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# The Preacher's Magazine

VOL. II NO. 9

SEPTEMBER, 1927

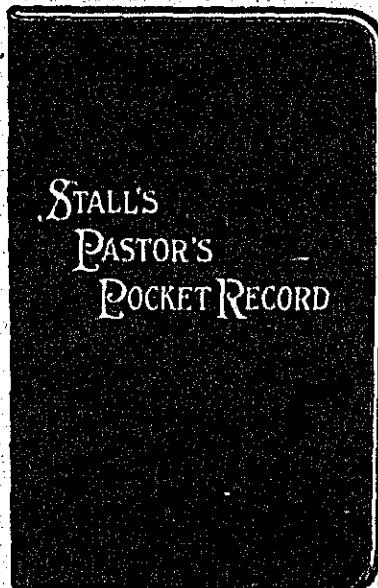
WHOLE NO. 21



George Whitefield  
1714—1770

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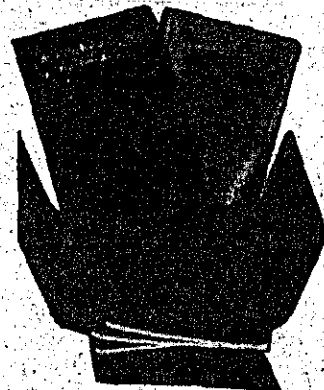
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# The Preacher's Magazine

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

J. B. Chapman, Editor

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VOLUME 2

SEPTEMBER, 1927

NUMBER 9

## WHEN PREACHING OPPOSES ITS OWN PURPOSE

C. W. THOMPSON is the author of a brief article called "Suggestive Preaching," which appeared in a recent issue of The Free Methodist, and which reads as follows:

"One of the greatest injuries done by the movie is that it produces evil-mindedness. The pictures may be shown to reveal the evils, but the suggestions are there and tend to demoralize.

"Might this not also be said of certain illustrations and denunciations in preaching, especially when used in a mixed congregation? In our great zeal to condemn immodest dress, are we not apt to say some things that savor of evil suggestions?

"Even though the immodesty of women's dress is a menace to the morals of boys and men, does not the repeated declaration of it, with all its unsavory details, in the presence of men and women, boys and girls, by the power of suggestion, cause a severe breakdown of modesty and morals?

"If our girls and women need instruction on this subject, why not have a mothers' meeting, or a mass meeting of girls and women, and have some capable woman discuss the matter with them, show them the evil tendencies and effects, etc? This could be done without any immodesty and would be far more effective."

And as we read this article we thought of many other instances in which the preaching of a good man has the opposite effect to what is intended. A preacher can attack "sectarianism" in such a manner as to stir up factions and make sectarians out of many who otherwise would have been tolerant Christians. He can preach on Modernism until he fills the minds of his people with doubts which they never would otherwise have had. He can talk so discouragingly on "the hardness of men in these days" until he drives away all faith for a revival. He can find fault with the methods and leadership of his own church until his people will become disloyal. He can do these things and preach the truth all the time. But we must remember that there may be a difference between mere truth and "saving truth."

The Apostle Paul counseled his converts to "think on" the things which are true, just, lovely of good report etc., and we are all human enough to know by this time that it is dangerous to think too frequently or too constantly upon things which are bad.

Just by counseling with my own heart, I found years ago that it did not make me any stronger or any more spiritual to read the detailed stories of delinquency which were at that time the regular stock in trade in the rescue and purity literature. The sordid recitals were not suitable at all for youth to read and they were unnecessary for people of more mature years.

The fact is the preacher must preach the things he wants to promote among his people. If he wants to promote purity, then he must compel the thinking of pure thoughts. A mother said to a preacher, "I am never afraid to bring my children to hear you preach, for I know you will not say things which will raise questions in their minds and endanger their purity." And by so saying she really indited many a preacher; for I have heard many good preachers use language which I would rather my son and daughter would not have to hear. But if they must hear it, then I think it would be better for them to hear it from sources which I could immediately condemn.

But to go on with our thought: if the preacher wants to produce faith in his people, he must preach faith; if he wants to lead them into holiness of heart and life, he must emphatically and positively preach holiness. I think the reason we preach the negative so much is because this is easier. The negative in the debate always has the advantage, for he does not have to prove anything. And the "destructive" preacher has the advantage, in that his work is coarser and requires less brains and less tenderness, and can be carried on with much greater speed. One may destroy in an hour a house that required a month to build. On every line, the preacher must preach the thing he wishes to promote. Merely preaching "against" things will not fill the bill; for our purpose is not simply agitation and education, but reformation and regeneration.

### GEORGE WHITEFIELD

This eloquent, fiery evangelist, contemporary of John Wesley, stands out as one of the foremost pioneers of the sweeping revival of holiness in the early eighteenth century. George Whitefield was born in Gloucestershire, England on December 27, 1714. His early training was scarcely conducive to piety; his father being a tavern keeper, which business his mother maintained after her husband's death. The boy was kept busy mopping floors, cleaning rooms and tending the bar. When he entered Oxford he was thrown into the company of the Wesleys and became one of the members of the now famous Holy Club. At the age of 21 he was ordained a minister of the Established church going as a missionary to Georgia where he founded an orphan asylum. He was accredited the prince of pulpit orators and it was said that he could make his audience weep and tremble merely by varying his enunciation of the word Mesopotamia. Naturally his evangelistic preaching brought upon him the ridicule and scorn of fellow ministers in the church as well as the persecution of the ungodly. At one time he was brutally attacked while in bed and almost killed. His last sermon of two hours length was preached in the open air on September 29, 1770. The following morning (Sunday) his soul took its flight to the eternal Sabbath of rest.

## DEVOTIONAL

### LETTERS ON PREACHING

By A. M. HILLS

#### XXI. The Contents of the Sermon

WE have sufficiently discussed the form of the sermon, its several parts, the introduction, the divisions, and the conclusion. These things are exceedingly important and should never be ignored. But something else is more important still. You must have a message from God to preach. One must have something to divide before he can divide it. The game must be taken before it can be prepared and served to the guests.

God is very particular on this point. He said unto young Ezekiel, "Son of man, eat this roll, and go speak unto the house of Israel . . . speak with my words unto them" (Ezekiel 3:1-4). God's

Word, eaten, loved, digested, and faithfully delivered, without fear or favor. "Say unto them, As I live saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel 33:11, R. V.). Even Jesus had His message given Him by the Holy Spirit. See Luke 4:18. "They (the apostles) ceased not to teach and to preach Jesus as the Christ" (Acts 5:42). "They went everywhere preaching the word" (Acts 8:4). "We preach Christ crucified . . . the power of God and the wisdom of God" (1 Cor. 1:23, 24). "Woe is unto me, if I preach not the gospel" (1 Cor. 9:16). "Christ in you, the hope of glory; whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ" (Col. 1:28, R. V.).

"For we preach not ourselves, but Christ Jesus as Lord" (2 Cor. 4:5, R. V.). "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by His appearing and his kingdom, preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching" (2 Tim. 4:1, 2).

Words could not be more solemn, or searching, or more imperative. We observe, then:

I. The man of God must be a student. We are not left to our own discretion on this point. He who called us to preach said to us, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We do not learn what God's truth is by idle day dreams and indolent musings. We are not going to be supplied with messages from heaven that will stir men and move communities heavenward by lazy speculations, and skimming the froth of daily newspapers. No, brethren, these things are acquired by robust toil and sweat of brain and soul.

I am persuaded, after sixty years of observation, that mental and spiritual indolence is the bane of the ministry. Few of us have sufficiently heeded the injunction, "Work while the day lasts, for the night cometh when no man can work." Alas! Who prays as Jesus prayed! Who spends all night in prayer and anticipates the day to be alone with God? Who gives himself to prayer for weeks as Daniel did until he heard from the skies and the angel Gabriel came to give him "wisdom and understanding" and to call him "greatly beloved of God" (Daniel 9:22, 23)? Who prays as David Brainerd did in the winter time in the cold tepee of an Indian until his clothes were saturated with the sweat of agonizing intercession? What congregation prays, as the early church did for ten days, until the heavens opened and poured out a spiritual Pentecost? Manifestly God's treasure house is not exhausted yet; but the key of prayer is rusty from disuse. Moses prayed and interceded with God until the angel of destruction was turned back and the life of the recreant church was prolonged for centuries. What churches we should have if all the pastors dwelt in the sacred text with the Infinite until their faces shone, and they could come out and speak to the people the very oracles of God.

The praying pastors would be the believing pastors and the orthodox pastors. They also would be the holy pastors. They would know

what that means: "With the heart man believeth unto righteousness." With a believing and holy heart, filled with the Spirit, they would not be lost in mazes of error and speculation. The Holy Spirit would guide them as surely to saving truth as the Star of Bethlehem guided the Magi to the feet of the infant Christ. The Holy Spirit would glorify the Son of God, and make the pastors as full of faith in His deity as was the beloved John who leaned on His bosom, and looked at His face with the eyes of believing love.

We have a host of preachers in our pulpits today, trained in our theological seminaries by infidel professors, who have repudiated all faith in the great doctrines of the Bible, the fall of man, the wickedness of sin, the necessity of atonement, the supernatural in Christianity, the deity of Christ, the personality of the Holy Spirit, and of God himself, the resurrection and ascension of Christ, and the personality of the devil. It is an abuse of language to call them Christians. They are only modern pagans, hypocritically occupying pulpits dedicated to the proclamation of the gospel of Christ, not a word of which they believe. They are, however, very piously careful to draw their salary, and draw their breath. The latter they spend defaming their Savior, and blaspheming the only name that can keep them out of hell (Acts 4:12). Hence the wave of infidelity sweeping over our schools and colleges and universities.

A backslidden ministry is largely responsible for it. Jesus said "the Spirit would guide us into all truth" (John 16:13). The Holy Spirit is the only conservator of orthodoxy. And when the ministry became unspiritual they were ready for higher criticism and infidel guesses and speculations called science, and every fad and fancy and vagary that the devil could invent, Eddyism, Russelism, Spiritualism, Modernism, and all the rest. There is no cure for us but the return of the grieved Holy Spirit and the resumption of the devout and diligent study of the neglected Bible. A journey back to Pentecost and to faith in God and His book is the only highway that will lead us through the night of sin and crime and shame which is threatening and disgracing Christianity itself, and bring us to the longed for day of glad deliverance.

II. The ministry must be a body of trained, and intelligent theologians. The people crave sound instruction on the profoundest questions that ever confronted the mind of man. The real messengers of heaven, the God honored and God-

used preachers will not disappoint them. A scorching criticism of ministers has been made, "If you attend a lecture on astronomy or geology a short time, you will have a tolerably clear view of his system, but if you listen, not only twelve months, but for twelve years, to the common run of preachers you will not arrive at anything like an idea of his system of theology."

"Alas!" said Spurgeon, "the indistinct utterances of many concerning the grandest of eternal realities, and the dimness of thought in others with regard to fundamental truths have given too much occasion for the criticism! Brethren, if you are not theologians, you are in your pastorates just nothing at all. You may be fine rhetoricians, and be rich in polished sentences, but without knowledge of the gospel, and aptness to teach it, you are but a sounding brass and a tinkling cymbal. Verbiage is too often the fig leaf which does duty as a covering for theological ignorance. Sounding periods are offered instead of sound doctrine and rhetorical flourishes in the place of robust thought. Such things ought not to be. The abounding of empty declamation, and the absence of food for the soul, will turn a pulpit into a box of bombast, and inspire contempt instead of reverence, unless we are instructive preachers, and really feed the people. We may be great quoters of elegant poetry, and mighty retailers of second-hand windbags, but we shall be, like Nero of old, "fiddling while Rome was burning, and sending vessels to Alexandria to fetch sand for the arena while the populace starved for want of corn." That is a perfect description of the modernist preachers; they are fiddling Nero, amusing the people who are dancing their way to hell. That comes from believing nothing, and having nothing to preach.

III. Someone may ask, "How shall we become intelligent theologians?" The answer is plain. By the diligent, intense, prayerful study of Systematic Theologies. A word of personal experience may be in order. From the chair in which I am sitting, writing these lines, I can reach out and take from the shelf five Systematic Theologies by as many different authors. In another bookcase a few feet away are five more. In all I have twenty-two. A few years of comparative study of these intellectual giants of the centuries will make an intelligent theologian of anyone who has gray matter enough in his cranium to be honored with a divine call to the ministry.

But, remember, there must be comparative study. Theologians disagree among themselves.

Great antagonistic schools of thought have come down the centuries. The minister must read thoughtfully and discriminatingly, comparing the opinions and teachings of men with the infallible Word of God, from which there is no appeal. Great questions arise.

1. Did God unchangeably ordain whatsoever comes to pass?
2. Are we in any sense guilty of Adam's sin?
3. Is there a trinity of persons in the Godhead?
4. Did the Son of God make an atonement?
5. Was it limited or universal?
6. What was its effect? Was it just a moral influence? Or was it to satisfy divine justice? Or was it a governmental expedient to save the character of God while He offered salvation to all?
7. Is election conditional or unconditional?
8. Is man endowed with freedom of moral choice? Or is he cursed with moral inability?
9. Is grace efficacious and irresistible?
10. Can a regenerated child of God ever be lost?
11. Is there any probation after death?
12. Is the final punishment of the wicked eternal?
13. Can the heart be cleansed from all sin in this life?
14. Can man be holy here and now, and is it essential to salvation?

The answers to these questions which men have given are as wide apart as the poles. They differ *toto coelo*, by the whole heaven. They cannot be mixed. They fall into systems and philosophies, and there will be a scientific accordance in intimately related doctrines. Truth will be wedded to truth in inseparable union.

In the end, the real student will be likely to find himself either in the Socinian, the Calvinian, or the Arminian camp of religious teachers. To any clear thinker, these systems cannot be mixed, or compounded. Only one of them can fairly interpret all the facts and terms, and include all the truths of revelation. Any minister who does not study to find soul rest in a system of truth on which he would risk his all, is a marvel of mental lethargy.

