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# The Preacher's Magazine

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MAY, 1927

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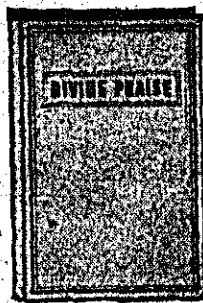


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# The Preacher's Magazine

A monthly journal devoted to the interests of those who preach the full gospel

J. B. Chapman, Editor

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## THE WELL ROUNDED MAN

**I**T has been said that reformers are usually extremists, and that it is their over-emphasis which makes their work effective. And when an especially good cause is the matter in question, it has seemed to some that it is a virtue to be "half crazy" concerning it.

And, seeing that the whole world itself is biased against things of the first rank, correct men will usually have the appearance of lop-sidedness. But there is a difference between appearing lop-sided to those who are themselves over-balanced on the opposite side, and actually being unbalanced. The ideal man and the safe and dependable preacher is well-rounded and balanced. "Equipoise" is an essential quantity in the safe and lasting ministry.

But the Spirit-filled life is the truly normal life, and the well-rounded man is a genuinely saintly man. "The Gospel Minister" records this remarkable eulogy written by Cotton Mather upon the death of Rev. John Brock, who was pastor of the Isle of Shoals, in 1650: "Rev. John Brock was a good grammarian, he spoke the truth from his heart. He was a logician, he presented himself unto God with a reasonable service. He was a good arithmetician, he so numbered his days as to apply his heart unto wisdom. He was a good astronomer, his conversation was in heaven."

Whenever we are called upon to choose or recommend a preacher our thoughts do not run immediately to talent and extraordinary ability, but to sanity and balance and dependability. Will this man hold steady under trial? Will he be kind when he is reproved? Will he be gentle when the people are resentful? Will he go off in a tangent and think to pull the proposition through or else ruin it? Will he be tactful and considerate and religiously pliable? Will he be well rounded and full as a man and as a minister? These are the questions which we most quickly ask.

## THE PRIME FACTOR IN THE EVANGELIST'S QUALIFICATIONS

Rev. A. B. Earl, one of the pioneers of the modern holiness movement, a minister in the Baptist Church and an evangelist of exceptional success, was rather open in urging ministers to consider the possibilities of a life devoted to special evangelistic efforts. But in describing the qualifications necessary for such a career, he named only one with any special emphasis, and that was spirituality.

Mr. Earl reasoned that a genuine revival must begin with a deepening of the spiritual life of the church, and if the evangelist is to make any worthwhile contribution in this particular he must be a man of more than average spirituality himself. He must be a man of special devotion, a man of prayer and faith and sincerity and fervor. A preacher who is spiritual can help others to become spiritual and if others become spiritual the revival will come. It is a pity to spoil even a mediocre pastor to make a mediocre evangelist, and it is a great pity for any to capitalize a cheap musical ability and "gift of gab" where genuine Pentecostal grace is the real demand.

## ARE YOU GOING TO BIND YOUR MAGAZINES?

Mr. P. H. Lunn asks us to say that the Publishing House is making its last call for copies of the first volume of the Preacher's Magazine to be bound in book form. If you intend having your copies bound, send them in at once.

# DEVOTIONAL

## LETTERS ON PREACHING

By A. M. HILLS

### XVII, Divisions of Sermons—Continued

WE have already said, "Do not be trammelled by anybody's rules about the number of your divisions." There is an under-current of argument, a continuity of thought and logical connection in all rational discourse. Preachers called of God should be expected to have sanctified common sense,—at least enough to discern the distinct truths of the text, which God intended to teach. Those should be stated in the clearest and most concise manner possible, whether two main divisions or six, or any other number required.

This is no license for a man to make a fool of himself, following the fashion of the hour. Dr. Pattison tells of a Puritan preacher, Thomas Lye, discoursing on 1 Cor. 6:17 who endeavored to explain the text "in thirty particulars for the fixing of it on the right basis, and then adds fifty-six more to explain the subject." With a modesty which touches the sublime and an obscurity which comes equally near to the ridiculous he proceeds: "Having thus beaten up and leveled our way to the text, I shall not stand to shred the words into any unnecessary parts, but shall extract out of them such an observation as I conceive strikes a full eighth of the mind of the Spirit."

We venture the assertion that no sane man would have composed a sermon in that way, if he had not been insanely following a senseless fashion. That is one extreme: and the fad of the hour—to have no divisions, is the other extreme. Happily, there is a golden mean.

There are texts that naturally point to only two main divisions.

#### Examples

"For the law was given by Moses: but grace and truth came by Jesus Christ" (John 1:17).

Theme—God's two agencies for saving men.

#### I. LAW

1. To reveal duty.
2. To convict of sin.

## II. GOSPEL

1. To reveal God's love.
2. To make known the way of salvation.

Bishop Taylor would visit a new town in Africa and preach the Ten Commandments three days and get the people under conviction. He would then preach Christ three days as their only Savior. He thus won thousands.

#### EXPOSITORY SERMON

Text: 1 Psalm.

Theme: Two characters; two destinies.

#### I. THE RIGHTEOUS MAN

1. Described negatively. What he does not do.
2. Positively. What he does do.
3. The life and end.

#### II. THE UNGODLY, "NOT SO" IN ANY PARTICULAR.

1. Life unhappy.
2. Worthless as chaff.
3. End destruction.

Text—"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

Theme—The Visible and the Invisible.

#### I. The visible—The material world that constantly appeals to our bodily senses.

#### II. The Invisible—The things that appeal to our higher nature—the spirit. Moral qualities, character, spiritual things that will go with us into the next world and be a part of us forever.

These three texts almost arbitrarily settle it, just how they shall be discussed, with two main divisions.

But other texts just as naturally demand three divisions; and the mind almost resents any more.

#### Examples

Text—"Take this child away, and nurse it for me, and I will give thee thy wages" (Ex. 2:9).

Theme—God's care for Children.

- I. Take this child—Every child is a gift from God.

- II. Nurse it for me—Every child ought to be faithfully and lovingly trained for the service and glory of God.

- III. And I will give thee thy wages—How wonderfully and abundantly God rewards faithful Christian parents for the training of their children.

Text—"Not slothful in business; fervent in spirit; serving the Lord" (Romans 12:11).

Theme—Practical Godliness

- I. Not slothful in business—Managing all temporal affairs with becoming energy.
- II. Fervent in spirit—"Boiling hot." Not-careless, lukewarm, indifferent spirit.
- III. Serving the Lord—Conducting all temporal affairs as if God were your partner and you were doing all to build up His kingdom.

Text—"Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Romans 12:12).

Theme—Conditions of Christian endurance.

- I. Rejoicing in hope—A joyful, hopeful frame of mind is like oil to machinery, and doeth good like a medicine.
- II. Patient in tribulation—Because "all things work together for good to them that love God." "And whom He loveth He chasteneth" (Hebrews 12:5-11).
- III. Continuing instant in prayer—In trials and temptations, disappointments and discouragements, even failures and defeats. Take everything to Him in prayer who is full of sympathy and Almighty to help.

Such texts that naturally lead to a three-fold division can be multiplied endlessly.

But there are other texts that can be developed more naturally and effectively by four main divisions than by anybody's "rule of three."

#### Examples

Text—"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20 and 21).

Theme—The conditions of final perseverance.

- I. Building up yourselves on your most holy faith—We are justified by faith. But we must build on that a godly character by holy living.
- II. Praying in the Holy Ghost—Praying when the Holy Spirit prompts, and as He prompts: We once heard Moody say: "I do not believe that any prayer the Holy Spirit suggested

and endorsed has ever been unanswered from Adam's day till now."

- III. Keep yourselves in the love of God—Something more that we must do. Live continually as love would prompt, such conduct as would not grieve the loving heart of God.

- IV. Looking for the mercy of our Lord Jesus Christ unto eternal life—The expectant look of faith, that will not waver, nor dishonor God by doubting. Holding fast the confidence without wavering that hath great recompense of reward.

"Building up," "Praying in," "Keeping in," "Looking for." What an outline to preach a sermon from, that will steady the Christian in his homeward journey. What point could be left out without detriment?

Text—"For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world" (Titus 2:11-12 R. V.).

Theme—The purpose of the grace of God.

- I. Grace—Unmerited favor of God to a sinful world hath appeared
  1. In everything; God has done to save us from merited doom.
  2. Especially in the gift of His Son (John 3:16).

- II. Making salvation possible for all men—No horrible theology here teaching that "Some men and angels are foreordained to everlasting life, and all the rest are foreordained to everlasting death; and the number of each class is so definite and fixed that it can neither be increased nor diminished." No "limited atonement" and "unconditional election" and "Neither can any other be saved, but the elect only." Thank God! such blasphemous slanders on our heavenly Father's grace are not found in this text, nor in any other.

#### III. Instructing us

1. How to get it (Matt. 11:28-30; John 3:16, 36; Acts 16:31; Romans 5:1; and 1 Thess. 5:23, 24).
2. How to keep it (Hebrews 12:1, 2, 14, 28; 2 Peter 1:1-10).

#### IV. How to live the Christian life.

1. Negatively, "Denying ungodliness and worldly lusts."
2. Positively, "We should live soberly and righteously and godly."



3. When and where, "In this present world." Not after purgatory, nor after death, but here and now (1 Peter 1:15, 16; Luke 1:73-75).

An outline of my own lies before me with seven main divisions and the first time I preached it, forty got through at the altar. Another is before me with eight main divisions and the first time I used it, forty-six were saved or sanctified. The lesson from these facts is—do not be afraid of using six or eight main divisions, if necessary to fully state the great eternal truths that are perfectly manifest and are naturally involved in, or may be deduced logically from the text. The master preacher will wear no bonds. I have known the immortal Finney to use seven or eight or nine main divisions and drive home the truth with sledge-hammer logic until men would tremble before the Lord.

Dr. Pattison says in his Homiletics: "Never announce your sub-divisions." We take exceptions to this remark also. Sometimes the sub-divisions of one main point are so very important as to carry the burden of the whole sermon, in which case they ought to be announced and made to stand out most impressively before the mind.

I have an outline of my own before me, which I have used forty-five times successfully, always winning souls. In that outline there is one point, under which I have seven sub-divisions, which I number and announce and discuss very definitely. Why should I care about anyone's homiletical theory, if I catch the fish?

#### FALLING AWAY

"In time of temptation fall away" (Luke 8:13). All through the Bible, God holds out the red light of danger to teach the possibility of falling away. Both sacred and profane history are full of warnings. Aaron Burr, Benedict Arnold, Demas the deserter, Judas, Solomon, Saul, Esau, weeping with bitter tears over his birthright irrecoverably lost; Adam driven from the garden; Lucifer falling from heaven. "How are the mighty fallen!" Why?

#### I. WE HAVE A MIGHTY ADVERSARY.—

"We wrestle not [merely] against flesh and blood." "Satan would deceive the very elect." Up to the Last Supper no one but Jesus knew that Judas had fallen. He had doubtless preached and worked miracles like the rest. When Jesus said, "One of you will betray me," not a fellow disciple suspected him. He was the last one to say "Lord, is it I?"

"The devil put it into his heart" (John 13:2).

"Then Satan entered into him" (John 13:27).

It is the Devil working through the carnal heart that causes all backsliding.

#### II. NOTICE WHAT FORMS DEPRAVITY TAKES TO HELP SATAN.

1. Love of the world (2 Tim. 4:10). Bishop Gore: "The world is human society organizing itself apart from God." Bishop Ellicott: "The world is the aggregate of everything opposed to the kingdom of Christ." It is those habits, customs, fashions, principles of action and that self-indulgent spirit of ungodly society that, taken together, is hostile to true piety. "If any man love the world, the love of the Father is not in him."

2. The love of money. Balaam: "If Balak would give me his house full of silver and gold I cannot go beyond the word of Jehovah to do less or more" (Numbers 22:18). "The Spirit of God came upon him." He heard the words of the Lord, had visions of the Almighty, his prophecies came true. Yet Balaam "loved the wages of unrighteousness" and fell, and met his death and damnation among the enemies of God.

3. Pride. "Pride goeth before destruction" (Isaiah 14:12-14). Uzziah in pride wished to usurp the work of the priests, and was struck with leprosy.

Amaziah puffed up with pride challenged Joash to war, and was ruined for it.

4. Lust (2 Samuel 11:2-4).

"God gave up the heathen world in the lust of their hearts unto uncleanness."

"Let not the sin principle reign in your mortal body that ye should obey the lusts thereof."

"Put on the Lord Jesus Christ and make no provision for the flesh to fulfill the lusts thereof."

"They that are of Christ Jesus have crucified the flesh with the passions and lusts."

"I beseech you to abstain from fleshly lusts that war against the soul."

5. Greed and Covetousness (Joshua 7:21). "Covetousness which is idolatry." "Take heed and beware of covetousness." "They that are minded to be rich fall into temp-

tation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition" (1 Tim. 6:9).

#### III. CONSIDER THE REMEDY.

1. Get sanctified. The evil tempers and tendencies, envy, pride, greed, worldliness and lust, and such like can only be removed by the cleansing power of the Holy Spirit.

2. Avoid temptation. Keep out of its atmosphere. "Little children, keep yourselves from idols" (1 John 5:21). The temple of Bacchus is no place for the converted drunkard. The temple of Venus is no place for those once impure. Let the converted gambler keep from cards and the gambling hall. Two members of Brother George Sharpe's holiness church in Glasgow emigrated to America. They had been saved and sanctified and wondrously used. But a man gave them a flask of brandy for sea-sickness. They took it, and both backslid and went back

to drink. One recovered; but the other died a drunkard.

3. Cry to God for keeping grace and help God to keep you. He can "keep the feet of His saints" if they will only keep their feet "in the paths of righteousness."
- "Watch." "Eye-gate" and "Ear-gate." "Watch and pray."
  - "Work." Do not bury your talent in a napkin of slothfulness and backslide by the "sin of omission."
  - "Guard your thoughts."
  - Avoid evil associates. They "corrupt." "Come out from among them and be ye separate, saith the Lord" (2 Cor. 6:17, 18). Associate with holiness people and with God, and "give diligence to make your calling and election sure: for if ye do these things ye shall never fall" (2 Peter 1:10).

Why should not impressive sub-divisions be announced?

## HINTS TO FISHERMEN

By C. E. CORNELL

#### ADAM AND EVE

When a man makes up his mind to satisfy his curiosity and have his own way, he usually brings it to pass, and this is especially true of a woman. This is pertinently expressed in the following poem by the popular poet Edgar A. Guest.

Said Eve to Adam: "All fruits we've tried Except the ones of the tree denied.

I can't for the life of me understand

Why the good Lord issued that strange command.

If one of those apples we choose to take

What possible difference could it make?"

"I wouldn't," said Adam, "the Lord said not."

Eve answered: "We'll tell Him that we forgot, Besides if we leave it that fruit will rot."

"Forget it!" said Adam. "We've fruit to waste."

"I know," answered Eve, "but I want to taste

Of the tree denied, be it sour or sweet,

It's that one apple I want to eat.

I'd never have given it a thought, if He

Had not forbidden us that single tree."

"Apples are apples," said Adam, the tame, "Why bother for one when they're all the same?" Said Eve: "Let's try it, I'll take the blame?"

Whatever on earth could poor Adam do?

His wife was set on the fruit, he knew.

He could argue against it both day and night.

But he knew he was doomed for that fatal bite.

He could show her fair apples on every side.

But she'd still insist on the fruit denied.

That act forbid she was bound to do.

She would eat of that fruit though she died, he knew.

And I fancy the good Lord knew it, too.

#### A LAYMAN COMPLAINS

A prominent layman and Sunday school worker complains of the jazz music introduced into Sunday schools and churches. He says: "Much as I enjoy Sunday school work, I gave up the office as Superintendent because of the ragtime rot and jazz junk music in the song books the board of officers compelled me to use.

"You know how they come back at a fellow with the statement that we have to give them 'lively music' to compete with the 'worldly type.'"

"That stand is like the stand of many of our ministers of today, who have turned to 'practical' subjects and have gotten 'clean away' from the old 'Jerusalem Gospel.'"

"I may be old-fashioned—old-fogy—while yet in my fifties, but I want to tell you, the modern type of music and sermons used in a majority of the churches is not going to convert the world and keep it converted."

#### SLEEPING IN CHURCH

Henry Ward Beecher once said to his church janitor, "If you ever, while I am preaching, see a person in the congregation asleep, come straight to the pulpit and wake up the preacher."

"Do you know Charlie Smith out there?" asked a man in the smoking car of a gentleman who had remarked that he was from Wichita.

"Know him! I should say I do. We have slept in adjoining pews in the church for the last twenty years."

What is the cause of so many people sleeping in church? Is it sluggishness, disinterestedness, bodily fatigue or what? Just as the preacher announces his text the "brethern and sisterin" begin to nod. Half dazed they hear the sound of the preacher's voice but fail to hear the sermon.

Suppose a preacher discovered the activities of the brains of his hearers during the Sunday service. How many people, with eyes upon the preacher, have their thoughts, at the same time, careering up and down the earth! It is to those that the preacher must preach. He must catch the attention, and he must hold it, otherwise, why wear out the pulpit carpet and bang the pulpit stand?

#### MONEY

Money for automobiles.

Money for automobile up-keep.

Money for personal pleasure.

Money for home comforts.

Money for ice cream and sodas.

Money for purely selfishness.

Money for presents.

Money for extravagances.

Money for jewelry.

Money for that which you can do without.

Money for crochet material.

Money for traveling.

Money for the savings bank.

Money for houses.

Money for furniture.

Money for real estate.

A little money for God—sometimes none.

A little money for the church—sometimes none.

A little money for missions—sometimes none.

A little money for the poor—sometimes none.

A little money for worthy benevolences—sometimes none.

#### "WILL A MAN ROB GOD?"

##### MYSTERY

The mystery of Godliness.

The mystery of iniquity.

The mystery of the Trinity.

The mystery of the incarnation.

The mystery of Omnipotence.

The mystery of Omniscience.

The mystery of Omnipresence.

The mystery of Revelation.

The mystery of prayer.

The mystery of the Spirit's witness.

The mystery of the brain.

The mystery of the eye.

The mystery of the ear.

The mystery of the tongue.

The mystery of feeling.

The mystery of digestive system.

The mystery of assimilation.

The mystery of the heart-beat.

The mystery of the circulatory system.

The mystery of the nerves.

How Christ is revealed to the human consciousness is a mystery, but it is an indubitable fact. "We know that we have passed from death unto life." We live in a world of mystery; we move in a body of mystery; we enjoy a salvation of mystery. **Mystery EVERYWHERE.**

#### A TIMELY ADMONITION

Paul writing to Timothy admonishes him to "reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4:2). This phrase *preach the word*, and the companion phrase, *reprove, rebuke, exhort*, is of universal rather than personal application. It is not to be understood as a private admonition addressed by Paul to Timothy and intended for his ears alone!

This *reproving* and *rebuking* is serious and delicate business. Not everyone is capable to do this skillfully without causing offence. Some preachers have taken this admonition in a personal sense and used it as a license to club and berate their people.

Rev. F. W. Boreham writing in the *Expositor*, on "A sword Bathed in Heaven," gives this pertinent illustration that is to the point:

"I was reading the other day that, after preach-

ing on a certain village green, Mr. Wesley was invited by a wealthy Methodist to take luncheon at his beautiful home. Several other preachers, workers, and leading residents were present. One of the preachers happened to sit next to the daughter of the host, a girl who was noted for her extraordinary beauty and charm. He noticed that, on the young lady's hand, she wore a number of rings—perhaps too many. Catching Mr. Wesley's eye, he seized the soft hand, held it up, and asked: "What do you think of this, sir, for a Methodist's hand?" The girl turned crimson. For Mr. Wesley, with his known aversion to finery, the question was a peculiarly awkward one. "But," says the record, "the aged evangelist showed a tact which Chesterfield might have envied. He looked up with a quiet, benevolent smile, and simply said, 'The hand is very beautiful.' The blushing beauty had expected something far different from a reproof wrapped up with such felicity in a compliment. She had the good sense to say nothing; but when a few hours later she appeared in Wesley's presence, the beautiful hand was stripped of every ornament except what nature had given." The incident somehow reminds me of One at whose feet Mr. Wesley must certainly have sat, One who, when burning words of *reproof* and *rebuke* were expected from him, stooped in silence and wrote upon the ground: "And, being convicted by their own conscience, they went out one by one, and Jesus was left alone, and the woman standing in the midst." One of the old Hebrew prophets speaks of the sword that is bathed in heaven: what does he mean? (Isa. 34:5.) As I reflect on \*David Gracey and John Wesley, I catch myself wondering whether Isaiah refers to the power, that such choice spirits possess, of *reproving* and *rebuking* in the very spirit of Jesus. For unless that sharp, sharp sword is bathed in heaven, it is best left in its scabbard for good and all."

\*I remember that it was my privilege to sit for some months at the feet of Principal David Gracey. During those months I never once heard him chide, or scold a companion. He was one of the gentlest and most patient of teachers, always eager to help and wonderfully swift to express appreciation to honest effort, however imperfect the results.

#### A SAMPLE MISSIONARY TOUR IN AFRICA

The Nan Kru Mission of the Methodist Episcopal Board in Liberia, West Africa, has made a vigorous reply in action to the notification from

the home board of a necessary reduction in the year's budget calling for retrenchment on the field.

Instead of retrenching, the Kru Mission launched an aggressive advance and called upon the native churches to stand back of it. The result is that the work has been carried forward beyond all previous records.

Here is an itemized record of one preaching tour of eighteen days in the interior:

1. Settled a big woman palaver in Dewh.
2. Got back for training in a Christian school a Christian man's child who was held by heathen people.
3. Settled a serious witch palaver in Nureh.
4. Arranged for building six dwellings for preachers.
5. Raised \$1,200 in gifts and pledges for new church buildings.
6. Baptized 200.
7. Created a hunger for schools so that many towns pledged money for school supplies.
8. Administered the Lord's Supper to 700.
9. Preached the Word of life to thousands.

#### THE WONDERS OF GOD'S GREAT UNIVERSE

Man is constantly delving into the wonders of God's great Universe. The revelations of science are multiplying. The following will illustrate:

The X-ray, the Millikan ray—discovered by Dr. Robert A. Millikan of Pasadena—and now the Cathode ray. Science multiplies its marvels. And many of its discoveries are beneficent and are used with beneficial effect in contributing to the health, comfort and welfare of human beings.

The Cathode ray discovery comes from no charlatan, but from Dr. W. D. Coolidge, a man of scientific attainments, who holds the position of assistant director of the research laboratory of the General Electric Company. Official announcement of the Cathode ray was made before the Franklin Institute, which bestowed a medal upon the inventor.

It is interesting to note a few of the remarkable manifestations of the power of the new Cathode ray tube invented by Dr. Coolidge. The inventor says the tube produces as many beta rays—the most important rays of radium—as could be obtained from a ton of radium. There is known to be only one pound of radium in the world. And yet this super-powerful new ray produces what is equal to one ton of radium. It is estimated that a ton of radium, at current prices, would be worth one hundred billion dollars! The

price, however would go down sharply, if a ton were produced.

The new ray, applied to animal life, has shown startling results. It removed hair from a rabbit; and grew hair of a different color on the same spot. It has made cold stone luminous. The rays kill insects and bacteria quickly. When brought under control, the rays may be used with beneficial healing effect upon the human body.

What marvels there must be, in the realm of Nature, as yet undiscovered.

Elements and forces of marvelous potency lie yet unknown and unheralded, beyond the present ken of man.—*Pasadena Star-News*.

#### A SILLY QUESTION AND A SOBER ANSWER

Dr. S. Parkes Cadman, in his special column in *The Boston Herald* entitled "Every-Day Questions," has answered a popular query in a most convincing way. The question reads as follows:

*Why do preachers and priests insist that fearful punishment follows wrong-doing? Is it not true that many sensitive people are driven mad by your horrible sermons? I believe that every person has a right to live his or her own life as he or she pleases. What have you to say about this?*

Dr. Cadman's answer, with its solemn warning to sinful men and women, deserves wide circulation as a corrective to the loose thinking and still looser living of our day. He said:

The most terrific sentences on sin are pronounced by scientists, and not by preachers or by priests. Many artists, dramatists, and novelists portray its fearful consequences as the pulpit has seldom done. If clergymen should talk as plainly as Dante, Shakespeare, Ibsen, George Eliot, or Huxley talked about sin their hearers probably would resent it.

The question is not what either laymen or clerics say, but what are the facts. So far as I can learn, sin's fruit is so deadly that no description of its perils passes beyond the limits of actual human experience. A fire bell ringing in the night may disturb some slumberers. Nevertheless, it must ring if we would not roast in our in our beds. Likewise, some incipiently insane people may have yielded to religious mania while listening to denunciations of sin. But those are few enough when compared with the millions whom such denunciations have aroused to newness of life and righteousness. This age is in no particular danger from the insanity you mention. It indulges in other and far more

destructive forms induced by excess and turpitude.

View the entire matter in all its aspects and you will perhaps see that the only right you have in life is to choose to whom or to what you will surrender that right. The theory you propound is that individualism run amuck. Its goal is social and moral anarchy.

#### CHURCH ADVERTISING

Should not be cheap. Our salvation is not cheap.

Should not be confusing, but stated simply and directly.

Should not be irreligious or comic. Our religion is a serious thing.

Should not be without the Word. State the call with a verse of Scripture.

Should not be indirect, misleading or uncertain. Make your advertising talk as well as advertise.

Should not pattern after the devil by lowering the standard of the church, or cheapen religion, but clear, straight, honest, dignified.

Preachers should study the "art" of advertising to make it effective.

#### KINDS OF ADVERTISING THAT ARE MORE OR LESS EFFECTIVE

My observation is that the most effective and the less costly advertising is the daily or weekly press. Use the newspapers.

The Door-Knob Caller is a good piece of advertising. A good-sized express tag with the announcements printed thereon, with a string tied in the end and put on the door-knob of the dwellings, will be read by somebody who removes the "caller" from the door-knob.

Blotters make a useful as well as effective piece of advertising. Print the ad on the blotter and put them in stores, offices, etc.

A 40-foot banner across the street at a street-intersection if permission from city authorities can be obtained. Put it up at a "busy corner." It will be read by thousands.

An advertising card printed on colored paper or cardboard placed in an envelope and the envelope sealed, with printing on the outside, "Worth-while News Inside," can be used effectively by passing them out.

Automobile signs printed on cloth and put on as many autos as possible, will be read by many.

A plainly printed sign on the church will be read. (Use red and black lettering.)

Window cards quite often can be used to advantage.

Big cards to tack on the outside of the homes, red, green or yellow, are novel. They look like scarlet fever signs. They will be read.

# HOMILETICAL

## BIBLE READING ON HOLINESS

By C. E. CORNELL

### I. SUGGEST TERMS USED THROUGHOUT THE SCRIPTURES.

Holiness, a Clean Heart, Pure Heart, Christian Perfection, Perfect Love, Baptism with the Holy Spirit—and other terms.

(a) God's Commands to Israel.

O. T., Deut. 6:4-9. Lev. 11:44.

N. T., 1 Pet. 1:15, 16.

### II. OLD TESTAMENT EXAMPLES.

Gen. 1:27. Gen. 5:24. Gen. 6:9. Gen. 17:1. Job 1:1 and 8. Psa. 51:10. Isa. 38:3.

### III. NEW TESTAMENT EXAMPLES.

Acts 2:1-4.

Peter—Acts 4:8.

Stephen—Acts 6:5.

Paul—Acts 9:17, 18 and 13:9.

Barnabas—Acts 11:22-24. Acts 13:52. Acts 15:8, 9.

Paul's Commission—Acts 26:18.

For Believers Only—John 7:38-39.

## THE SORROW OF REPENTANCE

By PAUL HILL

TEXT: 2 Cor. 7:10-11.

INTRODUCTION: Paul's letter, its cause and effect.

1. This is one of the best texts of the Bible on the workings of the penitent heart. This is a godly sorrow in you.

2. Sorrow is an emotion. Impossible to see it. Only God knows its depths. Illustration: A man lay all night on the grave of his dead wife and was married again in a short time. Many at an altar shed many tears but are not possessed with godly sorrow for their sins. God knows when the sorrow is real and genuine.

3. Different from sorrow that comes from loss of earthly treasure or friends. This is a sorrow for sin before God.

4. Note its working. Produces a carefulness, as opposed to carelessness; a clearing of yourself as opposed to a further entangling; an indignation (a highly incensed feeling at that which is criminal in yourself or another, in this case yourself); a fear (the less of the three terms fear, fright and terror. Noah was moved with fear. A certain dread of coming events); a vehement desire, frequently manifested with tears and loud praying; a zeal, untiring effort in one direction,

bound to be saved; a revenge; getting back at an enemy for a wrong or supposed wrong that has been done; in this case the devil is the enemy. You are no longer content to be a slave.

5. This sorrow puts a person on the same side of the sin question that God is, and makes forgiveness possible and certain.

6. How far into this sorrow have you entered? Has God forgiven you? Will you not seek him?

## GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

TEXT: "He was a mighty man in valour, but he was a leper" (2 Kings 5:1-27). THEME: The Leprosy of Sin and Its Cure.

TEXT: "And there was no more sea" (Rev. 21:1). THEME: The Land of Perfect Calm.

