 5:16). Precisely so does God cleanse from depravity, indwelling sin.

8. Ekkathairo -- "to cleanse thoroughly," "to purge out," "to eliminate," as in 1 Cor. 5:7, and 2 Tim. 2:21, "If a man therefore purge himself from these he shall be a vessel unto honour, sanctified."

9. Matt. 15:13, ekrizoo -- "to root up," "to eradicate." "Every plant which my heavenly Father planted not shall be rooted up." God did not plant depravity in the human heart; the devil did it, and God will root it up. So F. B. Meyer's "Not Eradication" becomes Eradication after all.

10. Nekroo -- "to kill," "mortify." Col. 3:5, "Kill at once," (Aorist tense Bishop Ellicott,) "your members which are upon the earth."

We see the same thought of eradication of carnality in the Old Testament. Isa. 1:25, "I will purely purge away thy dross, and take away thy tin." Ezek. 36:26, "I will take away thy stony heart." "I will cleanse you from your uncleannesses." Mal. 3:3, "He shall purify the sons of Levi, and purge them as gold and silver."

So in the Old Testament we have "purge away," "take away," "cleanse from," "purify." In the New Testament we have "put off," "destroy," "crucify," "done away," "set free from," "cleanse from," "purge out," "eliminate," and "mortify, or kill at once." These expressions are all used with regard to our principle of sin, or depravity.

The advocates of suppression may get all the comfort they can out of these verbs. Every honest scholar of unperverted judgment knows that they teach the removal or destruction of the carnal mind.

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When we classify men as "big" and "little" we are not thinking of the stature of human bodies. Neither do we think of their varied educational advantages, nor of their standing in official position. We are thinking of the measurements of the soul, generally; the magnanimity or dwarfishness of their character. Zacchaeus was a little man in physical stature, but in the true measurements of manhood he was at least far bigger than his contracted neighbors who complained of Jesus, "He is gone to be the guest with a man that is a sinner." John Wesley carried a veritable mountain of manhood in never more than one hundred and twenty pounds of mortality; and the impact of his life upon the world is still felt with force, while his contemporary opponents (who felt much bigger) have long since ceased to impress. The waves Wesley stirred still lash high upon the shores of time; while the tiny ripples his enemies produced have long since been silenced by the backwash of resistance.

It might be well for us to notice some of the earmarks of small men, and perhaps these will shame us into seeking true greatness in God.

I. He is a little man who has a big idea of himself. At the time when God chose Saul for Israel's king he "was little in his own eyes," and "hid himself among the stuff." The people found it not hard to esteem and honor him. But he later became big in his own sight. And the bigger he thought he was the more he stooped to mean and trifling manners of behavior; until he completely lost the moral tone of his influence over the people. Because he was a monarch they served him out of fear, but in their hearts they scorned him with disdain. True it is in every case, that he who has a big idea of himself never has any other very big ideas. He is too small to incubate them.

II. He is a little man who envies a rival. No man ever does anything worthy but that someone else is doing the same thing, and doing it much better. Envy will be disposed to find fault with such a one, discredit his work, and cast insinuations against his motive, in order to pull him down to its own level. In a preacher, envy can scarcely praise the work of a more successful pastor or evangelist; but is prone to attribute his greater success to compromise, shallow methods, easier fields, or better opportunities—anything except to his superior abilities.

III. He is a little man who shows ready resentment. If a man is sensitive to insults, easily irritable under opposition, or touchy about his reputation, he is a small man in all of his dimensions. If an evil report upsets him, and puts him "on the trail" to trace it down, it is due to the fact that he is small. A light step on the side of a little canoe will capsize it, but its effect would be scarcely noticeable on a large boat. What would we think of a President of the United States who would stop to slap a little Communist boy that made faces at him along the street? Big men will never pause to avenge little grievances.

IV. He is a little man who depreciates his opponents. A pastor who would work a member out of office or remove his name from the church roll simply

because that one does not see eye to eye with him is a mere pigmy specimen of manhood. A District Superintendent is a very small character who seeks to "put the skids" (a damnable expression!) under those men on his district who occasionally call his hand, or even vote against him or his policy. An election is held to register convictions, and it is no demerit against any man to register his honest convictions. And the fact that the one voted against [such as a District Supt. who is voted against] depreciates the one who voted against him forcefully argues for their wisdom in doing so. He ought really to compliment their intelligence for voting against him! They are probably the most useful men on his district, and the men who have the best sense. Some men in official position spend more time and energy smelling for opposition, and trying to apply the "skids" than they do in the discharge of their official duties.