Personally, I read the theologies widely. I use those with which I cannot agree as grindstones on which I sharpen my sword and battle axe. Those that I accept as true, I use to get stones for my sling, arrows for my bow, shells for my rifle, helmet and breastplate and shield for protection, a sword for offensive and defensive warfare, and sandals to be swift in action for

God. A man of God should be completely furnished for victory in every good work.

IV. When you have your system of truth, proclaim it in due proportion, as God gives wisdom. All is profitable, but not equally so; and especially not all of it, all the time. Those doctrines which are not vital to the soul's salvation, nor absolutely essential to practical Christianity, can be left to the subsidiary place in the background; while the great master theme of salvation by faith in an atoning Savior, and deliverance from sin by the baptism with the Holy Spirit, and the "sanctification without which no man shall see the Lord" (R. V. Heb. 12:14), may well be brought to the front. We must put all our mental resources of scholarship, reason, memory, imagination, and eloquence into the proclamation of the great doctrines of salvation from sin and death by a crucified Christ.

V. Avoid sacred trifling in the pulpit. When a man has knowledge of the truth and is honored by God with a call to preach, let him not dare to waste his time dilating on the "ribbon of blue" or "the meaning of the ten toes," or "the little horn," or "the meaning of the badger-skins," or "the staves of the ark," or "the man of sin," or "the mark of the beast" while a weary, sin-stained, judgment-bound congregation is looking into his face, longing to know how to get rid of their burdens of sin and gain heaven. Life is too short and eternity is quite too long for the preacher to waste his thirty or forty minutes on "old wives fables" or pulpit twaddle, giving the people only a stone when their hungry hearts are crying for bread. Blessed is the preacher whose theme is Christ, whose purpose is salvation, whose hire is souls, whose reward is heaven.

## HINTS TO FISHERMEN

By C. E. CORNELL

### NOT CALLED TO BE POPULAR PREACHERS

In his advice to young ministers in the *Christian Advocate* New York, Professor W. J. Thompson, of Drew Theological Seminary says:

What shall I preach? What is greatest on earth? Life. What is the greatest life on earth? The human. What is the greatest human life? Jesus. The logic of your mind and the urge of your heart bid you preach Christ in whom all the fullness of God dwelt. Not politics, nor industrialism but the Christian principles that should undergird them, preach. "I am determined to know nothing among men save Jesus Christ and him crucified" was the practice of the most influential man that ever walked under European skies.

Preach against the sins of the day in your community committed by the flock you shepherd. Give no anesthesia before your sermon, spray no perfumery after. With William Lloyd Garrison be as harsh as truth and as uncompromising as justice and something will happen—conviction.

An American authority in Sociology, Professor F. H. Giddings, in noting three original teachings of Jesus said: "The greatest of these is, 'Ye must be born again.'" Preach, "Ye must be born again." This preaching made Methodism; its omission would unmake it.

We are not called to be popular preachers. Phillips Brooks never counted his congregation even on festival days; nor did George Whitefield number his converts. There is no turnstile at any of the twelve gates of heaven. No census is ever taken and the number of its inhabitants is unknown. The most valuable Christian work in this country defies tabulation. We are called to be conscientious preachers of the Word. Such preachers are makers of quality.

### THE DIGNITY OF SERVICE

"I have a friend," says Rev. J. C. Massee, Pastor Tremont Temple Baptist church, Boston, "who relates that during the public funeral of Edward the Seventh of England he stood in the crowd in Trafalgar Square. Near the stand erected for the royal family and their friends, the mightiest in the land were seated at points of vantage. Near him stood a small, poor old woman, peeping here and there through the crowd, trying in vain to see the cortege as it moved forward. He said that he had watched her with great interest for several minutes when his attention was attracted to one of the royal seats. A young woman had risen, passed out from her seat to the aisle leading down to the ground. She was remonstrated with by a guard, but she came



down the steps, crossed over to the old woman, took her by the arm, led her back to the steps, and sent her up to sit in her place while she took the poor old incompetent's place in the crowd.

"Only an aristocrat could have done that! So only the Son of God, or one whom He had lifted into a divine relationship, could render the character of service which He offered to those disciples with the dusty feet when He had laid aside His garments, took a towel, girded Himself, and washed their feet. Here is a relation to God that lifts life out of its ego-centric and geo-centric limitations to the illimitable liberties of a theo-centric control!

"There is, therefore, no service anywhere in the world rendered in the name of Christ to a needy fellow man which can be beneath the dignity of a child of God."

#### WONDERFUL REST

It is a wonderful gift of God to man, to be at the center of that motion, where is everlasting rest; to be sheltered in the peace of God; even now to dwell in heaven, where all hearts are stayed, and all hopes fulfilled. "Thou wilt keep him in perfect peace whose mind is stayed on thee."—H. E. Manning.

#### THE BROTHERS AND SISTERS OF JESUS

Did Jesus have any brothers or sisters? This is a controverted question. But when all the facts are stated, the preponderance of evidence would indicate that he had. Here is an answer to the question that is very plausible:

The brethren of Jesus are named in the New Testament as James, Joseph, Simon, and Judas. In Matt. 12:46; Matt. 13:55; John 2:12 and Acts 1:14 they are generally understood to be proper brothers, all being named together conjointly with the mother of Jesus; and the same is inferred from John 7:5. Some of the early Church writers, however, held that they were merely relatives or cousins (sons of Mary the sister of Jesus' mother), it being a common custom to call all immediate relatives, nephews, cousins, and half-brothers by the general designation of "brothers" or "brethren." The early fathers of the Church held that Mary, the mother of Jesus, had no other children. The question still remains open whether they were not the sons of Joseph by a former marriage. On the other hand Matt. 1:25 and Luke 2:7 favor the view that they were brothers and that Jesus was the "first-born." Sisters of Jesus are also

mentioned in Matt. 13:56 and Mark 6:3, but their names are not given. Much has been written on the subject without positive determination, although most modern commentators hold to the opinion that the "brethren" in question were the sons of Joseph and Mary.

#### THE APPEARANCE OF CHRIST

The appearances of Christ after the resurrection are given in their order, viz:

1. Mark 16:9-11; John 20:11-18
2. Matt. 28:8-10
3. Luke 24:34
4. Mark 16:12, 13; Luke 24:13-35
5. John 20:19-23
6. John 20:24-29
7. Matt 28:16-20
8. John 21:1-24
9. Matt. 28:16; 1 Cor. 15:7
10. Acts 1:3-8

There were ten appearances in all, besides the vision Paul describes in 1 Cor. 15:6. These are the only recorded appearances, and it is useless to speculate as to whether or not He was seen by others, during the time between His resurrection and ascension.

#### TO ENRICH YOUR SERVICE WITH BEAUTY AND POWER

If possible have a well-trained choir leader. Sing at least one hymn germane to your sermon subject.

Change the order of the service. Steer clear of ruts and stereotyped methods. Surprise the devil by some legitimate change.

Keep the meeting lively. A few minutes of lively testimony will usually provoke spiritual liberty.

Do not repress the shout, encourage it. Avoid stiffness and formality. It is better to have some wildfire than no fire.

An appropriate solo, well sung, or an instrumental piece can be profitably used. Remember that it is difficult to link up an orchestra with the spirit of revival or the liberty of the Spirit. The shout of a new-born soul has more music in it than a violin solo or obligato.

Keep soul-saving to the fore. The Church of the Nazarene must maintain the spirit of evangelism. If we ape after others we will lose our power. A steady revival with "special" meetings is our job.

Preach clearly, definitely and explicitly, doctrinal sermons. The burden of the ministry should be

the regeneration of sinners and the entire sanctification of believers. This is our mission; we must stay by it. Seek for souls Sabbath morning as well as Sabbath night.

Compliment the faithful. Strenuously avoid the complaining or fault-finding spirit. There is always something good to say, say it. Keep your own head above the clouds. A discouraged, scolding preacher will soon stir up a rumpus. "Like priest, like people." You cannot afford to be a "grouch."

Keep your preaching services worshipful and religious. Do not "sprawl out" into a religious performance. Have life, but also have fervor. Encourage liberty, but have no place for unbridled license. Be helpful, but do not be so lengthy as to be burdensome. Avoid exhibiting yourself, but lift up Jesus. Plan to be helpful to your congregation, not a clown. Be on your job night and day, for the night soon cometh, when no man can work.—C. E. C.

#### A REMARKABLE ADVERTISEMENT

"Simon Dring desireth to give full satisfaction to all and everyone of England, or elsewhere, that can justly accuse him that he hath defrauded him in bargains, or in any other way wronged him, that so he may owe nothing but love. Published by my order, from the next house to the Harrow, in Watling street, London, so called.—Simon Dring."—*Weekly Intelligencer*, A. D. 1654.

The above is taken from a collection of remarkable advertisements, furnished as a curious illustration of by-gone times. Mr. D. possessed a tenderness of conscience, worthy of being cultivated in any and every age. Happy the man, who, dwelling in the light of God's countenance under a lively sense of his whole duty to his fellows can say, "We have wronged no man, we have corrupted no man, we have defrauded no man."

#### BOLDNESS

In whom we have boldness and access with confidence by the faith of him—Eph. 3:12.

For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.—1 Tim. 3:13.

Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Heb. 4:16.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.—Heb. 10:19.

Herein is our love made perfect, that we may have boldness in the the day of judgment: because as he is, so are we in this world.—1 John 4:17.

#### THE YOUNG CONVERT

Rev. Charles G. Finney in one of his lectures gives a number of important suggestions relative to young converts. Mr. Finney says:

1. That their future character and influence must depend upon God upon the instructions they receive in the early stages of their Christian course.

2. Their instructions should be very thorough. It is no doubt a great error to suppose that young converts should not be instructed to make those discriminations that distinguish between true and false affections, between selfishness and religion.

3. Young converts should be searched to the very quick. Their business principles, and habits, and transactions should be thoroughly scrutinized and weighed in the balance of the law of supreme love to God, and equal love to man. They should be made to see and feel that to pursue any employment or course of life for any selfish end or in any selfish manner, is downright apostasy from God. It should be insisted upon that they adopt, in heart and practice, the law of universal love, as their rule of life.

4. Young converts must be made acquainted with the nature and degree of their spiritual wants and dependence. They should be made to see and feel that their cannot is their will not.

5. I have found in my own experience that the greatest pains-taking is required to give young converts a just and sufficiently effecting view of their necessities, and in the same connection to lead them to a just apprehension of the fullness and nature of the remedy.

6. I am fully convinced that pains enough are not taken, to lead the convert to seek earnestly the "baptism of the Holy Ghost, after that he hath believed." This is very important.

7. In order to do this, it is indispensable that he should be cut off from every kind and degree of unholy self-indulgence. His appetites and passions must be restrained and subdued; his body kept thoroughly under, and his whole being must be honestly, fully, and sacredly set apart to the service of God.

8. Converts should be guarded with great caution, against a self-righteous use of means on the one hand, and an Antinomian neglect of them on the other. Antinomianism and Arminianism

are two extremes, between which they must learn to steer, or they will certainly make shipwreck of their faith.

9. Converts should by all means be kept awake. If they are allowed to fall asleep, you might as well attempt to preach to the tombstones as to them. We may as well preach to dead men as to sleeping ones.

And now, beloved brethren, many of us have been and still are blessed with revivals of religion under our ministrations, and I pray you, let me inquire, without offence, do we feel as we ought to feel the immense responsibility that at this time devolves on us, in what an immensely important sense Christ has committed the keeping of His honor and the training of His little ones, to us? Shall these converts backslide, through any neglect of ours? Shall the blessed work subside, react, and disgrace religion, for want of a deep sympathy in us with the heart of Christ? Shall the converts be watched over as the apple of our eye, and shall our souls continue "to travail in birth for them, till Christ be fully formed in them the hope of glory?"

#### WHAT MONEY CANNOT BUY

"It cannot be gotten for gold."—Job 28:15.

I have been much impressed of late with the way in which the Bible depreciates money. In this, as in most things, it is remote from the spirit of the world. The Word of God has often an almost contempt for money. Men make it an idol. The Bible esteems it as vanity. Something of this disesteem of money would be a benediction to multitudes today when money is frequently held in supreme adoration.

Money and gems are held cheaply in the colloquy of which the text forms a part. It appears that there are seven Hebrew words for gold, and no less than four of them appear in five verses of this dramatic chapter. The gold alluded to in the sentence before us is refined gold—gold, laid up in treasures. And heavenly wisdom, true religion, "cannot be gotten" even for such "gold."

Delitzsch's rendering is, "Pure gold cannot be given for it."

I. *Life's Most Excellent Things "Cannot be Gotten for Gold."*—Money answereth all things; the cynic affirms. And yet, though most men believe this, we frequently are disillusioned. When we come to reflect and observe, our estimate of what money can obtain is greatly modified. Not

only is it true that some things cannot be bought with money, but it is also true that the best things of life defy purchase. They have no equivalent in finance. Gold has no relation to them. It is a fact easily observed that of many a noble thing it is true that "it cannot be gotten for gold."

II. *The Greatest of all Things "Cannot be Gotten for Gold."*—"Wisdom" is the immediate theme of the eloquent paragraph before us. This is but a little—one of a crowd of noble titles—of true religion. And we never can too fully familiarize ourselves with the truism that spiritual things have no material equivalent whatever.

III. *It is Man's Blessedness that the Best "Cannot be Gotten for Gold."*—Many purposes of good this serves. Let it be again and yet again insisted that it reveals the limitations of money. Men worship "gods of gold." They always have done, and till the end of the age they always will. Even the Christian Church is apt to exaggerate the functions of gold. The rich man is often a hero in the Church which the poorest of all poor men founded. He gets his way. He may be coarse and vulgar, but he is obeyed. The complex and costly organization of many churches makes rich men a necessity. And innumerable evils follow. So that saints and sinners alike need to realize what money cannot buy.