TEXT: "And they were all filled with the Holy Ghost" (Acts 2:4). THEME: Spirit-Filled Christians.

TEXT: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat" (Matt. 7:13, 14). THEME: God's Way—The Way of the World.

TEXT: "How long halt ye between two opinions? If the Lord be God, follow him. . . . And the people answered him not a word" (1 Kings 18:21). THEME: Halting Between Two Opinions.

TEXT: "The righteous shall flourish like the palm tree" (Psa. 92:12). THEME: The Palm Tree Blessing.

TEXT: "Search the Scriptures. . . . They are they which testify of me" (Jno. 5:39). THEME: Searching the Book of Life.

TEXT: "Ye are the salt of the earth. . . . Ye are the light of the world" (Matt. 5:13, 14). THEME: The Mission of Christians.

TEXT: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). THEME: The Summarized Bible.

TEXT: "In all thy ways acknowledge him and he shall direct thy paths" (Prov. 3:6). THEME: The Blessed Rewards of Complete Consecration.

TEXT: "Follow me" (Matt. 4:19). THEME: The Call of Christ to Christian Service.

TEXT: "What shall I do then with Jesus which is called Christ?" (Matt. 27:22). THEME: Pilate's Question.

TEXT: "The heart is deceitful above all things and desperately wicked" (Jer. 17:9). THEME: The Unregenerated Heart.

TEXT: "Ho, every one that thirsteth, come ye to the waters. . . . Come, buy wine and milk, without money and without price" (Isa. 55:1). THEME: Christ's Most Wonderful Invitation.

TEXT: "Choose ye this day whom you will serve. . . . But as for me and my house we will serve the Lord" (Josh. 24:15). THEME: Life's Supreme Choice.

TEXT: "The eternal God is thy refuge and underneath are the everlasting arms" (Deut. 33:27). THEME: The Christian's Refuge.

TEXT: "Certainly I will be with thee" (Ex. 3:12). THEME: The Certainty of Divine Presence.

TEXT: "That was the true light which lighteth every man that cometh into the world" (Jno. 1:9). THEME: Jesus, The Light of the World.

TEXT: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name; he shall teach you all things" (Jno. 14:26). "He will guide you into all truth" (Jno. 16:13). THEME: Our Spiritual Guide.

TEXT: "But the greatest of these is love" (1 Cor. 13:13). THEME: Life's Supreme Grace.

TEXT: "Ye are our epistle, written in our hearts, known and read of all men" (2 Cor. 3:2). THEME: God's Living Epistles.

### THE CALL OF GOD

By J. E. LINZA

TEXT: Heb. 3:7-8.

INTRODUCTION: The Holy Ghost is a person.

- I. HE CALLS (Isa. 55:1).
  1. Through the Bible.
  2. Through friends.
  3. Personally.
- II. MEN MAY HEAR HIM CALL (Mark 9:7):
  1. If they listen.
  2. If they give attention.
  3. If they shut out other voices.
- III. MEN MAY NOT HEED THE CALL (Psa. 66:18):
  1. If they will not.
  2. Because of rebellion.
  3. Because of their unbelief.
- IV. IF YOU HEAR, HARDEN NOT YOUR HEART (Prov. 29:1):
  1. By rejecting.
  2. By refusing to act.
  3. By refusing to accept.

### V. WHY IS THIS ADVICE GIVEN? (John 3:16)?

1. Through love.
2. Because of knowledge.
3. Because of future results.

### STOREHOUSE TITHING

By N. B. HERRELL

TEXT: 1 Cor. 16:2.

INTRODUCTION—Short statement as to Paul's responsibility as a leader of all the churches.

- I. THE CHURCH TO HAVE WELL DEFINED ORDER IN HER WORK.
  1. Respect for leadership.
  2. Uniform financial system in all churches.
  3. Tithes to be given out of prosperity.
  4. All funds to be brought in by the members.
- II. UNIVERSAL CO-OPERATION AMONG LOCAL CHURCHES.
  1. Same orders given to all churches.
  2. All churches interested in the same thing.
  3. All may do what the few can not.
- III. THE OUTCOME OF SUCH UNITED EFFORT.
  1. The weak are made strong.
  2. The givers are blest.
  3. The good news is preached.
  4. The kingdom of God is built up.

CONCLUSION—Christ is exalted through the church.

### STOREHOUSE TITHING

By N. B. HERRELL

TEXT: Heb. 7:21-24.

INTRODUCTION—Short statement as to the order of Christ being like unto the order of Melchisedec.

- I. CHRIST IS THE HEAD OF THE CHURCH.
  1. Prophet, Priest and King.
  2. His conquest—evangelizing the world.
  3. His army—the church militant.
- II. THE REVENUE OF HIS CONQUEST.
  1. The tithes and offerings of His people.
  2. Tithes designate God's authority on earth.
  3. Tithes and offerings given through constituted channels.
- III. THE OBJECTIVE OF HIS CONQUEST.
  1. Redeeming the world spiritually, intellectually, materially.
  2. The final and complete overthrow of Satan and sin.
  3. Setting up of His everlasting kingdom on earth.

CONCLUSION—God and redeemed man in control of the earth.

### HOLINESS

By J. E. LINZA

TEXT: Deut. 26:18, 19.

INTRODUCTION—The Bible is plain, emphatic and its truth is binding.

- I. HOLINESS IS A DOCTRINE (2 Tim. 3:16-17).

1. Bible taught.
2. One standard for all.
3. Interpreted as it reads to all.

### II. HOLINESS IS A LIFE TO BE LIVED (Tit. 2:11-14; Rev. 22:14).

1. In the home.
2. In the church.
3. Before the world.

### III. HOLINESS SHOULD BE BELIEVED (Heb. 11:1-6).

1. By all people.
2. Without question.
3. With all the heart and strength.

### IV. HOLINESS SHOULD BE RECEIVED (Acts 19:2).

1. With gladness.
2. By all believers.
3. Should be received instantly.

### V. IT IS MAN'S PRIVILEGE TO ACCEPT HOLINESS (Isa. 55:1).

1. While he has light.
2. While God is calling.
3. While he has opportunity.

### THREE MAJOR PROBLEMS OF THE CHURCH

By E. E. HALE

INTRODUCTION: They concern the Church, general.  
The Church local.  
The members individually.

- I. A PROPER TYPE OF VISION (Prov. 29:18).
  1. A Proper Vision is
    - (a) A right conception of God.
    - (b) The opposite to pessimism.
    - (c) A view, unobstructed by selfishness or sin.
    - (d) Realizing God's power goes farther than the horizon of natural circumstances.
  2. In this age a vision is needed that is in keeping with God.
  3. It is absolutely possible to have such a vision.
  4. The greatest vision ever possessed may be lost.
- II. THE PROBLEM OF THE RIGHT TYPE OF FAITH. There may be three types or classes of faith.
  1. Nominal—A mental, but not a heart conception. Believes God's promises and truths much the same as history is believed. Nominal faith is powerless as a key to unlock heaven.
  2. Faith increased, as may be found in most Christians. Great enough to overcome ordinary obstacles, but shrinks before mountains and swollen streams, and burning deserts.
  3. Faith full grown, sees not man's inability but God's ability. Realizes that every limitation is with man, that God is not

limited, leaps over a wall, laughs at trials and cries it shall be done.

4. Unlimited faith calls for spontaneous revivals, healing of the sick and other miracles.

### III. THE PROBLEM OF BROTHERLY LOVE.

1. Nominal love, like nominal faith, has but little effect. May merely mean no hatred. Or like the husband who didn't love his wife enough to show it, yet he could find no excuse for leaving her.
2. There must be brotherly love before there will be a love for sinners.
3. Brotherly love to a church is what reinforcement is to concrete.

### IV. THESE PROBLEMS SETTLED.

1. There should be old time revivals.
2. Christian fellowship.
3. Unity in the Spirit and in faith.
4. Proper type of stewardship and Christian conduct.

### SANCTIFICATION OF THE SPIRIT

By C. E. CORNELL

TEXT: 2 Thess. 2:13.

#### I. INTRODUCTION.

Paul's admonition to Timothy.  
How to preach. 1 Tim. 4:13.

#### II. GOD'S ORIGINAL PURPOSE.

"Hath chosen you."

#### III. "SANCTIFICATION OF THE SPIRIT."

Not growth.  
Not death.  
Not works.  
Not purgatory.

#### IV. THE FRUITS OF SANCTIFICATION.

The cure for inbred sin.  
Increased spiritual capital.  
Larger Christian activities.  
Complete satisfaction.

ILLUSTRATION: Solomon said, "O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Psa. 90:14. The word "satisfy" is somewhat akin to the chemist's word "saturate." A saturated solution means a fluid as full of substance as it will hold. "Not a pinch of a drug to a pint of water."

### TEXTS AND SERMON THEMES

The Christian Heritage of Freedom.—John 8:32.  
Making Heroes.—Daniel 11:32.  
The Great Emancipator.—Acts 7:35.  
In the Paths of the Great.—Prov. 4:18.  
Learning the Lord's Way.—Psalm 27:11.  
Light on the Road.—Gal. 2:2.  
Life's Greatest Conquest.—Prov. 16:32.  
Alone with God.—Gen. 32:24.  
Men of Mighty Days.—Deut. 33:25.  
The Foundations of Religion.—Psalm 127:1.  
Counterfeit Virtue.—2 Cor. 11:14.

The All-Sufficiency of Grace.—2 Cor. 12:9.  
 The Ministry of Song.—Isaiah 35:10.  
 Knights of the Red Cross.—Phil. 4:3.  
 Carry the Cross.—Mark 15:21.  
 The Toiler's Hope.—1 Cor. 9:10.  
 The Result of Sin.—Gal. 6:7.  
 Pre-Lenten Meditation.—Luke 9:51.  
 Playing the Man.—1 Cor. 16:13.  
 Making Life Count.—Acts 4:13.  
 The God of Comfort.—Isaiah 66:13.  
 The Fruit of Kindness.—Ruth 2:15.  
 Following Jesus.—Matt. 9:9.  
 God's Call to Noble Living.—1 Thess. 2:12.  
 In the Hour of Trial.—Isaiah 43:2.  
 The Unknown Neighbor.—John 1:26.  
 The Unchangeable Love of Christ.—John 13:1.  
 Holy Ground.—Gen. 28:16.  
 Our Unseen Helpers.—2 Kings 6:17.  
 The Atonement.—1 Cor. 15:3.  
 Going Through Samaria.—John 4:4.  
 The Investment of Life.—Matt. 25:28.  
 National Greatness.—Prov. 14:34.

—Expositor.

### WHEN THE SOUL TURNS TO GOD

TEXT: "And he trembling and astonished said: Lord, what wilt thou have me to do?" (Acts 9:6).

The conversion of Saul was the most wonderful happening of Christianity in the first century. The after-effects of that conversion told mightily in establishing Christianity on a firm basis. Some emphasize the act of conversion and not the afterward, both must be considered.

- I. First of all, the elements of this conversion are readily seen. The life without Christ is a failure.
- II. The willingness to commit the future to the will of God.
- III. We must remember the aftermath of this wonderful conversion.
  1. The inseparable evidences of a new life.
  2. Christ the source of that life.
  3. "Saved to serve"—Lord, what wilt thou have me to do?

The world is the field for Christian service today, as it was when Jesus said to His disciples: Look upon the fields, they are white already unto harvest.—Rev. W. FRANKLIN HARKEY.

### UNQUENCHABLE ZEAL

By C. E. CORNELL

TEXT: Acts 4:20.

- I. THERE IS A BAPTISM WITH THE HOLY SPIRIT FOR BELIEVERS.  
 The relation of the disciples prior to Pentecost.
- II. WHAT CHANGE CAME TO THEM?  
 The change was marked and radical.  
 Read the Acts:

### III. NOTE SOME DEFINITE CHARACTERISTICS.

- (a) Spiritual senses awakened.
- (b) Refined apprehension of the divine will.  
 "The angel of the Lord said," etc.
- (c) Magnificent force of character.
  1. Fear gone.
  2. Contention for place gone.
  3. Doubt gone.
  4. No revenge.
- (d) The fire of a quenchless enthusiasm.  
 "We must obey God rather than men."  
 "We cannot but speak, etc."
- (e) Joy in time of trial. "And they raised persecution against Paul and Silas, and expelled them out of their coasts; and the disciples were filled with joy and the Holy Ghost."  
 "At midnight Paul and Silas sang praises unto God."  
 A holiness praise meeting under rather untoward surroundings.  
 Jails do not hinder a victorious spirit.

### WHAT ABOUT THE SIN QUESTION?

By C. E. CORNELL

TEXT: Rom. 6:1.

- I. BATTLEGROUND OF THEOLOGAINS.
  - (a) Location of sin.
  - (b) Born with righteous tendency.
- II. BUT WHAT SAYS THE BIBLE?
  - (a) Conceived in sin and born in iniquity."
  - (b) "None good, no not one."
- III. FOUR DEFINITIONS OF SIN IN THE N. T.
  1. Rom. 14:23. "For whatsoever is not of faith, is sin."
  2. Jas. 4:17. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."
  3. 1 John 3:4. "Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law."
  4. 1 John 5:17. "All unrighteousness is sin."
- IV. FAULTY REPENTANCE.
  - (a) Sinning and repenting.  
 Illustration:
    1. The little boy and the preserves. Brooks in "The Carnal Mind," page 109.
    2. The neighbor stealing chickens.
    3. The man selling coal—1800 pounds for a ton.
- V. THE COMPLETE PROVISION OF THE ATONEMENT FOR SIN.
  1. Matt. 1:21.
  2. John 1:29.
  3. Heb. 1:3.
- VI. "GO AND SIN NO MORE."
  - (a) The woman taken in adultery.
  - (b) The man at the pool of Bethesda.
  - (c) The text.

### SERMON SEED

By T. M. ANDERSON

TEXT: "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3:22).  
 Introduction: "He that hath an ear," means anyone who is willing to receive truth from God. Even if that message of truth convicts them of a need, or sets them in a bad light; they want to hear it.

The message of the Spirit is:

1. That they were neither cold nor hot. What a state to be in that a person is neither all out for God, nor wholly given to the world. Little wonder that such would be "spued" out of His mouth in disgust. Such a state of moral being is much in evidence today. To say that some are altogether worldly is to say too much, or to say that they are separated from all sin and are holy is to say too much. God wants such to be all His or nothing.
2. This state is evidenced by their "works." Verse 15. By their fruits and profession we know them.
  - a. "Thou sayest; I am rich, and increased with goods, and have need of nothing! Because temporal things are in abundance is no evidence of the divine favor. Nor are things sufficient to satisfy the soul. Yet many are satisfied with them, and see no need to be intensely religious, or deeply spiritual. They give to the church of their substance, but make no contribution to its spiritual life.
  - b. And knowest not that thou are wretched, and miserable, and poor, and blind, and naked." Behold the charge against them! This despite all they possess. Destitute and in want before God. Study this well, and mark its every word.
3. God's counsel is given. Their need is three-fold. Verse 18.
  - a. I counsel thee to buy of me gold tried in the fire. With what may one purchase pure gold? Such is at the cost of all we have. It comes at that price to all. Sell all that thou hast, and thou shalt have treasures in heaven. Lukewarmness is evidenced by an incomplete consecration to God. Such as are not entirely dead to self and the world will neither be cold nor hot. Nor will they have the pure gold of a real faith which

endures unto the salvation of our souls. See 1 Pet. 1:9.

- b. I counsel thee to buy of me white raiment. This is the wedding garment. This is holiness. Its purpose is to clothe one in holiness, and to hide the shame of nakedness. Behold the shame and humiliation of many professed Christians before God and the world who lack this garment. They appear as one improperly dressed. Something is wanting to make them appear as they should. Despite all the forms and ritual the nakedness of the soul is seen until they are clothed in holiness. Think of a church boasting of its wealth and possessions while they are in want of the garment of holiness. Hear this from the Spirit.
- c. I counsel thee to buy of me eye salve to anoint thine eyes that thou mayest see. This is the anointing of the Holy Ghost: 1 John 2:27. Just how much this is needed we all can clearly see. How blind those are to spiritual things! Also blind to temptation and dangers are those who have it not. Thus this church needed the gold of real faith. The garment of holiness, and the anointing of the Holy Ghost to cure spiritual blindness.
4. Such as are in need the Spirit promises to rebuke and chasten. What mercy of the Lord that we receive this lest we be lost because of ignorance. Let all heed it and be zealous to repent.
5. The Lord awaits the opening of the door. Hear his voice and let Him in to dwell. This will cure all the trouble. Verse 20.
6. There is a promise to him that overcometh. Let this promise be enough to cause one to act as the Spirit has admonished. The reward will be given.

TEXT: "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:7).  
 In this message of the Spirit the truth is presented from another position.

1. There is due credit given where it belongs. Verses 2, 3.
  - a. Labor and patience. Such works are good indeed.
  - b. Thou canst not bear them that are evil.
  - c. Thou hast tried them which say they are apostles. Such were standing for truth and



would not permit a false teacher to stay in the church.

- d. For my Name's sake thou hast labored, and hast not fainted. Such fidelity and sacrifice are credited.
2. The indictment. "Thou hast left thy first love." One may have to his credit the above works and at the same time be fallen in heart, if not in life the practice. We fear many are continuing to carry on the works while they are sensible of a break with God.
3. In this the Spirit shows love to be pre-eminent. First love means chief love. Love that is first in place and consideration. The first fact of regeneration is love of God shed abroad in the heart. Two things may be seen concerning this love:
  - a. It is the source of preventing one from sin. It is because these had left this love that God had something against them. He found fault with them; they were not pleasing Him because love was not in control.
  - b. Again it is love that gives value to works. What we do for God must be done because we love Him, and not for any other reason or motive. To do works because we are saved is love, but to do them in hope of being saved is wrong. In spite of the fact that they had many good works, these were not sufficient to please God nor assure them of salvation from wrath. Love only can do that. It will be well to note that the major part of their works mentioned are spoken of in the past tense. They had done these things, and had possessed these virtues, but they were now past history. To bear and have patience, and not faint or be discouraged will depend on love to keep them up.
4. They are admonished to remember from whence they are fallen. Think on your ways now, and compare them with your past experiences. Also remember that thou art fallen. Let it be a serious matter. Your state has been forfeited. Your relationship broken. Bear this in mind.
5. Bear in mind that you have left your first love. It was a matter of your leaving God, not Him leaving you. You are to blame. No matter on whom we try to lay the blame, God places it at our door.
6. Repent and do thy first works. That is go over the ground again like you did at first

when you confessed all to Him and sought His pardon and purity. You are fallen. You must return as any sinner. Except you do repent you will be removed entirely from all hope. Your light is out, now your candlestick will be removed. Utter-hopelessness will result except you repent. He that hath an ear, let him hear.

### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

#### Prejudice

John Bunyan, with that incomparable insight of his, has noted the terrible part prejudice plays in the lives of men. In that allegory of his, "The Holy War"—which, if he had not also written the "Pilgrim's Progress," would be counted the greatest allegory in the world—he pictures the soul as a walled city having five gates—Ear-gate, Eye-gate, Mouth-gate, Nose-gate and Feel-gate—representing, of course, the senses. When Emmanuel's forces came to capture Mansoul they direct their attack first upon Ear-gate. But Diabolus had taken his precautions to meet it, for he had stationed at Ear-gate, says Bunyan, "one old Mr. Prejudice, an angry and ill-conditioned fellow, and put under his power sixty men, called deaf men—men advantageous for that service inasmuch as they mattered no words of the captains nor of the soldiers." Which, being interpreted, means that men's ears are closed against the Gospel by prejudice.—Dr. J. D. JONES.

**Ye are the Light of the World**

I was sittin' in the gloamin' an' a man passed the window. He was the lamplighter. He pushed his pole into the lamp and lighted it. Then he went to another and another. Now I couldn't see him. But I knew where he was by the lights as they broke out doon the street, until he had left a beautiful avenue of light.

Ye're a' lamplighters. They'll know where ye've been by the lights. Ye'll want your son to be a noble man. Let him say wi' pride when ye've passed on: "Ma father lit that lamp."

The first burst of light that the world had was lit by Jesus, or rather He was the light Himself. He said truly, "I am the light of the world." Ye're in His succession. Be careful how ye bear yoursel's.—HARRY LAUDER.

#### Christ in You

Dr. Ralph Baldwin is responsible for the following story of the portrait of Dr. Pusey which hangs upon the wall of Christ Church College, Oxford. About the time of the appearance of the "Life of

Pusey" this portrait appeared and was hung in Christ Church. It was known that Pusey had always refused to sit for his portrait and the art of photography had not yet been perfected. How then came such a splendid likeness into existence? It was there for all to see; the small familiar cap crowning his head; the furrowed brow; the sharp, straight-lined mouth; the deep, keen eye; the very expression of the face was familiar to his many students. A woman who had never seen the great divine painted this portrait. As one of the leaders of the Oxford Movement he was greatly admired. A woman in a small village was moved by an almost idolatrous affection and admiration for him. She read all his writings. Whenever she came in contact with anyone who had been in Oxford she insisted upon minute descriptions of the object of her adoration. Gradually she formed her own conception of the man from the descriptions received and the impressions made by his writings. Then she began to put on canvas his likeness as she saw it within her own soul. The result is there on the wall of Christ Church for all to see. Thus the Christian reproduces the likeness to Christ, whom having not seen, he loves.—Dr. J. C. MASSEE.

#### Behold He Cometh!

When the cause of Christ's Crown and Covenant was almost dead, when the hands that held the blue standard were beginning to get feeble and to slip, when the battle of the Kirk of Scotland was almost lost, a few faithful ones sent an urgent message to John Knox in Geneva, where he was staying in exile. "John Knox, O come to Scotland!" John Knox came to Scotland once more. He accepted the summons and one bright day the news spread in Edinburgh that John Knox is coming up from Leith. Ay, he is on the High Street on the way to his own house. John Knox has come! And the horsemen spring on their steeds, and with foam flying from bit and bridle, they spur through the market places of every town and village, and cry the one message to the astonished people. "John Knox has come! John Knox has come!" The gates of castle and keep and baronial hall throughout the land, the challenge and counter challenge, the question and reply are "John Knox has come! John Knox has come!" And out there on the sea the ships and smacks bear up and "ahoy there!" and another with "John Knox has come! John Knox has come!" And the priests stand shivering and cowed at their fireless altars, and the monks draw their cowls in sullen terror over them; and

Scotland, our beloved nation, calm again in the glad confidence of God's messenger sent to help her, takes out the Solemn League from under her misty cloak and binds to her heathery bosom once more the blue ribbon of the gospel of grace. The whole land, like the bay in a landward gale, surged with excitement. This by the coming of a faithful minister of the cross. Oh, what will it be to this weary earth of ours when that white cloud appears on the horizon and rolls up to the zenith to be seen of us all, when instead of the minister it is the Master, when instead of the Christian it is the Christ, when instead of God's servant it is God, when instead of the cry at midday, "John Knox has come!" it is the cry at midnight, "Behold the Bridegroom cometh, go ye out to meet Him!"—JOHN ROBERTSON.

#### The Active Agent in Sanctification

What is it that cleanses or sanctifies, and how? Jesus says, "the truth;" John says, "the Blood;" Paul and Peter say, "faith" and "the Holy Ghost." Can these be reconciled? Let us see.

Here is a child in a burning house. A man at the peril of his life rushes to the spot above which the child stands in awful danger and cries out, "Jump, and I will catch you!" The child hears, believes, leaps, and the man receives him; but just as he turns and places the boy in safety, a falling timber smites him to the ground wounded to death, and his flowing blood sprinkles the boy whom he has saved.

A breathless spectator says: "The child's faith saved him." Another says: "How quick the lad was! His courageous leap saved him." Another says: "Bless the child! He was in awful danger, and he just barely saved himself." Another says: "That man's word just reached the boy's ear in the nick of time, and saved him." Another says: "God bless that man! He saved that child." And yet another says: "That boy was saved by blood; by the sacrifice of that heroic man!"

Now, what saved the child? Without the man's presence and promise there would have been no faith; and without faith there would have been no saving action, and the boy would have perished. The man's word saved him by inspiring faith. Faith saved him by leading to proper action. He saved himself by leaping. The man saved him by sacrificing his own life in order to catch him when he leaped out. Not the child himself alone, nor his faith, nor his brave leap, nor his rescuer's word, nor his blood, nor the man himself saved the boy, but they altogether saved him; and the boy was not saved till he

was in the arms of the man. And so it is faith and works, and the Word and the Blood and the Holy Ghost that sanctify.—COL. S. L. BRENGLE.  
**The Way up is Down**

Mr. Boardman tells us that one day he was passing through a large city, and having an hour to spare, he called upon an old friend, a shot manufacturer. As they were sitting together his friend asked him "if he would like to have the world under his feet? Mr. Boardman understood the suggestion that he should go to the top of the shot-tower and at once fell in with the proposal. Presently he reached a passage in which he saw a stone staircase going winding up into the darkness, and he began to mount the steps.

"No," said the friend, "you are going wrong. It is down here."

Mr. Boardman stopped and thought there was some mistake. "We are going to the top of the tower, are we not?" he asked.

"Yes," said his friend, "and you must go down here to get there. *That is the old way; dark and dusty and full of cobwebs. And you would find a door near the top which is nailed up now. You would only knock your head and get covered with dust, and then have to come down again. This is the way.*" And he pointed to two or three steps that went down.

"Going down is a strange way to get up," he thought.

"Now, all you have to do is to sit still."

"But I can never get up by sitting still, surely," said Mr. Boardman.

"Trust me," was the reply, "and you will see."

Instantly they began to rise. They were on a lift; and in two minutes they stepped out high above the city, to find the world under their feet.—MARK GUY PEARSE.

**Can Two Walk Together except they be Agreed?**

Some years ago in a time of political peddling and puddling between our country and Russia, that threatened to end in a roar of battle, a steamer started from a Turkish town for up the Danube. A lovely day it is, and the prow of the vessel parts into two sparkling lines the sunlit waters. The passengers forsake the stuffiness of the cabin and seek the cool breezes above. A hurried whisper runs through the crowd and all eyes turn to the stern. What's ado? Up and down the deck there two gentlemen are promenading arm in arm. Who are those two thus linked together in friendly converse? and what's about

them to stare at? They are the ambassadors of Britain and Russia. They had been recalled by their Governments in the first step of the declaration of war, and now here together they are. Those representatives of the two countries in collision, and that had flung together with the vow to cross swords on the field of blood, are here walking together. No sooner does that steamer drop anchor at the first river-port, than along the wires there flashes this electric message to every capital in Europe: *There is to be no war between British and Russia.* The swords are driven back to the sheath, the quarrel is made up. The ambassadors have been seen walking together, and "can two walk together except they are agreed?" —JOHN ROBERTSON.

**Love is Kind**

There is a beautiful story about Sir Bartle Frere. A gentleman who was to be his host, but who had never met him, wanted to know how he should identify him. The answer was this: "If you see a tall gentleman helping somebody—that will be Sir Bartle Frere." What a beautiful description! But ought not that to be the description of every Christian?—DR. J. D. JONES.

### THEMES, TEXTS AND SUGGESTIONS

By D. SHELBY CORLETT

#### Children's Day

The second Sunday of June has long been used as a special "Children's Day" in the American church. The value of these special days is determined by the use the wise and faithful makes of them. There are certain themes which need to be emphasized and for which a special day or occasion is needed to make the demand. In the case of Children's Day it gives the pastor an excellent opportunity to emphasize the needs of religion, the place of children in the church, the training of the children for Christ, and other themes that should be brought to the attention of the congregation.

#### Suggested Themes and Texts

Theme—The Family at Worship.

Text—"And all Judah stood before the Lord, with their little ones, their wives, and their children" (2 Chron. 20:13).

Theme—Wise Parental Discipline.

Text—"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19).

Theme—The Duty of Children to Parents.

Text—"Honor thy father and thy mother" (Exod. 20:12).

Theme—The Child and the Kingdom.

Text—"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:2-3).

Theme—The Value of Christian Training.

Text—"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

Theme—The Duty of Religious Instruction

Text—"Tell ye your children of it, and let your children tell their children, and their children another generation" (Joel 1:3).

#### Making Children's Day Evangelistic

There is scarcely a time when evangelism can be carried out among the children in a more fruitful manner than on Children's Day. It should be made a day when numbers of children are earnestly intreated to give their hearts to Christ, and others who have previously done this to join the church. We cannot hope to hold our children to the church by keeping them out of membership until they are up in their "teens." The neglect manifested before this time usually places a barrier between them and the church, so let us urge our children to join the church early.

Especially should they be urged to give their hearts to Christ. Many of the leaders of the church have been converted when children. Polycarp, we are told was converted at the age of nine; Matthew Henry at eleven; Dr. Isaac Watts at nine; Bishop Hall at eleven; Robert Hall at twelve; Alfred Cookman at ten; Bishop McCabe at eight; Francis Asbury at fourteen. Who can tell but among the children of his congregation may be found an outstanding leader for future years if the pastor and leaders of the church manifest the proper interest in them.

#### Prayer Meeting Suggestions

Here is a series of prayermeeting talks based upon the message of Christ to the seven churches in Asia.

An orthodox church but lacking in love—Ephesus. Rev. 2:1-7.

A victorious church, though wretchedly poor—Smyrna. Rev. 2:8-11.

A loyal church, but slack in discipline—Pergamos. Rev. 2:12-17.

