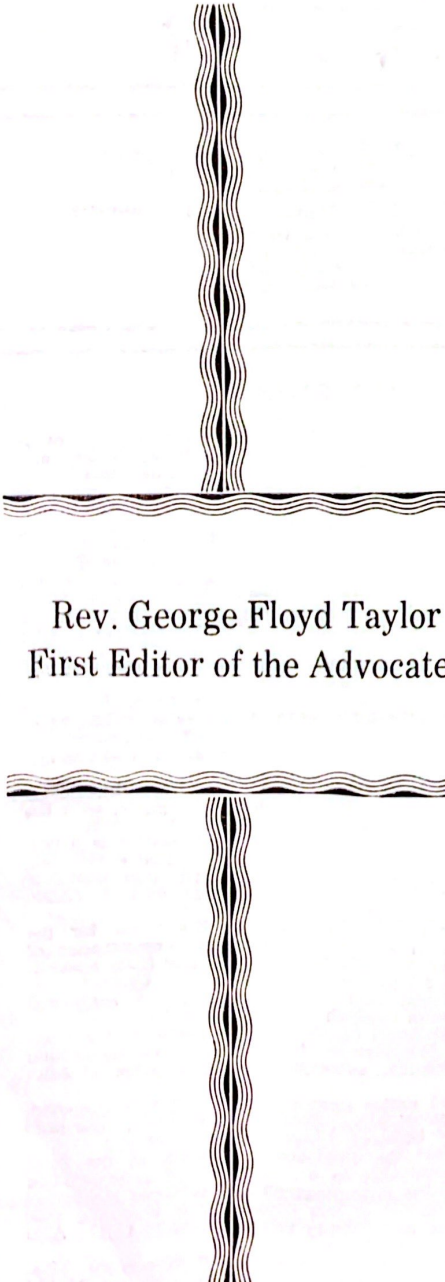


THE PENTECOSTAL HOLINESS

Advocate

MAY 1, 1965



Rev. George Floyd Taylor
First Editor of the Advocate



48th Anniversary Issue

The Power and Permanence of the Written Word

By H. P. Robinson

TEXT: "And I heard a voice from heaven saying unto me, Write . . ." Rev. 14:13.

The romance of writing from its crude inception by primitive man is one of humanity's most amazing accomplishments.

Language is a means of communication. Words are the framework by which ideas are conveyed among contemporaries. The written word is the method of preserving our culture and achievements to all succeeding generations.

The findings of the archaeologist—discovering the scrawled inscriptions among the buried ruins of ancient cities—are mute but convincing witnesses to the inner compulsion of man to inscribe, to imprint, to engrave, to write his thoughts, ideas, and ambitions on imperishable parchments that all who follow may read and remember.

The Book of Revelation from which the text comes gives a summation of the triumphs and tragedies of all human history.

One of the key words of the book is the word **WRITE**. From this book we learn that writing did not originate in earth, but in heaven. In time's most awesome hour and before history's most solemn assembly, we read, "And the books were opened." This last book of the Bible reveals that heavenly scribes have been writing from the foundation of the world.

In the second and third chapters of Revelation we have the letters to the seven churches of Asia. These churches, though designated by particular names, are representative churches of the several periods of the Christian age.

In each case, the situation is different. The moral and spiritual conditions evoke a varied

warning. Sometimes it is a commendation and at other times it is a stern rebuke. But in every case there is one statement that is the same, "Unto the angel of the church . . . write."

In consideration of this injunction to the church in every age we conclude that along with the universal commission to "go into all the world and preach the gospel to every creature" that the church is under divine compulsion to write.

There is no other medium through which the church can more positively mold the character and direct the thinking of the world than through the written word.

The obligation of the Christian scribe is to write; to diagnose the moral and spiritual state of the church; to analyze the trend of the times; to interpret the task of the church as it relates to the past, present, and future, and to give clear and dynamic directives.

The most priceless legacy left to us by preceding generations is the books they wrote. The great philosophers, poets, kings, proph-

ets, theologians, speak to us from the silent pages. We learn about how they lived, we are moved by their tragedies, we are challenged by their triumphs, we are inspired by their courage, we are made strong by their indomitable will. We read of how they conquered handicaps and we gather up the fragments of our shattered dreams and try again.

From the pen of the sainted scholar we can determine the spiritual pulse-beat of every past generation and find answers to the problems that plague us now.

The power of the printed page has never been more in evidence than now. Communistic propaganda through the press is capturing the minds of millions. Into every nook and corner of the world attractive Communistic leaflets are being circulated with deadly intent and with shocking results in winning converts to the Communist camp.

The Pentecostal Holiness Church is keenly aware of the power of the written word, and it is with a sense of pride and self-respect that we announce to the world that we are in the printing business.

We deal in the printed page in terms of tons. From the scratching rhythm of the writer's pen to the ceaseless tune of the staccato clatter of the linotype machine, to the stamp of the postage seal that sends the folded package of the Gospel message around the world, Advocate Press is faithful to the task.