God gives an opportunity to all in ordaining that the best "cannot be gotten for gold." Here is an equality of opportunity. Every man has a chance of the prize of life. The poor may achieve noble things. When Christ was here He had no money. The apostles were forbidden to provide gold for themselves. Peter declared, "Silver and gold have I none." It is not golden roads God's children pass to bliss. Thank God for beatitude for all men. All may of God partake. Heaven's conditions all may fulfil.

This should make the gospel very attractive. Its demands are such as the poor can comply with. Its invitation is to all.—DINSDALE T. YOUNG, *The Gospel of the Left Hand*.

#### FOR US

The suffering of Jesus is distinctive in itself; quite apart from any other suffering. It was purely voluntary; the coming down here as He did, the lowly life He led, the suffering of spirit through His life, and the great climax—the cross. It was all done of His own free accord for us. He took our place and took what belonged to us. This reveals the real love and meaning of Jesus' suffering.—S. D. GORDON.

#### WE OUGHT TO HAVE REMAINED ON THE JOB

A church had a marked and old time Holy Ghost revival. Hundreds professed to be converted and sanctified wholly. The whole town was stirred. Nearly one hundred united with the local church. The revival ran several weeks and closed in a blaze of divine glory.

After the evangelist left town the pastor thought that he must rest and so he left also. There was no one in particular on the job; the pulpit was not filled with a competent substitute, inquiries for pastoral help were not met, there was no one to direct the affairs of the church, the new converts were neglected, the fruitage of the great revival was left ungathered, the homes of the new members were left unvisited, there was no effort made to gather up and conserve the harvest, the church soon began to decline, new converts became discouraged, unwise leaders were put in charge, soon there was unrest, talk, complaint, and noticeable backsliding. The church had a wonderful start, but the pastor thought he must have a rest and was out of his pulpit for a number of Sundays. What a calamity! What a serious blunder!

The preacher ought to have followed up the revival with the hardest work of his life. Every convert, every new member ought to have been visited and encouraged. His own soul ought to have been poured out in making the regular services revivistic. Hundreds more might have been gathered in, and the church kept at white heat. But instead, the tired-out preacher took a vacation and the church was ruined.

Preachers ought to have a vacation, but not on the heels of a great awakening when hundreds were accessible and thinking about their souls. That is the time to gather in a large harvest. I fear that not a few preachers are lying down on the job. About all they do is to draw their breath and draw their salary. A lazy preacher ought to move up or resign. There is no place in the kingdom of God for such a man.

#### "DOWN BENEAF DE WILLERS."

Where he wanted to "res" sleeps Paul Larence Dunbar. A handsome boulder-memorial, the gift of thousands of school-children, marks the Negro poet's grave at Dayton, Ohio.

It was in 1872 that the poet was born at Dayton. During his school years he showed evidence of his poetic ability. He was graduated from the local high school in 1891 and two years later

produced his first book of verse, "Oak and Ivy." He attributed his literary success to his mother who inspired him and taught him much. As the child of slave parents, she would loll on the lawn of an old Kentucky plantation and listen to the owner read aloud to his wife from Shakespeare, Shelley, Keats and Byron. Even though she did not know the letters of the alphabet she later imparted these tales to her son and instilled in him a desire to know more. After Paul learned to read he spent much time browsing in these and other classics.

Paul Laurence Dunbar was a humanitarian. His writings are helpful as well as beautiful. He loved the trees, the birds, and, most of all, little children. To them most of his poems are dedicated.

Each year some of the citizens of Dayton, Ohio, lay fresh floral tributes on his grave and no doubt imagine that they can hear him recite;

Lay me down beneaf de willers in de grass,

Whah de branch'll go a-singin' as it pass;

An' w'en I's a-layin' low,

I kin hyciah it as it go,

Singin', "Sleep, my honey; tek yo' res' at las'."

Lay me nigh to whah hit nieks a little pool,

An de watah stan's so quiet lak an' cool,

Whah de little birds in spring

Ust to coome an' drink an' sing,

And de chillin waded on dey way to school.

Let me settle w'en my shouldahs draps dey load  
Nigh enough to hyah de noises in de road;

Fu' I t'ink de las' long res'

Gwine to spothe my sperrit bes'

Ef I's layin' 'mong de t'ings I's allus knowed.

#### COMPLETE RESIGNATION

Resignation to the divine will signifies a cheerful approbation and thankful acceptance of everything that comes from God. It is not enough patiently to submit, but we must thankfully receive and fully approve of everything that, by the order of God's providence, happens to us. For there is no reason why we should be patient, but what is as good and as strong a reason why we should be thankful. Whenever, therefore, you find yourself disposed to uneasiness or murmuring at any thing that is the effect of God's providence over you, you must look upon yourself as denying either the wisdom or goodness of God.—WILLIAM LAW.

# HOMILETICAL

## THE WORKS OF THE FLESH

By PAUL S. HILL

TEXT: Gal. 5:24. "They that are Christ's have crucified the flesh."

1. A list of the works of the flesh appears in verses 16-21. Classified they show
  - (a) Sins of sex: adultery, fornication, uncleanness, lasciviousness.
  - (b) Sin in the disposition, affection, inclinations and desires:—Hatred, variance, emulations, wrath, strife, seditions, envyings and revelings.
  - (c) Sin in religious instinct: idolatry, witchcraft, heresies.
  - (d) Sin in general living among men: reveling and drunkenness.

Note the things within humanity that are affected by the flesh. Sex, disposition, affection, inclinations, desires, religious instinct, and general living include all there is in humanity. Man is totally depraved. This is not a single spot in the heart left after conversion, it is the depravity of the entire selfhood.

2. Trace seven steps to murder. (a) Emulation, a desire to excel, jealous rivalry; (b) Variance, lack of agreement, the beginning of division because of emulation; (c) Envyings, because of the first two named; (d) Hatred, a step farther; (e) Wrath, get mad; (f) Strife, get to fighting; (g) Murder, kill the man you tried to excel. Have no mercy on your quick-temper or you are dangerously near to murder. Only a step. Have you felt anger so much that all your muscles and blood were under its control? You were near to being a murderer.

3. How easy to trace carnality in false religion—idolatry, witchcraft, heresies. The Bible way of entire sanctification is the only way that does not allow for carnality in this life.

4. The fruit of the Spirit covers the same ground in humanity that the flesh does. Note love—pure holy human love mingled with the divine. What a cure for the sin in the sex. Note joy, peace, longsuffering, gentleness, goodness; covering and curing the same locality as cursed by sin in the dispositions, affections, inclinations and desires. Get blessed this way and you will not be a drunkard or a murderer. Neither will you be seditious. Note again faith; a complete and only cure for idolatry, witchcraft, and heresies. Faith is a sure cure. Faith will make you orthodox. Also

again note meekness and temperance. They will cure sin in the general living and deliver from drunkenness and reveling. Here they are:

### SINS OF SEX

Adultery

Fornication

Uncleanness

Lasciviousness

Cured by Love

### SIN IN DISPOSITION, ETC.

Hatred

Variance

Emulation

Wrath

Strife

Sedition

Envyings

Murder

Cured by

Joy, Peace, Longsuffering, Gentleness, Goodness, Meekness

### SIN IN RELIGIOUS INSTINCT

Idolatry

Witchcraft

Heresies

Cured by

Faith

### SIN IN GENERAL LIVING

Drunkenness

Reveling

Cured by

Temperance

Those that are Christ's have crucified the flesh. Crucifixion is not death, but a process of death. Our old man is crucified that the body of sin might be destroyed.

## CHRIST'S SECOND COMING

By P. P. BELEW

Text: Jas. 5:8.

### INTRODUCTION:

1. Personal and visible (Acts 1:9-11.)
2. Concerning the time (Mark 13:32, 28, 29.)

### I. SOME SIGNS OF

1. The condition of the world.

- a. Its great unrest (Dan. 12:4.)
- b. Its state of knowledge (Dan. 12:4.)
- c. Its standard of morals (Dan. 12:10; Luke 17:26-28.)

- d. Its great disasters (Matt. 24:7, 8.)

2. The state of the Church (Matt. 24:12.)

- a. Its secularity (Rev. 3:17.)
- b. Its neutrality (Rev. 3:15, 16.)
- c. Its modernism (Luke 18:8; 2 Tim. 4:3, 4.)

- d. Its worldliness (2 Tim. 3:4; Titus 1:16.)

- e. Its lack of power (2 Tim. 3:5.)

### II. THE PURPOSE OF

1. To receive His own (Luke 21:28; John 14:3; 1 Thess. 4:16, 17.)
2. To establish His kingdom (Rev. 11:15; Dan. 2:44; 7:18; Isa. 11:6-9.)
3. To execute judgment (Jude 14:15; Matt. 25:31-46.)

### III. THE PREPARATION FOR

1. Holiness (Heb. 12:14; Titus 2:11-13.)
2. Activity (Luke 19:13.)
3. Watchfulness (Mark 13:35.)

## THE PRODIGAL SON

By R. J. KIEFER

TEXT: Luke 15:11-24.

### CHARACTER OF THE PRODIGAL

1. Self-confident v. 12. Give me the portion of goods etc.
2. Visionary, air castles.
3. Fortune seeking.
4. Wasteful, spendthrift.
5. Lived riotously, v. 10.

### HIS EXPERIENCES

1. Liberal to a fault, spent all v. 14.
2. Overtaken by famine.
3. In want, forsaken v. 14.
4. Joined to a citizen of the world.
5. Swine feeder.
6. Destitute—no man gave to him.
7. Lost his home, fellowship with the father and fortune.

### HIS REPENTANCE

1. Came to himself.
2. Reviewed his condition: Compared his condition with his father's servants. They had plenty and he hungered.
3. Definite decision, I will arise v. 18.
4. Confessed.
5. Humbled himself v. 19.

### HIS RETURN

1. He arose and came to his father v. 20.
2. Father.
  1. Saw him.
  2. Had compassion.
  3. Ran and fell on his neck.
  4. Kissed him.
  5. Forgave him.
  6. Rewarded him.
    1. Feast—fat calf.
    2. Robe.
    3. Ring.
    4. Shoes.

3. Result.
  1. Dead made alive; lost found.
  2. Joy in the presence of the angels.
  3. Restored to sonship (ring and robe).

## FISHERS OF MEN

By R. J. KIEFER

TEXT: Luke 5:1-11.

### A HUNGRY MULTITUDE

1. Pressed upon Him (v. 1).
2. Eager to hear the Word.
3. Discouraged fishermen, hopeless, they had left their boats and were washing their nets.
4. At the end of their power—toiled all night in their own strength.
5. Man's extremity—God's opportunity.

### JESUS THE TEACHER

1. Met men in the common walk of life. Went right down to the lake.
2. Entered into Peter's boat. He can use the boat with which we fail.
3. Pushed off from the land so the press would not bother him.
4. Sat down and taught the people.

### HOW THEY WERE MADE FISHERS OF MEN

1. Launch out (v. 4). Put into practice my teaching. Launch into holiness and do personal work.
2. Into the deep (things of God).
3. Let down your nets.
4. (Discouragement by the devil) We have toiled all night, etc.
5. Obedience (v. 5) "At thy word."
6. Submissive will "I will."
7. Confession "I am a sinful man, I have been toiling in my own strength."
8. Acknowledged the lordship of Jesus over the sea as well as himself.
9. Forsook all.
10. Followed Him.

### RESULT

1. Revival of fishes.
2. Called for help.
3. Astonished.
4. Approval of Jesus "Fear not, etc. (v. 10).

## CONTENDING FOR THE FAITH

By C. E. CORNELL

TEXT: Jude 3.

### I. INTRODUCTION

The subtle attack upon the authenticity of the Scriptures. Modernism and evolution mostly destructive, not constructive.

The word "authenticity" carries with it the thought of genuineness, credibility, authorized, trustworthy, entitled to belief, according to the facts.

The charge of the higher critics.

## II. "THE COMMON SALVATION"

1. Not common in the sense of *quality*.
2. Not inferior.
3. But common because of its universality. For Jew and Gentile the world over.

## III. THIS SALVATION INCLUDES PARDON FOR THE SINNER AND ENTIRE SANCTIFICATION FOR EVERY BELIEVER.

We are to contend for this, "The faith once delivered to the saints."

The church and the world are ignorant of the matchless divine provision.

Many hungry souls in the church. Reveal the truth and they will plunge into the cleansing fountain.

## IV. THE COURAGE TO STAND

We must stand if we have to stand alone.

Sin is weakness, salvation is strength.

Full salvation gives us added strength and courage.

## Illustration:

The lone sentinel of Pompeii. He stood faithful to duty when Vesuvius was belching forth lava, scoris, cinders and fire.

"Having done all, stand."

## THE FRUITS OF PERFECT LOVE

Text: John 17:26.

### I. INTRODUCTION—TERMINOLOGY

Holiness, Entire Sanctification, full Salvation, Christian Perfection, A Clean Heart, Fullness of the Blessing, Baptism with the Holy Spirit, A Pure Heart, Crucifying the "old man" of Sin, The Rest of Faith, and Perfect Love.

### II. WITNESS TO PERFECT LOVE

See Wood's "Perfect Love," page 155.

These confirm the actuality of the experience. Many modern witnesses.

Evidence indisputable.

### III. WHY IS AN INDIVIDUAL LED TO SEEK THIS GREAT BLESSING?

Prompted by the Spirit of God. There are at least four conditions prompted by the Holy Spirit.

1. They felt their need.
2. They were definite.
3. They were desperate.
4. They tarried until the work was wrought.

## IV. THE JOY OF THE ABIDING COMFORTER OR THE FRUITS OF PERFECT LOVE

Classify Joy: (1) Natural; (2) Unnatural; (3) Supernatural.

Marked evidences of the fruits of Perfect Love.

1. See Wesley's "Plain Account"; Wood's "Perfect Love" page 123.
2. The tongue loosed.
3. Testimony—eager to testify.
4. Importunate prayer.
5. The enlarged vision.
6. Activity in service.
7. Final triumph. "Our people die well."

## BELSHAZZAR'S FALL

By P. P. BELEW

Text: Dan. 5:1-4, 30.