A working church, but careless about pure doctrine—Thyatira. Rev. 2:28-29.

A church with a few faithful members, but generally dead—Sardis. Rev. 3:1-6.

A church numerically weak, but spiritually strong—Philadelphia. Rev. 3:7-13.

A fabulously rich church, but poor in faith—Laodicea. Rev. 3:14-22.

#### Missionary Sermon Suggestions

Theme—God's Vision For the Gospel.

Text—"From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts" (Malachi 1:11).  
Theme—The Missionary Debt to the World.

Text—"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matt. 28:18-20).

Theme—The Missionary Vision of the Word.

Text—John 4:35-38.

#### Evangelistic Suggestions

Theme—Unprofitable Labor.

Text—"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, . . . For the wages of sin is death" (Romans 6:16, 23).  
Theme—Poor Excuses.

Text—Luke 14:18-20.

Theme—A Necessary Preparation.

Text—"Prepare to meet thy God" (Amos 4:12).

Theme—A Question all must answer.

Text—"What shall I do then with Jesus which is called Christ?" (Matt. 27:22).

Theme—The Arrested Spiritual Development and its Cure.

Text—"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. . . . Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 5:12; 6:1).

Theme—A Foolish Bargain.

Text—"Who changed [exchanged R. V.] the truth of God into [for R. V.] a lie, and worshipped and served the creature more than the Creator" (Rom 1:25).

#### Fourth of July—Independence Day

The Sunday nearest the Fourth of July enables the pastor to emphasize some themes along the line of national righteousness, personal respon-

sibility of the citizens to our republic, and also to receive the goodness of God toward our nation.

#### Suggested Themes and Texts

Theme—Making Our Nation Christian.

Text—"Righteousness exalteth a nation; but sin is a reproach to any people." (Proverbs 14:34).

Theme—The Duty of a Citizen.

Text—1 Peter 2:13-14, 17.

Theme—The Greatest Need of the Nation.

Text—"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psa. 33:12).

Theme—Conditions for National Prosperity.

Text—"If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit" (Lev. 26:3-4).

Theme—The Secret of National Success.

Text—"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8).

#### Themes and Texts for Sunday Mornings

Theme—The Reward of the Faithful.

Text—"Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10.

Theme—The True Worshiper.

Text—"God is a Spirit; and they that worship him must worship him in spirit and in truth." (John 4:24.)

Theme—Victory on Life's Battlefield.

Text—"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39).

Theme—The Security of the Church.

Text—"And upon this Rock I shall build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

- I. The Nature of the Christian Church.  
Composed of those to whom God has been supernaturally revealed.
- II. The Owner of the Christian Church.  
Christ—"My Church."
- III. The Foundation of the Christian Church.  
"This Rock." The rock of Divine revelation.
- IV. The Security of the Christian Church.  
"The gates of hell shall not prevail against it."

Theme—Worth while Christian—Men of Vision.

Text—"Where there is no vision, the people perish" (Proverbs 29:18).

#### Evangelistic Sermon Suggestions

Theme—The Tragedy of a Disobedient Life.

Text—"God is departed from me, and answereth me no more, neither by prophets, nor by dreams" (1 Sam. 28:15).

Theme—Dragged By the Under Tow.

Text—"Demas hath forsaken me, having loved this present world" (2 Tim. 4:10).

Theme—The Way of Salvation.

Text—"Sirs, what must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30-31).

Theme—The Poor Rich Man.

Text—Luke 16:19-31.

#### FOR THE MISSIONARY SERMON

By R. G. CODDING

##### The Unfinished Task in Japan

This subject is ably presented in the January number of the *International Review of Missions* by William Axling, D. D., since 1901 a missionary of the American Baptists and at present a secretary of the National Christian Council. The article is well worth reading. A few excerpts here:

"The impression that missions and missionaries in Japan have reached their goal is fast gaining ground. The reaction to this from the home base has been swift and staggering. One mission board which has had an important place in the Christian movement from its very inception, and has rendered a conspicuous service, has already voted gradually to withdraw. . . .

"Japan has a great student army, 600,000 strong. Four of Tokyo's eighteen universities alone enrol 33,000 students. There are more students in the higher educational institutions of this one city than in the whole of the British Isles. These students, the members of the Young Men's Movement and the Boy Scouts are the Japan of tomorrow.

"Furthermore, Christian strategy demands that we face fairly and squarely the fact that the far-flung rural districts of the empire are still beyond the Christian frontiers. The 36,000,000 sons and daughters of the soil, who make up eighty per cent of the nation's population, are still absolutely unevangelized. The gospel is as much an untold story to them as it was to their fathers and forefathers. Japan, like every nation, must look to the farms for moral backbone, stability and the values that flower from the soil. The Christian

Church will never root itself in the best life and take on stability and permanency until it wins these simple, sturdy, unspoiled folk of the fields.

"Christianity has won notable victories among the intelligent, ever-increasing and influential middle class. It has revolutionized the nation's social and moral standards. It has lifted womanhood to a new and higher plane. It has inspired the press and literature with new ideas and ideals. . . . Nevertheless, there are these vast untouched areas, and facing this unfinished task the Church of the West cannot fold its hands and say that its work is done. Neither can the missionary serenely pack up and sail for home. The responsibility cannot as yet be shifted to the indigenous Church. It has made commendable progress. Of the 1,690 Protestant churches in Japan proper—this is exclusive of the 570 preaching places—331 are wholly self-governing and self supporting. They have brought to the birth a strong native leadership both in the pulpit and in the pew. . . . But it takes time and creative energy to evolve a living organism. . . .

"To throw the whole responsibility upon it now would be abortive. The Church of the West must still stand by with men and means, with sympathetic interest and an understanding heart. No one feels this necessity more keenly than the Japanese Christian leaders themselves. Listen to their estimate of the situation. Bishop Uzaki of the Methodist Church says:

"Can it be said that Kyushu and the Hokkaido are occupied? 150,000 Protestant Christians in Japan and a population of 60,000,000, what a need for help from and what a challenge to the mother Church! The multitudes are still unreached. Listen to the call of rural Japan. The weak churches of this area need the missionary."

"Dean Ibuka of Meiji (Presbyterian) College in Tokyo says:

"Japanese Christianity is firmly planted. The larger denominations are self-supporting and self-propagating. Yet even though these should unite their forces are they strong enough to Christianize the nation? Have they adequate men and means to evangelize the 36,000,000 of the rural districts? Decidedly no. The Japanese mission societies and the indigenous Church are inadequate for the task. Here is a field, not for any kind of a missionary, but for the right man in the right place. . . .

"Treasurer Matsuno of the Japan Christian Council says:

"The evangelization of Japan is not simply a national question, because Japan's influence is going to be world-wide. There will always be need for exchange missionaries between Japan and other nations. Here is a great opportunity for the finest type of American and English youth. We must put the urge into this appeal. . . .

"The testimony of one who stands outside Christian circles but is vitally interested in Japan's moral and religious life is doubly instructive. Professor M. Anesaki, of the Department of Religion of the Tokyo Imperial University, influential educator and moulder of public opinion, says:

"Does Japan still need missionaries? It is wholly a question of type. If he is possessed with a sense of racial and cultural superiority, and, murdering the Japanese language, talks down at the people, there is no place for him. However, if he has come to grips with the language and conquered it, has a heart-understanding of the Japanese people, senses their spirit and stands and serves among them as a man among men, he is as greatly needed today as he ever was. In fact, in view of the international angle of his task and the growing need of the cultivating inter-world goodwill and understanding, the right type of missionary is probably needed more today than he ever was."

"The conclusion is clear. Christian missions have as yet only touched the outside fringe of the Kingdom in Japan. The work of Christianizing this nation has but begun. Withdrawal now on the part of missions and missionaries is absolutely out of the question. Curtailment in men and money will mean a failure to conserve the work of the past and will cripple the future. The way out is to develop a technique of co-operating from within in such a way as to help and not hinder the indigenization of the Christian movement and to learn the lesson of functioning increasingly in and through the Japanese Church in this critical and creative stage of her development. If we of the West are wise we can help to make this new era an epoch-making one in the history of building the Kingdom in this forward-looking, forward-moving nation, this strategic area of the world's life."

#### Item of Interest from Doctor Hynd, Swaziland, Africa

1. Swaziland needs the missionaries of the Church of the Nazarene, because;
  - a. There is not a Protestant missionary in the

northern part other than those whom we have sent.

- b. There is a steadily increasing influx of Roman Catholic missionaries into our territory, and they show great enthusiasm, have six or seven missionaries on a station, where we have two or three, appear to have no retrenchment policy, and have no lack of funds. Can the dead formality of the Church of Rome accomplish more than the experience of Pentecost which all of our members should possess?
- c. Scores of natives in our area are bound in fear and witchcraft, born of a most credulous superstition. Our gospel can set them free.
- d. In an area of about one hundred square miles there is no doctor to attend to them in their suffering, other than the doctor we have sent out to help them.
- e. For this area there are only two nurses and these are maintained by our church.
- f. There are about six hundred native Christians who look to our missionaries for the help to their souls that we alone can supply in the name of our Lord. Take away our missionaries, or diminish their numbers, and you condemn scores of these dependent souls to spiritual starvation which leads to spiritual death.
- g. The heathen Swazi wrestles not against flesh and blood but against all the marshaled, deeply entrenched forces of darkness that the Arch-enemy of the souls has evolved during the centuries that he has had a free hand. Our church has in its heart a power greater than this.

Mohammedans in the city of Johannesburg handed over a check for \$2,000 to the hospital authorities on the occasion of the opening of a Non-European hospital in that South African city.

Mohammedanism is spreading amongst the natives of Africa. Its doctrine of polygamy and eternal happiness satisfies the African.

The immigration of Indians into South and East Africa is looked upon seriously by the white population of these parts, mostly from an economic point of view. A large percentage of the population is now Asiatic in origin. From the point of view of Christian missions this ought to

stir to action our churches whose missionary budget shows a tendency to decrease.

Visit twelve Nazarene churches; sound the pastors on their attitude toward spreading the gospel in heathen lands; note those who have a W. M. S., a missionary prayermeeting regularly, a large subscription list for *The Other Sheep* and who gladly welcome an address that will throw a little more light on the needs of our mission work; then tell us in which churches the fire of God seemed to burn most brightly. Also tell us which churches had the greatest difficulty with their all-round church finances.

The Swazi king, who is an educated heathen instituted legal proceedings to enable him to get back some of his land which was in the hands of white people. While the case was being tried in London he summoned all native Christians to pray to God for the success of his case. He himself, however, did not repent of all his heathen practices in sackcloth and ashes. The number of his wives was still legion. The case was lost.

An old woman crawled on her hands and knees for several miles to get to our African camp-meeting.

A native Christian in Africa will give all that he possesses and render himself literally penniless when a special offering is called for.

In many parts of Africa there are now native churches without any white supervision—purely native churches. This has not arisen because of the advance of the African Christian toward spiritual maturity sufficient to warrant independency, but because missionaries have either gone home or have been forced to retire because of retrenchment in the home policy of the mission boards concerned. This has been accompanied by a most serious spiritual declension in the native churches concerned, until one is often horrified that the name of Christ should be linked in any way with them. Churches at home will surely have to answer for with-holding from their converts the continued supervision which they need. great responsibility in this respect because of the Pastors of the home church especially have a privilege that is theirs of controlling (through example and by preaching) in a large measure the avenues through which the finances of the members of their churches may flow.

## PRACTICAL

### THE GREEK TESTAMENT IN THE LIGHT OF MODERN RESEARCH

By BASIL W. MILLER

#### Luke the Historian in the Light of Research

The veracity of the New Testament—and in all technical studies the Greek Testament is final authority—stands or falls with the truthfulness of the historical statements of Luke the historian of the early Church. If his historical statements will not stand the test of scientific accuracy, the New Testament cannot be looked upon with any more value, from the standpoint of supernatural origin, than the writings of Josephus, or of any ancient historian. But a scientific study of Luke shows him to have been a careful and diligent historian. Sir William Ramsay, the greatest living archaeologist in the realms of ancient New Testament lands, says that Luke stands out as the leading historian of ancient day. He states that Luke measures up to and even surpasses Thucydides. So far no one historical fact mentioned by Luke have the critics been able to disprove; but rather as the days go by new sources are discovered which prove the veracity of the writings of Luke. This matter is of supreme importance in the study of the Greek Testament; for if Luke has made erroneous statements in connection with his delineations of the rise and development of the Church, then we would have most certain evidence against the inspiration of the same. But from every standpoint Luke measures up to the most minute standards of historical certitude.

The same author for the Gospel and the Acts. All doubt even in the realms of higher criticism has been eliminated but that the same writer wrote Luke's Gospel and the Book of Acts. The author of the two makes the distinct claim of identity in Acts 1:1, "The former treatise I made, O Theophilus, concerning the things that Jesus began both to do and teach." If one will turn to the first four verses of the Gospel he will find were Luke writes to "most excellent Theophilus" (Luke 1:3). It is probable that Theophilus was

a man of rank because of the epithet "most excellent"—*kratiste*—which is a technical and distinct term for the equesterian rank, as Ramsay shows in *St. Paul the Traveler*. In both books there is an evident unity of authority, as well as a general vocabulary and style. In a study of the medical terms it will be seen that the same peculiarities appear in each book. Likewise it is evident that the author of the Acts was a companion of Paul, and was a physician. Hobart has shown that this author was a physician accurately acquainted with Greek medicine, and same would have us believe that he was a leading physician of his age. It is also known that Luke is this physician and companion of Paul.

Little is known of the life of Luke. He was possibly a Gentile, as Paul states in Col. 4:12-14. And from the name *Loukas*, which it is known is a pet-name (*kosenames*) for Loukios, seems to show that he was probably a Greek. The place of his birth is still a matter of dispute, but many favor Antioch as the birthplace; for both Jerome and Eusebius speak of his coming from this place. Suffice it to say that his literary talents, his knowledge of Roman law and of contemporary ethnology and history, as well as his accurate use of medical terms, mark him as one of the best trained men of ancient day, which training could have been received from either Alexandria, Athens or Tarsus, the seats of the great universities of that time. After his conversion Luke became a medical missionary and seems according to Acts 28:9-10 to have practiced medicine at Malta during his three months stay there. At Rome he was both preacher and physician, where he stayed by the side of Paul, then in frail health, until the end. Robertson thinks that under God Paul owes his long life to the skill and constant attention of Luke, "the beloved physician."

Luke's method of research. Luke alone of all writers of the Bible has a prologue to his Gospel (1:1-4), that also answers for Acts. It is immaterial whether or not Luke consciously imitated the prefaces of Herodotus, Thucydides or that of Dioscorides, the famous writer on plants (*materia*



*medica*) and of Hippocrates, the great physician of ancient day. The preface of the Gospel is "modelled on the conventional lines of ancient literature," writes Moffatt. Luke's method is historical, but his object like that of John is religious. He intended to write religious history. This preface is not only literary in structure and vocabulary but it is periodic in form. Its style is grand, in the best literary *Koine*—common Greek—of the age. The sentence is composed of six members, three in protasis and three in apodosis, and they correspond with each other in the style of a finished literary artist. The language is ornate, but precise, the literary skill of which marks beyond a doubt Luke as a man of real culture and training. Renan called this Gospel "the most beautiful book in the world." Sanday says that something of the scholar's exactness is included in Luke's aim—he is evidently an educated man with scientific training and habits.

Luke is stimulated by the works of others. "Forasmuch as many have taken in hand to draw up a narrative . . . it seemed good to me also." Some think that the words of Jesus—the *Logia*—were taken down in shorthand as Jesus spoke. The discovery of the sayings of Jesus in the papyri show how this could have been accomplished. Then before Luke wrote Mark had produced his Gospel. From these written accounts, the *Logia*, Mark's Gospel, and others that have been lost long ago, Luke by the help of the Spirit wrote his Gospel. Luke was a contemporary of the events of the life of Christ, though he seems not to have been a participant in any of them. He also spoke with eye-witness—*autoptai*—and listened to the ministers of the Word—*uperelia tou logou*—and used the accurate information they gave him. He aimed to draw up a narrative—*anatasthia diegesin*—which Greek includes more than mere notes and anecdotes; but rather means a carrying through of a connected story to the end.

He then clearly sifted the evidence, as any accurate historian does, before finally writing his connected story as inspired by the Holy Spirit. He "traced the course of all things accurately from the first" before writing—*parekoluthekoti anouthen pasin akribos*. He is careful—possibly thinking of the day when men should doubt the truthfulness of his narrative—to add a word—*akribos*—accurately. He certainly believes himself to be a historian. Then his history is orderly; for he writes, "To write unto thee in order"—*katheses*. Such an order would be chronological.

Here then we find serious history, with a definite purpose. Luke claims throughout to write that which is perfectly trustworthy. In all he employs something like seven hundred and fifty words found no where else in the New Testament. His personality, his versatility, his artistic touch—a master of style—as well as his psychological and medical knowledge appears on every page.

*Luke's use of medical terms.* Luke's accurate use of medical terms adds to his historical certitude. Wherever he used medical language it was always employed in the same manner by him as by the leading writers of medicine of that age. If Luke had blundered in the use of medical terms, then the contentions of critics that he was historically incorrect would have a basis. But not once is this the case. His accuracy is marvelous, which marks him as "the beloved physician" well trained in the medicine of his time. Many changes are made by Luke over the account of Mark, which mark the interest of a physician in the cures of Jesus. In the account of the healing of Simon's mother-in-law Luke adds that she "was holden with a great fever"—*sunexomene pureto megalo*. Precisely this medical phrase occurs in the writings of Galen and Hippocrates, the physicians of ancient day. Galen says that physicians divided fever into great and small—*megas* and *paraxrema*. The leper is described by Luke as "a man full of leprosy"—*aner pleres lepas*, the hideous disease was at an advanced stage. Luke speaks of "a man that was palsied (5:18)," *en paralelumenos*, instead of using the popular term, *paralutixos*. His use here is in strict agreement with that of medical writers. Luke (18:25) employs a different word for needle—*belone*—the surgeon's needle and not the ordinary needle as is used by Mark. The "dropsical man (Luke 14:2)"—*anexathisen*—is described by a word found no where else in the New Testament and is the usual word used in medical language to denote one suffering from dropsy. In the healing of the lepers (Luke 17:11-19) Luke uses the ordinary term for leper, *lepros*, not "full of leprosy" as in the other case referred to, possibly to show the degree of the sickness. The ten lepers had a milder form than the other.

Luke has six miracles not in the other Gospels and all but the draft of fishes are miracles of healing (the son of the widow of Nain, the woman with the spirit of infirmity, the man with dropsy, the cleansing of ten lepers, and the restoration of Malchus' ear). Luke alone gives the parable of the Good Samaritan, with its account of the

wounded traveler. The word "half-dead," *emithanes*, is found in the writings of Galen, denoting one in a condition similar to that of the wounded man. Wellhausen makes mockery of the cure or the remedy used, wine and oil; but this is shown to be the ordinary treatment for such bruises, sores, wounds, etc. For Hippocrates, the father of medicine, recommends "wine and oil," *elaio kai oino*. The terms for "binding up," "wounds," "pouring" are all common as medical terms, *xatadeo*, *trauma*, *epixes*. The story of the Rich Man and Lazarus has a number of medical terms. Lazarus was "full of sores," *eilxomenos*, the regular medical term describing ulceration. The words for "cool," and "in anguish," *odunomia*, are medical terms.

The same is true of the words of the Acts. Medical terms abound here also. In Acts 1:3 Luke alone has the word "proof," *lexmerion*, which was technically employed in medical language. In 3:7f., the word for "ankle-bone," is the technical language of the medical man. The term for "gave up the ghost" seems to be confined in the Greek to medical writers. The same is true for the word "wrapped him around," *sunestellan*, which is used but once in classical Greek in the sense of "shroud" but in medical language it frequently occurs. The "scales fell" from the eyes—terms found only in medical works. One could go on through the Acts and find the same to be true in case after case. And in every place where Luke speaks of sickness or cures his terminology is in accurate accord with the language of medical writers of ancient times. As a historian Luke is the most accurate that wrote during his days, declares Sir William Ramsay. There is no realm in the study of the original language of the Greek Testament but when the light of philology and science is thrown upon it, which does not stand the test of certitude and veracity. We shall deal in a later article of the census, the chronology, and the archaeology of Luke's writings, all of which as well as his knowledge of Roman law and ethnology stand the most scrutinizing acid tests of modern scholars.

#### A TRUE PASTOR

By R. W. HERTENSTEIN

The qualifications of an ambassador of Jesus Christ are many. Every pastor has not all the graces to make him an ideal preacher. He should have the *courage* of a leader. The courage of others may lessen but he stands firm. He should

have the *care* of a shepherd. Others may let the wolves in but he protects the lambs. He should have the *tenderness* of a father. Others may wish to excommunicate and be severe, but he prays and weeps over the neglectful one. He should have the *awe* of a ruler. Others may have their words lightly received, but his words are freighted with *power and unction*. He should have the *patience* of a fisherman. Others may leave the chronic seeker at the altar, but he prays on till victory comes. He should have the *toil* of a laborer. Others may join a religious union for shorter hours, but he takes his task by the job. He should have the *wakeful eye* of a watchman. Others may sleep while the enemy creeps upon the city, but he is ever on the wall to cry out. He should have the *calmness* of a guide. Others may be lost in the woods, but he must know the way out and bring all to safety. He should have the *inspiration* of a prophet. Others may pull wires and use methods in a doubtful way, but he must deliver the message of God. He should have the *knowledge* of a teacher. Others may slight the great cardinal truths, but he knows by *experience and study*. He should have the *love* of the Savior. Others may rest content on having ninety-nine sheep in, but he must go for the one on the mountain side.

Prayer: O God, help me to be a true pastor; for Jesus' sake. Amen.

#### CHRISTIAN COURTESY AMONG BRETHREN, OR, THE ETHICS OF COLLEAGUES

By ORVAL NEASE

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (1 Pet. 3:8).

ABOUT three years ago J. B. Chapman, editor of the *Herald of Holiness*, wrote a series of pointed editorials on "Little Things that Affect Great Causes." He discussed under many topics the faults that had embarrassed the success of Christian endeavors. To this series he might well have added an article on another seemingly small thing that affects great causes, namely, "Christian Courtesy." For the want of as apparently a little thing as Christian thoughtfulness many a man has been lost to a "Great Cause" and thereby the "Cause" has suffered irretrievable loss. While it is true that suave diplomacy and veneered culture have often concealed an unkind heart, yet, too many times thoughtlessness, tactlessness and brusque manner-

isms have belied the pure intent of a good heart, and have thereby made obnoxious the person upon whose successful leadership the battle depended. It must be remembered that it is generally true that we must win men to ourselves before we can win them to Jesus Christ. Therefore the discussion of the ethics of Christian courtesy is not out of place in a company of men and women called to the responsibility of leadership in the Church of Jesus Christ.

Now we realize that the term "ethics" in general covers a much larger field than courtesy. But when we have limited the application of the term as we do in the present treatment, to the relationship which exists between brethren of a common profession and calling, we are not so far afield when we make brotherly ethics nearly synonymous in meaning with Christian courtesy.

There is too great a void between the theoretical and the practical. That there is too much theoretical holiness and not enough practical holiness, we will all agree, and it is certainly as true that there is more theorizing than practicing in the application of brotherliness to life. There is constantly an increasing demand for the pragmatic in our modern world. Different orders of professional men such as physicians and lawyers as well as ministers, are now formulating and bringing pressure to bear to enforce codes of ethics which have bearing on their particular lines of practice. In recent issues of "Church Management" we have read such codes as were formulated and endorsed by bodies of Presbyterian, Methodist and Unitarian brethren.

To ask, "Who constitute our colleagues?" is almost as broad a question as "Who is our neighbor?" Our colleague is that man or woman, of whatever denomination or faith, who is associated or united with us in the realization of like ends and ideals. This would include those of our own denomination, such as our predecessors and successors, our superiors, visiting ministers and retired ministers. It would include the ministers of all other denominations who with us are called to the holy ideals of a common Christianity. Christian courtesy among colleagues is, then, that sincere attitude of Christian brotherliness expressed in the everyday activities of ministerial experience. It is the Golden Rule in practice! The thirteenth chapter of First Corinthians in action!

We will consider first how brotherliness will express itself in Christian courtesy to fellow ministers of our own denomination. I sometimes think we pay a great price for our emphasis upon spir-

itual liberty and congregational or democratic government. It is too often true that men feel, even though it is not always so harshly expressed, what an unkind brother was recently heard to boast, "Our church is not run by bishops and I will preach when and where I please." We would not defend a leader who lorded over God's heritage, but neither would we condole those who are in spirit and practice disrespectful and disloyal to the advice and wishes of "those in authority over us." A Christian attitude of courtesy and love toward our district and general officers would be one of respect and consideration. If they are not worthy of this, then let us place men in power who are. But indeed they are worthy of such love and may the Lord help us to render it to them.

There are few things that test more certainly whether self has really been slain in a man than his attitude toward his predecessor or successor. It is a poor source of commendation for a man to draw recommendation to himself at the expense of his predecessor. Too many articles and reports are written which leave the impression that the church under consideration was left in a most deplorable condition by the good brother who preceded, but that is now making wondrous strides under the present leadership. A true brotherly spirit would cover the defects in the predecessor's ministry and would be freer to laud than to criticize. For are we not all working in a common cause, not for our personal glory, but for the glory of our common Lord? It is an administration of uncertain worth that is builded upon the weaknesses of the yesterdays. Not all preachers can be equally talented or equally successful and blessed is the man who can see his brother march grandly on in advance of him and join in the hosannas which proclaim his coronation.

Probably most ministers give little attention to their successors. In the rush coincident with leaving the old field and the anticipation of the new one, one easily becomes too busy to give much considerate thought to the successor. But what ought a pastor do for his successor? For one thing, he can do his utmost to leave the church in as good condition as he would like to find it. He can endeavor to have a united, happy and active people who will be ready to work heartily with his successor. He can make his people to feel that they are to be loyal to the church for the sake of the kingdom of God no matter who is the pastor, for it must be remem-

bered that the church is of more importance than any pastor or group of pastors.

If the pastor has had a misunderstanding with any of the members of the church he had better settle that misunderstanding in a confidential interview or else bury it. Some pastors have fallen into the error of thinking it manifested real bravery on their part to use their last appearance in the pulpit as an occasion to find fault with the church. It rather manifests their cowardice and also their failure to measure up to their opportunity to proclaim the unsearchable riches of Christ. Impressions for the kingdom of God may be made from the pulpit on that Sunday which will last forever. Neither should the pastoral work be neglected just because such neglect might be overlooked in the busy closing days of his ministry. Faithful work in these closing days will bring richest rewards. Aged saints, bed-ridden patients, boys and girls and all thoughtful people will appreciate the more his last acts because of the necessary demands of the last busy moments. As long as a pastor receives remuneration from a church he is under obligation to that church.

Most new pastors would heartily call blessed his brotherly predecessor who left for his convenience financial statements and reports from all departments of the church, a calling list of all members and friends of the church with addresses corrected up to date, and last but not least, a list of persons who seem to be almost ready to unite with the church. Is this too long a list for the retiring minister to consider? I think not.

One other item that should not be forgotten in the brotherliness of the retiring pastor. Would it not be wise for him to let his connection with the church from which he has resigned be completely severed from the date his resignation takes effect? How many times a new man has been embarrassed, if not greatly hindered, by the continued correspondence of his predecessor advising and sympathizing with disgruntled members of his former congregation. How easy it is to unsettle the new minister while he is yet young in the field.

The case of a veteran minister of the gospel, once active but now upon the shelf, to me has an appeal worthy of special mention. He has for years been the leader in the work of God but must now be relegated to the rear. True, he is sometimes too free to tell how he did the work of the Lord in his day and oftentimes takes more time in testimony and prayer than one wishes he would. But, my brother, this aged warrior calls

for an extra exercise of charity, tact and brotherly consideration. He grows sensitive with the years and his feelings should be guarded by the younger men that are now filling his place. A place on the platform, and an occasional minor part in the service and now and then a word of commendation of his life and work will certainly do the present leader no harm and will brighten the lengthening shadows for the old prophet of God. The case of the beginner is not so much different from the case of the retiring minister. He needs our encouragement and recognition. We, too, were once taking our first ministerial steps and will one day, all too soon, be numbered among the tottering things of yesterday.

Our attention thus far has been taken with the ethics of pastors but let us venture a word relative to the ethics of evangelists. The evangelist should feel that he is on the field as the personal friend of the pastor and what is done should be done to forward his influence with the people, that the revival may continue after the evangelist has left the city. It may be that buzzards and vultures are a necessary evil to search out and devour the carrion of a country-side, but God help the evangelist who feels he must make it his or her business to investigate rumors concerning the character and standing of the pastor and report same to the district officials and too often, fellow ministers of the district.