V. He is a little man who easily breaks fellowship. A man of big soul holds enough of love to "cover a multitude of sins." His patience is not readily exhausted. He does not quickly lose confidence. He does not quickly say, "I have put up with all that I can stand!" If he were a big man he could stand some more. Do you say, "I can't help it, it is just my makeup to be sensitive!" Well, if it is your "makeup" to fall out with people easily, then you have been made up on a very small last [mold]. A man of little soul attributes wrongs done against him at once to the basest motives, while a man of magnanimity looks for a mitigating feature in every injury which he receives. Our Lord even sought for an alibi for His torturers, and said of them, "They know not what they do." Most of us would have said, "They know full well that I am a good man, and they do this just to be vicious and murderous." I do not say that love is blind. But I do say that it will dispose us to seek an alibi for our opposers, instead of pronouncing at once that their acts are inspired by base and sinful motives. We will crush at least one or two impulses to lose confidence before we finally acquiesce. A series of wrongs may force a loss of confidence even where it has been for some time resisted, but a man of large dimensions will never lose confidence without a stubborn fight to hold it.

VI. He is a small man who plays with mere toys of doctrine. The reason unimportant or abstract points of doctrine are made a chief hobby by any man is because he is little. Big men must preach big truths to be satisfied. Things merely incidental in reality will be incidental with them. Abstract doctrines may make good food for thought at times, but they do not build character like "the weightier matters of the law." If you are a big man your hobby (they say that all must ride one) will be big also. No small one would carry your weight. It is pitiful to see how the ministry of some men stunts and arrests the development of those to whom they preach. Instead of making saints of sterling quality and weight, their ministry develops only narrow-minded, single-track "babes in Christ," whose babyhood is confirmed as a perpetual condition. And the reason is that the preacher himself has not passed beyond the state of wanting to play with "childish things" (1 Cor. 13:11).

It is not a bad policy to occasionally take an honest measurement of ourselves and inquire, "Have I stooped in recent days to any thought or practice

that is mean and childish? Have I been a child in behavior while professing to be a man? Have petty jealousies been entertained, or have I whined to others of small injuries in order to enlist their sympathy?" Ah, friend, if so, "Quit you like men; be strong!"

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**10 -- SIXTY-EIGHT YEARS IN THE HARNESS -- (Report of H. D. Brown, an elder, to the District Assembly at Olympia, Wash., May 22, 1935.)**

I have spent the year at home. I usually attend church in the morning though a few times I have not been able to get there. I have often preached, when called upon to do so. I frequently preach in the Lebanon Home in the Sunday afternoon service. I prepared a discourse which I called a lecture. The name I gave it was, "If I Were Young Again." I gave this address in several places and it seemed to be well received. On November 24 I preached in our church in Tacoma. In the morning I preached on "Tithing" and in the evening I gave my lecture on "If I Were Young Again." On October 28 I preached in our home church on the subject of "Tithing." On the 12th of this month, our pastor, Brother Crockett, was in poor health, and at his request I preached for him in the morning. I preached on the subject of "Christ-likeness." "Beloved, now are we the sons of God; and it doeth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is."

In my Christian experience I can testify that the blood cleanseth from all sin. I read my Bible daily and pray with frequent fasting and special prayer. I am greatly impressed with the importance of a deeply spiritual life. A Spirit-filled life. I try to live so that I am ever ready for the coming of the Bridegroom, or ready to answer the call of God to go and render up my account. I am now eighty-eight years of age, and I feel as the Apostle Paul said that to die would be gain, but to live is Christ. I want to do His will as long as He sees fit to have me remain here on earth, and I pray that He will enable me to be what He wants me to be: to do what He wants me to do and to endure and suffer anything which He allows to come upon me.

In my preaching I make new sermons. I do not depend on old sermons which I used years ago. I am deeply impressed by the progress of the church at large in this and other lands. I am also much impressed by the condition of the world both in and out of the Church. So much sin: so much disregard of HIS law; so much anti-Christ; so much Communism; so much strong drink; and so many preachers that are not true to God and our Christ. I feel the need of a mighty revival to save the people from sin and death. So many of the vital truths of Christianity are being denied, and the Bible set aside to such an extent that those who are true to God and believe in the Bible and a holy life are very anxious for a great awakening and a mighty revival.

I have recently had two letters from our Brother H. F. Reynolds, who is our General Superintendent Emeritus. He is deeply impressed with this need and is devoting much time and strength to prayer for our educational institutions, and for a great and general revival of real salvation.

I commenced preaching on a circuit when I was twenty years old, have been a recognized minister of the gospel from that time to the present. I have no children. My brothers and sisters are all dead. I am the last one of the family, and I am waiting for the Lord to call me home. The ministers with whom I wrought when a young man are all gone. The great majority, I may say, the company are all over there on the other side. I trust that God will keep me ever true and faithful to Him until the time comes for me to pass over.

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#### **11 -- WHEN ASSETS BECOME LIABILITIES -- Harold C. Johnson**

When a preacher uses so many double-jointed words that the people do not understand him-then his asset becomes his liability.

When the sermon is so deep that the people are unable to grasp the thought, the preacher's asset has become his liability.

When the preacher's education manifests itself in an "intellectual ego" his asset has become his liability.

If the preacher has a strong voice, but uses it so forcefully that he deafens his hearers, his asset has become his liability.