### INTRODUCTION:

1. Belshazzar a Regent King.
2. The Magnificence of Babylon (Isa. 47:5; 13:19; 14:4; Jer. 51:4).

### I. THE CAUSE OF—SIN (Prov. 14:34.)

1. Ignoring God (Dan. 5:4, 23.)
2. Pride (Dan. 5:22; Prov. 16:18; 2 Cor. 10:5.)
4. Profanation (Dan. 5:2, 3.)
5. Presumption (Jer. 17:5.)
6. Rejection (Dan. 5:18-22.)

### II. THE CIRCUMSTANCES OF

1. A Visitation of God (Dan. 5:5.)
2. A Time of consternation (Dan. 5:6.)
3. A cry for help (Dan. 5:7, 8; Isa. 47:15; Dan. 5:10-17.)

### III. THE EXTENT OF

1. From king to captive (Dan. 5:26, 28.)
2. From jollification to judgment (Dan. 5:27, 30; Luke 21:31.)
3. From popularity to perdition (Isa. 14:4, 9.)

### CONCLUSION

## THE BODY OF CHRIST

By R. L. HOLLENBACK

Text: Eph. 4:12.

"The body of Christ." This figure shows what intimate relationship exists between the Church and Christ. He is the "Head"; it is the body. All of us are said to be "members in particular."

### I. IT IS A VISIBLE BODY

### II. IT IS A LIVING BODY

—not a corpse; not an effigy.

—is quickened, anointed, empowered by the Spirit.

## III. IT IS A UNIFIED BODY. "Filly joined together."—each member in its place.

## IV. IT IS NEVER AT VARIANCE WITH THE HEAD

1. Exhibits the same character as the Head. —unpretentious, self-denying, compassionate, merciful.
2. Carries out the purpose of the Head —obedient. Members are instruments of Christ's will.
3. Suffers jointly with the Head. —His burden is its burden. The missionary enterprise, of course, lies close to the heart of each member of His body.

CLIMAX: You can only show your love for Christ by caring for His body. You are only loyal to Christ as you are loyal to His body. Strive to increase the body. Strengthen its influence. Don't knock on it. And let your head come off your shoulders rather than foster dissention and schism in the body!

## "THE VISION OF GOD"

By A. M. HILLS

Text: "I saw the Lord" (Isaiah 6:1).

The young prophet went to the temple to worship. A good place to go. Got a vision and saw the Lord. He heard the angels cry: "Holy! holy! holy!"

I. Isaiah got a new conception of God's holiness. The place was holy. The angels were holy. They were profoundly moved by the holiness of God. It all put the prophet under conviction of his own need of holiness. He fell before the Lord and cried, "Woe is me!" etc.

II. God heard his confession and prayer. He sent the cleansing fire, typical of the Holy Spirit. "Thine iniquity is taken away, thy sin purged." The prophet was sanctified.

III. The cleansing was followed by a call from God. The Lord cleanses us that He may use us. Men usually wish to reverse the order. They want the power first, here and now; they postpone holiness until the indefinite hereafter. God wants His servants to be fitted first; then used.

IV. The fitted prophet had three new things,—

1. An ear to hear God. "And I heard the voice of the Lord saying, 'Who shall I send, and who will go for us?'" Verse 8.

2. "A willing heart." He answered, "Here am I, send me."

3. A commission. "Go and tell this people," etc. When God can get people pure in heart, quick to hear, and willing to go, He gladly and greatly uses them.

## THE FULLNESS OF THE BLESSING

By C. E. CORNELL

Text: Rom. 15:29.

### I. THE NEEDS OF THE WORLD.

Food  
Hope  
Rest  
Salvation

### II. THE PERSONALITY BACK OF THE TESTIMONY OF ST. PAUL.

1. Paul's indomitable courage.
2. A master preacher.

### III. THE "SURENESS" OF TESTIMONY.

"I am sure," etc.  
The source of "sureness."  
The witness of the Spirit.

### IV. "THE FULLNESS OF THE BLESSING."

The meaning.  
Deals with the sin malady.  
The hymns declare it.

Illustration: Charles Wesley's hymns, see page 75 of Bishop Mallalieu's book, "The Fullness of the Blessing of the Gospel of Christ."

## "FULLNESS OF JOY"

By C. E. CORNELL

Texts to be read:

- 1 John 1:4. (Text).
- John 3:29.
- John 15:11.
- John 16:24.
- John 17:13.
- 2 John 12.
- Peter 1:8.
- Peter 4:12, 13.

### I. INTRODUCTION.

The significance of the Epistle—Reasons for writing, etc.

### II. CHRISTIANITY A RELIGION OF JOY.

1. Different from any other religion.
2. The "Joy" of it makes it attractive.

### III. REASONS FOR JOY.

1. The peace of reconciliation.
2. The blessed consciousness of sonship.
3. The happy growth in holiness.
4. The attainment of heart purity.
5. The bright prospect of future completion and glory.

### IV. FULLNESS OF JOY IS FULL SALVATION.

1. Its immediate attainment.
  2. Its effects upon the life.
  3. Its influence upon others.
- Paul has much to say about Joy.

## PERFECT LOVE

By C. E. CORNELL

Text: 1 John 4:18.

- I. It emancipates from the *fear of sin*.
- II. It emancipates from the *fear of faces*.
- III. It emancipates from the *fear of failure*.



- IV. It emancipates from the *fear of death*.  
AS AN ENDOWMENT
1. Power—divine *energy* in the soul.
  2. Love—divine *enthusiasm* in the soul.
  3. Sound mind—divine *wisdom* in the soul.  
(2 Tim. 1:7.)

### "THE MORE EXCELLENT WAY"

By C. E. CORNELL

TEXT: 1 Cor. 12:31.

- I. THE IMPORT OF THE 13TH CHAPTER OF FIRST CORINTHIANS.
1. A high Christian standard.
  2. A possible Christian standard.
- II. "FAITH," "GRACE," "GIFT."
1. Differentiate between these.
- III. CHARACTERISTICS OF PERFECT LOVE.
1. "Suffereth long." Has a long mind to the end of which neither trials, adversities, persecutions or provocations can reach.
  2. "Is kind." Gentle, tender, compassionate.
  3. "Envieth not." Is not grieved because of another's prosperity.
  4. "Vaunteth not itself." Is not rash, insolent; does not set itself forward, not self-assertive.
  5. "Is not puffed up." Is humble.
  6. "Doth not behave itself unseemly." Is mannerly, courteous, polite.

### SERMON SEED

By T. M. ANDERSON

TEXT: "Great grace was upon them all" (Acts 4:33).

#### I. THE EFFECTIVE CAUSE OF GREAT GRACE

1. They were all filled with the Holy Ghost. Verse 31. This is not the Pentecostal baptism, because these mentioned in this account had received that; nor were they backlidden so that they needed to be baptized with the Spirit as at Pentecost. This is that refilling of the Spirit necessary to enable believers to be at the highest point of spiritual life and effectiveness. Some things make such a filling needful.
- a. A season of great trial as these apostles had just been through.
- b. Times of strenuous labors that tax body and mind and spirit. Such times call for great grace.
- c. The time of emergency. Such as precipitating revivals in places where opposition is had.

#### II. THE EVIDENCE AND RESULTS OF GREAT GRACE

1. Great grace to preserve life spiritual in the midst of opposition. When it cost something to be holy. Death, hate, persecution on every hand. Low morals in the world. Formalism in the religion of the day. Great grace is surely needed. These were so dead that they responded to nothing. They were so alive none could kill them. They were so hot none could join them without being of them. They were so blameless that none could condemn them justly.
2. Great grace of boldness. Courage to enforce truth where it was opposed by the rulers and high churchmen. Courage to obey God rather than man. Such grace was on the church that they backed the ministry by their prayers. See verse 29.
3. Great grace manifest in unity. "The multitude of them that believed were of one heart and of one soul." Verse 32. If great grace is on all, then all will be united as one. This meant that every Christian grace was in evidence. Forgiveness of each other's faults. Forbearance for infirmities. Longsuffering, kindness, meekness, charity, peace, all were results of great grace.
4. Great grace manifested in their giving. Verses 32, 34. Here is shown how material things are to be made a means to promote interests of spiritual things. Surely no stingy person has great grace. Liars in this respect could not thrive in this day. See Ananias and wife, ask them.
5. Great grace upon all resulted in a Barnabas for the ministry. Out of the churches so full of grace will always come sons of consolation. A good man full of faith and full of the Holy Ghost (Acts 11:22-24).

#### III. GREAT GRACE IS THE RESULT OF INTERCESSION

"And when they had prayed." etc. (v. 31).

TEXT: "Mark the perfect man, and behold the upright: for the end of that man is peace. (Psa. 37:37).

To open this psalm we will show the several elements that united, form a perfect man. Then show the things which insure his end being peace.

By way of introduction let it be seen that God sets up a perfect man as a witness for Him. How unfair it is for any man to refuse to believe in Christ because someone has made shipwreck of faith. They are no examples of grace. Why not select the perfect Man? Find God's best and judge by them.

I. The elements of the perfect man. (We use the word elements as one would use it in chemistry when describing the nature of a substance. Well do we know that to be a whole man of God one must possess certain spiritual elements or qualities.)

1. A perfect man has the virtue of meekness. (Verse 11). The spirit of humility. Easy to be instructed. Quiet and peaceable. Never contentious nor stubborn. In virtue he is perfect.
2. A perfect man is upright of conversation or life (Verse 14). Also see the text. To be upright means there are no inclinations toward the world, flesh or ungodly persons. It is a state of the heart life that is like God. "Good and upright is the Lord."
3. A perfect man is righteous. Holy and God-like (Verse 16). A righteous man is a saved man. A work of salvation is done in him by the Lord (Verse 39).
4. A perfect man is a just man (Verse 12). Because he is just and law-abiding, and treats all men justly and with honor. God has him as a witness. He pays all his debts. He never is unjust in business.
5. A perfect man is a good man (Verse 23). Every step is ordered of the Lord. That is, a good man is under divine control and does good in every step of his way.
6. A perfect man is a merciful man (Verse 26). He is filled with pity for the needy. "He ever lendeth." He forbears with the faults of others. He loves with a tender heart all men.
7. A perfect man is a saint (Verse 28). A saint is one separated from the world and joined unto God as His property. Such as are saints do not need to die to be sainted, they are his saints or holy ones on earth. God never forsakes them. He is with them on earth as in heaven. Here then is the perfect number seven, showing the seven elements that make a perfect man.

#### II. There are seven things which make for his peace.

1. Fret not thyself because of evil doers (Verse 1). Be careful lest the doers of evil disturb thy soul's peace by their persecutions and evil doings.
2. Be not envious against the workers of iniquity (Verse 1). To be envious is to be dissatisfied with your state as compared with others. If the wicked do prosper by evil works, and you remain poor for righteousness' sake, do not be envious because they shall soon be cut down. You have the best thing.
3. Trust in the Lord, and do good (Verse 3). Two things here: Faith and faithfulness. Trust God for all things, and go on doing good and thou shalt dwell in the land and be fed.
4. Delight thyself in the Lord (Verse 4). Love God so as to be delighted in His service, and prayer will be answered.
5. Commit thy way unto the Lord. (Verse 5). Let God take care of your way when persecuted and tried. He will avenge you, and honor you by showing you were righteous (Verse 6).
6. Rest in the Lord, and wait patiently for him (Verse 7). See this entire verse. It refers to the coming of the Lord. No matter how the wicked prosper and bring wicked devices to pass. Wait on the Lord; He will judge the wicked and clear the earth of them, root and branch, and the meek shall possess the earth and delight themselves in the abundance of peace. See verses 9-11.
7. Cease from anger, and forsake wrath (Verse 8). Never get into a quarrel. Have no unfinished business with your brother. Keep yourself in perfect control, fret not thyself in any wise to do evil. These seven things belong to the peace of the perfect man. To do them will surely end in peace at the day of God.

### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

#### The Besetting Sin

The ancient Greeks had a legend about Achilles, their mighty warrior, who fought against Troy, that when a child his mother dipped him in the

River Styx, which was supposed to render him invulnerable. However, she held him by the heel when she dipped him, with the result that only in his heel could he receive any physical harm. That heel was the only part of his body that had not been touched by the Stygian waters, and in that heel he finally received the wound that caused his death. So it is with the man who has never been sanctified wholly. Within him is a deadly weakness—the sin which doth so easily beset him—and without the cleansing blood of Jesus he is sure to fall in the moment of stress and strain.

#### Unconscious Benefactions

Dr. George A. Gordon, of the Old South church in Boston, tells of the following anonymous letter which he received one Monday. "What a liar you are, and what a lie you told in your sermon last evening; be a man next Sunday and tell the truth. From one who wishes you well." Dr. Gordon cites this as an example of the foolish blame which serves to keep a preacher humble and in his place. This, he continues, "reminds me of the visitor who came to see one who was a stranger to him, riding a donkey. This visitor dismounted at the gate of the garden, in which there was a wonderful grapevine, in the full blossom of early summer, and leaving the donkey outside, and the gate of the garden open, he went to make his call. He was kindly received by the stranger upon whom he called; stayed longer than was wise, and when visitor and visited came forth from the interview they found to their dismay that the donkey had eaten the grapevine clean of its blossoms. The owner bore the disaster as a gentleman should, parted courteously with his extraordinary guest, and returned to lament the complete loss, as he thought, of the fruit of the vine for that season. He was mistaken. Sunshine and rain brought forth new leafage and more abundant blossoms. The greatest harvest of grapes the owner gathered that year in the history of the vine. While bent upon the satisfaction of its appetite, the donkey had proved the best vinedresser in the world. But as Dr. George W. Field, of Bangor, from whom I got the tale, remarked: 'No thanks were due the jackass for the benefaction.'"

#### He that Loses His Life Shall Find It

Henry Ford once said: "Have you ever noticed that the man who starts out in life with a determination to make money never makes very much? He may gather together a competence, of course, a few tens of thousands or even hundreds of

thousands, but he'll never amass a really great fortune. But let a man start out in life to build something better and sell it cheaper than it has ever been built or sold before—let him have that determination, and give his whole self to it—and the money will roll in so fast that it will bury him if he doesn't look out.