I have sometimes wondered why some few of our ministers seem to hold a bit of acid in their system for ministers of other denominations. It may be due to some unfortunate experience they have encountered across the years in dealing with some poor representative of the sister denomination. It is certainly not due to any influence secured from the New Testament and especially from the thirteenth chapter of First Corinthians. I do not mean to say that we are to agree with all the doctrines and methods of our neighbor churches, but it is a sorry case when one has so run out of the gospel of Christ that he must descend to an attack on personalities and reflection on other denominations. Our own backyard must be better cleaned before we seek to perform that task for our neighbors. We cannot help men by antagonizing them. Some men seem to think that in order to be a radical exponent of Bible holiness one must spend about so much time skinning and slaying other preachers and churches. It reminds me of a young sergeant with whom I had to do during the World War. He had been a small-town school teacher prior to the service. I had come up for examination for Officers' Training

Camp. He knew me to be a minister of the gospel. He took me aside and said, "Do you ever swear?" I said, "No sir!" He replied, "Nause, you will never make an officer! For a man who expects to handle men successfully, must be able to get mad and curse a little." Some men seem to think that in order to be a "red-hot, radical exponent" of full salvation they must be noted for their stinging attacks on persons and things. Let us preach Christ, brethren, and emulate His courteous life as we preach Him.

In this connection a word concerning our attitude toward the man either in the audience or in a neighboring pulpit, who does not agree with us and may even openly oppose us. Of all wretched mortals none is more to be pitied than the minister of Christ who attempts to preach the gospel with a quarrel on his conscience and an enemy in his heart not yet forgiven. True forgiveness would enable one to be courteous and kind to his opposer, whether he be in the pulpit or in the pew. A minister of the gospel of love, who has an enemy whom he is unable or unwilling to forgive and treat with the kindness of a forgiven brother ought to repent or resign.

We do not have the accusation of proselyting laid at our door as often as we one time did. I trust we are entirely free from the guilt of such unchristian and unethical conduct. However, my fears outnumber my hopes. Proselyting, in the technical sense, has reference to change in faith; but I use it in the common use of the term which is little better than member stealing. It has not been three years since I sat in a District Assembly and heard a brother pastor, in his report, gloat over the fact that he had received a number of new members from a certain sister denomination and further stated that he was doing his best to get a number more. He concluded by saying, "Bless God, I would as soon save a man out of the Methodist or Baptist ditch as I would from the drunkards, the gamblers or any other ditch." Of course he was rebuked by the General Superintendent in charge, but the spirit and attitude of the brother remained unchanged. While it is entirely within one's privilege and duty to let those of other denominations who attend our services more or less regularly feel that they would receive a hearty welcome should they desire to make a change in their church home, yet the spirit of a pastor who runs after another man's sheep and by persistent insinuations and wilful designs finally builds up his fold at the expense of another shepherd's flock is most certainly of a questionable nature. Ecclesiastical fences are no

longer high and some men are adepts in the knack of inducing sheep to jump from one field into another. Sometimes the work of proselyting is carried on slyly and with great adroitness, at other times it is prosecuted with boldness in the full glare of noon. Dr. Jefferson in "Hints to Growing Ministers," makes bold to declare that, "Even men of dignity and undoubted piety have engaged in this unhallowed business, displaying among many graces of the spirit the strategy of the kidnapper and the cunning of the fox. But whenever and wherever and however and by whomsoever the work of building up one church by the tearing down of another is attempted the minister who lends a hand is guilty of one of the most contemptible and dastardly of all ministerial sins. What shall it profit a man to build up his own church membership and lose his own soul?"

Let us turn for a moment to the public conduct of our ministers. When two or three of them are in the pulpit at the same time what is likely to happen? Very often they begin to whisper not merely about some forgotten detail of the service, but about matters in general. They begin to do what would make them very indignant if indulged in by members of the congregation during the sermon. Dr. Jefferson has a word to say on this matter also. "It is required in ministers that a man be found a gentleman, but the marks of gentle breeding are occasionally lacking. When a man seated in full view of an audience holds an animated conversation with his neighbor during the rendering of an anthem, or bustles from place to place attending to odds and ends of business when he ought to be listening to the solo, or fidgets and looks bored while another man is preaching, or holds up his watch and shuts it with a snap which sounds like a cannon-shot to the man who has not finished his address, he shows a lack of thoughtfulness and refinement which brings a blush to the cheeks of those who like to see in ministers a resemblance to that supreme Gentleman whose messengers they are." There is a certain courtesy which belongs to our audiences that would pay large dividends in the respect of our listeners. The man who habitually runs into his pulpit at the last minute before service opens and boldly disturbs the opening songs and prayer running about making arrangements that could either be omitted or should have been made before the service started, ought to remember that there are no preliminaries to a service of worship. Song and prayer have as much to do with acceptable worship of God as does his would-be masterly address. Here, too, it would be well to

practice the Golden Rule and look upon one's audience as colleagues in worship.

The ethics and courtesy of a minister of Christ ought not to be confined to his pulpit ministrations, but should reach to the other departments of his responsibility. It is surprising how easy it is for some men to break their engagements with their churches as well as with individuals. An English writer of note has said that the devil in our day comes to ministers disguised as a railway train and men fall an easy prey to the allurements of scampering over the country giving strength and time to miscellaneous audiences, while their own people remain at home unsheltered and untrained. There is no reflection to be cast upon a man called of God to evangelism, but that man who can escape the problems of the pastorate, leaving the lay membership who cannot so easily pull away to fight out their battles as best they may, is guilty of cowardice and is unworthy of a place of trust among us.

Tardiness is almost synonymous with the names of some brethren. Habitual tardiness is a flagrant violation of unselfishness. When my delay keeps one or more individuals waiting upon my movement, my act infers that I deem my time of more value than theirs. This is discourtesy if not selfishness. I should plan my days to keep my appointment or at least inform friends in sufficient time so that they will not be inconvenienced. Punctuality is a mark of discipline and good breeding.

It has often occurred to me that ministers of the gospel ought to have engraved in their code of ethics some standards relative to their colleagues of correspondence. How many times we have written to pastors enclosing stamp for return, asking for a bit of information or perhaps a letter of transfer, but weeks slip by and neither the stamp nor the answer was forthcoming. Common courtesy demands the prompt answering of correspondence. We wonder if creditors of ministers of the gospel would not have more faith in the preaching of such men if correspondence relative to indebtedness found a more ready response. It is not a sin to be in debt, but it is a sin against the standing of the church and the gospel we preach, for a man to treat his credit and creditors in any other manner than with respect and courtesy becoming honesty and the high calling of our profession.

Perhaps some items which we have touched upon may seem to be irrelevant or trivial when they stand by themselves. But when it is found that these items affect the success of the cause of

Christ certainly they cannot be passed by as trivial and unimportant. We all have our weaknesses and difficulties, and perfection has not been attained by any, but let us take the courteous, gentle Christ as our standard and cultivate our consciences and ideals to scrupulous and thoughtful practice of the Golden Rule, that we may be a hindrance to none and that we may by "any means win some."

COLUMBUS, OHIO.

### THE SINGING EVANGELIST

By A. E. SANNER

IN late years there has sprung up in the holiness movement a special singing evangelism. It is difficult to organize the revival campaign any more without engaging a song evangelist as well as the preaching evangelist. And this is well: the ministry of the Gospel in song is worthy and blessed. The Church of the Nazarene has recognized this ministry and made provision for the licensing of the song evangelist. See Manual, paragraph 192. Certain qualifications and amenability are required.

In the observations of the past we have noted some of the successes and failures of song evangelists; and it may be, if some of these are discussed, someone may be helped in a day to come in this ministry, either as a song evangelist, or a pastor engaging a song evangelist.

As to the gifts and grace a song evangelist should possess, the need is obvious. We will not discuss that phase especially. It is with reference to conduct and attitude we wish to speak—the practical contact.

It seems to this writer the song evangelist should recognize:

(1) That his ministry is principally auxiliary—that nothing can take the place of the preached Word. "It pleased God by the foolishness of preaching to save them that believe."

(2) That his ministry (like that of the preacher) must be prayed over, unctionized, and felt. A good voice is not sufficient equipment for success and blessing. Many, many times has this been evident. A young woman sang one night beautifully and with perfect voice. But the audience while pleased, was not especially moved. Another singer, older and with more experience, also sang, but with a deep feeling back of the message in the song. The audience wept. One must pay the price of success in singing evangelism none the less than in any other ministry.

(3) That the pastor's wishes and plans must

be respected. A much loved song leader made a serious mistake in this very matter the first night of a campaign. The pastor had worked hard to prepare the way for the campaign to make it a real revival. He had gathered in a number of promising young men with musical instruments and organized them into a sort of "assistant" orchestra, and expected to have them all in the altar and get them saved. The first night the song leader stated that this orchestration would be superfluous, and announced to the young men publicly that they would not be needed in that capacity. They were grieved and most of the hard work of the pastor in their behalf was lost by the song leader in five minutes. God holds the pastor responsible for the pastorate, and certainly all other Christian workers should appreciate his responsibility.

(4) That the evangelist must necessarily carry the greater weight of responsibility and burden, and, hence, he is therefore worthy of the larger consideration and financial remuneration. If there is failure, the evangelist will be blamed for it, not the song evangelist. The evangelist's advice and desire therefore, should be as consistently followed as may be by the singer.

(5) That he must be a *worker*, as well as a singer. He should not exercise himself only in the five or ten minutes of delivery of the "special message in song," but in the entire service, to add his strength for its success. How many times the song evangelist, after rendering his solo, has been seen to sit down and slump into indifference as to what the outcome of the rest of the service may be. How many times the altar service has seemed to be of little interest or consideration to him. He should worry. He has done his bit. He has sung a solo.

However, one of the greatest singers known in the holiness movement, was often seen doing personal work in the audience among the people, leading souls to the altar and helping to pray them through.

God has blessed the holiness movement with some marvelously gifted singers, and this ministry properly backed with the right motives and spirit, is fruitful of great results. May this ministry increase.

### THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

#### THE TEETH

Several years ago I was riding on a train with a preacher over seventy years of age, whose

beautiful teeth attracted my attention. He took pride in the fact that there was not a decayed tooth in his head. He asked why it was that when he was a child a dentist could not have made a living, and nearly every individual before he is out of his teens has to have dental work done. Of course in those days people had trouble with their teeth, but not as they do now. There may have been many other answers, but I answered by saying: "Foods and the proper use of their teeth."

Seventy or eighty years ago people existed on coarser foods and those foods were more nearly in their natural state, than today. Such foods demanded chewing, and that is one great source for cleansing the teeth. Of course we are aware of the fact that our teeth were given to us for the purpose of chewing, but how little are they utilized! Nature has provided, through the sensory nerves of the mouth and throat, that it is almost impossible to swallow hard coarse and rough foods. So one must chew until it does not produce unpleasant sensations. Swallowing is a reflex action, so all that is necessary is for the food to become soft and smooth and then swallowing takes place without any thought on the part of the individual. With our many modern ways of preparing foods, this sensation is realized in most cases as soon as the food reaches the mouth, consequently they are swallowed at once, with very little chewing.

Chewing has several objectives. One of course is to crush or grind the foods, but another is the producing of a flow of saliva which is a digestive fluid and must be mixed with the food in the mouth, as here it does most of its work in the digesting of the food. This fluid is alkaline in its chemical action, and helps to neutralize the acids which are produced by the acid forming bacteria found in the decaying foods which remain between the teeth. Also chewing causes an extra amount of blood to flow to the gums, this helps to counteract any condition which may lead to decay of the teeth.

How important it is to keep the teeth in first class condition! Science has now discovered that many so-called diseases are only indicators telling us there is some where a cause. Rheumatism, neuralgia, and neuritis and many other conditions, may, in many cases be traced to the teeth.

Best authorities tell us that our teeth should be examined at least once in every three months to detect any early decay. That they should be cleaned from tartar formations every six months.

Tartar causes inflammation of the gums, which soon leads to pus pockets around the teeth. This of course produces abscessed and decayed teeth, and pyorrhea. With pus being absorbed from these conditions we are sure to have one or more of such diseases as rheumatism, neuralgia, neuritis, ulcerated stomach, ulcerated mouth, bad breath, heart trouble, kidney trouble and various kinds of indigestion. In fact there are many other conditions of bad health which have their origin with the teeth. No physician today considers that a patient has had a thorough examination until the teeth have been examined by a good dentist. Many times teeth have had the appearance of being sound, but under the X-ray they are shown up as being set in a pocket of pus. Poisons from these will show up in some part of the body.

The care of the teeth is very important. Many times the individual thinks he is very religious in caring for the teeth, when the care does not amount to very much. Tooth powders and other dentrifices which are on the market today are plentiful and although varied claims are made for each, it is very doubtful that much in the way of antiseptic or bactericidal effect in the mouth can be proved for any of them. However there may be an excellent mechanical cleansing effect from most of them and they may well be utilized for such purposes. But bear in mind that the effect is evanescent and the first breath or mouthful of food may bring in a host of new bacteria.

If there is any tendency to avleolitis, inflammation of the gums, or if pus is present, then an antiseptic dentrifice is needed and should be used often. After its use wash out the mouth with an alkaline solution. Plain soda water is fine. For a time, a weak solution of peroxide or hydrogen may be used—about three teaspoonfuls in a cup of warm water is sufficient. If the gums are spongy and bleed easily, get the druggist to make a five per cent solution of potassium chlorate and use this as a mouth wash.

Do not think because you have a tooth brush and that you use it with your tooth paste once or twice a day that that is sufficient. The gums need to be brushed as well as the teeth. The gums should be massaged every time the teeth are washed. Take the first finger and massage the gums briskly, both in front and behind the teeth. Common soda and salt make an excellent preparation to use on the teeth and gums. This is far better than most preparations that we buy and is said to be the best for the beginning of pyor-

rhea. We should remind the reader that the ordinary tooth brush does not remove the food from between most teeth; this should be done with wood tooth pick or quill tooth pick. In some cases where the teeth are close together dental floss is used to a better advantage. Money spent with a good dentist is well invested.

Gies in his study of the teeth came to the conclusion that most things used to cleanse the teeth and mouth did not accomplish the desired purpose. He believes that the vegetable acids, such as diluted vinegar and fruit juices and their acids are the most successful cleansing substance that can be used on the teeth. He also believed that starches and sugar should never be eaten alone, but should certainly be followed by some acid substance, as some of the acid fruit or vegetable sours. After most meals it is a good thing to eat some fruit and on going to bed perhaps the most successful cleanser of the teeth is a little sour fruit, or diluted fruit vinegar.

A word of warning before I close, do not treat pyorrhea indifferently. It is too dangerous to accept every treatment that is advertised as a cure. To the best scientists there is no cure after it is gone to a certain stage. Prevention is the best cure. We are told that it does not develop with clean teeth and healthy gums.

### HERE AND THERE AMONG BOOKS

By P. H. LUNN

Dr. William L. Stidger in his very interesting book "The Place of Books in the Life We Live" has considerable to say about books in the life and work of the preacher. I thought you might enjoy a few excerpts. Personally I believe that fire is as essential to the preacher as it is to the locomotive. And by fire I mean a combination of several things—enthusiasm, glow, radiance, dynamic. Now you can't maintain fire without something to feed the flame. Try reading! Companion with books. Books that are profound and those that are in lighter vein. They will give you depth; they will broaden your horizon and enlarge your vision; they will lift you up into the altitudes of clear thinking to fraternize with great minds. But, I was going to quote Stidger:

"When a man came along who was interested in helping other preachers and made me a Book-Reading Preacher, I say, without a single exception, that he contributed more to my own effectiveness as a minister than any single individual has contributed to my professional life.



"And I have seen books given this Big Boost to many a preacher of my acquaintance. I have seen preachers who have become, almost overnight effective; who began to broaden out and become interesting to their audiences just because they became Book-Reading ministers."

Stidger tells of one Book-Reading Preacher who had formed the habit of reading a book a day: "How do you do it?" I asked him.

"I get up at six o'clock and read two hours. Then I have breakfast and read another hour. That is my morning schedule of time for reading. Then at night I read from ten to eleven."

A volume that every book-loving preacher will enjoy is *THE MESSAGE OF F. W. ROBERTSON* (Revell \$1.25). This is an anthology from Robertson's many writings arranged by Rev. F. G. Frost. There are six hundred quotations in all—brief, pithy and invigorating, all classified and indexed alphabetically. Here is a gem selected at random from this treasure chest: "The Influence of Holiness—Blamelessness and accuracy are beautiful to look upon, but they do not save the soul. The world has enlisted into her service the power of talent and eloquence; but these are not the things that lead to God. . . . it is the divine mysterious power of holiness that tells upon the world." There are many more equally good.

The frequency with which books dealing with Christian stewardship and giving come from the presses of large publishing houses is just one indication of the interest along this line that is being awakened as the result of persistent propaganda by the different denominations. Surely no wide awake layman can now bring the excuse "No one has ever told me of my obligations as a steward of God." Doran's have just brought out Hugh A. Martin's *CHRIST AND MONEY* (\$1.00). Nothing camouflaged about that title. It is a book for serious minded folks who insist upon clear, sane, comprehensive presentations of whatever matters are brought to their attention.

A. Z. Conrad's book "Jesus Christ at the Cross Roads" (Revell \$1.25) has established the author as one of the foremost and most able defenders of fundamentalism and the "Faith once delivered to the Saints." Conrad's new book *COMRADES OF THE CARPENTER* (Revell \$1.50) is just off the press and is practically assured a hearty reception among the laity as well as the ministry. The title is not exactly self-interpretative. It suggests a study of Christ's intimate associates. The book, however is a call of friendship with the Son of

God and the title might more appropriately be *Comradeship With the Carpenter*.

Neither man nor angel could improve on the following diagnosis and prescription for present day conditions: "The crime wave today appals men. Courts and constabulary seem helpless to cope with it. A vision of God as the Great Reality, with which all men will have to reckon, is the only thing that can bring about normal conditions. A new sense of duty and a new vision of judgment to come must arouse and awaken the forces that can stay back the demonized devotees of lust and the multitude lost in the passion for pleasure."

And let your soul thrill to this indictment of "pussyfooting" generalities with which the modern church is attempting to reform and socialize and intellectualize this present evil world: "Great issues are avoided or dealt with gingerly. A good deal of Christian doctrine is handled in the same way. Phraseology is used that may satisfy Evangelical or Unitarian. As long as men proceed on broad generalities, no one will be antagonized. But what is the use of marking time in that way? All error and evil ask to be let alone. . . . No man is worth crucifying whose heart is not aflame and whose words do not sometimes become scimitars. That is why most public speakers are not disturbed. They are not worth fighting. They do not say anything, they simply talk. Well rounded rhetorical periods concerning the 'Magna Charta' of some dead nation permit the debauchee and the libertine to sleep quietly in the pew. The gambler and the drunkard are not aroused by rhetoric. Etc. etc."

Not for some time have I sketched through a book that showed more promise as a thought provoker and as a source of sermons material and suggestions. Every preacher should not only read this book but recommend it to his hearers. It is a message for the times by a man who understands conditions, whose feet are upon the earth but whose vision tops the peaks and reads in God's clear sky the panacea for human ills.

Of the making of books there is no end." Thank God for it! Some of them are bad, many are indifferent but an inestimable number are good and contribute something definitely worthwhile to intellectual and spiritual culture. I was ruminating along this line as I picked up Edmond F. Cook's *THE MISSIONARY MESSAGE OF THE BIBLE* (Cokesbury Press—\$1.00). This volume has its particular field all to itself. Its message and treatment are unique but tremendously worth-

while. First of all it is a text book, each chapter divided into sections, each section having its own sub-title. Review questions follow each chapter.

For societies, classes or groups with sufficient genuine interest in missions to make a thorough study of missionary endeavor from the Scriptural standpoint, this book is in a sense invaluable. A study of mission fields and of missionary heroes is essential but nothing can take the place of a foundation study of the real basis for missionary effort as set forth in the Bible. The book is so strikingly devoid of unnecessary detail—so "bolled-down" that we shall not attempt to quote any portion. A list of the chapter titles, however gives a good idea of the broad, inclusive scope of this text book—Our Theory of Missions, Israel a Missionary Nation, The Missionary Vision of the Prophets, The Missionary Message of the Psalms, The Burden of the New Testament, Jesus the Master Missionary, Christians Called to be Missionaries, The Dynamic of Missions, The Outreach of the Early Church, Paul the Great Apostle to the Gentiles, The Missionary Message of the Epistles.

*FATHERS AND SONS* by Samuel S. Drury (Doran \$1.50) is a book in which every pastor should be interested. Most fathers take too little interest in their sons and most pastors are too little concerned about this lack on the part of fathers in their congregations. A proper relationship between fathers and sons is mutually beneficial. To some extent the church at large is losing its hold upon young people; teen age boys and girls by the hundreds are leaving Sunday school. A deficiency in the home atmosphere is largely responsible. Carefully reared children usually maintain their interest in and attendance upon the services of the church. So it seems clear that the father's problem and the mother's difficulties with the children should be made a vital concern of the pastor and perhaps also of the evangelist. Doctor Drury has been in school work with boys since 1911. He knows his subject. Also, he knows how to write in an interesting, easy style. One of his earlier books "The Thoughts of Youth" is in my estimation one of the most helpful and enjoyable books for young people that I have read. He advises young folks without being "preachy," and that's not easy. He understands young life; his attitude is more than one of sympathy—he is one of them and sees things from their point of view, to which he adds the discretion which maturity and experience have added. You preachers with sons need to read *FATHERS AND SONS* for

your own personal benefit and you who haven't any, need to read it in order to better sympathize with both fathers and sons. Also you need the book to loan to fathers who need its earnest message.

## FACTS AND FIGURES

By E. J. FLEMING

*SOUTHERN MOUNTAINS.* "The mountain section stretches along the southern portion of the Appalachian Mountains and extends into northern Georgia and Alabama, embracing a region of two or three million acres. In the Southern Mountains the people live for the most part by hunting, fishing and growing such corn and vegetables as are absolutely needed. The chief occupations are agriculture, logging and until recently, distilling.

The main features of the problem in this section are isolation, illiteracy, and arrested development. Housing and general living conditions are not good and result in widespread prevalence of disease. There are few schools and churches, little knowledge of what goes on in the outside world, and small interest in either local or national politics. Large portions of this country have no religious services of any kind."—*Interchurch Survey*.

*MEXICANS.* The World War opened doors of opportunity to the common laborer. It was a day when railroads were pushed to their utmost capacity and unnumbered miles of track, must be kept in condition; a day when the staccato of bursting shells made copper king.

Into the mines of Arizona, the orchards of California and the ranches of Texas, the Mexicans swarmed in vast hordes. Behind was the urge of want; ahead the lure of plenty of work at fabulous wages. As an outcome one-eighth of Mexico's population is living under the Stars and Stripes.

These people have changed their homes and work and surroundings and philosophy of life. Most of them have cast aside their faith and their hearts are empty. Unless Christ can be brought into the house that is swept and garnished, the last state of these people will be worse than the first.

The total number of Mexicans in the United States is perhaps conservatively estimated at a million and a half.

**THE CUBANS.** The population of Cuba is approximately 2,500,000. Of these seventy per cent are white, thirteen per cent Negroes, sixteen per cent mixed, and the rest are yellow. Cuba is the richest of the West Indies.

Millions of dollars of American capital are invested in Cuban sugar plantations. How much will the Christians of America invest in uplifting the lives of the Cuban people?

Gambling and impurity are Cuba's national vices. Her people are naturally temperate as to the use of intoxicants, but American brewers have undertaken to overcome this by the introduction of beer "kindergartens."

Cuba has school facilities for only half of her 600,000 children. In the cities 49.9 per cent of the children attend school; in the country districts 31.6 per cent.

**ALASKA.** The entire population of Alaska is about 54,000, more than half of which is white. Two thirds of the white population is composed of Swedish, Norwegian, Canadian, German, Irish, English and a small representation of a few other stocks. The natives are divided into four groups: Eskimos, Aleuts, Thlingits, and Athabascans.

The very great preponderance of males over females in the population creates peculiar problems. In 1910 there were five times as many white men as white women in Alaska.

There are relatively few churches in Alaska, hundreds of square miles being without a chapel or meeting house.

New Christian hospitals with doctors and nurses are particularly needed.

We close "Facts and Figures" for this month with the following taken from the "Interchurch Survey:"

"The United States of America has been invaded by three enemy armies which threaten our national existence. First, there is within our borders an army of five and one-half million illiterates above nine years of age; second, there is an army of fifty million people above nine years of age who are not identified with any church—Jewish, Catholic, or Protestant; third, there is an army of twenty-seven million Protestant children and youth, under twenty-five years of age, who are not enrolled in any Sunday school or other institution for religious training.

"If these three armies should form a double column, three feet apart, they would reach one and one-fifth times around the globe at the equator. If they should march in review before the President of the United States, moving double column at the rate of twenty-five miles a day, it would take the three armies three years and five months to pass the President.

"These three interlocking armies constitute a triple alliance which threatens the life of our democracy. Patriotism demands that every loyal American enlist for service and wage three great campaigns—a campaign of Americanization, a campaign of adult evangelism, and a campaign for the spiritual nature of childhood."

**YOU'LL KILL THE CHURCH BY GIVING**

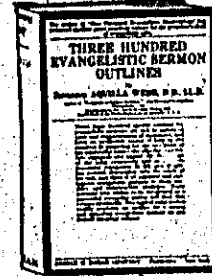
The criticism is often heard, usually from those whose hearts God has never touched, and all the church wants with men is their money. That the church is always making an appeal for money; give, give, give, until many are disgusted. This, of course, is not true; it costs a good deal less to be a Christian than to be a sinner. The world constantly demands more money than the church. Here is a little story that went the rounds of the religious press many years ago that is to the point.

It is said that just before the preaching of the annual missionary sermon in a certain church, a member objected to the pastor in the following terms: "Yer gwine ter kill dis chu'ch ef yer goes on sayin' 'Give.' No chu'ch kin stan' it. Yer sho' gwine ter kill it." Nevertheless, at the close of a powerful appeal for the biggest missionary collection on record the minister came back at his objector in the following manner: "Brodder Jenkins tol' me I wuz gwine ter kill dis chu'ch ef I kep' a askin' yer to give, but, my bruddern, chu'ches don't die dat way. Ef anybody knows of a chu'ch dat died 'cause it's been givin' too much to de Lord, I'll be much obleeged ef my brudder will tell me whar dat chu'ch is, for I's gwine to visit it, and I'll climb on de walls of dat chu'ch under de light ob de silver moon and cry; 'Blessed am de dead dat die in de Lord!'"—C. E. CORNELL.

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Seek, and ye shall find.  
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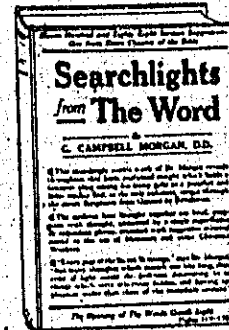
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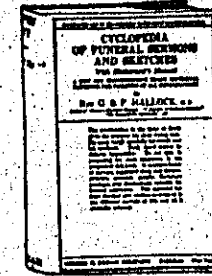
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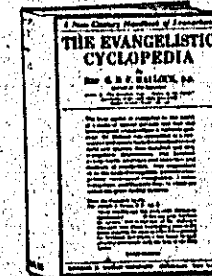
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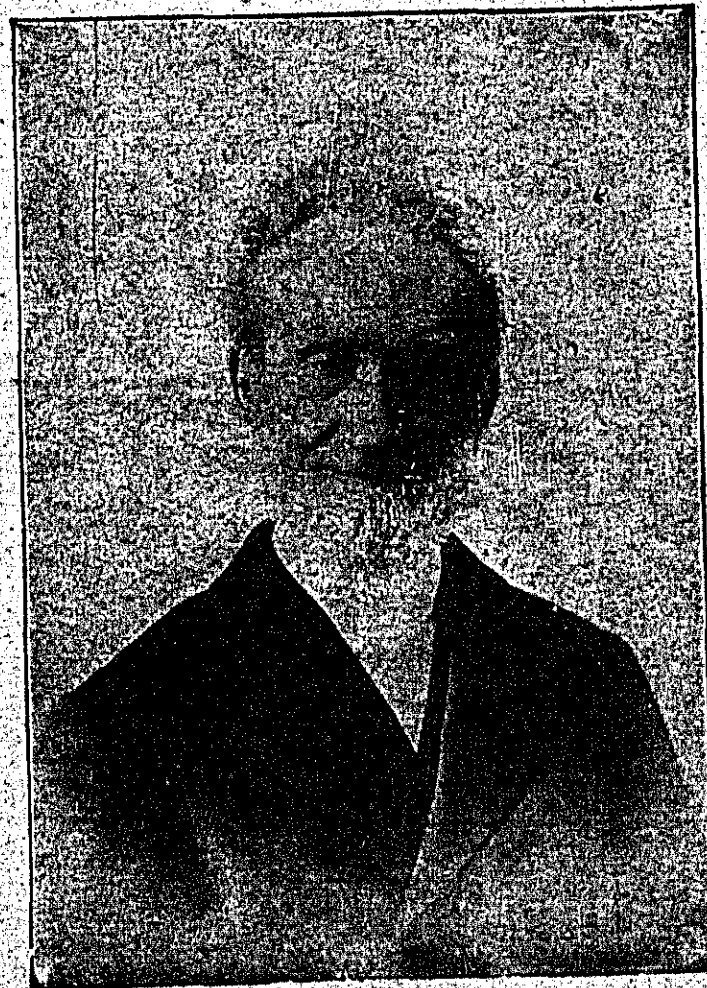
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## The Preacher's Magazine

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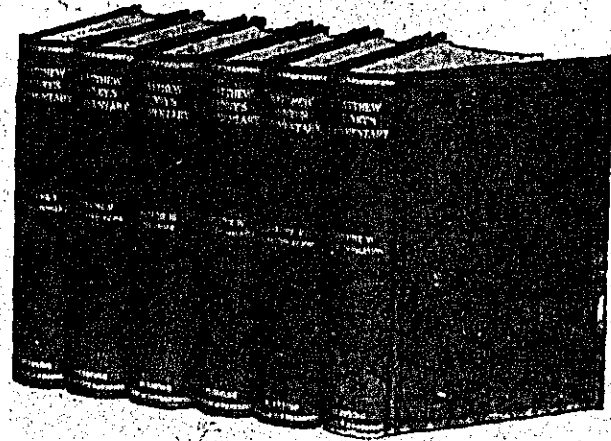


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# The Preacher's Magazine

A monthly journal devoted to the interests of those who preach the full gospel

J. B. Chapman, *Editor*

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## THE PREACHER'S "COMPLEX"

**I**T is significant that God has used neither the warnings of devils nor the wooings of angels to make men Christian. Rather He has chosen men themselves as evangelizing agencies and has sent them largely to their equals and always to their contemporaries. A preacher who consciously "reaches down" will not succeed largely in lifting people up, and the one who must always "reach up" will fail to push many higher. Preachers do their best work "on the level."