If the preacher has many plans, but tries to carry them all through by himself, his asset has become his liability.

If the preacher is a "natural born diplomat," but uses his powers in the form of "unsanctified politics," his asset has become his liability.

If the evangelist is successful in giving altar calls, but comes finally to noticing and boasting of his ability, his asset has become his liability.

If the preacher is musical, but lets the music take the first place in his services, his asset has become his liability.

If the preacher's wife or daughter is a good singer or musician, and he pushes others aside to give her prominence, his asset has become his liability.



**If the preacher is a good sermon builder, but is so enslaved to his firstly, secondly, and thirdly that he gives the Holy Spirit no chance, his asset has become his liability.**

**If the preacher's style is so polished and his technique so impressive that the people stop listening to his message to think of him, his asset has become his liability.**

**If the preacher has unusual faith, but unChristianized others who do not have as much faith as he has, his asset has become his liability**

**If the preacher has a leaning toward neatness, but becomes a slave to fashion his asset has become a liability.**

**If the preacher realizes the necessity of system in the program of the church, but becomes so fixed in his schedule that the Holy Ghost cannot break through, then his asset has become his liability.**

**If the preacher believes in the freedom of the Spirit, but does not have any plan for his service, then his asset has become his liability.**

**If the preacher is kind and meek, but reaches the place where he withholds the truth or shuns a duty for fear of offending others, his asset has become his liability.**

**If the preacher dislikes making anyone mad, but as a result of this fails also to make anyone glad, his asset has become his liability.**

**If the preacher has a sense of humor, but goes to the extreme and becomes a "personalized joke," then his asset has become his liability.**

**If the preacher likes doctrine so well that he never preaches evangelistic or ethical sermons, then his asset has become his liability.**

**If the preacher hates sin, but as a result cuts too deep and drives the people away from his church, his asset has become his liability.**

**If the preacher likes to read and study, but spends so much time with these that he has no opportunity to visit his people, then his asset has become his liability.**

**If the preacher likes to visit, and is naturally, sociable, but as a result of his social activities he comes before his people unprepared to preach, then his asset has become his liability.**

**"Let not then your good be evil spoken of" (Romans 14:16).**

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## **12 -- SOMEONE HAS SAID -- Compiled By Harold C. Johnson**

**A filthy corpse has no more life than a clean corpse, neither does a moral sinner have any more spiritual life than an immoral sinner.**

**One can be moral without being a Christian, but one cannot be a Christian without being moral.**

**The reason people talk so much is because we listen so much.**

**A Christian should have crucified ears as well as a crucified tongue.**

**Many people are waiting for the Lord to move them to say, "Amen," when the fact of the matter is, they ought to move themselves.**

**It is a minister's duty to say, "Follow me as I follow Christ" and not, "Do as I say but not as I do."**

**The cigarette ad. that has it, "I'd walk a mile for a Camel," only portrays the unrelenting grip of the tobacco habit.**

**A drinking man is hired last and fired first.**

**You do not believe in revivals? Neither does the devil.**

**Jesus Christ is the cure for a broken heart.**

**He can save from the guttermost to the uttermost.**

**We are children of God, not by nature but by grace, not by generation but by regeneration.**

**Sin pays beyond the tomb.**

**Work so hard today you won't have time to worry, and tonight you will be too tired to worry.**

**Time is but a tiny island in the vast ocean of eternity.**

**Bethlehem means in Hebrew, "House of Bread." How wonderful then that He who was the "Bread of Life" should be born in Bethlehem.**

**Good, original thoughts are like gold and white ivory; for them one must dig as for gold, and travel as far as for white ivory.**

**Many people mistake backsliding for progress.**

**Clerical jesters tend to make the ministry a joke.**

**God and the devil cannot rule in the human heart at the same time.**

**The Holy Spirit moves in when we move out.**

**Do you want victory in your heart? Then let go and let God.**

**Character can never be loftier than the motive from which it springs.**

**The fire of the Holy Ghost will greatly decrease the bulk, but will greatly increase the value.**

**True reverence admits the earnest and simple with a cordial welcome, but it shuts out the impertinent and insincere.**

**It is not enough to say that Christ died for the world, but rather that Christ died for me.**

**The two outstanding sins of the age are the rejection of Christ by the world, and the rejection of the Holy Ghost by the Church.**

**Any so-called friend who hinders you from coming to God is your worst enemy.**

**One must be careful that his religious freedom does not become irreverence.**

**Genuine Holy Ghost preaching will tend to balance people, rather than unbalance them.**

**Mary did not wait until Jesus was dead to express her sacrificial love for Him.**

**Water can never wash sin out of the heart, nor flood grace in.**

**You cannot lead others to the Water of Life if your own throat is parched and thirsty. Pleasures are like poppies spread: You seize the flower, its bloom is shed. Or like the snow-fall on the river: A moment white then melts forever.**

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**THE END**