"When we were building our original model, do you suppose it was money we were thinking about? Of course, we expected it would be profitable if it succeeded, but that wasn't in the front of our minds. We wanted to make a car so cheap that every family in the United States could afford to have one. So we worked morning, noon, and night, until our muscles ached and our nerves were so ragged that it seemed as if we just couldn't bear to hear anyone mention the word automobile again. One night when we were almost at the breaking point I said to the boys, 'Well, there's one consolation. Nobody can take this business away from us unless he's willing to work harder than we've worked.' And so far nobody has been willing to do that."

#### The Wooden Horse

A splendid illustration of Satan's strategy comes from the story of the fall of Troy. The Greeks had besieged the city of Troy for months, but without making a single breach in the wall of that great city. Finally they decided to attempt by strategy what they had failed to accomplish by assault. So they constructed a great wooden horse, and inside the horse they placed a number of Greek soldiers. Then, embarking in their ships, they sailed away toward the west as though they had given up the siege in despair.

The Trojans were overjoyed that now at last their enemies had disappeared. In their joy, they threw open the gates of their city and dragged the great wooden horse inside the walls. After a day of rejoicing they barred their gates for the night and went to their rest. But the Greeks had only sailed out of sight, and under cover of darkness turned about and returned to Troy. Then, at the midnight hour the soldiers, imprisoned within the wooden horse, came out, opened the gates of Troy from within, admitted the Greek army, and the sacking of Troy was soon complete.

So with a justified man. Within him is a traitor—an ally of Satan. The carnal mind is enmity against God. And in some moment of weakness, in some careless hour, the enemy will open the gates of the soul to the enemy without, and the justified man will fall into sin. Only the blessing

of entire sanctification will deliver from this perilous position and make the soul strong for the evil day.

#### Beware of the Leaven of the Pharisees!

In the words of Dr. Charles E. Jefferson: "The most odious word upon [Jesus'] lips was the word 'hypocrite.' Have you ever wondered why it is impossible to speak that word without its falling from the lips like a serpent—it is because His curse is resting upon it. It was not a harsh word before He spoke it, but He breathed the hot breath of His scorn into it, and it has been ever since a word degraded and lost. A hypocrite is an actor. It is a word taken originally from the stage. In the theatre we expect men and women to be other than they seem to be. An ordinary plebeian wraps around him the robes of a king, and acts like one, and we are not offended because we are not deceived. It is expected that on the stage no one shall seem to be what he really is. But on the great stage of the world God expects every man to be what he claims to be. If we say things we do not believe, and profess things we do not feel, and lay claim to things we do not possess, we are tricksters and deceivers causing mischief and confusion in the world."

#### Who Shall Deliver Me!

Near Haverhill, Mass., is the birthplace of John Greenleaf Whittier, the Quaker poet. The old house is in an excellent state of preservation. However there is one striking thing about this place. The bed-chamber of the poet's mother opens off the kitchen, but is two steps up from the level of the kitchen floor. It is the only room on the first floor that is raised thus; and there is a reason for it. Under the floor of that chamber is a large rock. It was too large to move and there was no dynamite in those days. All that could be done was to build the house over and around the rock.

How like this is to so many Christian experiences. Many a justified soul has been led to believe that there is no deliverance from the carnal mind in this life. The struggle with depravity is the Christian's warfare, they are told, and we all must fight that battle. Thank God, there is a more excellent way. Instead of apologizing for sin, we can be delivered from it by the second work of divine grace.

#### Spirit Guidance

When Finney was a young preacher, he was invited to a country schoolhouse to preach. On the way there he became much distressed in soul, and his mind seemed blank and dark, when all

at once this text, spoken to Lot in Sodom by the angels, came to his mind: "Up, get you out of this place; for the Lord will destroy this city." He explained the text, told the people about Lot and the wickedness of Sodom, and applied it to them. While he spoke they began to look exceedingly angry, and then, as he earnestly exhorted them to give up their sins and seek the Lord, they began to fall from their seats as though stricken down in battle, and to cry to God for mercy. A great revival followed; many were converted, and a number of the converts became ministers of the gospel.

To Finney's amazement, he learned afterward that the place was called Sodom because of its extreme wickedness, and the old man who had invited him to preach was called Lot, because he was the only God-fearing man in the place. Evidently the Holy Spirit worked through Finney to accomplish these results.—Col. S. L. BREngle.

#### Moody's Uniqueness

On Moody's first visit to England, in 1867, when he was still chiefly known as a Sunday school worker, he attended the anniversary meeting of the London Sunday School Union in Exeter Hall, and was assigned to move a vote of thanks to the chairman of the meeting, the Earl of Shaftesbury. As Dr. H. C. Trumbull reports the incident: "Toward the close of the meeting the chairman yielded his chair to the vice-chairman, in order that such a resolution could be offered. The vice-chairman announced that they were glad to welcome their 'American cousin, the Rev. Mr. Moody, of Chicago,' who would now 'move a vote of thanks to the noble Earl' who had presided on this occasion. With refreshing frankness and an utter disregard for conventionalities, Mr. Moody burst upon the audience with the bold announcement:

"The chairman has made two mistakes. To begin with, I'm not the 'Reverend' Mr. Moody at all. I'm plain Dwight L. Moody, a Sabbath-school worker. And then I'm not your American cousin!" By the grace of God I'm your brother, who is interested with you in our Father's work for His children.

"And now about this vote of thanks to 'the noble Earl' for being our chairman this evening. I don't see why we should thank him, any more than he should thank us. When at one time they offered to thank our Mr. Lincoln for presiding over a meeting in Illinois, he stopped it. He said he'd tried to do his duty, and they'd tried to do

theirs. He thought it was an even thing all round."

"That opening fairly took the breath away from Mr. Moody's hearers. Such talk could not be gauged by any standard. Its novelty was delightful, and Mr. Moody carried his English hearers from that time on."

### DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

Some further suggestions for themes and texts or expository messages from the Book of Ephesians. Chapters 4 to 6.

THEME—The Unity of the Spirit.

Text—Ephesians 4:3-6.

- I. One body, the church.
- II. One Spirit.
- III. One hope of your calling.
- IV. One Lord.
- V. One faith.
- VI. One baptism.
- VII. One God and Father of all.

THEME—The Purpose of the Ministry.

Text—Ephesians 4:12-16.

- I. The perfecting of the saints.
- II. The edifying of the body of Christ, the church.
- III. For developing Christian maturity—which embraces
  1. The unity of the faith.
  2. Knowledge of Christ.
  3. Perfection in Christ.
  4. To the full measure of the stature of Christ.
    - a. This means Christian manhood as contrasted with childhood.
    - b. This means establishment—
      1. In doctrine.
      2. In experience.
      3. In love.

THEME—The State of Unbelievers.

Text—Ephesians 4: 17-19.

- I. Walk in the vanity of their minds.
- II. Walk in the blindness of their hearts, which brings
  1. A darkened understanding.
  2. Alienation from God.
  3. Ignorance of God.
- III. Are "past feeling."
  1. Because they have given themselves over to sin.
  2. Because they habitually work uncleanness.

THEME—True Holiness.

Text—"And that ye put on the new man, which after God is created in righteousness and true holiness. (Eph. 4:24).

True holiness is the opposite to false or spurious holiness. There are many things about the experience of holiness that the devil may counterfeit, but not those mentioned in the context.

- I. True holiness is a heart condition—a pure heart.
- II. True holiness produces a transparent life, embracing—
  1. A truthful life, vs. 25.
  2. A life free from sin, vs. 26, 27.
  3. An honest benevolent life, vs. 28.
  4. A pure conversation, vs. 29.
- III. True holiness is a life of obedience to the Spirit.
 

"Grieve not the Spirit" vs. 30.
- IV. True holiness produces Christ-likeness, vs. 31, 32.

THEME—Followers of God. (Lesson—Ephesians 5:1-17).

Text—"Be ye therefore followers of God, as dear children" (Eph. 5:1).

The walk (or life) of the follower of God is shown as follows—

1. He walks in love, vs. 2.
2. He walks in chastity and purity, not in immorality, vs. 2-5.
3. He walks as the child of light, vs. 8-10.
4. He walks as separated from the world, vs. 11-14.
5. He walks circumspectly, vs. 15, 16.
6. He walks in the will of God, vs. 17.

THEME—The Spirit-filled Life.

Text—"And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

- I. To be filled with the Spirit one must be emptied,
  1. Of all sin, both inbred and actual.
  2. Of all self-seeking, and ambitions.
  3. Of all things inconsistent with God.
- II. The Spirit-filled life is evidenced by—
  1. Joyfulness, singing unto the Lord, vs. 19.
  2. Thanksgiving, giving thanks always, vs. 20.
  3. Humility, submitting yourselves one to another, vs. 21.

THEME—The Glorious Church.

Text—"That he might present it unto himself a glorious church" (Ephesians 5:27).

- I. Christ is the Head of this glorious church, vs. 23.
- II. This church is submitted to Christ, vs. 24.
- III. This church has supreme love from Christ, vs. 25.
- IV. This church is wholly sanctified, vs. 26.
- V. This church is presented a holy church, vs. 27.

THEME—The Christian Family.

Text—"Ephesians 5:33-6:4.

In the Christian family—

1. Love reigns in mutual agreement, vs. 33.
2. Children render obedience to parents, vs. 1-3.
3. Discipline is used with discretion, vs. 4, f. c.
4. Religious instruction is given, vs. 4, l. c.

THEME—Christian Employees and Employers.

(May be good Labor Sunday sermon, Sept. 4th.)

Text—Ephesians 6:5-9.

- I. The Christian Employee.
  1. Renders conscientious and honest service to his employer, vs. 5, 6.
  2. All such service is dignified as being service to Christ, vs. 7.
  3. Double wages are paid for such service, vs. 8. The wages received, and rewards from God.
- II. The Christian Employer, vs. 9.
  1. Is conscientious in his dealings with his employees.
    - a. By not making unjust demands upon them.
    - b. In paying proper wages.
  2. Does not needlessly oppress them.
- III. God is the same toward Employed or Employer. "Neither is there respect of persons with him."

THEME—The Christian Warrior.

Text—Ephesians 6:10-18.

- I. The Warrior's Foes, vs. 11, 12.
  1. The wiles of the devil.
  2. Unseen forces of darkness.
  3. A Personal combat, "we wrestle."
- II. The Warrior's Power, vs. 10.
 

"The power of His might."
- III. The Warrior's Resource, vs. 18. Prayer.
- IV. The Warrior's Armor, vs. 13-17.
  1. The girdle of truth.
  2. Breastplate of righteousness.

3. Shoes of Preparation of the gospel of peace.
4. The Shield of faith.
5. Helmet of Salvation.
6. The Sword of the Spirit.

"Religion is the best armor a man can have, but the poorest cloak." John Bunyan.

- V. The Warrior's Victories, vs. 13.
 

Stands victorious after the fight.

### Themes on Holiness

THEME—Holiness—The Divine Provision.

Text—"And for their sakes I sanctify myself, that they also might be sanctified" (John 17:19, also Heb. 13:12).

THEME—Holiness—The Divine Choosing.

Text—"Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thes. 2:13, also Eph. 1:4).

THEME—Holiness—The Divine Call.

Text—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." (1 Thes. 5:23, 24, also 1 Thes. 3:13).

### Sunday Evening Suggestions

BIBLE QUESTIONS FOR SERMON TOPICS

QUESTION—"What does the Lord Require of Thee?"

Text—"And now, Israel, what doth the Lord thy God, require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes" (Deut. 10:12, 13.)

QUESTION—"To whom shall we go?"

Text—"Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

QUESTION—"What must I do to be saved?"

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

QUESTION—"What think ye of Christ?"

Text—"What think ye of Christ? whose son is he?"

QUESTION—"What shall I do with Jesus?" (Matt. 22:42).

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

### TITBITS OF MISSIONARY INFORMATION

By R. G. CODDING

#### Why it is Difficult to Lead Moslems to Christ

That is the title of a review written by E. M. Wherry, D. D. (formerly a Presbyterian missionary in India), of Dr. Zwemer's book, "The Law of Apostasy in Islam."

Read this review of it appearing in the *Missionary Review*, July and August. In the *Islamic Review* of November, 1916: "Islam does not prescribe any punishment in the world for apostasy." Khwajah Kemalud-Din in his recent book, "India in the Balance" (page 136) says, "As to the change of religion and its penalties under the Moslem rule, there need be no penalty for apostasy."

This book of Dr. Zwemer's I have not yet read, but from this section of Dr. Wherry's review of it, I understand that it gives many facts refuting the statements quoted above. My work in India has been almost entirely among Hindus, but I have known cases that disprove these statements.

Missionary work in China is passing through a time of testing. But there is no occasion for a feeling of defeat or even of discouragement. Our missionaries with but few exceptions are remaining as close to their centers of work as is practicable. Five members of the West China Mission, four men and one woman, are still at their posts.—*Missions*.

Dr. F. W. Goddard of Shaohsing, China, says: "Our relations with the non-Christians of the city are very friendly too, and will remain so if the outside world will leave us alone." That is doubtless the case in many other places.—*Missions*.

#### China and the Christian Church

The situation in China is still such as to make that the foreign mission field of greatest interest to us. Peace—when? Bolshevism? Missions and Christianity in China?

Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., returned last January from a personal tour of the Christian missions in China, and prepared a manuscript exhaustively reviewing conditions in that country. It is condensed in the *Missionary*

*Review*, July, and we give a few paragraphs here.