We asked for the reason of a certain preacher's partial failure and were assured by a careful and conscientious observer that "he regarded his people as inferior and they caught him at it." It was not so much what the preacher said, but it was that strange, subtle ability of the people to discern in him that feeling which the people interpret as, "He thinks he is better than we are," and the people would not forgive him nor follow him.

And yet the preacher who cringes in the presence of professional and business men will never impress such men for God and righteousness. They will ignore and shun him with the unspoken consciousness that "he is not in our class." And it is a task for the preacher to train himself out of this attitude, which oftener than not is a matter brought over either by heredity or from very early environment.

It is said that seventy-five per cent of the leaders in all the churches come from the country. And aside from certain spiritual advantages, the explanation is doubtless found in this very matter of "complex." In the city there are rich and poor, high and low, ins and outs. That is there is a class consciousness amounting almost to caste. And no matter from what class or caste the preacher comes he is largely disqualified because of his "superior complex" which makes him cold and unsympathetic and clannish, or because of his "inferior complex" which makes him a "hewer of wood and drawer of water" in spiritual and religious matters and weakens him as a leader. But in the country, where the battle is with the primitive forces of nature, rather than in the marts of human wits and morals, the boy learns to think of himself as just about on a level with everyone else and his "complex" is normal.

Leaders of men in all spheres have been noted for their ability to "Walk with kings, nor lose the common touch." With such, all men have counted, "But none too much." The wonder in such men as Roosevelt is the fact that they could touch human life at so many points without ever either stooping or stretching. And this was not a matter of external assumption, it was in the very warp and woof of their feeling and thinking. They were just simply on a level with everybody and hence rebuked pride in the arrogant and stirred ambition in the groveling.

But, not to drift too far from our theme, think of Paul as the tent maker and the Apostle of Christ, as the Prisoner and the Pilot, as the Pauper and the Prince, as the Babbling and the Scholar. And he was at home everywhere and at ease in any presence. He was "all things to all men." His "complex" was natural. He did not boast over the peasant or cringe before Cæsar. And his attitudes were not assumed, they came from his soul and from his sane and proper thinking. He continually knew himself as the debtor of all men and yet not the slave of any. Every man was his brother. He did not have to stoop to lift the low nor stretch to brace the high.

Perhaps some will ask whether we are speaking of grace or of education, and we answer that we are thinking of both. Grace in reality is the means of proper adjustment, but education (speaking broadly) is necessary to its practical out-working. For it has seemed to us that some very good men have some form of the "big head," amounting to a "superior complex," while some who



are just as good as ill at ease in the presence of those they are sent to serve and bless. While about the worst situation we have ever seen is that brought about by attempts to "appear" humble or self composed in the presence of an inner consciousness which contradicted the effort.

Of course no ordinary preacher may expect to be so perfect in this matter that he will be able to fit in just any where. But every preacher ought to either become adjusted from the "complex" standpoint to the people of his parish, or he ought to move to a church which is "higher" or "lower," according to his own need; for not once in a thousand will the people amend their own "complex." The preacher must meet them and serve them and lift them as they are or give way to another who can do it.

### THE ESSENTIALS OF POWER

There is perhaps no subject upon which there is less clear thinking than upon that of "power." What does it mean when the Scriptures say, "Ye shall receive power, the Holy Ghost having come upon you"? Perhaps the majority think of this as something quite spectacular, more or less connected with gifts of healing and with power to work physical miracles. And in practically everyone's conception there seems to be a large element of emotional content. The average person is more likely to describe a noisy, boisterous person as having "power." In fact we do not remember to have heard a worthwhile sermon dealing intelligently and scripturally with this subject.

But a short time ago we found the notes of an address given by some one at a convention in Chicago, which we thought were worthy of consideration. The treatment was as follows:

- I. This power is something for our own personal lives, and not for exploitation.
- II. One of the provinces of this power is to enable us to overcome the temptations incident to our lives.
- III. Another province of this power is to enable us to overcome the circumstances which would hinder us in living useful lives.
- IV. And yet another province of this power is to enable us to discharge our obligations as ministers and witnesses.

### GEORGE MULLER

GEORGE MULLER was born in Prussia on the 25th of September, 1805. His early life was characterized by extreme wickedness. This course was continued even after entering upon his theological studies at the University of Halle. A friend persuaded him to attend prayer-meeting which made a deep impression upon him and which in a short while resulted in his conversion at the age of twenty. He served as pastor for a few years and was finally led into his life work as head of an orphan's home in connection with which God so remarkably used him not only as a benefactor to homeless children but as an example of prevailing prayer and unfaltering trust in his heavenly Father.

Muller formulated four rules to govern his personal life and his supervision of the Orphanage: (1) Not to receive any fixed salary; (2) Never to ask any human being for help; (3) To literally follow the command in Luke 12:33, "Sell that thou hast and give alms." And never to save up money, but to spend all God entrusted to him on God's poor and the work of His kingdom. (4) Also to take literally Rom. 13:8, "Owe no man anything" and never to buy on credit or be in debt for anything but to trust God to provide.

Under the leading of the Holy Spirit, George Muller was impelled to wait upon God until he received the assurance of 15,000 pounds for a Home to house 300 children. A few years afterward a second and later a third Home for 950 more orphans was opened at an expense of 35,000 pounds. Still later a fourth and a fifth Home for an additional 850 children at an expense of 50,000 pounds was completed. This brought the total number of children under Muller's care to 2100.

On March 10th, 1898, this faithful servant was called to his reward but his good works will follow him to the day of judgment. His faith and consecration have, and will continue to inspire thousands and "provoke them to good works."

(Publisher's Note—A detailed account of the life and works of George Muller is given in a biography by Arthur T. P'erson, "George Muller of Bristol"—\$2.50.)

## DEVOTIONAL

### LETTERS ON PREACHING

By A. M. HILLS

#### XVIII. Development of the Sermon

AFTER securing a suggestive theme, an appropriate text, a good outline, and a worthy and becoming introduction, the body of the sermon must still be developed. The skeleton must be clothed with the living body. There must be put into it a throbbing heart of divine truth, and the whole made attractive and beautiful. And still more, the end and purpose of the sermon should be kept in view.

The plan of the sermon is not the sermon, any more than the blue-print of a house is the completed house. The plan must be followed by the composition. They are kindred acts of the mind, but quite different. The one demands the logical faculty and is analytic; the other exercises the creative faculty, and is synthetic.

In unfolding the sermon all the mental resources are called into action. The reflective powers must do their part. The divinely implanted intuitions must not be disregarded or sinned against. The memory will draw upon the past mental acquisitions, or experiences. The imagination will be aroused to combine, to create, to paint pictures that will illuminate the matter in hand.

Dr. Kern has observed that "Some minds devise plans with accuracy and ease, but develop them only through the most painstaking effort; while of other minds, exactly the opposite is true. A clear thinker is not necessarily vivacious, impressionable, of nimble fancy, and always ready to speak his mind. Another man may talk with unbroken fluency, and not in an altogether inconsequent manner, on any topic that interests him, whereas close and consecutive thinking would be a sore drudgery, if not an impossibility. The first thing in evolving the sermon out of the plan is to develop the line of thought in the divisions. How is this done?"

I. By earnest prayerful study and meditation. A man should, if possible, read his text in the original; or, if it is not possible then study diligently the scholarly commentaries that do give him the meaning of the words.

How often one is grieved to hear ministers utterly miss the meaning of a passage of Scripture by not consulting either the original or the commentary, and so preach things wholly foreign to the mind of God. We have heard repeatedly our preachers discourse from 1 Thes. 5:23, "And I pray God your whole spirit and soul and body be preserved blameless." And they would proceed to tell us the difference between "preserving" and "pickling." As a matter of fact, the Greek word "preserve" of this text, is also used of the Roman soldiers guarding the sepulcher of Jesus. How foreign the idea from "preserves and pickles." Now, should the ambassadors of Christ be so unmindful or so careless about the thought of God? Surely he would not, could not be, if he was a diligent student of the oracles of God.

II. Moreover, let him read and digest all he can find about his theme and text to have a thorough knowledge of the subject. Many give great attention to verbal expression, and, we dare say, none too much. But it is a matter of greater importance, to have some ideas to express. "A ranting orator cried out, 'O for words, words, words!' A heartless critic cruelly replied: 'You are mistaken; it is not words you are in need of, but ideas.' Of all defects of utterance, the most serious is having nothing to utter."

And so one called of God to teach or preach must by prayerful study, get a message. It is the truth first, and the embellishment and delivery afterward. I believe a study, whose walls are moistened with the breath of prayer, and whose books, carefully selected, are marked and thumbed, will be likely to hold a pastor abundantly able to feed the flock of God. The study that has a Bible and an oratory and a sky window, through which prayers may ascend, and the ministering angels come down, will have in it "a man of God," who gets visions of truth and duty and messages from heaven, that a sin-burdened world will want to hear. The God who tells us to "go and preach," and promises His companionship, will make known His gospel and clothe it in becoming words. Even "the forms of thought and utterance may be from Him."

But these divine helps will come in and through our own efforts. A preacher's study is not a lounging place, of stuffed rockers and couches, a place of idle reveries, and day-dreams of greatness and glory. It is a workshop where men toil, and sweat with brain, and feel travail-pangs of mind and soul.

I have seen in museums the very chairs in which the giant preachers of the past sat and produced their immortal works. They could not be surpassed for hardness and uncomfortableness. On their merits, and unknown, they would not bring fifty cents at a street auction. But they were not made for idle reverie, but for heroic toil to save men and build up the kingdom of God. Let would-be preachers take notice.

"But," says Professor Kern, "you must be honest with yourself. Do not lapse into reading as a relief from the effort to think, but take it up energetically. Read creatively rather than receptively. Use your book as material of thought, not passively indulging yourself with it, as an intellectual feather-bed."

III. Observe the following conditions of successful development:

1. Have at hand a super-abundance of material. To write or speak well, there must be no poverty of material, no famine of thought. Vagueness of knowledge and dearth of ideas will inevitably produce an impoverished style in writing, or a feebleness of utterance. But let the mind be full of a subject, and the knowledge be clear; then the words and thoughts will pour forth like the exhaustless torrent that flows from a vast reservoir up in the mountains. Hence the profound importance of being an incessant reader and student, and a tireless worker, till the divine truth becomes like a pent-up fire in the heart seeking audible expression.

2. There should be a relevance to all the material admitted into the sermon. Resolutely shut out everything that does not bear upon the subject or conduce to the desired result. That keen witticism that will dazzle so brilliantly, but will divert the thoughts from the main issue; and that fine quotation that will make such a fine impression, and look so well in print, but is not germane to the subject and will subtract from the purposed end—banish them all as so much rubbish. Let God be heard speaking through you, and God alone.

3. There should be a logical connection and continuity of thought between the different parts of the discourse. Just here public speakers often

fail. They have divisions enough, and they discuss each one separately with sufficient accuracy and thoroughness. But what connection is there between I and II? Examination will make it manifest that there was none whatever. And what reason can be given why their second point was followed by their third point rather than by their fourth or their fifth? There was no reason; for there was no logical process, and nothing that suggested an essential order of thought. A supposed sermon or argument may be nothing but an aggregation of unrelated ideas with no spinal column connecting them into an essential whole. Such addresses are only rambling observations and remarks with no relevancy or connection of thought whatsoever. Let no pulpiter flatter himself for a moment into the idea that such a production is a sermon.

But when an untrained child of God is providentially pushed into the sacred desk on some occasion, and can do no better, God may graciously use his stumbling, rambling words to the salvation of souls. Indeed the very best of us may be comforted by the divine assurance that "It has pleased God by the foolishness of preaching to save men." But let it not be needlessly foolish.

Whoever will carefully read St. Paul's epistles will notice how connected are his massive arguments. I quote the connecting words of sixteen consecutive verses: "wherefore," "that no man," "for verily," "for this cause," "but now when," "therefore," "for now," "now," "to the end that," "furthermore," "for," "for," "for." There is no mental rambling, no unrelated ideas, no disconnected thought in such writing. And so it ought to be with a sermon. It ought to drive ahead from start to finish with relentless, unswerving, persistent reasoning to an inevitable conclusion which no hearer can successfully challenge.

4. In proportion as a preacher's mind acts in accordance with the laws of thought and persuasive speech, there will be, perhaps all unconscious to himself, an oratorical order of words and sentences, and paragraphs, and even divisions, which he will not lightly disregard.

To convince yourself of the truth of this, take some princely sermon of a master mind—say a sermon of Jonathan Edwards, or Bishop Matthew Simpson, or Bishop Quayle, or Canon F. W. Farrar, and proceed to transpose words, and change the order of clauses and sentences and paragraphs, and see what a mess you have made of their thought and their eloquence. Such an exer-

cise will cause the dullest mind to awake to the fact that it means something to be a pulpit orator.

5. Let the development of the outline be sufficiently adequate to make the truth understood, and to produce the desired effect. Not too much nor too little; but a discussion of each several part sufficiently complete, and all so amply welded together into a magnificent whole, as shall make the sermon an imposing message stamped with the impress of God.

6. There should be unity in the development of all pulpit discourse. We have already touched upon this; but its supreme importance demands a more extended consideration. We approvingly quote Dr. Wilson T. Hogg: "By unity in the development is meant that quality of the discussion which makes all its parts and ideas converge steadily to one main point or object. Many so-called sermons consist of a bundle of heterogeneous subjects grouped together and discussed without reference to any relation with each other, and without any single and definite aim. This is wholly inexcusable, if not positively wicked. One subject and one aim should predominate throughout every discourse. Without conformity to this

law a sermon cannot possess either beauty or force. The human mind cannot fully entertain but one theme and one impression at a time. Why, then, should any preacher defeat his own object, by carelessly falling into desultory discussion? Each distinct part of a discourse should be framed with reference to a law of unity. So the plurality of elements and ideas should be so fused together in the discussion as to keep one subject predominantly before the minds of the hearers, and conduce to one powerful impression." Homiletics, page 221.

7. There must be constant progress. Every new sentence should be a step in advance of the last and a preparation for the next to come. Every new paragraph should bring the preacher nearer his goal, and ever add to the increasing momentum of holy thought. Paul said, "I must see Rome." And every mile he trudged along the Appian Way brought him so much nearer the golden mile-post at the heart of the world's capital: So the march of sermonic thought should carry the audience with accelerated power to the climax of decision.

## HINTS TO FISHERMEN

By C. E. CORNELL

### SEVEN RULES OF HEALTH

1. Get all the fresh air and sunshine you can.
2. Drink six glasses of pure water every day.
3. Eat balanced meals.
4. Keep clean inside and outside.
5. Work hard and play hard.
6. Sleep eight hours each night.
7. Be religious and cheerful.

### A GROUCH

Hunters say that the hippo always has a grouch. He is never in a good humor. He is charging at something whether he sees it or not. If he hears a sound he charges; if he smells something, he charges; if he hears crackling in the brush, he charges.

It reminds me of some people. They are never pleasant, never cheerful, never have a good word to say for anybody or anything. Always sour, morose, ungrateful, long-faced, never a word of cheer or pleasantness, nothing is commendable, nothing deserves a word of praise. They go through life on the wrong side, they are constitutionally "grouchy." What a pity to not be able

to see at least, a ray of sunshine somewhere! Is there any hope for such an individual? Only the grace of God can remedy such a personality. Salvation, full and free, is a sure cure for grouchiness.

### A SOARING EAGLE AND CONTENTED STORK

Mazzini labored for the freedom of Italy, but was exiled. Byron and Goethe also battled for liberty. Mazzini wrote an essay in which he compared Byron to a soaring eagle and Goethe to a contented stork. Byron arrived in Greece to fight for Greek freedom, January 5, 1824. There is a difference in the personality of men, but each may be none the less effective.

### MAN'S WINGS

A pure heart, says Thomas a Kempis, comprehends the very depths of heaven and hell. And it is by the wings of simplicity and purity that man is lifted above all earthly things.

### THE PATIENCE OF JOB

God was pleased with the piety of Job, but Satan accredited Job's piety to prosperity and happiness. So a trial was made. Job was sorely

afflicted, each succeeding affliction visited on Job shook the depths of his nature; but with unswerving fidelity he survived them all. His memorable saying, "Though he slay me, yet will I trust in him," has brought courage and hope to many a heart.

#### A FEW BOOKS

Channing said: "A few books are better than many, and a little time given to a faithful study of the few will be enough to quicken thought and enrich the mind."

#### ASTONISHING

It is astonishing indeed how so many ministers get on with so little reading of good books. They store up but little in their minds, they fail to develop and strengthen the mind that they have; thus the mind becomes inactive and unusable. The mind must have food and exercise to become strong. To read one book a week, and if the book is commendable, read it through twice or more, should be the fixed habit of the preacher.

"Anyone who has access to books," writes Hamilton W. Mable, "may become educated in a very liberal sense and without infringing on daily duties if he only knows how to set about it. An element of the first importance is time. Many busy people declare that they have no time for reading; but they are mistaken. They have all the time there is, and some of the world's busiest men and women have found that time enough to make themselves accomplished in one or more departments of knowledge. The trouble is not lack of time, but wasteful habits in regard to it."

Fifteen minutes in the morning or as many in the evening, devoted faithfully to reading, will add appreciably in the course of a few months to one's store of knowledge. Always have a book in hand; read on the ferry boat, the street car, while waiting for the train, or while on the train. Make the most of your time, store the mind with good things. "It is not long spaces of time but the single purpose that turns every moment to account, that makes great and faithful acquisitions possible to men and women who have other work in life."

If you should lack in mental equipment, stir yourself into making yourself self-made. No need to lack scholastic training, no need for an empty mind. Systematically read and study that you may show yourself approved unto God and a credit to your fellow men.

#### BEETHOVEN—AFTER A HUNDRED YEARS

On March 26, one hundred years ago, Beethoven died in a house in the Schwartzspanierplatz, Vi-

enna. "A violent storm had arisen as night fell; hail and snow were driven violently against windows and roof. A bolt of lightning suddenly struck nearby, and a loud clap of thunder deafened the watchers by the bedside. The man thereupon opened his eyes, shook his clenched fist above his head, and in this attitude of defiance gave up the ghost." Thus ended the mortal career of this incomparable giant of music. His character was anything but commendatory. Yet within the man were those finer musical sensibilities that inspired him to produce the grandest symphonies. Describing his character, Earnest Brennecke, Jr., says of him:

"In Beethoven, for instance, our genius-worshippers discover the possessor of an ocean of temperament. They recall that he threw eggs at his cook; that he was careless of his clothes and of the cleanliness of his person; that he tramped through the country roaring his tunes in a frightful voice, with his long black mane flung to the breezes; that his performances at the piano caused the tears of his auditors to stream unchecked down their cheeks, after which he laughed at them wildly and called them hogs and asses; that he hired rooms, and then refused to live in them; that he improvised the Moonlight Sonata for a blind girl; that he fell desperately and vainly in love with scullery-maids and countesses; that he outraged and insulted archdukes and princes; that he passed his last years in the (for him) unspeakable anguish of deafness, brought on by a syphilitic disorder; that even his death was in the highest degree spectacular."

#### "TO THY BEST SELF BE TRUE"

Follow thy better heart;  
Follow thy better will;  
And so thy better self  
In thy best self fulfil:  
To thy best self be true."

#### "JEROBOAM—WHO MADE ISRAEL TO SIN"

The Scriptures reiterate time and time again, as if to lay unusual emphasis upon the historic fact, "Jeroboam, who made Israel to sin!" What an awful stigma to be attached to any man! "Who made Israel to sin." He had his opportunity, but he utterly failed to change his conduct, and as king of God's peculiar people, to lead them in the paths of righteousness. What consummate folly, what a colossal blunder! As long as time shall last, Jeroboam is to be designated, "Who made Israel to sin."

The act or the acts of a man may mark him for good or evil for all succeeding generations.

A single transgression is so indelibly written on the mind that it can never be effaced. How carefully each of us must be of our activities, to see that they are in harmony with God's will, and not to sting us like a scorpion.

#### SUCCESS

It's doing your job the best you can,  
And being just to your fellow-man;  
It's making money—but holding friends,  
And striving true to your aims and ends;  
It's figuring how and learning why,  
And looking forward and thinking high,  
And dreaming a little and doing much;  
It's keeping always in closest touch  
With what is finest in word and deed;  
It's being thorough, yet making speed;  
It's daring blithely the field of chance—  
While making labor a brave romance;  
It's going onward despite defeat,  
And fighting staunchly whate'er you meet;  
It's being clean and playing fair;  
It's laughing lightly at Dame Despair;  
It's looking up at the stars above,  
And drinking deeply of life and love;  
It's struggling on with the will to win,  
But taking loss with a cheerful grin;  
It's sharing sorrow and work and mirth,  
And making better this good old earth;  
It's serving, striving through strain and stress;  
It's doing your noblest—that's Success.

—BERTON BRALEY.

#### BIBLE SERMONS

Did not our heart burn within us, while he talked with us by the way? Luke 24:32.

The hearts of the disciples were stirred by the way Jesus opened to them the Scriptures. Now they are assured of His reality.

1. The Bible as a source of inspiration to noble living.
2. The Bible a source of instruction—Mr. Moody used to stand before the students at Northfield, with his open Bible in his hands, telling in a wonderfully simple and sincere way the meaning of the familiar passages of the Bible. Just one remark to show how discerning he was, "The brighter the light, the less people remark about the lamp."
3. The Bible is a source of divine intuition. Here we know as even we are known. Let us remember the world never tires of the Bible.

—Expositor.

#### THE TRIAL OF FAITH

That the trial of your faith being more precious than of gold, 1 Pet. 1:7.

1. We may smother our faith through fear. We sometimes count the cost of following Christ too great. Did we ever think of the cost of not following Him!
2. Faith may be smothered by pre-occupation as success in business, and social prestige. When life is overcrowded we give religion no chance to breathe.
3. Faith is smothered for lack of Thought. We are sometimes carried away with a flood of undigested knowledge. True faith needs room, it needs air to breathe, a chance to express itself. Granted these it will thrive in many of the unsuspected places of life.—Expositor.

#### WHAT IT MEANS TO CARRY YOUR CROSS

"And they compelled one Simon to bear his cross." Mark 15:21.

- I. Simon bore the wooden cross, but the cross was threefold:
  1. The cross of wood.
  2. The cross of physical suffering.
  3. The cross of the world's sin and salvation.
- II. What is our cross?
  1. The surrender of self.
  2. The cross of Christian service.
  3. The cross of constant sacrifice.
- III. We think we would like to have been Simon, but we can take up the cross now by daily following Christ. However, we are not forced to bear the cross except by the compulsion of love. We may help Jesus bear His cross by helping our brother.—Expositor.

#### SERMON SUBJECTS AND TEXTS FROM THE BOOK OF LUKE

- The Durability of the Word (Luke 21:33).  
The "Upper Room," Its Significance (Luke 21:12).  
A Chief Corner Stone (Luke 20:17).  
The Peril of Being Rich (Luke 18:25).  
Christ's Second Advent (Luke 17:24-37).  
The Adorable Grace of Humility (Luke 18:14).  
The True Spirit of Forgiveness (Luke 17:4).  
The Effectiveness of Mustard Seed Faith (Luke 17:6).  
The Torture or Blessedness of Memory (Luke 16:25).  
The Resurrection of a Dead Boy (Luke 15:24).  
A Big Feast and Who Were There (Luke 14:13).  
The Significance of Repentance (Luke 13:3).  
A Crooked Woman Made Straight (Luke 13:11-13).  
A Satisfied Fool (Luke 12:16-21).  
A Transfigured Countenance (Luke 9:29).

# HOMILETICAL

## THE LOSS OF SALVATION OF THE SOUL

By C. E. CORNELL

TEXT: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—Mark 8:36, 37.

These are questions of unspeakable importance. The soul is something distinct from the body, and is capable of living separately from the body in another world. It is that which lives and thinks and moves within. If the soul is saved, all is saved; if the soul is lost, all is lost.

- I. The soul is in danger of being lost forever.
- II. The soul has been redeemed, and may be saved.
- III. The soul committed to Christ is safe.
- IV. The soul lost cannot be compensated by the whole world.

The impenitent will be lost (Luke 13:5); the unregenerate will be lost (John 3:3); and the neglecter will be lost (Heb. 2:3). The redemption of the soul by the blood of Christ shows us God's great love for it, its great value, and the only thing that could redeem it. There is no meeting the soul's need apart from Christ. Nothing to cleanse it from sin, but His blood. Nothing to clothe it, but His righteousness. Nothing to satisfy its longing, but Himself.—REV. C. EDWARDS.

## THE CITIES OF REFUGE

By ARTHUR F. INGLER

TEXT: Numbers 35.

INTRODUCTION: Among the forty and eight cities which God commanded the children of Israel to give to the Levites, there were six cities of refuge which were appointed for the manslayer and to which he might flee for safety. Doubtless the apostle had these in mind when he wrote the comforting words of Hebrews 6:18-20.

So the cities of refuge are typical of the hope set before us in Jesus Christ. He is the Man referred to in Isaiah 32:2.

I. THESE REFUGE CITIES WERE APPOINTED BY JEHOVAH (vs. 1, 2).

Christ also was appointed for the soul's refuge. As those cities were chosen out of the others, so Christ was chosen as a Prophet and Refuge from among the people.

II. THESE CITIES WERE IN CHARGE OF THE LEVITES.

As they had charge of the holy things in connection with the worship of Jehovah, so they may represent the ambassadors of Christ, into whose

hands the gospel of salvation has been committed, as taught in 2 Cor. 5:20.

III. THESE CITIES WERE SET APART FOR MENS- LAYERS (vs. 6).

A manslayer is one who destroys himself or another. Hosea 13:9, 10. Some men kill themselves unwittingly, unintentionally. Examples: General Grant and son Frederick, President McKinley, Frederick Grant, killed by a bullet in the throat, superinduced by the use of tobacco; hacco. His father, John, was killed from the same cause, and the malignant growth was attributed to the same agency. President McKinley could not recover from the pistol wound because his excessive smoking of tobacco in earlier years had robbed his heart of its reserve force, and when it was so sorely needed it had gone. *Medical Journal.*

All who worry and fret and murmur are killing themselves unwittingly. It is for all such transgressors of God's laws that Christ came to be a refuge.

IV. THESE CITIES WERE ENTERED IN HASTE.

There is great danger in delay. Flee to Christ today (Gen. 19:17; Isaiah 55:6, 7). God has no pardons for tomorrow. "Tomorrow is eternity just hidden from your view." "Faith in tomorrow instead of in Christ is Satan's nurse for man's perdition."

V. THESE CITIES WERE A PROTECTION FROM THE LAWFUL AVENGER (vs. 12).

The avenger of the murdered one had the authority of God to kill the murderer outside the cities of refuge. The sinner is continually in danger of losing his soul while he is outside of Christ. The avenger fitly represents the law of God, which cannot save but has the power to kill.

VI. THE REFUGE CITIES WERE IN CONVENIENT AND CONSPICUOUS PLACES (vs. 14).

They were built on high elevations and could be easily seen at a distance. The gospel says: "Whosoever will may come." Jesus says: "Him that cometh unto me I will in no wise cast out."

VII. THE CITIES WERE OPEN FOR ALL (vs. 15).

The alien as well as the Israelite had the privilege of the refuge. Salvation of Christ is offered to all. "If any man thirst" (John 7:37, also John 10:9).

"Hide me, O my Savior, hide  
Till the storm of life is past."

VIII. THE REFUGE CITIES WERE OPEN TO ALL WHO WERE SORRY FOR THEIR DEEDS.

These cities offered no shelter for the wilful murderer (vs. 16). The death of Christ, apart from a godly sorrow and faith, cannot shelter the guilty. Therefore, "Repent and believe the gospel."

IX. THESE CITIES WERE PLACES OF JUSTICE AND JUDGMENT (vs. 24).

There is a very solemn thought here. To become our refuge, Christ must take our place. The just judgments of God were meted out on Him. He suffered the penalty of our sins when He became our Substitute. On Calvary He settled forever the sin-question so that now He is a just God and a Savior, and whispers sweetly to us, these beautiful and assuring words: Hosea 2:19, 20.