For forty-eight years the *Pentecostal Holiness Advocate* has been a weekly witness of the church. It is the official voice of the Pentecostal Holiness Church. It bears the image of the church. It carries the message of the church. It defends the doctrine of the



Rev. H. P. Robinson is Assistant General Superintendent of the P. H. Church, Chairman of the General Board of Publications and Superintendent of the South Carolina Conference.

church. It tells of the progress of the church.

Under the quiet and wise supervision of A. M. Long, the element of controversy has disappeared from its pages. A warm freshness permeates its contents and this impression is conveyed to the far-flung outposts of the Pentecostal Holiness Church around the world.

The Helping Hand, the woman's magazine, is just what its name implies. Like the women who produce it, always lending a helping hand, speaking only as the women can speak, giving to the church and the world a constant reminder that wherever there is a need, a sorrow, a cry of distress, the women are always there.

The latest periodical to flash its colorful flyleaf before the eyes of the church is *Reach*. Slanted to the needs of our youth, speaking the language of our teen-age generation, challenging them through the dedication of others, calling to them through the exploits of their friends, it is a lift to life among our church young

people that they have long needed.

Time and space would prohibit the enumeration of the Sunday School literature, the books, pamphlets, tracts, promotional sheets, etc., that flow not only to our own church, but to many other denominations, always speaking the same message, giving the same truth, teaching the same standards, defending the same doctrine, and promoting the same cause.

All too few of our people are aware of the mammoth proportions of the printing and publishing business in which the Pentecostal Holiness Church is engaged.

This is no accident; it did not come about by the waving of any magic wand. With due credit and tribute to all who have gone before, it is phenomenal to observe the operation of Advocate Press. To make this observation is to find yourself face to face with a stalwart character who is responsible for the smooth function-

ing of the printing business. This man is Charles Bradshaw. A keen business man with a warm heart, generous to a fault, he moves about with the grace of greatness and with the interest of the total church program always uppermost in his mind.

We celebrate another anniversary in the printing business with a tribute to every dedicated writer of Sunday School literature, and to writers of all other publications and with a clarion announcement that today we stand at the moment of our greatest crisis and at the hour of our grandest opportunity in the field of writing.

If we would preserve our doctrine, our standards, our history, our heritage for the generations yet to come, we must *write*. We must *publish*. We must *print*. We must *record*. We must rise to the need of this day with the written word, or lose our place in the ranks of the advance guard of Christendom and at the last stand guilty before Him who commanded us to *write*.

Oddities from Old Files

By Blanche L. King

"Pastors are not supposed to fill appointments at churches embracing the Sunday the Quarterly Conference meets in their respective districts."

—Supt., — Conference., *Advocate* 4-1-20.

* * * *

In a report of Orphanage receipts (*Advocate* 4-1-20) this item: "Mrs. C. D. Taylor (Darlington, S. C.) — 23 straw brooms." This was Mrs. Eliza Taylor, mother of one-time president of Emmanuel College, A. M. Taylor. A faithful Sunday School teacher, Mrs. Taylor was also the spiritual mother of a number of ministers of the South Carolina Conference. One of these ministers, Rev. C. B. Edwards, says he can still repeat the Sermon on the Mount which he learned as one of her Sunday School students. This gift of "twenty-three straw brooms" represents much time and labor spent in wringing off by hand the dry, hard straw that grows in abandoned fields of the Southland. The "broom-sedge" was then tied together in bundles

convenient to hold in the hand, and in that day was almost the only "sweeper" used to remove trash from the bare floors of rural homes. Such devoted service as was exemplified by Mrs. Taylor reached the lost and helped to bring our church to its present strength.

* * * *

In the same issue of the *Advocate* is a financial report of the Lower South Carolina Conference, as it was then called. The amount given for all purposes for the previous year (1919) was \$7,426.69. Compare that report with last year's (1964) receipts for all purposes in the same conference—\$1,003,541.01. An increase of almost eleven thousand per cent!

* * * *

In the "Question Box" of April 22, 1920, Brother Taylor printed this question apparently sent in by some minister, "A good brother told me that if I did not quit studying books that it would injure my experience. . . . I study such books as *The Second Coming of Jesus*

and *Binney's Theological Compend*." Brother Taylor's answer was typical of him: "I do not think the study of good books will injure your experience. The most of people injure their experience by failing to study."

* * * *

In view of the Holiness Convention that meets in Falcon, N. C., next week, the following item seems timely. It is titled as an apology to a certain preacher and a certain conference, and continues, "To all it may concern: Please forgive me for the statement I made to the Judiciary Committee of the — Conference. I have asked Rev. — to forgive me personally. I ask the prayers of the Conference. Signed: —." (Names left off for obvious reasons.)

* * * *

In those times that some of us refer to as "the good old days," many things which have come to be regarded as non-essentials were given more attention, no doubt, than was necessary. Preaching
(Continued on Page 14)