"But in spite of all fictions and confusion and inward contradictions, the National movement in China is real and true. The Cantonese development may or may not be the germ of a true and ordered national life, but sooner or later a competent central government will be achieved. There is no company of qualified and equipped leaders such as carried the American Revolution and the Japan restoration to success, and at present many of the men who might be such leaders, whether from wise prudence or from timidity, dare not speak. Many capable and honest men of true patriotism are unable to do more than speak bravely and act honestly in private life. The political movement is not yet sufficiently free and true to give them room for public action. But the iron bars are broken or breaking and the great tides of life are running and flowing. As soon as China's energies are focused upon the fundamental political problem of the reorganization and reform of her governmental institutions from top to bottom, as necessitated by the impossibility of ever restoring the old order, the immensity of her task will appear and also the long and wonderful progress which is ahead of her will begin."

"The essential fact is that the Chinese and all the rest of the world want, or ought to want, to see China on an equality with all other nations and that this is coming about. The immediate abrogation or revision of the treaties might make it true nominally, but only China herself can make it true actually by acquiring as only she can her own actual sovereignty over herself or among the nations."

"From the point of view of missions the essential thing is the genuine recognition of the principle of religious liberty. At the outset the so-called toleration clauses were only that. They were not unequal. They were the acknowledgement of equality. All other religions were free in China. Christianity was not. These clauses did nothing more in terms than make Christianity free. They put Christianity in China on the same basis on which Buddhism and Confucianism stood and stand in the United States."

"All that ought to be expected today is that a responsible China will establish this principle really and irrevocably in her constitution and statute law. At present there are no such guarantees. There is no constitution of China at the present time. There have been four constitutions (1912, 1913, 1914, and 1923), but none of these

is in force and in not one of them are the guarantees sufficiently comprehensive or absolute.

"When we came away from China last December the whole of southern China was uncertain as to the policy of the government and in central and northern China there were no constitutional guarantees whatsoever. At the same time there was religious freedom almost everywhere resting on the tradition of the past, and even more on the broad, tolerant spirit and good common sense of the Chinese people; and to an extent, their genuine appreciation of Christianity and the Christian Church and the Christian ministry. It is clear that it must be the concern of the Christian Church in China to secure, and if need be to give its life to secure, the complete and unlimited right of religious liberty."

#### Can We Dispense with Foreign Missions?

Under this title Stanley High of New York, one of the newspaper men who covered the journey of Mr. David Lloyd George in this country and Canada, says in the *Missionary Review*:

"In one of the interviews, when there was something of a lull in the conversation, I turned to Mr. Lloyd George and said:

"The American and the British people invest a rather vast sum of money every year in the foreign missionary program of the Christian Church. I would like to know what you think of foreign missions."

"He seemed rather surprised. He took off his glasses, and looked out of the window, looked back at me, and put them on again."

"Just this," he said. "If Christian missions fail, the rest of us had better close up shop. The missionary program represents the most successful enterprise for the reclamation of mankind that the modern world has ever seen. We cannot dispense with that program. And it is so much a reflection of Christian and the Anglo-Saxon idealism that I do not believe we ever will dispense with it."

Then after speaking of the Christian missionary enterprise as being an inevitable outgrowth of Christianity itself and its splendid efficiency organization, Mr. High concludes:

"More revealing than the facts of quantity production are those of quality production. It was not mere chance that when the World War broke out China's Ministers in the United States, Great Britain and Germany were all graduates of mission schools. Of China's delegation of

twenty-three at the Washington Conference for the limitation of armaments, a majority were graduates of mission schools. To appraise adequately the influence of Christian missions, it is necessary to trace the history of modern developments in these lands; to discover that China's drive against opium and the unbinding of the feet of China's women were missionary achievements; that the present struggle to break down the worst features of the caste system in India began among Christians; that the gradual abandonment of forced labor in Africa is a result of the agitation of Christians and of Christian missionaries.

"In fact, this world enterprise of American Protestantism represents a most effective and oft-times disregarded investment on the part of the people of the United States, in international co-operation and good-will. The United States refused to take mandates for Armenia or Syria at the end of the war. But missionary institutions such as Robert College in Constantinople and the American University in Beirut, Syria, are making contributions—probably more fundamental than those of politics—for the reconstruction of the Near East. The United States has had no part in the staking out of "spheres of influence" in Asia and Africa, but the thousands of Protestant missionaries from America constitute spheres of influence more important than those of politics or of economics, because they represent better understanding, deeper sympathy and higher ideals.

"The business of missions, doubtless, will always be subject to criticism. Right now, anti-Christian movements in many places seek to undermine the institutions which Christians have built up. But there is every prospect that the missionary program now, as in the past, will thrive on persecution. Mission schools may be closed temporarily by the present hostile movement in China, but they will open again with enrollments larger than ever before. In the face of hostility, the missionary program will continue to be carried out. Native leadership will, in all probability, supplant the leadership of foreigners—but the Christian enterprise will remain intact. The rapid increase in self-support among native Christians promises well for the future.

"Foreign missions are too distinctly Christian and, in particular, too inevitable an expression of Anglo-Saxon Christianity, to be abandoned. They represent one of the most effective enterprises in the modern world for the lighting up of the world's dark places, in order that a new and humanity-wide enlightenment may be born."



# PRACTICAL

## THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

### *The Christ of the Logia*

We turn now from the general discussion of the Greek of the New Testament, and from testing the authenticity of the historical section of the New Testament to the pictures of Jesus presented by inspired writers. It has been the claim of modern criticism that a careful study of the text of the New Testament in all its various shades entirely eliminates a supernatural Christ; and that where such appears in these records it is due to the preconceived notions of the later writers, and that it does not form an essential part of the original picture of the Master. Let us follow the steps of criticism, accept their findings and see if the deity of the Savior does not remain. Suffice it to say—not stating our conclusions before we reach them—that the keenest scholarship but strengthens our position with reference to the supernatural origin of Christianity and the deity of Jesus.

The cry of scholarship has been for the historical Jesus—not the Jesus of Paul, as critics assert, nor that of Luke, and less still that of Peter as reported by Mark. They have said let us get back to the original sources that find the Master. But it is odd to note that whenever they have gone back thus, no two of them agree as to their discoveries. Even Schweitzer, a German critic, turns against his fellow critics and says, "The present day Germanic spirit is making Jesus after its own likeness." Or, "the liberal Jesus has given place to the Germanic Jesus." Criticism promised to give us the historical Jesus in distinction from the theological Christ of Paul and John. Paul was brushed aside, for critics were certain that the historical Jesus could not be the theological Christ of Paul. John's Gospel was denied historical value because of its philosophical interpretation in favor of the objective Jesus of the Synoptic Gospels. But as Robertson points out synoptic criticism will not permit us to take the picture of Jesus drawn by the three writers as it stands. For they affirm Luke as a disciple

of Paul, and reflect Pauline Christology; while Matthew's Gospel is the Logia—spoken of by Papias that was written by Matthew in Hebrew—rewritten to prove the thesis that Jesus is the Jewish Messiah. So the theories ran on until nothing substantial remained of the historical Jesus, and we could not be certain as to what He taught and did.

But starting on the present basis of scholarship, the one certain result of synoptic criticism is that both Matthew and Luke made use of Mark and of some source which is termed non-Markan, or Q (in terms of German scholarship), or the Logia of Jesus spoken of by Papias. There is nothing that makes impossible the use of other sources. We have Mark, and Q is at least agreed to be the non-Markan material common to both Matthew and Luke. In other words if one wished to know what this Q is let him take the three Synoptic Gospels and all that is not found in Mark that appears in both Matthew and Luke would be Q. Then in these two early pictures we have the life of Jesus, which is nearest the original, and which even the critics cannot affirm to be colored by any thesis or dogma to be proven. Hence it is necessary to make a close examination of Jesus in Mark and in this colorless Q.

Mark is recognized as being the first of the Gospels to have been written, probably between 50 and 60 A. D. Wellhausen in *Einleitung in die drei ersten Evangelien* argues for the priority of Mark over Q, but in this most modern scholars do not agree with him. Mark was undoubtedly familiar with the Logia, or Q. Streeter writes, "If our characterization of Q above is correct, it was probably written twenty years before Mark; and might well have reached Rome before him." This then would make the date of its writing around 30 to 40 A. D. If this is true, then as Ramsay in the *Expositor*, May, 1907, thinks the Logia might have well been written during the lifetime of Jesus, and for this reason does not include the Passion week. Some think that since Matthew was a business man, and as the papyri discoveries show, since stenography was practiced

at this date, he might have taken notes of the life and teaching of Jesus, which is indeed not an impossibility.

But in criticism's desires to rid us of Christ, His supernatural birth and His mighty miracles, they have tried to infer that even Mark's picture of Jesus is not a true representation. It is inferred that Mark unites the Jesus of Palestinian tradition, the energetic hero of the Jewish reform movement, with the Christ of Pauline theology. Already then Jesus with Mark had become Christ. To meet the critics on their own ground with their own instruments we must go behind Mark if we desire to find the simplest pre-Pauline, pre-theological Jesus. We have left only Q or the Logia to which to turn. If Q fails us then we are without the possibility in this manner of answering criticism. There is nothing to conceal about Jesus, and nothing that true scholarship is able to do will in anyway eliminate any essential doctrine concerning Him. Then to Q we must turn. Bacon of Yale thinks that the Q is none other than the Logia of Papias. There is no possible way of knowing the exact extent of the Logia. What is reported in Matthew and Luke, common to the two, may in no manner include all of Q, a great deal might have been left out. For John states that what was written about Jesus was only a small part of all that actually Christ did and taught. See John 21:25. So then there is no way in which it is possible to know exactly what Q taught, but of this we are certain, those sections in Matthew and Luke which scholarship are agreed upon as belonging to Q undeniably teach concerning Christ what the other Gospels teach, and thus in no manner have we lost a single doctrine concerning the person of Jesus that the Church holds to as essential.

Let us begin then with "the Son of God" in the Logia. Twice in Section 2 of Harnack's Q (the temptation) the devil calls Jesus "Son of God," and as Robertson writes, "in a conditional clause of the first class that assumes the reality of the condition (*ei uios ei tou theou*)."

This is the verdict of the greatest living Greek grammarian. The point worthy of note is that this statement though by the devil is contained in the Q of scholarship. We must face here the unmistakable fact that in Q we meet the Messianic consciousness at the very beginning of Jesus' ministry, which refutes the idea that only later did Jesus perceive that he was the Son of God or the Messiah. In Harnack's Sec. 25: Matt. 11:25-27; Luke 10:21, where Jesus uses the "Father" and "the Son" in

precisely the same manner as John does in the Gospel, we find the same Messianic consciousness and divine relationship as John states in *logos* doctrine. Robertson writes, "This logion is a universal statement, and is as timeless as the Greek knows how to make it." Since this is present in Q it offers the earliest possible historical background to the Christian doctrine of the Trinity. The simple fact is that here Jesus claimed to be the Son of God.

The same will be found to be true concerning the Son of Man in Q. Harnack's Q has "the Son of Man" in Sections 15, 17, 30, 34, a, b, 37, 56. Three of these are eschatological and four are not. Some of these passages read: "The Son of Man hath not where to lay His head," "The Son of Man will acknowledge those who confess Him," "A word said against the Son of Man will be forgiven," "As the days of Noah, so will be the coming of the Son of Man." Then assuredly the Jesus of Q is the "Son of Man."

The same Jesus of the Logia is also "the Christ" or *Christos*. This term occurs in Section 14. John sent to ask Jesus, "Art thou the Coming One?" The answer is implied that He is the Messiah. He appeals to His works to affirm His Messiahship. Also the same Q has this passage, "Ye that follow me, shall sit upon twelve thrones judging the twelve tribes of Israel." This carries with it the thought that Jesus is dominated by the Messianic belief. In the same connection Jesus speaks of those who call Him, Lord, Lord (*kurie, kurie*). Sec. 12. This word is common in the Septuagint for God. This also reminds us of 1. Cor. 12:3, where "Lord" is not applied lightly to Jesus.

These terms of Messianic worth and dignity—the Son of God, the Son of Man, Christ, Lord—do not stand alone in Q. The consciousness of Jesus through the Logia is made up of such epithets. The tone of Jesus in the Sermon on the Mount (Sec. 6) is that of superiority to Jewish teachings of the rabbis and to the Old Testament, which He came to fulfill. Christ cried out, "But I say unto you" not as a mere man, but as one sent from God. Jesus makes His words at the conclusion of the Sermon on the Mount (Sec. 12) the rock upon which the house to withstand the storms is to be built. Robertson writes, "He makes himself the *crux* of the relation of men to God." The centurion He commends for faith in Himself (Sec. 13). He claims that "all things were delivered unto me by the Father (Sec. 5). Confession of Him is made the test of admission to

the presence of the Father (Sec. 34). "Everyone who confesses me before men, him will the Son of Man confess before the angels of God." This is more than the language of an ordinary teacher or prophet—it is the dictum of God. Men must face Jesus as they find Him in Q. The destruction of Jerusalem is due to the rejection of Jesus. Sec. 43.

It is now clear that one has in the Logia or in Q the identical picture of Jesus as the Christ that one finds in the other Gospels and in the writings of Paul. In every place where critics squarely face the facts as they are found in their own suppositions as to the existence and content of Q, and refuse to affirm that Q teaches that Jesus is the Christ, they are forced to do so because of a strong preconceived view against supernaturalism and against the deity of Christ. The facts are there and a true exegesis of them demands that we submit to Jesus as the Christ of God. The search for the historical, when it has been finished, has not gotten rid of the theological Christ, as much as the critics have desired that it would. In Q Jesus is the Christ, the Son of Man, the Son of God, even as He is in Mark, Matthew, or John. He is Lord also as we find Him in the Epistles of Paul. Here then facing the earliest document, recognized by Papias as the Logia of Jesus and by scholarship as Q, we find the portrait of Jesus carrying the same broad outlines as we find in the latest. As has been pointed out by others the lines may be fainter, and the shades lighter, but nevertheless it is He whom we worship. Here then is a pen picture drawn possibly as the Master walked the dusty roads of Palestine. If it was written by Matthew as notes during the life of our Lord—as Papias states, and as many believe, even scholarly critics as Baron of Yale University—it carries an apostolic note and was written very early. At any rate "it preserves Matthew's report of the teaching of Jesus" as Robertson states. If we start with this Logia, and develop the picture of Jesus as shown in time of earliest writing, Mark, Matthew, Luke and finally Paul, we get a full view as to the teaching of the apostolic church concerning our Lord. There are also other pictures of the Lord in the New Testament, such as those of James, Peter, the author of Hebrews, which can be fitted into the whole New Testament portrait of Jesus, as has been done by Scott in *Dominus Noster*. The source of it all, the heart of all, is the Logia. In Mark's Gospel His deity is shown as a straightforward Son of God mightily manifesting Himself

to men; in Matthew He is the Jewish Messiah, the descendant of Abraham; in Luke He is the most charming personality of the ages, written of in a superb Greek style; in John we see the clouds of time riven and we behold something of His personal communion with the Father; but with all in His presence we, as Thomas, bow and say, "My Lord and my God."