X. THE CITIES OF REFUGE WERE ABIDING PLACES FOR THE MENS- LAYERS (vs. 25).

"He shall abide in it until the death of the high priest." What a precious thought! So long as the high priest lived, he also lived in the place of safety. (1 Sam. 22:23; John 14:19). They had the freedom of the city. Those who are in Christ are free indeed.

## REVIVALS

By W. P. COLVIN

TEXT: O Lord, revive thy work in the midst of the years (Hab. 3:2).

I. WHO'S AGAINST THEM?

1. Saloon-keepers and bootleggers.
2. Crooked politicians.
3. Sabbath desecraters.
4. Gamblers.
5. Fallen women.
6. Some good, but misguided church members.

II. WHY ARE THEY AGAINST THEM?

1. They cost too much.
2. Not normal (Nothing short of pentecost is normal religion).
3. Too much excitement.
4. Results do not abide.

III. WHEN ARE REVIVALS NEEDED?

1. When sin abounds.
2. Church members are like the world.
3. Prayermeetings are deserted.
4. Lawlessness in home and land.
5. Church loses sight of her mission.
6. And when her voice is not heard.

IV. HOW ARE REVIVALS SECURED?

1. Humility (Tell of Nineveh).
2. Putting away sin, "If my people that are called by my name," etc.
3. Reconciliation, or turning to God. "Return unto me and I will return unto you saith God."

4. Study of God's Word and prayer.
5. Anxiety for sinners.
6. Sinners recognizing their danger.

## GOD'S GREAT SALVATION

By R. J. SMELTZER

TEXT: Hebrews 2:3.

- I. GREAT BECAUSE OF WHAT IT COST.
  1. The life of the Son of God.
- II. GREAT BECAUSE OF WHAT IT DOES.
  1. Brings finite man in touch with the infinite God.
  2. Prepares unholy man to live in a holy heaven.
  3. Saves from all sin (Matt. 1:21; 2 Cor. 5:17; Isa. 1:18). Illustrations: Jerry McAuley, Hadley, Mr. Hanna of Chintown Mission.
  4. Provides for the resurrection.

## THE SHEPHERD AND HIS SHEEP

By A. M. HILLS

TEXT: Psalm 23.

INTRODUCTION: The sheep is the most helpless of all animals. Man is fallen and morally helpless. Man has a Shepherd, and my Shepherd has a sheep. My Shepherd is all-sufficient. "I shall not want" anything from the devil.

I. THE CREDIT OF THE SHEPHERD RESTS WITH THE SHEEP.

If we testify to His goodness and exhibit Christ's likeness in our souls, Christ will be glorified and have a good reputation. The condition of the sheep proves the character of the shepherd.

II. THE SUCCESS OF THE SHEPHERD DEPENDS ON THE MULTIPLICATION OF THE SHEEP.

Something is wrong with a flock where there are no lambs in the spring. So also when the flock of God does not multiply, and the church declines. Before converts are born there must be intimate union between Christ and His bride.

III. "HE MAKETH ME TO LIE DOWN."

There are ten references to God in this Psalm and sixteen "I," "my," and "me." Tender personal relationship. Sheep will not lie down when empty and hungry. Man is only content when filled and satisfied with Christ. "Be filled with the Spirit."

IV. "HE LEADETH ME BESIDE STILL WATERS."

Sheep will not drink at a noisy torrent stream. You will be quiet in your soul when full of God. V. "HE RESTORETH MY SOUL."

Holiness was lost by the fall. Christ restores by sanctifying grace. He restores to the peace of God—rest of mind and heart.

VI. "HE LEADETH ME IN THE PATHS OF RIGHTEOUSNESS."

The heavenly Shepherd goes before us and walks only in the paths of righteousness. Any other walk or path would disgrace Him and ruin



us. "For His Name's sake," not ours. His is the glory.

VII. "YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH."

Nothing to fear. Christ is there. His crook supports. His staff defends. He spreads a table of rejoicing in the presence of "the last enemy." The head is anointed. The cup of bliss runs over. The saints die well.

VIII. THE END IS HEAVEN (Romans 6:22).

Bliss forever in the palace of the King (John 17:24).

### MOSES AND THE SERPENT

By WILLIAM HENLOP

TEXT: "And as Moses lifted up the serpent even so," etc. (John 3:14-15).

#### I. MOSES A TYPE OF CHRIST.

1. Born of poor humble parents.
2. Member of an oppressed race.
3. Began work with a terrific conflict. Moses with Pharaoh. Christ with Satan.
4. An edict for his destruction was issued while yet a babe.
5. Saved from death.
6. Gave up all for others.
7. Rejected at first.
8. Prophet and priest and king.
9. Deliverer and law giver.
10. He died, was buried and was resurrected.
11. Founder of a new religion.
12. Builder of God's tabernacle.
13. Before dying he promised another. Moses promised Joshua. Christ promised the Holy Spirit.
14. Shall come back again.

Moses appeared on the Mount of Transfiguration. Christ shall come again. Moses also may come again as one of the two witnesses of Rev. 11:3. The second coming of Moses is a type of the second coming of Christ. The Coming of Moses in Rev. 11:3 seems to be a type of Christ at the Revelation, when Christ comes to the earth.

#### II. THE SERPENT.

1. The people were bitten by a serpent.
2. Poisoned.
3. Miserable.
4. Dying.
5. Dying because of sin.
6. A remedy was provided.
7. The remedy was provided by God.
8. The remedy was lifted up from the earth.
9. The remedy must be accepted.
10. All who looked were saved.

What a joyful sound it must have been, "Look and Live!"

Surely they would hate the serpent after being healed.

### THE ENABLING GRACE AND ITS CONDITIONS

By PAUL HILL

TEXT: Rom. 12:1-2.

- I. Addressed to "Brethren"—those born of the Spirit.
- II. A urgent matter, "I beseech you"—I earnestly request.
- III. "By the mercies of God." By all that God has done from the viewpoint of His mercies. How many the benefits received in the past, how glorious the present, how hopeful the future because of the mercies of God. The mercies of God to man demand reverence, obedience, thankfulness and the entire consecration mentioned in the text.
- IV. Present your bodies." A definite once and forever act of consecration of the entirety of our being. Only thus can Christians know the full "will of God" as revealed in their cleansing and entire devotion.
- V. "A reasonable service." A service of reason. A reasonable thing to do for otherwise one loses all. It is go on or go back.
- VI. "Be not conformed to this world." Be not formed in conjunction with. Make no attempt to be like the worldlings. Don't be afraid of being too spiritual.
- VII: The change mentioned in the text is accomplished by the transforming of the mind. Not something done by but in a believer.
- VIII. Expression of this life is found in internal contentment.

### PAUL'S PRAYER FOR THE EPHESIANS

By R. J. KIEFER

TEXT: Eph. 3:13-21.

- I. SPIRIT OF THE PRAYER.
  1. Humility (v. 14). Bow the knees.
  2. Faith (v. 13) Greek. I beg you not to lose heart over what I am suffering in your behalf, my sufferings are an honor to you.
  3. Suffering.
  4. Unselfishly (v. 13). Prayed for their glory or honor.
- II. TO WHOM ADDRESSED.
  1. Father of our Lord Jesus Christ (v. 14).
  2. Father of every family in heaven.
  3. Father of every spiritual family on earth.
  4. Father's name given to all.
  5. Father's nature given to all.
  6. Father's riches given to all.
- III. PETITION.
  1. Strength in inner man (v. 16).
  2. Indwelling Christ (v. 17) by faith.
  3. Rooted and grounded in love, Greek (founded and fixed).

4. Spiritual comprehension (grasp) breadth, length, depth and height, etc.
  5. Know the surpassing love (v. 19).
  6. Filled with the fullness of God (v. 19).
- IV. PRAISE AND HONOR TO GOD.
1. Believed that the prayer would be answered.
  2. Divine ability (v. 20). Exceeding abundantly.
  3. Working power.
  4. Glory to Him in the Church, etc., by Christ Jesus (v. 21).
  5. Praise Him for a world without end (v. 21).
- V. AMEN. So be it, Lord.

### REPENTANCE

By P. P. BELEV

TEXT: Acts 17:30.

#### INTRODUCTION.

1. Repentance Is Not Church-Joining.
2. Repentance Is Not Water Baptism.
3. Repentance Is Not Perfunctory Profession.

#### I. THE RELATION OF CONVICTION TO REPENTANCE (Jno. 6:44).

#### II. THE ESSENTIALS OF REPENTANCE.

1. Contrition (2 Cor. 7:10).
2. Confession (Matt. 3:6).
3. Restitution (Lev. 6:1-7; Matt. 3:3).
4. Reformation (Matt. 3:8; Acts 26:20).

#### III. THE IMPORTANCE OF REPENTANCE.

1. Foundational to Faith (Mark 1:15).
2. Conditional to Forgiveness (Acts 3:19).
3. Indispensable to Safety (Acts 17:30; 31; Luke 13:1-5; Jonah 3).

#### IV. SOME INCENTIVES TO REPENTANCE.

1. "The Goodness of God" (Rom. 2:4).
2. The Glory of the Kingdom (Matt. 3:1, 2).
3. The Favorable Opportunity.

### LIMITING GOD

By P. P. BELEV

TEXT: Eph. 3:20.

#### INTRODUCTION:

1. God an Omnipotent Being (Eph. 3:20).
2. But May Be Limited by Man (Psa. 78:41; Eph. 3:20).

#### I. BY A LACK OF CO-OPERATION (Heb. 10:38).

1. With God (1 Cor. 3:9; Judges 5:23).
2. With the Church (Matt. 18:19, 20; Deut. 32:30).

#### II. BY A LACK OF VISION (Prov. 29:18; 2 Kings 6:17).

1. Of Our Opportunities (Rev. 3:8).
2. Of Our Resources (Phil. 4:19, 13).

#### III. BY A LACK OF PRAYER (Jas. 4:2; Matt. 17:21; 7:7, 8).

IV. BY A LACK OF FAITH (Matt. 9:29; 13:58; Mark 9:23; Heb. 11:6).

V. BY A LACK OF POWER (Eph. 3:20; 2 Kings 19:3).

VI. THE REMEDY—THE BAPTISM WITH THE HOLY GHOST.

1. Assures Co-operation (Rom. 1:14, 15).
2. Imparts Vision (Acts 2:17).
3. Conduces to Prayer (Rom. 8:26).
4. Inspires Faith (Rom. 15:13).
5. Gives Power (Acts 1:8; Jno. 14:12; Eph. 3:16).

CONCLUSION.

### PROFIT AND LOSS

TEXT: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26).

This text contains the most urgent and important inquiry that ever fell upon the ear of man. It is really a sympathetic and forceful appeal to lead him to consider the infinite value of the human soul; its transcendent worth when compared with even the highest earthly good. This text discloses a gain on the one side—the world—and on the other a loss—the soul!

#### I. Life's gains—The World. What do we mean by the term "world"?

The term may have a limited, or extended meaning. We speak of the world of art, or we speak of the world of letters. It always means more than the material globe. Reduced to its lowest terms it may be said to include *wealth, honor and pleasure*.

1. In gaining the world you may acquire *wealth*—you may gain it in abundance. You may have mines inexhaustible; but even then one has only what every poor man possesses, a home, food and clothing.
2. The next item is *honor*. One may be a soldier of great fame, a popular statesman, or a great orator; but how many of the famous among the multitudes of men and women who never acquired fame can we recall?

3. In gaining the world you may gain *pleasure*. You may drink from the fountain of every earthly joy. You may have a palatial home and every comfort that this world can provide; but what of your soul? We close the gain column—you have the world of wealth, honor and pleasure.

#### II. Let us look now at the other side and contemplate the losses you will sustain in the losing of your soul:

1. You will lose the *joys of pardon*.
2. A second loss is *communion with God*.
3. You will lose the *consolations of religion* in the dying hour. You know how the Christian dies.

4. In losing the soul you lose heaven. All that means I cannot tell. It is a city with eternal foundations. It is a kingdom where the Lord God omnipotent reigneth. The probability is, too, that you will never gain the whole world. Let this earnest inquiry of Christ stir your hearts: What shall it profit a man if he gain the whole world and lose his own soul?—Dr. SIMPSON W. HORNER.

### SERMON SEED

By T. M. ANDERSON

**TEXT:** Love not the world, neither the things that are in the world (1 John 2:15).

#### I. WHAT IS THE WORLD, AND THINGS THAT ARE IN THE WORLD?

- The world is that which is opposed to what God is and wills.
  - The world has its "course" in which the wicked walk and are governed by it as a manner of life and works. Eph. 2:2.
  - The world has its spirit which some have received. 1 Cor. 2:12. It is apparent that many are filled with the spirit of the world, and manifest it as truly as one may manifest the fact that he is filled with the Spirit of God.
  - The world has its language which those who are of the world hear and understand. 1 John 4:5. That is, false teachers preach false doctrine readily received by those who are of the world. No man of God will hear it, but the world will.
  - The world is in the power of the Wicked. It receives its course, spirit, speech, and life from the wicked one. 1 John 5:19.
- The things that are in the world.
  - The lust of the flesh, verse 16. That is, the desire for what satisfies the physical appetites, rich foods, drinks, expensive dress, furnishings, luxury, ease, pleasures of body. It is purely animal in all its desires.
  - The lust of the eye. The desire to see that which gives sinful pleasure to the depraved mind and soul. Hence to satisfy this desire the movie, the lewd plays, literature, the

modern fashions of women's clothes, all cater to this.

- The pride of life. Vain show of things. Seeking honors one of another. Lust for place, and power, and prominence. Pride the eternal enemy of God, and the mark of depravity and ignorance.

#### II. TO WHOM IS THIS MESSAGE DIRECTED? THREE CLASSES.

- "Little children . . . whose sins are forgiven" (verse 12). If ever the world bids for persons it does bid for those who are yet young in grace. They are but tender children. To again entangle them by its lusts and power is the devil's plan. Be warned, children. Love it not. Refuse its offers.
  - "Young men who are strong, and have overcome the wicked one." This is to sanctified souls; but yet young in the experience. They are not children, but young men, yet the world bids for them. Let none presume they are beyond its reach. Watch and pray. Love it not. It will call off the persecution and reproach if you will love it.
  - "Fathers." Those mature saints who "know Him." The world and the devil have not given up hope for such saints. It means much advertising for the devil to get one such to love the world. It is such a source to discourage others if Satan can get a mature saint to fall into the world's arms. Keep your eyes on the world; it has many dangerous lusts that war against the soul.
- #### III. THE WARNING, AND THE REWARD.
- If any man love the world, the love of the Father is not in him. This says what James says, "Friendship with the world is enmity with God." To love the world is to be the enemy of God. To return to it, is to incur His displeasure. The love of the Father is not in such. This means they not only do not have love in their hearts as an experience, but that God no longer loves them. He has no pleasure in them any more. They are under His wrath. Thus be warned.
  - The world passeth away, and the lust thereof (verse 17). To set love upon it will mean eternal disappointment. It cannot satisfy forever. It is passing. Its

joys linger but for a moment. They take wings and fly away. Its honors pass. Its lusts pass, and leave the souls as a wasted land where death reigns.

- The reward is for him that doeth the will of God. Love not the world, but love the will of God as a life guide, and practice. Do His will rather than the will of the world and you shall abide forever.
  - Abide forever in His love.
  - Abide forever in His presence.
  - Abide forever under His care.
  - Abide forever—Eternity.

**TEXT:** In this the children of God are manifest (1 John 3:10).

- They are manifest in that their sins have been taken away (verse 5). They are conscious of the fact that their sins are forgiven, and all guilt removed from their conscience.
- They are manifest in that they do not commit sin (verse 9). They sin not in acts because of the love of God within them. They cannot sin, not in the sense that they are infallible, but because the love which they have for God prevents them living any longer in sin as a practice and course of life.
- They are manifest in that they do righteousness, and are righteous even as He is righteous. This means that they engage in holy deeds even as God does. One cannot give better proof of sonship than in the doing of righteousness. Practicing the fruits of the Spirit. Following the course of a new life. To illustrate this, such do not commit sin. This is negative goodness. A post or stone does not do sin because of what it is. A child of God does no sin because of what he is. But a post cannot do righteousness, but a child of God can because he lives and acts as God. This is positive goodness. 1 John 2:29; 3:7.
- They are manifest in that they love the brethren (verse 14). In this they are different from Cain who was of the devil.
  - Their love is sacrificial (verse 16).
  - Their love is in deed and in truth (verse 18).
- They are manifest in that they have an uncondemned heart. Verses 20, 21. God finds no fault with them, He condemns them not.
- They are manifest in that they have confidence toward God. Verse 22. Their prayers are ac-

ceptable. They are pleasing to Him, and He hears them in whatsoever they ask.

**TEXT:** So is he that layeth up treasure for himself, and is not rich toward God (Luke 12:21).

**INTRODUCTION:** Jesus makes the application of the parable of the rich fool in the words of the text. "So is every one just such a fool" who would lay up treasure for himself and is not rich toward God.

#### I. THE MANNER IN WHICH THIS FOLLY IS MANIFEST.

- In satisfying the desire to possess with wrong things. In every man is a natural desire to possess; to have for himself things, and persons, and even God, and what God has. This desire can be sinfully followed or rightly followed. In this case it was covetousness which became idolatry, the worship of things. In things he hoped to find life. His soul was to take ease in the abundance of the things which he possessed.
- This same desire to possess when turned to the true treasures and bends its all to possess them results in riches toward God rather than riches toward the world. If men who labor, sacrifice, suffer, and in many ways put their all into possessing wealth, honor, fame, power, etc., would put the same efforts to possess the wealth, honor, and power of God they would be rich toward God; and in God's sight not considered a fool.

#### II. WHAT THEN IS THE NATURE OF THE RICHES TOWARD GOD?

- It is being rich in that faith for things pertaining to this life. Such a wealth of faith as to have no care or fret or worry. Rich, but not in things, but of faith in God for things. See verses 22-30. Are you the happy possessor of such a faith?
- It is riches of the kingdom of God. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom" (verse 32). This applies to the gift of that phase of the kingdom which is not meat and drink, but righteousness, peace and joy in the Holy Ghost, the greatest treasure God can give to His people.
- Rich in sacrifice (verse 33). Few know this. Some have held on to their all, and died poor. Others have given all and

died rich. Such as sell all, and give, do indeed provide bags that wax not old, a treasure in the heavens that faileth not, where neither thief nor rust, nor moth can destroy.

4. Rich in the grace of watchfulness (verses 34-41). Such are ever-ready to serve their Lord. They are never wanting in faithfulness to His whole interests. Neglect never can be charged to them.
5. Rich in true hope of reward for faithful and loving service (verses 43, 44). Let him who knows his Lord's will not fail to perform the same in hope. He shall be richly rewarded (verses 42-48).

### GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

"Open his eyes, that he might see" (R. V.) (2 Kings 6:17). THEME: Spiritual Vision.

"Sanctify yourselves" (Josh. 3:5). THEME: The Human Phase of Sanctification.

"There remaineth yet very much land to be possessed" (Josh. 13:1). THEME: Spiritual Territory Unpossessed.

"If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies and will reward them that hate me" (Deut. 32:41). THEME: God's Glittering Sword.

"But he knew not that Jehovah was departed from him" (R. V.) (Judges 16:20). THEME: Unconscious of Departed Glory.

"Thy people shall be my people, and thy God my God" (Ruth 1:16). THEME: Separated from the World, to the People of God.

"Speak; for thy servant heareth" (1 Sam. 3:10). THEME: Waiting for God to Speak.

"The glory is departed from Israel" (1 Sam. 4:22). THEME: A Picture of the Backslidden Church.

"For this is the will of God, even your sanctification" (1 Thess. 4:3). THEME: God's Will for His People.

"For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7). THEME: The Call of God.

"Except ye repent, ye shall all likewise perish" (Luke 13:3). THEME: The Need of Repentance.

"Unto him that blasphemeth against the Holy Ghost it shall not be forgiven" (Luke 12:10). THEME: Crossing the Dead Line.

"Thou shalt love the Lord thy God with all

thy heart, and with all thy soul and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:27). THEME: Inheriting Eternal Life.

"If any man will come after me, let him deny himself, and take up his cross and follow me" (Matt. 16:24). THEME: The Test of Discipleship.

"God hath not given us the spirit of fear, but of power, and of love and of a sound mind" (2 Tim. 1:7). THEME: The Enduement of the Spirit.

"I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (2 Tim. 4:7, 8). THEME: The Christian Life, Its Conquest and Its Victory.

"Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2:13). THEME: The Blessed Hope.

"God, having of old time spoken unto the fathers in the prophets by divers portions in divers manners, hath at the end of the days spoken to us in his Son; whom he appointed heir of all things . . . who being the effulgence of his glory; and the very image of his substance" (R. V.) (Heb. 1:1, 2). THEME: The Crowning Revelation of God Through Jesus Christ.

### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

#### The Ministry of Personal Work

A commercial traveler named Rigby was compelled to spend a week-end every quarter in Edinburgh. He always worshiped at Free Saint George's, being attracted by the wonderful ministry of Dr. Alexander Whyte. It was his invariable custom to try to persuade some other visitor to accompany him to the services.

On one occasion, after breakfast, he saw a fellow traveler writing busily, and approached him to ask if he were going to any place of worship. The man answered that he was too busy, and was also a Roman Catholic. Finally he consented to accompany Mr. Rigby, and was so impressed that he asked permission to go with him again at night. At the evening service his heart was strangely moved, and he yielded himself to the call of Christ.

The next morning Mr. Rigby was passing the house of Dr. Whyte, when an impulse prompted him to call and tell the preacher of the help he had given to one soul. As the doctor listened,

tears rolled down his cheeks, and then he told how he had come away from the previous evening's service feeling that everything had been a failure. Then he bethought himself to ask the name of his caller, and on being told it was Rigby, he exclaimed:

"Why, you are the man I've been looking for for years!"

Dr. Whyte went to his study and returned carrying a bundle of letters, from which he read such extracts as these:

"I was spending a week-end in Edinburgh some weeks ago, and a fellow-commercial traveler called Rigby invited me to accompany him to Saint George's. The message of that service changed my life."

"I am a young man, and the other day I came to hear you preach at the invitation of a man called Rigby, and in that service I decided to dedicate my life to Christ."

Dr. Whyte went on to say that twelve of the letters were from young men, of whom four had since entered the ministry.—*Record of Christian Work.*

#### Confess Your Faults

The great Joseph Parker of the City Temple, London, in the tremendous earnestness of his soul one Sunday morning before a crowded congregation in which all London was represented, including members of Parliament, denounced the Turk in such strong language that he seemed to curse him from his pulpit. He took the name of God and he took the name of condemnation as he called down the judgment of God upon the Turk. Probably nine-tenths of those who heard him were so carried away with his eloquence that they, too, felt as he did. But it was not right; it was not wise, and this great man the next Sunday morning, as he leaned over his pulpit, said: "My dear people, I did wrong last Sunday. I was carried away with the intensity of my feeling. No man can condemn, but God, and I have no right to curse my brother. I have asked God's forgiveness, and I ask yours." It is said that many of that great congregation, as they went home that day, poured out their hearts before God and asked His forgiveness for their sins both of omission and commission.—JOHN TIMOTHY STONE.

#### The Inner Witness

John Wellman, a member of the Society of Friends, tells a strange story of himself. One night, after he had been reading the Scriptures, as he lay awake, he heard a voice saying, "John

Wellman is dead;" and being a Quaker, he was greatly struck therewith, and wondered how it was that he could be dead. He asked his wife what his name was, and she said, "John Wellman;" whereupon he perceived that he must be alive. At last he understood it to mean that he was dead to the world; that he was henceforth no longer what he was, but a new creature in Christ Jesus.—C. H. SPURGEON.

#### Pray and Find God

At a midday service in London, Spurgeon was speaking on prayer, and said: "What shall I tell you about prayer? Shall I explain how cool water slakes the thirst, how food strengthens the hungry, how fire warms the chilled? Taste and see that the Lord is good. Pray and find God."

#### The Passion Plant

It is told of Darwin that once in his study he took up a pencil and laid it upon the long tendrils of a passion plant on the table before him. The leaf at once began to roll around the pencil. Just before it had clasped the pencil close, he drew it away. Again he laid it upon the leaf, and again it responded, but more slowly. And again, just as it was about to close, he drew the pencil away. And so again and again. And each time the plant responded, but more hesitantly, until at last, hardened by the deceitfulness of failure, it ceased to respond. And so our souls. Again and again the Savior comes, and again and again the soul reaches for Him, but each time with less longing and love, until at last, hardened by the deceitfulness of sin, it is dead and unresponsive to His touch. Today harden not your hearts.—ROBERT E. SPEER.

#### Greathearts

Dr. N. D. Hillis gives these examples of Lincoln's magnanimity: Douglas insulted Lincoln, but Lincoln gave Douglas a position of honor at his inaugural. Wendell Phillips called Lincoln the "slave hand of Illinois" when the first contest was on, but Lincoln publicly thanked Phillips for his work for abolition. In a suit in Cincinnati for the McCormick Reaper Company, Edwin Stanton opposed Lincoln and humiliated him grievously, but Lincoln forgave and forgot, and made Stanton Secretary of War. Chase was stung by his defeat and Lincoln's success in the race for nomination. Chase criticized Lincoln when nominated, patronized him in the White House, and plotted to wrest the nomination from him in 1864; yet, having received nothing but stones, Lincoln made Chase Chief Justice, and poor

Chase was so bewildered that he wrote to a friend, "I cannot understand this man."

Bishop Fowler gives these particulars in regard to Lincoln's remarkable attitude toward Chase:

Secretary Chase spoke of President Lincoln as "the old coward," "the old fool," "the old gorilla," "Congress ought to impeach him," and the like. All this was repeated to Mr. Lincoln. He answered it, saying: "This does not make it so, does it? Mr. Chase is a good secretary. The people believe in him and take his money. That is what we want, is it not? I think we will have to keep him at it."

Mr. Chittenden was Assistant Secretary of the Treasury under Chase, and he gave Bishop Fowler this item concerning Mr. Chase's resignation. "I went over to Mr. Lincoln's office that morning and found Mr. Lincoln sitting there with his head down, his chin on his chest, evidently much depressed. He handed me a letter he had just read. It was Chase's letter resigning. I read the letter and felt overwhelmed, and said: "President Lincoln, you must hold Chase to it. You cannot afford to divide the party at such a time as this. You must hold Chase to it." Mr. Lincoln said: "Mr. Chittenden, Mr. Chase has determined the matter, and I will hold him to that." After a few minutes, without lifting up his head, he said: "Mr. Chittenden, Mr. Chase would make a good Chief Justice, and I will appoint him." Mr. Chittenden said: "I had long known and loved Mr. Lincoln but when I saw him that hour, under the sting of personal insult and under the shadow of threatened calamity, put that man into the highest place in the nation, for the good of the republic, he went up and up and up into an atmosphere of which I never dreamed. He was the greatest man I ever saw!"

The *Youth's Companion* tells this story about General Lee:

Early in the war, before Lee had demonstrated his pre-eminence as the Southern leader, he was severely criticized on more than one occasion by a certain General Whiting. Whiting had stood at the head of his class at West Point, and was considered not only by himself, but by others as a very bright and capable man.

One day President Davis, wishing an officer for some highly important command, called upon General Lee for advice.

"What do you think of Whiting?" asked Davis. Lee answered without hesitation, commending Whiting as one of the ablest men in the army,

well qualified in every way for even the most responsible position. One of the officers present was greatly surprised, and at the first opportunity drew Lee aside.

"Don't you know what unkind things Whiting has been saying about you?" he inquired.

"I understand," Lee said, "that the president desired to know my opinion of Whiting, not Whiting's opinion of me."

Mr. Spurgeon one day in a moment of anger, resenting some things which had been repeated to him, uttered unkind words against Dr. Parker. The papers came out suggesting Dr. Parker's righteous reply on the next Sunday, but there was none. Apparently self-effacement was there. That Sunday Mr. Spurgeon was to take his offering for his great orphanages. His congregation did not begin to represent the wealth of the City Temple (Parker's church). But Mr. Spurgeon was taken sick and one of his assistants made the appeal for the orphans, those motherless and fatherless children. Just before service someone told Dr. Parker of Mr. Spurgeon's illness. On Sunday morning he arose in his pulpit and without a single word to defend himself, said to his congregation: "My dear people, Mr. Spurgeon is sick this morning. He has thousands of pounds to raise for his orphanages. He cannot present his appeal himself. There is not a nobler work in all London than this work: I want you to give the offering this morning to him, and I want everyone of you to give liberally." The offering was large but the deed was larger. Mr. Spurgeon said later in his pulpit that Jesus Christ became more real to him and to them from that day, and all London knew what he meant.—JOHN TIMOTHY STONE.

#### TITBITS OF MISSIONARY INFORMATION

By R. G. CODDING

It is said that 244 African languages have been reduced to written form. The Bible, either in part or the whole, has been translated into most of these. The British and Foreign Bible Society has published 180 of these portions. Other books have been published in 190 of these languages. In only 17 of these 190 languages are there more than 25 books; more than half of them have less than 5. In many of the tribes the whole existing library of the native can be carried conveniently in a lady's handkerchief.—*The Christian Mission in Africa*.