PITTSBURGH, PA.

### A PASTORAL QUESTIONNAIRE

By A. E. SANNER

(In Three Parts)

#### PART ONE

What shall I do? The pastor or other Christian worker will often have occasion to ask himself. What move shall I make? What shall be my attitude in this matter? Which way shall I turn? What will be the best policy at this time, etc.? Not only so, but others will ponder in their minds, I wonder what our pastor will do? I wonder what he will say when he hears about this? And so his decisions are not only very important as related to himself, but also in their influence upon others. I wish to herewith suggest some such questions which might come, and the occasion which might prompt them, and discuss with you (especially the young minister) what I believe are good resolves in their event. And if this questionnaire does nothing more than bring suggestion and thought, perhaps it will not have been in vain. The writer does not presume to even hint that these answers are exhaustive or in full.

#### BUT WHAT SHALL THE PASTOR DO?

1. *If he has enemies?* Love them. There is no other way. Matt. 5:44. But will a good pastor have enemies? Yes, this is inevitable. In spite of all your good deeds, and your kind actions, and your humble life, and in spite of your earnest endeavor to help and bless everyone with whom you come in contact, there will be some who will turn to be your enemies. "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "Despisers of those that are good" is one crowd mentioned for the last days. A bunch of haters were picking up stones once, getting ready to stone Jesus, when He asked, "Many good works have I done, for which good work do you stone me?" Right while you are doing your good works in the pastoral office, with pure motives and sincere intentions, some fellow who ought to

stand by you will impugn your motives and stone your intentions with hard criticisms. But you must not dwarf into littleness here, here you must be BIG, and grow BIGGER. You must have real love in your heart for your enemies, and manifest it upon every possible occasion, and "in so doing thou shalt heap coals of fire on his head."

2. *If an evil report is started on him?* Be sure the report is not true. That's the first important thing. If it is not true, and he has acted, or said, or done, sincerely and righteously, he can go to the secret place before his compassionate heavenly Father and pour out his request, and as sure as God is true, God will help him, and will work it out. In the great majority of instances, it will not pay, and it is not worth while to try to RUN DOWN an evil report which has been maliciously and untruthfully told. However, there might be an instance where because of a misunderstanding, or a misconception some honest soul has been misguided with reference to you, in which case it would be proper and right to speak with him face to face concerning the matter. But if the devil has lied on you, NEVER, for your own sake and for the sake of the cause, RUN AWAY. A young pastor in charge of a new church once made this serious mistake. The work was moving on nicely, and the enemy started a "tale." This young man heard of it one evening, and the next morning left town. The District Superintendent was sent for, and investigation made revealed fully that this boy was entirely innocent, and that the enemy was seeking to defeat a good salvation work that was going too well to suit him. But because apparently he RAN AWAY, the enemy crowed about it, and the work suffered for the time. He should have remained at his post and the devil would have been licked.

3. *If he makes a mistake or commits a blunder?* Confess up and apologize and ask forgiveness. That's right. Take your own medicine. You are almost sure to make some mistakes. And you are almost sure to have a battle as to whether you shall apologize or not, and if you decide to do it, you are almost sure to be tempted to shield yourself and make a little hypocrite out of your apology. Don't yield. Walk up to the line, face the music and be a man. I saw Dr. C. J. Fowler stand before a large audience and make a mistake. I and my brother minister sitting by me, whispered about it and wondered. The next day Dr. Fowler came before another large audience, ac-

knowledgeed the mistake, explaining how he had innocently made it, apologized and asked forgiveness. That showed he was truly a great man. It takes a big man to apologize and eat humble pie when he ought to do it. Do it! I saw a great leader rebuke a preacher severely in an assembly. The preacher crumbled. But the next day the leader returned and demonstrated himself a REAL MAN. He publicly called out this brother, acknowledged he had been too severe, begged his forgiveness, and again LOVE had won.

4. *If two or more of his members have a fuss?* What! Members of a holiness church fuss? Oh no, not all of them will fuss; but unfortunately some from time to time will yield to the tempter, lose out spiritually and under the stress of the test, yes, just have an old-fashioned over-the-back-yard-fence fuss. That's what it is. What will the pastor do? I have just today returned from visiting a holiness church where one family has just said, "Well, if that fellow over there is going to run the church, we are not going any more. I am going to send my little girl to the Sunday school." What will the pastor do? Have long patience, and be a peacemaker. "Blessed are the peacemakers; for they shall be called the children of God." Learn to be a peacemaker. I believe nine-tenths of the troubles holiness members have among themselves is due to misunderstanding. Get the premises of misunderstanding out of the way by having understanding, then make your appeal to the heart for a moral response, and again, nine times out of ten, your members will come out of their troubles with moist eyes and warm hearts.

5. *If a member threatens to leave the church?* It depends. It is serious business for anyone to leave a holiness church, for it usually means that he will lose out in his soul, if he has not already. So a pastor should be very careful about losing members, and be not too ready and loud to say, "Well, we will just have a back-door revival," or "Well, brother, our back door is always open." It's a sad day for a pastor when his members begin to withdraw from his church. Be true to your conscience, and be true to the rules and government of the church, but if the member is acting in haste, or under temptation, detain him if possible, and if he is thus detained, he will usually reconsider. If, on the other hand, the member desiring to withdraw has always been a trouble maker, always inconsiderate, always on the wrong side of every question, always in the

way of the peace of the church, quietly offer him his letter of dismissal.

6. *If he is criticized severely?* Bear it. "If you faint in the day of adversity, your strength is small." You will have to be big enough to bear some things if you are ever big enough to be a pastor, or Christian worker in public place. Everything you do will be criticized by somebody. The only fellow who is criticized for nothing, is the fellow who does nothing. But he is called a Do-Nothing. So you had best be criticized for something rather than for nothing. Theodore Roosevelt gave the world the following on Who Counts? "It is not the critic who counts; not the man who points out how the strong man stumbled or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs and comes short again and again because there is no effort without error and shortcoming; who does actually strive to do the deeds; who knows the great enthusiasms, the great devotions, spends himself in a worthy cause; at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat." Now read 1 Peter 2: 21-23.

### THE SERMON AND ITS DELIVERY

By R. E. SWIM

JOHN WESLEY is said to have declared that a fine sermon is as much an evident sign of vanity as fine dress. And furthermore, that he would as soon be guilty of any other sin, as of preaching such a sermon. Such a pungent and searching admonition from a man of such broad experience and deep spirituality is surely worthy of our diligent consideration.

It is only too easy to fall into the habit of the world which views talent and display and personal accomplishment as the goal of life. Guided by this criterion the sermon becomes little more than one of many ways to display personal powers of intellect, oratory or learning, and an opportunity to attain personal distinction. But such a view cannot be regarded, no matter how prevalent, as anything but worldly, unchristian, and atheistic.

What then is a true sermon and what is its highest purpose? A true sermon is a message

from God, through a chosen man, to men. Its highest purpose is to bring men to God, or having brought them to build them up in holy living. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." "We then as workers together with him, beseech you also that ye receive not the grace of God in vain" (2 Cor. 5: 20; 6: 1).

But mediocrity is by no means synonymous with humility. To be negligent and indolent, to preach poor and illy prepared sermons is no assurance that a preacher has escaped the evils of conceit. He has fallen into a more subtle snare. To keep fully saved, to obtain and retain the purging, empowering presence of the Holy Spirit, and to keep ever alive a deep and holy sense of the sacredness of his calling, is the preacher's only security.

Then, if the sermon be a message from God, and the preacher be God's man, every power, every talent consecrated wholly to God, nothing could be more reasonable or proper than that the preacher's very best should be laid out in every message. Not for personal gain, but for the glory of God and the salvation of lost men. Both the message and its delivery should be befitting to its high purpose.

#### THE SERMON:

The fundamental thing in any message is its subject matter, the material of which it is made. The sermon is a message from God; its subject matter should be consistent with this fact; "Thus saith the Lord" should be the key-note ringing throughout. Not that the sermon is to become a supplement to the Bible. But the Word of God should so be its predominating element, and the Spirit of God its energizing power, that the message carries the conviction that God is speaking. Illustrations, explanations and applications should all help to carry this conviction. There is no room for just "filling in."

And because the sermon is God's message it should be positive truth. It is possible to so preach the truth negatively, that is to preach it in reference or contrast to error, that error receives the emphasis, and the effect of the message is just opposite to that desired by the preacher. Let us beware of giving the enemy too much free advertising.

Next in importance to the subject matter is the structure of the sermon. We must bear constantly in mind that we are not only speaking for

God, but we are speaking to men. And because we are speaking to men the message should be such as will best reach them. There are some general laws of the human mind which we must recognize to render our message intelligible and effective.

Students of composition recognize in general six simple rules, based on fundamental laws of the mind, to which all discourse, written or spoken, should conform if it would effectively carry its message. Three of these have to do with the structure of the composition, three with the style or general effective qualities.

Structurally a discourse should possess unity, coherence, and emphasis. In the first place if a message is to be a message it must be "about something." It must have a point, a central thought around which all others cluster. The mind is so constituted that it can consciously "attend" to only one thing at a time. One lesson at a time is sufficient, and it is far better to carry one truth home than to forget a great many.

But not only should the message have a theme or central thought; it should hang together round this thought; it should cohere. Thoughts not directly related should be bridged lest the hearer be lost in the gaping chasm between.

Then the iron should be struck while hot. Emphasis should be placed where it belongs and where it will really emphasize. There are two strategic points of emphasis. The first is at the beginning; the last is at the close. If these two are not taken advantage of, emphasis anywhere else will do little good. It is said the first impression is always the lasting impression. If so how carefully should we guard those first few precious moments, and pack them full of such arresting truth that men's attention will be captured and brought to thoughts of God and His worship. And if the first few moments are important how much more the last, when souls are weighing in the balance and decisions are being cast for eternity. May God help us!

Equally important with the structure of the message is that indefinable something which we may term style, penetration or effectiveness; it is that selection and arrangement of words which not only states a truth as a fact, but gives that truth its greatest power. Three essentials minister to this end; namely, clearness, forcefulness, and ease or gracefulness.

Many a message has been largely lost because it was carried to the hearers by words so indefinite or so incomprehensible that it might almost as

well have been spoken in a foreign tongue. A young preacher friend was one day discussing the splendid talent and astute learning displayed by a fellow minister, who addressing a body of university students held them spellbound for an hour with such an astounding profusion of big words that even his learned audience could scarcely understand what he said. It is needless to suppose that a revival ensued. To speak in a language most commonly understood; to use terms that not only convey to our own minds, but to the minds of the average hearer just the truth we want conveyed is inevitably the best policy and most to the glory of God. The most highly educated can well understand the same language as the common laborer or the child. But the reverse cannot be true. Therefore to couch the message in words that the least educated can comprehend will bring its blessing to all. And often the most highly trained are the most appreciative of simply stated truths.

But a message may be stated intelligibly and still not carry to its mark, for want of penetration. Words like weapons may become blunt through constant use. We have been warned against the use of "polarized words." The usage of certain words may become so habitual to both speaker and hearers that their presentation creates no interest and arouses little thinking. How often has an old thought been revived and freshened by bringing to its aid a new word or an old word in a new setting.

But forcefulness is sometimes bought at the price of harshness. Beautiful thoughts need beautiful expression or at least expression that will not contradict the character of the thoughts. The gospel is full of the beautiful. Coarseness, vulgarity, slang and careless grammar are at best not adequate expression of the beauties of the gospel.

#### DELIVERY OF THE SERMON:

All recognize, however, that both the structure and the style of the message may be faultless and its subject matter of the highest standard and yet its purpose be practically defeated right where it ought to be effective—in the pulpit. The truth of the message taken for granted, the delivery is the finally deciding factor. And in the delivery of the message the preacher is the deciding factor.

In the first place the personality, the character, the life of the preacher must back up his message. If men have no confidence in the messenger they can hardly be expected to have much confidence in the message. But the very presence of a

Spirit-filled man of God, before a word has been uttered creates an atmosphere that makes way for the message.

The one great weakness of radio sermons is the absence of the preacher. The influence which the Spirit of God may exert through the personality of His messenger is largely lost. The truth may be the same, the words the same, the very sound of the voice identical; but the flash of the eye, the glow of the countenance—in short the preacher himself is not there. Perhaps this weakness of the radio cannot be remedied. May it do the good it can. But how important, when the preacher is present, that this defect should not still exist. How urgent that the bearing, the mien and demeanor, yes the very spirit of the messenger, should harmonize and enforce the message. It is not gestures, exact carriage, and perfect conformance with the requirements of oratory that are meant here. Such things must be out of mind and out of sight. If present at all they must be perfectly natural and unconscious; otherwise they will create an impression of affectedness and insincerity that will likely counteract any good that the message may do. Rather should the preacher be himself, his God-owned self; then from off his knees, in touch with God, go before his people with the message burning in his heart. Breathing, in faith, the inspiration of the Almighty, as he draws upon the air for his very breath, he will be constantly conscious as he speaks of the presence of Jesus and the message will burst forth as the conflagration of a hidden fire.