#### Portuguese Decree on Missions

The Portuguese Government has issued a decree regulating missionary work in Africa and in Timor in the East Indies. According to *Evangelical Christendom*, provision is made for the support of Roman Catholic missions, and animosity is shown to other missionary effort. Tolerance is promised to them, but it is boldly stated that their methods and work are opposed to all the traditions and outlook of the Portuguese people. They are accused of being centers of intrigue and their home societies of having been the source of false accusations against the Portuguese Government. The paragraph devoted to Protestant missionary work bears all the signs of rooted hostility. The attitude of the Government is, to say the least, disquieting.—*The Missionary Review of the World*.

#### Thoughts for Christian Thinkers

You might as well try to cure smallpox by scenery as to try to save the world by improvement of environment.

Let us fail in trying to do something rather than sit still and do nothing.

Nothing is eternal but that which is done for God and others. That which is done for self dies.

Consistent giving keeps the soul from shrinking. God will not look you over for medals, degrees and diplomas, but for scars.

Doing nothing for others is the undoing of one's self.

With God, over the sea; without Him, not over the threshold.—*The Missionary Review of the World*.

#### Seed Thoughts for Missionary Speakers

The only relationship big enough for one man is all the rest of mankind.

It is of less consequence what truth a man holds than what truth holds the man.

The consecrated missionary church is not a cistern, but a living fountain.

No interest in missions? The only explanation is either inexcusable ignorance or wilful disobedience.

The man who does not believe in missions had better burn up his New Testament, for it is a record of missions.

This work of missions is the biggest, the most far-reaching, most divine task that confronts the twentieth-century man.—*The Missionary Review of the World*.

If there was more abiding in Christ there would be less abiding in America and in the British Isles.

We are saved because of past missionary efforts; others are to be saved by our present missionary efforts.

The most momentous fact in the universe, so far as we know, is that 800,000,000 human beings are still groping in ignorance without the knowledge of God.

Even on the cross, Christ was a missionary to the robber, and His last command was a missionary commission.

The real question is not how much of my money will I give to God, but how much of God's money will I keep for myself?

Missions are not a failure in foreign lands, but are a sad failure in many professing Christians at home.

A LIVING SACRIFICE is the life poured out in loving ministry for others. How often our own lives are impoverished because we reserve them for ourselves.—*The Missionary Review of the World*.

Africa, including Madagascar, covers an area of 11,660,000 square miles. It is nearly three times as large as Europe and nearly four times as large as the United States; 130,000,000 for the population is a fairly good estimate. Africa contains only about one-third of the number of people who live in Europe. British Africa is over thirty times the size of the United Kingdom, but its population is approximately equal to that of the United Kingdom. The British Empire in Asia has much more than twice the number of people in Africa. The French Empire in Africa is over twenty times the size of France, but contains 4,000,000 less inhabitants. The Belgian Congo, which covers 10,000 square miles, has a population of about 7,000,000, while Belgium, one-eighth its size, has as much. Spread over all the continent, the population of Africa averages about eleven persons to the square mile. Vast areas covered by deserts, lakes, high mountains and tsetse-infected forests, are uninhabited. However, it is said that in parts of Kavirondo, bordering on Lake Victoria, 1,100 persons are crowded into a square mile; in some districts of Southern Nigeria, 300 to the square mile, but this is quite exceptional. Kenya and Tanganyika have only eleven persons to the square mile, and there are some regions which are inhabited by less than one person to the square mile.—*The Christian Mission in Africa*.



# PRACTICAL

## THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

### Luke the Historian and Modern Research

IN a study of Luke's writings in the original from the standpoint of testing their historical certitude and accuracy one cannot pass over the account of the census as recorded in Luke 2:1-7. Was Jesus born at Bethlehem? Did the Romans have a periodical census? Was Quirinius twice governor of Syria? Is Luke a credible historian? Such questions face us at the offset. This passage is a critical one, and has been assailed as a bundle of blunders. Some term it "the Lukan legend" (das Lukas-Jegende). A number of German critics followed by many outside of Germany used until recently to say without hesitation that Augustine never issued any decree ordering a census, that there never was under the empire any regular system of census, and where any casual census was held the presence of the wife was not required, and that his presence was not required at his original home. Who is right—the critics or Luke? It is actually charged that Luke confused Bethlehem in Galilee with Bethlehem of Judea. Of course there are two Bethlehems but the account in Luke is shown to be true in its location in that it is supported by the record of Matthew. Luke is also charged with historical looseness in saying that "all the world"—*pasan ten oixoumenen*—was to be enrolled. The civilized world at that time was the Roman Empire, the Mediterranean world. This form is seen to be but in accord with common usage of that day in speaking of the Roman world as Paul did in Acts 17:63. Ramsay makes an argument to prove that the subject or vassal kingdoms were as really under the Roman rule as the provinces (imperial and senatorial). It is perfectly plain that the kingdom of Herod in Palestine was required to pay tribute to Rome, but the critics deny that the decree of Augustus applied to Syria and if it did, not at least to Palestine. Herod was after all only a vassal king; his was a dependent king-

dom, and would come under the decrees concerning Roman kingdoms.

*The Census.* We have now come to the crux of the problem. It is objected that Augustus never ordered a general census of the empire. Ramsay is careful to note that Luke does not order that "a single census should be held of the whole Roman world," but Luke says, "there went out a decree from Cæsar Augustus that all the world should be enrolled." He properly insists on the present tense "should be enrolled"—*apographesthai*. We know now what Ramsay did not know in 188 that Augustus' bold governmental plan for a universal census was successful. Both epigraphic and archaeological research has proven this thing true and Luke now stands vindicated before the arguments of the critics. Ramsay admits that "Luke's credit as a historian is staked on this issue." Luke not only speaks of "the first enrollment"—*apographe prote*; but he also speaks in Acts 5:37 of "the days of the enrollment"—*tai emerau tes apographes*—where he means the entire census. Clement of Alexandria knew of some system of enrollment either for the empire or at least for Syria. It has been suggested that the "Indictional Periods" of fifteen years known in the fourth century began with the first census of Quirinius. If so the first census would have been B. C. 3. But scholars made the discovery that fourteen years was the cycle of enrollments in Egypt in the early Roman Empire. The same Greek word occurs in the papyri that Luke employs for "enrollment"—*apographe*. The actual census papers have been found for these enrollments in Egypt. It has been proved, as Ramsay states in "Was Christ Born at Bethlehem?" that enrollments were made for the years ending in the summers of A. D. 90, 104, 118, 132, and so on till 230. No papyrus as yet shows a census for A. D. 76 under Vespaian, but as Robertson says, "It is obvious that one was held."

Quoting from Ramsay, "Bearing of Recent Discoveries on the Trustworthiness of the New Testament," "Actual census papers have been found of the periodic year 62 (and also 34) after Christ. Indirect references occur to the census of A. D.

20 and 48. Grenfell and Hunt rightly argue that Augustus must have originated this cycle." The next census would have to be A. D. 6, the one that Luke mentions in Acts 5:37. This would make the first census of Luke 2:2 to have come B. C. 8. Enrollment papers have been found in Egypt that belong to the sixth year of Tiberius. This belongs to the census of 20 A. D. and proves conclusively Ramsay's theory as to the origin of the Periodic Enrollment from Augustus. In face of the overwhelming data found in the papyri one could barely dare to question the Augustan census system. It has been established with irrefragable evidence. The inference is now on the side of Luke, and in favor of his historical certitude.

As A. T. Robertson points out in his study of Luke it is true that B. C. 8 comes too soon for the other evidence for the date of the birth of Jesus, which evidence points to B. C. 6-5 as this date. But it is to be remembered that in Egypt and Asia Minor the year began, not January 1, as in Rome but on some day in late summer or autumn. Herod sat uneasily on his throne in Judea, having to please both Rome and the Jews. It is probable that the first census moved off slowly in Palestine. Herod would postpone it as long as he could until brought to it by Augustus. Besides Herod might have been a year or so in putting it through after it was started and the birth of Jesus could well have taken place near the end of the same. Hence the new discoveries will permit this date to be 6-5 B. C. and this is in accord with what we otherwise know as to the date of Christ's birth. In "Hasting's Dictionary of the Bible" Turner concludes that the date of the birth of Jesus was about this time. Luke has here met a triumphant vindication in the fact of the census cycle and the birth of Christ as being at the same time.

*The household enrollments.* Reading from Luke 2:3 the critics charge that Luke made an error in that Augustus would not have required all people to have to go to their homes for enrollment, even though he had ordered a census to be taken of all the Empire. And even if Joseph went it would not be required of Mary to have gone. Loisy in his "*Les Evangiles synoptiques*" calls this "un anachronisme" "pour faire naître le Christ dans la patrie de David"—freely translating this French, he terms it an anachronism to make Christ to be born in the land of David. Once more Luke is vindicated by the papyri. The periodic enrollment shown in Egypt was by households. The title in Greek always is *apographe kat' oikian*—

enrollment by households. This enrollment by households took place every fourteen years; and one paper is found that shows that twenty-seven persons are enumerated by one householder. Deissman, the learned German biblical scholar, writes, "Perhaps the most remarkable discovery of this kind in the new texts is a parallel found some time ago to the statement in Luke 2:3, which has been so much questioned on the strength of mere book learning." This is an edict of G. Vibius Maximus, governor of Egypt in A. D. 104: "The enrollment by household being at hand it is necessary to notify all who for any cause are outside their homes to return to their domestic hearths, that they may also accomplish the customary dispensation of enrollment and continue steadfastly in the husbandry that belongeth to them." This is a most amazing vindication of the record of Luke. "If a system of household enrollment with the 'return to their domestic hearths' was allowed in Egypt it would surely not be refused in Palestine," writes Robertson. The proof is complete. Luke has not made up these facts to suit his theory. He has told them as they occurred in relating the journey of Joseph and Mary from Nazareth to Bethlehem, "because they were of the house and family of David."

It is also objected even that if Joseph had to go to the city of David, that there is no reason for Mary going along. In the Sinaitic Syriac manuscript it is said, "because they were both of the house of David." Luke gives the genealogy of Mary and Matthew gives that of Joseph. At any rate Mary would naturally be anxious not to be separated from Joseph at this time. It was but natural that they should have desired their son, the promised Messiah, to have been born in Bethlehem.

*The Problem of Quirinius.* Robertson says that this has been the hardest tangle to unravel in all the tissue of errors woven around Luke 2:1-7. Luke seemed to have been in error. He says, "This was the first enrollment made when Quirinius was governor of Syria." We know that he was governor of Syria in A. D. 6. Hence it is argued that he blundered in his dates and placed this census under Quirinus at the time of the birth of Christ instead of A. D. 6. Ramsay again cleared the matter of confusion by a series of inscriptions, that bear on the career of Quirinius. "The conclusion of Mommsen, of Borghesis, and of de Rossi, that Quirinius governed Syria twice has been generally accepted by modern scholars,"

declared this archaeologist. The "Lapis Tiburtinus" is accepted as referring to Quirinius and contains the Latin words "iterum Syria," "a second time Syria." Ramsay gives an inscription from Antioch in Pisidia, which he examined in 1912, which speaks of Fronto as "prefect of P. Sulpicius Quirinius duumvir." This inscription belongs to the date B. C. 10-7. In another place an inscription is found where this man is mentioned again in the same relationship. This inscription shows the man to have been engaged in the war, and therefore as governor of Syria before B. C. 6. This is a crowning step in the proof that the story of Luke is correct. Quirinius was twice governor in Syria. This is a remarkable demonstration. Every circumstance narrated by Luke has been conclusively shown to be natural and probable. They are those which ordinarily accompanied a Roman census. On every score, Luke is shown to have been a careful and accurate historian, and in matters of chronology and local colorings such as Roman law and Jewish customs his writings are truthful. If Ramsay has done nothing else than this, in clearing up the scholarship and historical certitude of Luke, the lovers of the New Testament owe him a great debt of gratitude. Here scraps of papyri, from the sands of Egypt verify the statements of Luke the historian of the early Church. This has a tremendous bearing on the dogmas of the New Testament.

PASADENA, CALIF.

### CHRISTIAN COURTESY. WHAT PLACE DOES IT HAVE IN THE MINISTERIAL RANKS?

By HORACE IRELAND

IF the writer of this paper were asked for a definition of "courtesy" he would reply at once, "Instinctive unselfishness." Surely a desirable quality for a minister or anyone else to possess.

As there are counterfeits in every expression of Christian living, so true Christian courtesy has its imitators in cheap simulations, as false deference, mock humility and contemptible compromise. However, in the opening of this article let us at once say that Christian courtesy is a virtue and a very necessary one.

#### I.

Christian courtesy has a place in the presentation of the sermon. Let us see what is involved in the courteous presentation of truth.

1. Your arguments must be fair. Don't use "foggy" illustrations, and wrest Scriptures from

their setting to prove your point. Holiness is a plain simple teaching, and your efforts to read a meaning into a passage of Scripture in order to sustain your position weakens the argument, and makes your audience suspicious of you.

2. It is discourteous to drag personalities into the pulpits. If it becomes necessary to attack the unscriptural positions of prominent ministers do not impeach their personal integrity. Attack the teaching, but let God have the man. American audiences instinctively take sides with a man they feel is being abused. So it is bad psychology as well as bad pulpit manners.

3. Do not say "the Lord gave me this message for a certain man in this audience," and then proceed to lambast the crowd in order to get your man. No comment is necessary; such language is both egotistic and contemptible.

4. Remember it is not inconsistent with radical preaching to present a tidy appearance. Cleanliness and neatness are virtues you owe to your audience. Uncleanliness and unkemptness are neither signs of art nor religion. If you are careless in this respect you are lacking in courtesy.

5. Do not preach that every opponent of Wesleyan holiness is lost beyond recovery. Some people have honest difficulties with our teaching. And because your big sermon has failed to convince them there is still a possibility of their salvation. To assume that every holiness opponent is crucifying the Son of God afresh is both narrow and discourteous.

6. Remember that your opinion is no more infallible than the Pope's. Folks are by no means bound to take your opinion.

7. It is both discourteous and untruthful to leave the impression with your audience that you always live on the mountain peaks of experience, and that you have no battles.

8. Do not discount the experience of your congregation. It is unmannerly, and it is barely possible some of them have more religion than yourself.

9. If you are an evangelist it is bad taste to repeatedly refer to the immense crowds before whom you are accustomed to speak.

10. In advertising yourself as "America's Greatest Evangelist" you are stooping to the cheap tricks of the quack.

11. Remember that rhetoric and racket are no substitutes for clear sanctified thinking. They are frequently the thin disguises of a lazy unprepared preacher. Courtesy to your congregation demands honest preparation.

12. Strive for the viewpoint of the outsider. The man who rarely goes to church. It is all strange to him. Do not instantly condemn him if he fails to understand the terminology of the holiness church. To the unregenerated, "Canaan Land" is a geographical point in Palestine, and not a religious experience. Egypt may mean a slice of northeastern Africa or an area in southern Illinois, and the uninformed may easily become amazed when you tell him that Egypt is a type of the world. Be patient, brethren, the language of holiness is an acquired experience.

13. You are more than discourteous; you are a boor and a rascal if you delight in getting Christ's lambs to cast away their confidence and throw up their experience. And then try to "get by" with the dangerously insane remark that "If I can succeed in preaching it away it wasn't worth keeping." Brethren, hear me this afternoon! This is the devil's work, and it is common knowledge that many preachers use this abominable trick in order to increase their seekers' list. Men that indulge in this method are subjects for either prayers or expulsion.

14. A courteous preacher will never hold up his peculiar experience, as the necessary pattern for all experiences.

15. Remember that the preacher is always greater than his sermon. It is in the end the messenger rather than the message that must be got across the pulpit. Robert Murray McChyne, the sainted preacher of Scotland, caused his audience to weep by his very presence in the pulpit. His sanctified personality was aflame with divine love. He was a living message. Audiences are usually aware whether they are being addressed by a Christian gentleman or a sanctified bully.

Wisdom and inoffensiveness were Jesus' prescription for successful soul winning. Be ye wise as a serpent and as harmless as a dove.

16. Christian courtesy in the pulpit will respect every man's opinions on the non-essentials of religion. Brethren, let us commend both our religion and good sense, and avoid unprofitable controversy. Fight and contend if you will for the deity of Christ—the place of the blood atonement in the system of doctrine; necessity of the new birth and holiness. But let us be at least tolerant of the peculiar opinions of our brethren. Brethren, let us refuse to make an issue of "No pork," "no coffee," "no neck-tie," "foot-washing," etc., ad lib ad nauseum.

#### II.

Christian courtesy has a place in our personal approach to seekers at the altar.

Altar work necessitates intimate contact with the seeker. Courtesy surely has its place here.

1. In urging restitution remember a man's personal life is a sacred thing. You are now on delicate ground. You are a preacher, a pastor, not a confessional priest. Don't seek to pry into a man's past for your personal information; it is indecent.

2. In examining your seeker don't doubt his word or sincerity. If he tells you from the depths of his heart he has gone to the bottom, he probably means what he says.

3. Don't tell the seeker "you know exactly where he is stuck"—you may not know. This goes beyond the bounds of necessary dealing and is discourteous.

4. Do not remind the seeker of his previous failures. Jesus didn't. Encourage to the limit.

5. Don't accuse the seeker of being chronic, and exhibit "sanctified impatience." Sin is chronic; conviction is chronic; the poor seeker's need is chronic or else why does he come so often. This is not courteous.

6. Don't demand a certain posture in your seeker. It is possible for him to get sanctified without your holding his hands in the air.

B. 1. In dealing at the altar with ladies dispense with sentimental gush. This is not Christian courtesy.

2. Do not address any woman by her given name. Your ministerial dignity demands you quit that stuff.

3. Keep a reasonable distance from your seeker. Let the women workers gather around her.

4. Gentlemen! Whatever else you do or do not do positively keep your hands off the seeker. It is a dangerous practice.

5. Do not use the adjective "dear" too much. Remember your "dear sister" is perhaps another man's wife.

6. Above all, brethren, let us be real gentlemen, which should never reveal itself in a grander light than in dealing with sin burdened womanhood.

#### III.

How shall we go before our people for money and still be courteous?

I confess the stinginess of some folks makes it rather difficult. But in trying to raise your budgets and salary there are a few things to be remembered.

1. Don't accuse them all of being misers because perhaps you have one in the crowd. Re-

member, in general the holiness people are among the most generous in the country.

2. Be reasonable and remember that they have other obligations to meet, as well as yourself. There is rent to pay, fuel to buy, food and clothing to purchase, and \$20.00 per week is not a fortune. If a man tithes and rears five children on \$20.00 he's a hero.

3. It is discourteous to bully a crowd even for money. And if the sacrificial vision of a dying Christ will not cause them to loosen up they are worthy of your contempt rather than your lash.

4. Don't whip your congregation if your salary isn't all paid up. It won't help any, and perhaps you don't earn it.

5. It is indelicate to refer to the great financial sacrifice you have made in order to accept your present pastorate. Perhaps you are the only one that thinks so. We are usually paid what we are worth.

#### IV.

Christian courtesy has its place in community relation the minister holds in his field.

1. The holiness preacher is the friend of every good moral project his city is interested in. As e. g.

1. Closing Sunday movies.
2. Closing Sunday baseball.
3. Opposing graft in city government.
4. Cleaning up immoral conditions in his city.
5. Keeping the 18th Amendment in operation.

Christian courtesy demands he relate himself and influence with other ministers and reform movements.

It is a mark of both ignorance and discourtesy to repulse overtures made to him to interest himself in these matters. "Well, I'm called to preach holiness," says someone. Well, that very confession is a writ of attachment demanding your interest in every thing that remotely relates to holiness. The Christian minister has a social obligation and a community duty as well as a strictly religious one. Avoidance of these duties upon grounds of some private conviction will produce the just criticism of pettiness, bigotry, and exclusiveness, which no Nazarene can afford to carry in addition to the necessary holiness stigma.

2. The holiness preacher is not an exclusionist. He should be the friend of every needy sinner in his community. He is not seeking out the merely respectable holiness possibilities in his community but strives by every legitimate plan to bring the

irreligious and the unsaved within the hearing of his message. It is discourteous to leave out of our program some plan that reaches the great crowd who need to hear the message.

Once in a while the holiness preacher is astonished to hear the following from some person: "I thought your Christ was a kind of private affair, where only a certain type of people are welcome." A sort of religious secret order. Perish the thought! The job of the preacher is something bigger than preaching respectable sermons to respectable saints, and hold out as an inducement for faithfulness a respectable heaven, while the rest go to hell!

This kind of ministry is obnoxious to heaven, discourteous to humanity and an insult to the Christ who sent us out to "preach to every creature," and who was equally interested in the soul of Lazarus the pauper as that of Simon the Pharisee.

Brethren, this subject of Christian courtesy is pregnant with suggestion. To fail to make it an asset in your ministry will:

1. Discount your influence.
2. Limit your usefulness.
3. Cause you to be misunderstood.
4. Cast reflection upon our movement.
5. Stagnate your experience.
6. Lose friends to the cause of holiness.
7. Hurt God's own sheep.
8. Make you an unconscious tool of the enemy.

#### CONCLUSION

1. Let us adhere to our convictions so long as they are Bible convictions.
2. Be both unyielding and dogmatic when our loyalty to truth is at stake.
3. But let us be broad and charitable where nothing vital is involved.

Certainly let us pursue the policy of Paul in our great quest for men who, summing up his attitude to mankind as it related to his ministry, said "To the weak became I as weak; that I might gain the weak. I am made all things to all men that I might by all means save some" (1 Cor. 9:22).

MARSHALLTOWN, IOWA.

#### OBSERVATIONS ON THE "GREAT AWAKENING"

By L. S. TRACY

When living at Hartford, which is located on the Connecticut River, I found that I was in one of the highways of the Great Awakening which

swept up and down the Connecticut valley and other parts of New England under Edwards, Whitefield and their associates between 1735 and 1748. In the public library I discovered an old history of this movement written almost a hundred years ago by an unbiased layman who seemed to have had access to a remarkable number of documents in every part of the eastern states where the revival movement was most effective. This volume was most interesting to me and I desire to pass on to my brethren some notes and observations made at the time which might be a benefit to us who seek to "follow in their train."

Revivals were usually brought about by the pastors seeing the condition of the people and deliberately preaching to correct it. They gave the people what they needed rather than what they wanted. When the pastors saw the hardness and waywardness of their people and the unfruitfulness of their own ministry some of them gathered in meetings among themselves for fasting and prayer and God sent a revival.

Whitefield, Lavenport, Tennet and some others held short meetings in different places; but many of the revivals broke out under the ministry of the regular pastor without any evangelistic aid.

They did not publish the success of their meetings abroad, but let the reports leak out.

Subjects emphasized in a revival which began in Plymouth Mass. in 1740, Rev. Nathaniel Leonard, Pastor:

The Sin and Apostasy of Mankind in Adam.  
The Blindness of the Natural Man to the Things of God.

The Enmity of the Carnal Mind.  
The Evil of Sin.

The Desert of Sin and the Utter Inability of the Fallen Creature to Relieve Itself.

The Sovereignty of God.  
His Righteousness, Holiness, Truth, Power and Eternity.

His Grace and Mercy in Christ Jesus.  
The Way of Redemption by Christ.

Justification Through His Imputed Righteousness, Received by Faith.

This Faith is the Gift of God and a Living Principle, that Worketh by Love.

Legal and Evangelical Repentance.

The Nature and Necessity of Regeneration.  
Without Holiness no man can see God.

"All persons were put upon examining themselves, warned against trusting in their own righteousness and resting in the form of godliness without the power."

Some of the texts used in their revival preaching:

Habakkuk 6:7-8; Proverbs 1:23; Zechariah 12:10; Jeremiah 26:13; Psalms 119:59-60; Isaiah 54:13; Psalms 18:25; Psalms 68:8; Songs of Solomon 2:16; Psalms 72:1-2; Psalms 73:24; Genesis 19:17; Genesis 6:3; John 5:40; 1 Thessalonians 5:10; Revelation 22:17; 1 John 5:3; Matthew 24:37-39; John 3:36; Romans 9:22; John 12:23; 1 Timothy 1:15; 1 Thessalonians 1:10; Luke 10:41-42; 2 Corinthians 2:16; Matthew 3:10; Ephesians 5:14; 2 Corinthians 11:27-29; John 12:32; Luke 10:9; 2 Corinthians 6:2; John 13:17; John 4:13; 1 Corinthians 4:2; Revelation 10:14, 15-17. Jonathan Edwards' great sermon "Sinners in the Hands of an Angry God" was preached from Deuteronomy 32:35.

Some expressive statements which we do not use today:

The minister "preached with enlargement."  
"Many were wounded."

"Many cried out" during the sermon.  
The ministers did not seek but rather tried to discourage the "crying out" in public of those who were "wounded."

No mention is made of what we term "altar calls" and "altar work;" these seem to have been a later development of Methodism. The leaders of the Great Awakening seem to let the people find their own way through to God after some instruction and prayer in the homes.

Assurance usually came to the "wounded" with some scripture text. Concerning the method of dealing with seekers, it is said, "In order that religious experience may be genuine the thinking must be original, the teacher's words only serving as hints to guide the mind of the inquirer in his search after truth." Jonathan Edwards said, "The degree of grace is by no means to be judged by the degree of joy or the degree of zeal. It is not the degree of religious affections but the nature of them that is to be chiefly looked at."

A conspicuous result of a revival in a town was that the nature and tone of the conversation and conduct of the inhabitants were markedly changed. Also, the converts advanced rapidly in religious knowledge, some "more in six months than in nine years before."

The usual result of the preaching of Gilbert Tennet one of the leading evangelists in 1741 was "No revival, but a disturbance of consciences which lasted until there was one."

Some irregularities against which the converts were warned were:

Despising human learning.  
Spiritual pride and self-confidence.  
Rash judgment.

Dependence on the Holy Spirit for the mechanical utterance of every word.

No wonder Jonathan Edwards, the Congregational minister, was wonderfully used of God for "God, heaven, hell, the sinfulness of sin, the beauty of holiness, the glory of Christ and the claims of His gospel were as substantial realities in his mind as the valley of the Connecticut and the mountains of Berkshire."

### STRONG, WELL-BALANCED AND PRO-FOUNDLY SPIRITUAL PREACHERS NEEDED

By E. E. WORDSWORTH

A SALESMAN wrote me recently that a man who is considered to be the world's greatest sales manager was asked the question, "How can we produce better salesmen?" His quick reply was, "Better sales managers."

If we apply the language of salesmanship to religious work, and in particular to the ministry, we would say that if we are to have strong churches and a commanding influence in the larger cities, and get a respectable hearing and put over something worth while for God and holiness, it will be because we have men in the pulpit in these great centers who have ability as well as grace; men of caliber and many parts; men who study as well as pray; men with brain as well as heart; men of poise as well as zeal; men of culture as well as holy fire. We do not wish to be misunderstood here. Be it far from our thought to displace spirituality by education. If we must surrender one to the other, then by all means give us first the fire of the Holy Ghost, but the stubborn facts confront us just the same that in order to master the situation in many places men of experience, culture, equilibrium, and spiritual genius, sanctified by the Holy Spirit, are the dire need.

Dr. R. T. Williams recently said: "God pity the man who does not aspire to be a good preacher and sermonizer, and most of all a soul-winner. In order to do this we must study our work, our people and their conditions, and environments." If we are to have better churches we must have better pastors; if we are to have greater and more effective evangelism we must have better evangelists. I asked one of the greatest preachers of our movement this question on one occasion: "Aside from your spirituality, what is the secret

of your pulpit power?" He quickly replied, "I have enslaved my mind for God and souls." We went away from his presence that day, after a most profitable conversation, to put more into the ministry mentally than ever before.

There are a lot of lazy preachers. We would not be uncharitable, but this statement is true nevertheless. Facts are facts. Of all the men in the world, representing the vocations and callings and professions of life, none should toil more and with greater zeal than the preacher. Our calling *bridges the chasm of worlds, stretches into the eternities*, and means the salvation or damnation of souls.

C. E. Cornell, in his book, "Casting the Net," relates a story told by that master preacher who has recently passed on to his reward, Dr. J. H. Jowett, of a minister who, as he walked home from his church on Sunday nights, would almost invariably say to a deacon, who accompanied him, and say it with shaking head and melancholy tones, "Two more wanted! Two more!" "He would send the eyes of his imagination," says Dr. Jowett, "roving over the thin little patch which he had gleaned so constantly, and he was filled with doleful wonder as to where he should gather a few more ears of corn for next week's bread! 'Two more wanted! Two more wanted!' Too lazy to hunt for anything fresh from the great farms of God's eternal truth." God pity such a preacher, and pity yet more the congregation who has to listen to him. I think it is Jowett that says: "Preaching that costs nothing, accomplishes nothing. If the study is a lounge, the pulpit will be an impertinence."

But, some preachers are bookworms and have fine-spun theories and are quite cultured, but strange to say nobody wants to hear them; they are impractical and tedious. They can philosophize and theologize and sermonize but there seems to be no unction, fire and glory. Perhaps they have substituted book learning for prayer; theory for reality; shadow for substance; skeleton for meat, and information for inspiration. Not only must a preacher know, he must feel; he must have that strange mysterious something called, "unction." This is not found in literature on the shelves of one's study. It comes by long and frequent interviews with God and seeing Him face to face. Without the holy anointing of the Lord the preacher is a failure. If Jesus, the Son of God, needed a special anointing for His ministry, oh how much more we poor mortals and finite beings! Oh, brethren of the ministry, let us

give this poor lost world a sanctified and an effective ministry! Let us tarry at the feet of Jesus!

MINNEAPOLIS, MINN.

### THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

#### FOUL BREATH.

Not altogether for the sake of his health, but for the comfort of other people, should a public man or woman look to the care of the teeth and breath. Teeth which have not been cleaned properly, thereby allowing the collection of tartar on them, or discolored otherwise, are very repulsive to other people, and I must say, is uncalled for. This is usually due to laziness,—sometimes to ignorance. As much may be said of foul breath. Once discovered, it is rarely excusable to neglect the prevention of the odor.

The cause of foul breath may be due to the cavities in the teeth or may be due to the lack of careful cleanliness. This may be due to insufficient brushing of the teeth. We are told that the teeth should be brushed after each meal, but it is not so much the number of times, as it is the way in which it is done. No doubt the teeth should be brushed at least twice a day,—morning and night. This may be religiously carried out, and then fail to get the results desired. It depends on the brush, and on the paste, powder, or mouth wash used. It is necessary to remove all particles of food from between the teeth. This may be done with a toothpick, or if the teeth are very close together, by dental floss. If this food is allowed to remain until it decays, it will certainly produce foul breath, and will soon cause the formation of tartar, which leads to pus pockets, or pyorrhea. All cavities should be filled, and all tartar should be removed at regular intervals, not only for the purpose of preventing foul breath, but to prevent the development of germs. If the stomach is not healthy, and proper gastric juices secreted, the germs will not be killed and will soon cause trouble elsewhere. How may one know what is a good dentifrice is often asked by the laity. This is a good question to ask as there are so many preparations on the market. Let me say just here, be careful about these preparations; many are manufactured to sell and not for the good accomplished. Of course, no preparation should be used that does not cleanse the teeth and gums. However, it should be understood that some teeth are more easily cleaned than others; for

some it takes more friction. The frequency of brushing the teeth should be determined by the results—for remember they must be cleaned.

Sometimes an old gold crowned tooth is a place for the accumulation of germs, and in many cases it is abscessed, and is unknown to the individual. Then partial plates, or bridges which are not removable so they can be cleaned, will produce a splendid place for the accumulation of food, and the decomposition of this food gives an odor to the breath. Bridges are best made removable, and like plates and partial plates, should be cleaned regularly with a brush; if not, there will be an accumulation of foreign substances which will produce foul breath.

When foul breath is discovered, have a thorough examination of the teeth for cavities, tartar, pyorrhea, faulty dental work, ulcerated gums, and ulcers of the mouth. Then next come the tonsils. Just because tonsils are enlarged is no reason why they should be removed, but if they have pus pockets behind them, in the crypts, where they are continually throwing this off which is naturally swallowed, we may expect not only foul breath, but other conditions which will manifest themselves constitutionally. Any inflammation, whether acute or chronic, of the tonsils, will produce foul breath. Some of these conditions cannot be remedied, except by having them removed; others may be treated. A gargle made by taking a teaspoonful of peroxide of hydrogen, two of listerine, one of common baking soda, and a cup of hot water, makes a good cleansing agent for both mouth and tonsils. This should be recognized as more of a cleansing agent than an antiseptic. A preparation of glycerine and iodine in the proportion of five to ten drops of the tincture of iodine to a teaspoonful of glycerine, makes a good application for the tonsils—to be used as a swab. A home made swab may be made of a pledget of cotton wrapped about the end of a small sliver of wood no larger than a pencil. To swab the throat, take a spoon handle, press down the root of the tongue, saturate the cotton in the preparation, and mop the tonsils. In case of ulcerated gums or mouth, a mild solution of the iodine applied to the ulcer with the same kind of swab, will be helpful, or wash the mouth with a solution of boric acid or borax. This solution may be made by dissolving a teaspoonful of the boric acid in a cup of boiling water. In some cases of ulcerated conditions, only a solution of silver nitrate will be effective. This should only be



administered by a physician or someone who understands how to apply it.

Another frequent cause of bad breath is post nasal or nasopharyngeal infection. If this condition is chronic, the cure is slow, and unless the patient co-operates with the one treating him, the results are nil. (This condition is commonly called by the laity, catarrh of the head and throat.) The proper treatment of these conditions is not always determined; the individual case has to be studied. However there is used a warm cleansing solution, and the frequency of its use is determined by the rapidity of the formation of the deposits from the secretions.

In atrophic rhinitis—shrinking of the mucous membranes of the nose—the odor is sometimes terrible; unfortunately there is no cure for this condition, but there is no excuse for the odor. This is handled easily by a proper mild antiseptic, and cleansing solutions, such as Dobell's solution that can be bought at any drugstore. This is to be used as an antiseptic gargle, or a nasal antiseptic spray.

Other causes of disagreeable breath are, constipation and dyspepsia. Both of these conditions can be remedied, if the patient will co-operate by carrying out the treatment; but most people want everything worked as if by magic. Most of these conditions are brought about by long continued abuse, and we may as well expect treatment to be long. In other words, we need not expect nature to restore in a night that which has taken months or years to destroy. The cause of these conditions will have to be treated, and if carried out until the tongue is clear, and the pharynx is less congested, the breath will begin to improve. In dealing with this, we might as well say "Let patience have her perfect work."

Inflammations and catarrhs of the pharynx and bronchial tubes will cause bad breath. The condition can be handled very well if the disease is acute or sub-acute; but if of long standing, the outlook is more gloomy. In the chronic, we can no more than hope to help remedy the odor of the breath. This is done by using mild antiseptic inhalations, by which we hope to prevent the rapid formation of bronchial secretions. Get your physician to fix you a preparation containing creosote, oil of white pine, and benzoin; put a specified amount of this in boiling water, and inhale the fumes two or three times a day. This should help to prevent the fetid condition.

It may be stated further that the above conditions which have just been named are not only

important as far as the breath is concerned, but many chronic diseases have their source and continuation here. A bad breath should always be investigated, as it is generally due to some, inflammation of the mouth. It is said by good authorities that a large number of the people over forty have pyorrhea alveolaris; a large majority of this number might have prevented this. In the early stages pyorrhea may be cured. Oh, the folly of neglect!

Too long have we believed that ulcerated mouth, bad teeth, catarrh of the nose and throat, and chronic bronchitis are all due to a run down system. How many bottles of blood tonic and stomach bitters we have taken trying to build up the system, hoping in this way to cure these diseases, when the whole condition is to the reverse. These things have caused the systemic conditions. The laity often wonder why the doctors oppose patent medicine, and advertised drugs. In the first place they know there is nothing to most of them, and in the second place they are more for sale than benefit. It is against the law in many states to advertise a drug as a cure. The great field of medicine is preventive. The only two professions that I know of that work against themselves are the medical profession and the ministry. A first class physician would rather instruct people in preventing sickness, than to treat them after they are sick; a good preacher would rather warn the people of the dangers of sin, than to try to reform them after they have been its slave.

#### Questions and Answers

C. W. R. Should tonsils ever be removed?

A. Under certain conditions, yes. They should not be removed just because they are enlarged. If they are diseased, thereby secreting pus which is being absorbed by the system, they should be removed.

A. J. How long will vaccination for smallpox last?

A. Good authorities say that if one has a first class scar he will never have smallpox. But to be on the safe side, it is well for those who are likely to be exposed to be vaccinated every few years.

P. U. If a person has taken the Lord as his healer, should he be vaccinated against typhoid fever?

A. I would have to leave that with the individual, but from a personal standpoint, with my knowledge of medicine, I would have to use all

precautions. The government statistics are too convincing, and the Lord holds me responsible for the knowledge which I possess.

### ESSENTIALS IN CHURCH ADVERTISING

By C. H. STRONG

**T**HIS topic is self-explanatory. We will sally forth at once to the discussion of the same under three divisions, namely, Essentials, More Essential, and Most Essential.

#### I. ESSENTIALS.

**First. Agitation.** As a church we cannot afford to take too much for granted; to assume that we are known because we exist is fatal. Business men that succeed take nothing for granted, but everlastingly keep the public informed of their goods as though they were utterly unknown to everybody. To do the church advertising, a Publicity Committee with funds is positively essential. We need not try to slip upon the public unawares. It can't be done. In the Old Testament times when they wanted to get before the public they called an assembly, sent out messengers and blew their horns. Can we do less and succeed? It is told of Mark Twain that at one time he was asked by a subscriber to his paper, if it were not a bad sign to find a spider in the paper. His reply was that it was neither a bad nor a good sign to find a spider in the paper, for the spider was merely looking over the columns of the paper to see what place of business did not advertise that he might go there and spin his web and live there ever-after undisturbed. Churches kindly take notice.

**Second. Application.** The Publicity Committee should work out and generate a system of advertising suited to its locality. Communities differ. The same amount, manner and method are not adapted to all places. A large city requires far more publicity than a small town to get the same results. Then there may be churches that can use spectacular, red and yellow, blood and thunder stuff in advertising and get results with it. The announcement on circus-like placards of the coming of Converted Cow Boy Charley, Cyclone Taylor, Safe Cracker O'Connor, or the Converted Monk, Thief, Liar, Harlot, Drunkard, Gambler or Crook may work, or may have worked some places—we say this may have worked some places sometime, but if such publicity was ever of any real benefit to the church

my conviction is that "that those days are gone forever." I believe it is the water that has gone over the mill. And we are now up to the proposition of coming down to old terra-firma with good plain, adaptable salvation publicity rather than an attempt at cheap vaudeville competition. The kind of advertising that is adaptable to any locality is house to house visitation, door knob dodgers, newspaper items and cuts, placards, band and street parades, bulletin boards, phone calls, letter and card writing. These are all good, but the greatest of these is the newspaper.

**Third. Adaptation.** Get the point of agreement in the community if possible. Antagonistic advertising is far worse than no advertising at all. To advertise that you are going to prove a certain man or denomination is backslidden or eat your hat is to undertake a task that you cannot prove and a promise that you can hardly fulfil with the ordinary digestive organs of humankind. And besides all this, anyone that would read such a notice would have all reasons to believe such a job would only be undertaken by a fool or a fanatic, and the public would further decide that all supporters of such an idiot were all of like-faith with him. You say that case is extreme. I hope so. Nevertheless I know this sort of advertising has been indulged in. How does that compare with the apostle Paul's statement, "Being crafty, I caught you with guile"? That is, he adapted himself to the best method possible to get a hearing and what he did after he hooked them, his epistles plainly declare. Jesus Christ did not send word ahead to the Pharisees and Sadducees that He was coming to town and would hang their pelts up to dry when He arrived, but when He was in their presence He bombed their forts to a finish. Business men who succeed do not knock their competitors. They boost their own stuff. Only politicians resort to the mud-slinging game. A good fisherman adapts the bait to the kind of fish he wants to catch. The publicity committee should bill the town with the news of a gospel sufficient to cover all of Humanity's need, get the people to church if possible and then declare what great things God can do. Once get a man to going to church he will take about anything you hand out, but getting him there first is most important. This is not compromising to reach men. It is merely trying to use a little good sense set to the music of religion.

**Fourth. Conviction.** Be thoroughly sold on your own proposition. This is a mark of good salesmanship; no one but a crook can sell suc-

cessfully that which he does not believe in himself. A man who wishes to get his church before the people must first of all be thoroughly convinced that the church of which he is a part has what the world should have. A time server will never be a good advertiser. The fact that a city or community is well stocked with churches should not intimidate our people in their effort to get their newer soul-saving station before the public. Business men are not slow in getting their wares before the people because of competition, but rather because of competition they seek the more to put their product across. The odds were against Elijah four hundred to one but a little thing like that did not embarrass him: he believed he was right, and went out and proved that he was right. There was plenty of religion when Jesus Christ came, but He came declaring that He had the one thing above all things that the world needed. Paul did not surrender his rights at Mars Hill because of idolatry, for idolatrous worship was everywhere; but in the face of such worship he championed the cause of Jesus Christ. He was convinced that he was right and sought to enlighten others with that conviction.

Fifth. *Brevity.* To advertise an article does not necessarily follow that the history of the article must accompany every bit of advertising matter. The florist has many varieties and kinds of plant life, but "Say it with flowers" is suggestive of all. In advertising a man or a meeting, be brief, make it short, cut out the high-sounding adjectives and give the shortest adequate description possible.

Sixth. *Honesty.* Honesty is a very commendable quality to be found in a publicity committee. The public that we seek to reach will lose respect for the judgment if not for the honesty of the advertising committee if they publish a bigger order than they can fill. Besides the man and the church are both hurt by over-doing the job of advertising either. Then too an honest-to-goodness cut speaks well for the advertisers and the advertised; true, such honesty may not be very flattering matter for publicity, but it will bespeak respect for the publicity committee. Pastors and evangelists should have new cuts made at least once every twenty years. For it is better to tell the truth on the placard than to be embarrassed by strangers saying, "The man they advertised did not come, but he sent his father and the old man did very well." The preacher that preaches loud and long against pride should not be ashamed of his age. "A hoary head is a crown

of glory when found in the way of righteousness." Be honest, brethren, for the coming of the Lord draweth nigh.

## II. MORE ESSENTIAL.

To advertise the specialties of the church is of more importance than to merely get the church before the public. The church is more than a social center, it is more than a bureau of information on current topics; the church is a dealer in specialties, and it should make first things first. The business of the church is to get men saved from sin. "And of Zion it shall be said, this and that man was born in her." The business of the church is to get saved men sanctified. "Jesus also loved the church and gave himself for it that he might sanctify it." The business of the church is to nourish its communicants. "Feed the church of God over which the Holy Ghost has made you overseer." The church is a place to get blessed. "Bring ye all the tithes . . . and I will pour you out a blessing." The Publicity Committee should keep the mission of the church before the world.

## III. MOST ESSENTIAL.

The most essential thing we have to do is to produce the goods we are advertising. We can't afford to put all our goods in the show window, but we must have a good stock of marketable stuff; finished product for practical purposes. The grist mill is not just an advertising agency, but the owners take wheat and by process of grinding and siftings convert that wheat into flour. Your breakfast biscuits were samples of their finished product. The auto factory takes iron, steel, tin, wood, etc., and by the hand of the skilled mechanic turn these component parts into an automobile; the auto on the highway is a demonstration of their finished product. The church takes a sinner in his crude state and by way of the mourners' bench gets that sinner in touch with the Almighty, and God in turn converts that sinner into a saint, he is God's finished product—the best advertisement in the world of His Church. The woman at the well spread abroad the word that she found a man that told her all the meanness she had ever been in. It was a telling transaction and flooded a town with publicity—all the placards, newspaper items and parades could not have done for that woman's acquaintances what her personal testimony did. The Greeks had heard about Him by the ones He had helped and they sought to see Him. Peter and John healed a man in the name of the Lord and spontaneously the church was before the community. The effusion of the Pentecostal baptism turned Jerusa-

lem into an inquiry room and caused a nation to hear about the Lord in a day. The greatest advertisement of a company is not in the size of the bulletin boards, neither in the color of the ink on the wrapping paper but in the testimony that the goods evict. There are three things for which a good business house strives—good management, good product, good will. The greatest advertisement of the church is not in the fine display of advertising material; not in the straight forward creed, but our most telling manner of getting the church before the home, town, city, state or nation, is redeemed man; walking among men with this testimony that they please God. This sort of a living advertisement bespeaks good management in the church. This sort of advertisement demonstrates good product from the church. And this sort of advertisement creates good will toward the church.

## HERE AND THERE AMONG BOOKS

By P. H. LUNN

A contemporary reviewer of books who styles himself "The Piper" and whose pen leaves a trail of delightful comment on books, and their writers in the interest of Harper and Brother publications has set down a few remarks under the heading, "On Summer Reading." If for no other reason than that it is seasonable stuff I quote one paragraph—just one. You who approach your daily or weekly stint of reading and study with leaden feet and spirit will not appreciate this quotation. The enjoyment of such articles is reserved for those who have succumbed to "the lure of books."

## ON SUMMER READING.

By the Piper

Most of us read in summer because summer is the season of vacation and adventure. The desire to be about the pleasure of living stirs within us and excites our fancy for strange peoples and strange sights, while the heat urges us to physical indolence and cool comfort. Journeys in an armchair, sofa solitude, lounge laziness, all these whisper seductive ease, ice tinkling in the pitcher, and the delights of reading. Books are vacations into other places, and other climes and other ages. A summer well spent in reading is a summer spent where the reader chooses, among what company he likes. He has all the pleasures of friendship and none of the obligations; he commands the hour and the minute; whether the meeting shall be friendly or hostile; social or informative; gay or sad. The world of books is not a sleepy stream.

We are indebted to the Cokesbury Press for review copies of two text books, "The Life of Christ" by Umphrey Lee (60c) and "Old Testament History" by Frank Seay (\$1.00). In the author's preface to "The Life of Christ" his object is stated as being "to help the student to read his Bible intelligently and, one may add, with pleasure." A series of "Suggestions for Study" appears at the close of each chapter. These are brief outline studies, just the thing for an adult Bible class or for a series of Wednesday evening lessons. Seay's book, "Old Testament History," is not a book of Bible history but a guide to the study of the Bible itself. It is brief but any individual student or group who will attempt a serious study of the Old Testament with this text as a guide will find the work interesting and will have as a result a thorough and comprehensive knowledge of the Old Testament history. This book as well as the one previously mentioned would be about ideal as a text book for any Bible study group or for an adult Bible class in the Sunday school.

A new book that should be enthusiastically welcomed by workers with children is "Sona Mona Singh" by Lucia A. Parkhurst (The Abingdon Press, 50c). These are stories—real, true stories—out of the author's own experiences, to be read by the children or read to them. Eight chapters, forty-seven pages and a number of full-page illustrations.

One of the most popular writers on the pre-millennial coming of the Lord is Dr. I. M. Haldeman, pastor of First Baptist Church, New York City. He has written several books on Eschatology, everyone of which has had a wide distribution. One of the most popular of his books is "The Coming of Christ" (Revell, \$1.75) which was first published in 1906. The ninth edition has just been printed and the publishers are reviving interest in the book by extensive publicity.

First of all, what a delight to plunge at once into the message of the book without wading through a preface and an introduction, not even a foreword—after eight editions have been printed and sold. My hat's off to Haldeman. I have a distaste for prefaces, introductions and kindred superfluous prefixes. Yet I am in bondage to them; I never dare skip them for fear that I shall miss something essential to the full and proper enjoyment or understanding of what follows.

Doctor Haldeman strikes me as being extremely

logical and this impression is substantiated by the title of his first three chapters: (1) *The Issue*, (2) *Does it Matter?* (3) *Can the Truth be Known?* I don't remember ever seeing a book on any doctrinal subject in which the subject is treated so thoroughly and in which the presentation is so well done from the standpoint of psychology. Notice the first statement in Chapter 1: "All Christians believe that our Lord Jesus Christ is coming to this world a second time. All are not agreed as to *when* He will come." Can you beat that for coming directly to the question at issue?

And toward the close of the book we find the following three chapters: (1) *Recalling the Witnesses*, (2) *Summing Up*, (3) *The Whole Argument in a Picture*. If you don't agree with Halde-man after reading his book, it won't be because his treatment has been superficial and his reasoning obscure. Should a request come to me to recommend some of the best books on the pre-millennial Second Coming I am sure that Halde-man's "The Coming of Christ" would be one of the first mentioned if not at the very top of the list. Leaving aside the controversial element, I admire the author and recommend the book on account of the unusual excellence of method with which the subject is presented.

A strong title for a strong book is "Vital Elements of Preaching," by Arthur S. Hoyt (Macmillan \$1.50). The author has done just what he promised to do in the title—eliminated all non-essential phases of the subject and confined himself to the vital, worthwhile aspects of preaching. My subconscious mind seems to register the impression that preachers as a rule are not much interested in books on preaching. I may be mistaken about this but I'm sure I have heard preachers make slighting remarks on picking up a book of suggestions and advice on this subject. Do they feel that such books are for the student and that a preacher soon reaches the point of not needing such material? In answer to this argument I quote from one of the leading theological journals of the country: "Every minister should read a new book on preaching every year to get a fresh stream of ideas on the subject and a new inspiration for his work."

The discussion starts at the logical point, the most VITAL point, the preacher himself. In the first chapter, "The Called Man," the author emphasizes the need of a called ministry. Then the need of vision—a vision of God, of human need

and of opportunity. "We can never fail, as long as we hold fast to our sonship, as we have the assurance that we are the called of God. We can never be satisfied with some low, unmanly content. We shall never lose the spirit of the learner, the mind of the true prophet. It sends purpose, vigorous, consecrated purpose, through all the veins of life."

One chapter, "The Human Touch," will grip and stir your heart—that is if you have anything in you that can be gripped and stirred. And I might say right here that when a preacher's life work so degenerates into professionalism that the woes and joys of humanity fail to register on the sympathetic cords of his soul that preacher has become atrophied and is an abomination in the sight of the Lord and a stench in the nostrils of spiritually-minded people. It's easy, however, for a preacher to become calloused and the secret of a tender heart and a sympathetic spirit is to live low at the feet of Him who said to Peter, "Feed my sheep."

In this chapter we find a gem—"The study of lives is ever more important than the study of books. He who would minister in Christ's name cannot get too close to others. There must be no isolation, or superiority, no exclusiveness, or condescension, but a genuine brotherhood, a true Messianic entrance into the sins and burdens, the struggles and hopes of men."

Blessed Master, touch us with the power of a love that's divine so that we may have the human touch in our relations with our fellow men.

Another chapter, "The Ministry of Comfort," reads like pages of inspired counsel. I have for some time cherished the idea that the gospel should be made a comforting message to God's people. Grief, loneliness, disappointment, failure, misery—all these and more are the common lot of mankind. We assemble in God's house after a week of toil and of rubbing shoulders with a critical, cold, gainsaying world; how our hearts yearn for comfort, for surcease from the cares of life. How often we come begging bread and are given a stone. "Comfort ye, comfort ye my people."

One phase of the preacher's opportunity and responsibility that is commonly neglected in a volume of this kind is here given its due—the preacher's work with the children. Dr. Hoyt has a chapter, "The Children's Portion," of which the *Epworth Herald* says, "You are solemnly impo-rtuned to read 'The Children's Portion.' It is worth many times the price of the book." Blessed

is the preacher who can and does preach to the children and whom the children love and respect. His reward shall be great here and hereafter.

"The Preacher's Growth"—How I wish I could get this message to every full-gospel preacher. It would put a holy stir in many of us the impetus of which would carry us on for months and perhaps years. Brethren, we're too easily satisfied with ourselves and the results of our work. Give us a divine discontent that shall keep us reaching out and climbing up and broadening out and digging down. The field is so great, the grain is so ripe, the need is so urgent. We are workers together with God and we dare not do poor work. Hoyt says, "A live preacher should be a shining example of the law of growth."

I didn't intend to write such a lengthy review of this book and even now I am loath to stop. There is so much good in it, so much that I would like to quote. Let me urge you to get this book. It will push back the horizon of your spiritual life and put new vigor and vitality into your ministry. And now, breathes there a preacher with purse so empty that he cannot produce the wherewithal to purchase this volume, just drop me a card and I shall be glad to send him my copy on promise of prompt return. I want you to read it.

#### FACTS AND FIGURES

By E. J. FLEMING

What has been termed the largest annuity ever made to the Methodist Church has recently been announced. The gift of \$1,000,000 is made on the annuity basis and does not become available for use in the work of the church until the death of the annuitants. The gift is distributed as follows: Board of Foreign Missions, \$400,000; Board of Home Missions and Church Extension, \$200,000; Woman's Foreign Missionary Society, \$100,000; Woman's Home Missionary Society, \$100,000; Cazenovia Seminary, \$150,000; Syracuse University, \$50,000.

The Protestant Episcopal Church has a church pension fund which amounted to \$5,000,000 ten years ago. Through careful and profitable investments in bonds it has increased until it now amounts to \$23,000,000, yielding an annual income of \$2,300,000. The annual pension payments of the church are \$650,000, of which approximately

one-half goes to retired ministers and the balance to the widows and orphans of ministers.

A campaign has been promoted in the Presbyterian Church, U. S. A., to secure a fund of \$15,000,000 for the Presbyterian Pension Plan. The honorable Will H. Hays is directing the campaign and about \$10,000,000 has been secured.

In 1911 Dr. E. T. Tomlinson was elected first executive secretary of the Ministers and Missionaries Benefit Board. At that time there was not a dollar in its treasury. Dr. Tomlinson retired last November to become advisory secretary and the book value of the assets of the Board was given as \$13,458,020 with a market value considerably in excess of this amount. The average cost of the overhead expense for the entire period was four and one-half per cent.

The enrollment of American secondary schools has increased nine times as fast as the population of the country since 1900. A recent survey published by Scribner's Magazine states that there are about 12,000 public four-year high schools with students numbering 2,500,000 and graduating about 400,000 annually. In addition to these there are 2,100 private high schools offering four-year courses which have graduated 35,000 students.

The National University of Mexico City reports an enrollment of 5,340, of which 1,504 are women. The majority of the women students are enrolled in the School of Fine Arts and in the School of Philosophy and Letters.

We quote the following from an exchange:

"Col. P. H. Callahan, of Louisville, Ky., leading Catholic dry, has dug up some interesting statistics in answer to the statement that the reports of the Metropolitan Life Insurance Company show that the number of deaths from alcohol has increased six hundred per cent. The Metropolitan statistics show that, on the basis of 100,000 industrial policy-holders, the deaths from alcohol were as follows: in 1920, 0.6; in 1921, 0.9; in 1925, 2.9; in 1926, 3.6. To be sure, that makes a sixfold increase. But these years are all within the period of prohibition. Go back a little farther. In 1912, the figure was 5.3; in 1913, 5.2; both before prohibition. In 1919, after prohibition, 1.4. That is to say, prohibition reduced the num-

ber of deaths from more than five to less than one; and then the failure to enforce prohibition allowed it to rise to over 3.

We quote the following from an exchange:

"A prominent Knight of Columbus, speaking at a community service held in a Methodist church and participated in by Protestants, Catholics and Jews, praised the Masonic order and likened Masonry and the Knights of Columbus to twin towers of strength for the defense of all that is worth defending in our civilization. A thirty-second degree Mason also spoke and said kind things of the Catholics, a Jew sang "Fear not ye, O Israel," the Methodist preacher presided, and a general love feast was had by all. The occasion was Washington's birthday, and the place was Chico, Calif., which, is as the most elementary student of geography knows, quite a distance from Rome.

The admirers of William Jennings Bryan will be glad to know that his friends have secured subscriptions amounting to \$600,000 for the purpose of founding a university at Dayton, Tenn., as a memorial to him and his work. The citizens of Dayton have donated a site of eighty-one acres and work has already begun on the administration building. A further endeavor will be made to obtain larger gifts for this purpose.

We hear that about seventy preachers representing about fifteen Protestant denominations and one Jewish congregation participated in the annual exchange of pulpits in Detroit, Michigan.

The Protestant Charities Aid Association, incorporated and working under a board of directors, will do for the Protestant charities what the Catholic charities and the Federation for the Support of Jewish Philanthropic Societies do for their institutions. The denominations co-operating in this venture are the Episcopal, Presbyterian, Methodist, Baptists, Congregational, Unitarians and Lutherans.

The Y. M. C. A. will observe the nineteenth century of the years of the public ministry of Jesus by making the years 1927, 1928, and 1929 a period of intensive study of the personal work and message of our Lord Jesus Christ concerning the whole range of the life and relationships of men.

We are closing this month's "Facts and Figures" by calling your attention to the Baptist church at Mansfield, Louisiana. This church has 800 members, a fine modern building, and a great tabernacle for summer services. The activities of the laymen, the unusual Sunday school and the splendid preaching are outstanding features, but the one thing that makes this church of unusual interest is the fact that storehouse tithing has reached a consummation that is probably not known elsewhere. Storehouse tithing is the only method of financing this church. All members are expected to bring into the church weekly a tithe of their income and it is reported that 600 of the 800 members actually do this, whereby the church is enabled to raise for all forms of Kingdom service nearly \$40,000 a year. The pastor believes that the tithe belongs to the Lord and that the church and not the individual should distribute that tithe. There is no haranguing about money. In this instance storehouse tithing "provides an abundance of money for the work of the church" and "it also gives great joy to those participating in it."

### THREE "S'S" OF FRIENDSHIP

By HENRY H. BARSTOW, D. D.

There are three simple words that begin with an "S";

They are wise with a wisdom the world cannot guess;

But those who employ them their beauty confess;  
Keep Silent, keep Sweet, and keep Stepping!

Keep Silent when rumor against you is stirred;  
When friendship is hurt like a broken-winged bird;  
When clamors the heart for a right to be heard;  
Keep Silent, keep Sweet, and keep Stepping!

Keep Sweet when provoked by some petty affair;  
When those whom you love on your loyalty wear;  
When the milk of your spirit is curdled by care;  
Keep Silent, keep Sweet, and keep Stepping!

Keep Stepping when other folks hinder your way;  
When weary and worried you finish the day,  
Too footsore to walk and too breathless to pray;  
Keep Silent, keep Sweet, and keep Stepping!

Keep Silent, and spare yourself needless regret;  
Keep Sweet, and the whole world will be in your debt;

Keep Stepping with Christ, the truest friend yet;  
Keep Silent, keep Sweet, and keep Stepping!

## REMINISCENCES AND GOSPEL HYMN STORIES

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