For of all things else that are necessary, this is supremely so that the Holy Spirit shall attend and inspire and empower throughout the message, His messenger; and if He does, no matter how broken the words, nor poorly constructed the thought, the blessing of the Spirit's own presence, will settle down upon the hearts of those who hear and they will go away conscious that they have been in God's own presence and have heard a message from heaven.

### THE PRAYERLESS PREACHER

By W. D. SZELOR

IN the *Herald of Holiness* of May 18th an article appeared on the above theme by Rev. E. E. Wood of Jackson, Michigan. I have read the article twice, the first time somewhat critically. After a bit of reflection I read it a second time with a more sympathetic spirit. One phrase especially impressed me with its awfulness, viz. "I

really doubt if the average preacher prays more than five minutes a day in secret." Can it be? A preacher spending only five minutes in twenty-four hours with God in prayer? How can such a preacher face his congregation? How can he preach the gospel with a cold empty heart? How dare he exhort others to pray? How can he ever hope to have a praying and powerful church if he is a prayerless preacher and leader? How can he be a soul winner without entering into the pangs of intercession in the secret closet? How does he ever hope to keep harmony and peace among his people if secret prevailing prayer is neglected? How can he expect his church to keep him more than the first year if he is too lazy and indifferent to pray? Can the prayerless preacher hope to pass muster at the judgment bar of God? Prayer! the preacher's greatest source of power. Neglect it? He cannot afford to! Book learning and psychology can never take the place of prayer in the life and ministry of the preacher. He that has prayed well will preach well. The preacher that will pray and read will always have something fresh to pass on to his hearers. Reading alone will not do it. I know a pastor that sits around all week reading books and magazines and seldom prays. He is one of those "one year men." He has had a number of charges but "one year" is about his limit at a place. The pastor that prays as well as reads can stay at a place for years and do better work the last year than he did the first. A few years ago when the writer was doing evangelistic work in the middle West he held a meeting with a young pastor, a graduate of one of our schools and serving his first charge. In the early hours of the morning his voice could be heard in mighty tones of intercession. God was his strength. Results; He had revivals continually and built a splendid church in that town. He left behind a monument of answered prayer. Since then he has built up another good sized congregation in another state and is now serving his third church and doing a remarkable work. The preacher that would move men by his ministry must first move God, and be moved by God, in the secret place of prayer. Any preacher who will pray can have results. I had rather have a praying church than have a wealthy church. To have it I must pray myself until others catch the spirit and glow of it. "The world is yet to see what God can do through the man that will pray!" I have written these lines with a real burden for a revival of mighty prevailing prayer among

preachers. Whatever else Bunyan, Luther, Wesley, Fox, Finney and Moody were, they were men of prayer. Their messages were born in the prayer closet. God has been stirring my heart up here of late along the prayer line. I, for one, am unwilling to have my church even suspect that their pastor is a "prayerless preacher." Prayer is the greatest soul culture known to man, and no preacher can afford to treat it lightly.

### THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

#### Headache

Headache is a common ailment of men. There are very few who go through life without suffering with it at some time. However it is not a disease, but a symptom. No one has been properly treated until the cause is located and removed, or remedied.

Osborne has divided the cause of headaches into four general classes; toxic, circulatory, local and reflex.

#### Toxic

Fever.  
Auto-intoxication.  
Intestinal.  
Kidney insufficiency.  
Liver insufficiency.  
Thyroid disturbance.  
Drugs.

#### Circulatory

Valvular disease of the heart.  
Venous congestion.  
Pleurithora.  
High blood pressure.  
Arteriosclerosis.  
(Hardening of the arteries).  
Anemia.  
Leukemia.  
Lung consolidation.  
Diminished aeration.

#### Local

Eye Inflammations.  
Frontal Sinuitis.  
Ethmoiditis.  
Ear Inflammations.  
Meningitis.  
Exudates into the ventricles.  
Changes in the cerebral vessels.  
Tumors.  
Syphilis.

#### Reflex

Eye strains.  
Nasal disturbances.  
Aural disturbances.  
Facial neuralgias.  
Displacements of pelvic organs.

In the first three classes a removal or correction of the cause is considered the real treatment and will cure the headache. Osborne considers that the fourth class is the most difficult because of the failure to diagnose the cause. We are told that ninety per cent of this class constitutes the cause of all headaches, which may come under the observation of the physician. It is further believed that ninety per cent of this class is caused by some ocular disturbance. We can thus see that eighty per cent of all headaches can be

traced to the eye. This being true it is very important that the preacher be instructed along this line. For he uses his eyes and his voice more than anything else.

With these facts before us, when anyone has periodic attacks of headache he should first consider the cause from the eye and have this corrected at once. This headache may develop slowly or rapidly. It may be centered in one eye, one side of the forehead, or one side of the head or may be referred to both eyes. We may say that there is not any part of the head which may be exempted from pain due to eye strain. However one eye may be affected more than the other.

Astigmatism is one of the common causes and the oculist as a rule begins to examine for this. Far-sightedness is another frequent cause, in fact they both may occur at the same time. These then, cause eye strains, the symptom of which is headache.

In these causes the pain is more apt to be located just above the eyes, but often in the temple, sometimes it may be referred to the inner angle of the eye, we are told this is especially true in astigmatism. The reader understands that astigmatism is an abnormal condition of the shape of the ball of the eye preventing the proper focusing of the rays of light.

If an individual finds that frequently his headaches are noticed in the morning and are located in the back of the head he may rest assured that his trouble is eye strain, especially where there is presbyopic condition, (where objects can be seen more clearly at a distance than near). He should see at once that he has the proper fitting glasses.

Here is where heredity plays its part. Children may inherit the same defect in their eyes as in their parents. These headaches may begin in early life or may not bother until the child starts to school especially after it has advanced some in its work, where there are more requirements for the use of the eyes. These headaches are apt to be periodic coming on once in two weeks or once a month. They are noticed to have a tendency to occur at more frequent intervals. This increase may be very little and hardly noticed by the patient unless his attention is called to it. Sooner or later this type of headache is diagnosed by the physician as migraine which is a headache that lasts for several hours and is followed by nausea, vomiting, prostration, finally sleep and then recovery.

How often do we hear this headache spoken of



as a nervous headache especially if found in women. Then again if the periodic side of it is noticed, it is called "a bilious attack," so the individual or parents begin to expect at certain times "a bilious attack" and then that "awful headache" to follow. This individual, or parents or friends have found the cause in some particular kind of food. This food is gradually removed and soon another food is found to produce the same effect, consequently the patient soon gets down to starvation diet—dreading those "bilious attacks" which cause such headaches. Let me inform the reader just here that an "up to date" physician knows nothing of "biliousness"—to him there is no such disease. He may use the expression because the laity is used to that terminology. After these foods which are supposed to cause these headaches have been eliminated, the attacks continue. Then if the person is constipated, thinking he has found the trouble, he begins using cathartics. After their use he finds the headaches disappear, so he keeps on hand some patent medicine which cures headaches. Women find as they think, these headaches come on at certain times of the month, which to them, of course is due to that which is peculiar to their sex. Others think they come on after a great deal of physical or mental exertion. So they conclude that, as has been mentioned, they are caused by nervous or mental exhaustion. Fortunate for some people they have discovered that this trouble comes on after reading too long, or after sewing, shopping, car riding, or if an office man after a great deal of extra work, or the proof reader after a hard day of reading, so they conclude that it is eye trouble.

The unfortunate thing for the physician or oculist, is that if these conditions have gone for some time they become chronic, so the results are not what the patient expects, therefore the patient does not continue to use the proper correctives. Then again patients who are neurotic and have high tension and nervous irritabilities are likely to be affected by a slight eye strain, and all have learned that these patients are the hardest to keep to the proper treatment. The calm, quiet individual may go for some time and never notice the defect, or experience any marked symptoms. May we add just here that there can be formed headache habits, especially by the neurotic.

If the headaches were the only symptom of these eye strains it would not be so serious but there are symptoms which may exist, such as heart and stomach reflex. So often do we find

that dizziness, gastric indigestion, even going to the extent of nausea and vomiting, and yet free from headache, may be due to eye-strain. How often has the careful physician found that cold hands and feet, chilly sensations, faint feelings, palpitation, pain over the heart, irregular heart beat, so that the patient thinks of bad circulation or heart trouble—all at times may be due to eye strain.

These poor suffering individuals soon become good victims for the Nostrum Promoter. We believe that the reader can readily see that if the scientist is correct in his conclusion that cure can be only when the cause is remedied. So the problem is finding the cause. So many of the so-called headache remedies which are bought at the drug stores by the laity, are in so many cases dangerous and some worthless as far as benefit is concerned. Practically all contain drugs which have great toxic effect. The basic principle of so many is known to the physician as a coal-tar preparation. All of these are more or less poison, and we may say dangerous. In the last few years the acetylsalicylic acid (aspirin) has become the common home remedy for headache and doubtless is the safest to be used if the patient is not going to consult a physician.

In treating migraine, as also in many other conditions, it is not enough to ease the pain and it is an error just to work alone at the local cause, it is necessary to build the system in order to get the best results. So the patient should have plenty of outdoor exercise. The diet should be simple and varied as well as nourishing. In connection with this proper daily elimination.

Osborne thinks that in these headaches which are due to ocular and reflex conditions the coal-tar preparations in the form of acetanilid or phenacetin in combination with bicarbonate of soda is splendid and has a marked effect in not only removing the pain but helps to control underlying causes. Be sure that these are prescribed by a physician who understands your case. When an individual is suffering he wants and needs ease. Try first hot applications—some find that cold applied gives relief. Sometimes a hot foot bath pulls the blood from the head, or we might say affects circulation sufficiently to relieve head congestion. In so many cases it is easier and the patient demands it of physicians, to give some drug which will give immediate relief until the patient is satisfied and goes on until the next attack. After a while some drug is found which helps and he is never free from it. He could

not be classified as a drug fiend, but we can say he is a drug addict. As has been mentioned, aspirin is about the safest, there is also a prescription which your physician or druggist may prepare for you which is a good one: caffeine citrate half dram, sodium bromide and sodium bicarbonate each five drams, and acid tartaric two and a half drams, made into ten powders. Take one powder in a half glass of water and repeat in six hours if needed. (These powders must be kept dry.) Headaches may come from other reflex causes which the reader may bear in mind. There may be a reflex from a bad tooth which may cause head pain. Reflex from inflamed antrum of high-moore or frontal sinus. These are openings in the cheek bone and in bone just over the eye. Chronic inflammation of these often causes what is commonly spoken of as neuralgic headache.

The lack of aeration from some lung trouble, such as tuberculosis emphysema. Pleurisy with fluid in the side, or asthma may cause headaches and of course when these conditions are changed so the blood is getting sufficient air the head troubles clear up.

The tight fitting head gear of girls and women and the veil is given by good authorities as a cause of headaches. It is a settled fact that no one can be at his best who is subject to headaches of any type. Yet we know of a number of literary men and preachers who have made their marks in the world who suffered constantly with their heads, but what could they have done if the cause had been removed!

Do not be satisfied with some drug, or neck, or head manipulation which deadens the nerve and thus leads you to think you are being treated for headache. Stop with nothing less than the cause found and corrected or removed.

#### HERE AND THERE AMONG BOOKS

By P. H. LUNN

"Life and Letters of Paul" by Thomas Carter (Cokesbury—) is a genuinely worth-while contribution to schools and study classes wishing to follow a thorough analysis of the life and labors of the Apostle to the Gentiles. This book is divided into twenty-four chapters some of the subjects being as follows: Paul's World; Paul's Early Life and Conversion, A Decade of Discipline, The Regions Beyond, and then on through his missionary travels and his epistles ending with The Approach to Paul, The Ever-Enlarging Gospel of Paul, The Heart of Paul's Doctrines. An

adult Sunday school class could do no better than to follow this text book for a winter's study of the Life of Paul.

"Saint Mark's Life of Jesus" by Andrew Sledd (Cokesbury—) is another text book which will be of especial interest just now inasmuch as the International Uniform lessons for 1928 start out with the Life of Christ as recorded by Saint Mark. Just at a glance this volume appears to be similar to dozens of others on the same subject but a closer examination reveals some outstanding features. One is the marginal indexing by means of which one may, after reading a chapter, go back and refresh the memory by simply going over these paragraph indexes. We would especially recommend this book to Sunday school teachers' and study classes.

#### FACTS AND FIGURES

By E. J. FLEMING

The Publishing House of the Methodist Episcopal Church, South located at Nashville, Tennessee, with book stores at Dallas, Texas, Richmond, Virginia, and San Francisco, California, declared a dividend of \$60,000.00 last year which was set apart for the support of superannuate preachers, their widows and orphans.

On April 24th the Penney Memorial Community at Penney Farms, Florida, for retired ministers and other Christian workers, was dedicated to the cause for which it was created. Mr. J. C. Penney, at the head of the Penney chain stores, has made this institution one of the outstanding dreams of his life. The community consists of twenty-two houses and a community church. The houses furnish ninety-eight apartments to be used as homes by retired ministers and other Christian workers. The apartments include kitchen, Dutch dining nooks, large living rooms, with a central heating plant. The apartments are provided with furniture and everything necessary to comfortable living. It is a non-denominational home for ministers and other workers in the Christian religion, under the direct superintendency of the director of the J. C. Penny Foundation.

The General Assembly of the Southern Presbyterian Church was held in May at El Dorado, Arkansas. The assembly represents seventeen Synods and ninety-one Presbyteries, having a total mem-

bership of 462,177 and a Sunday school enrollment of 417,569. During the last year the church contributed \$1,181,068 for foreign missions and \$571,818 for home missions.

The official Catholic Directory for 1927 gives the total number of Roman Catholics in the United States as 19,482,296, which represents an annual gain of 604,574. The number of priests is 24,990; churches, 17,650; and there are 6,995 parochial schools maintained with more than two million pupils.

A movement is on foot to erect a national Christian church at Washington, D. C., at the proposed cost of \$1,750,000.00 and it is hoped to have the church completed by 1930.

At the General Conference of the Free Methodist Church, held in June at Rochester, New York, it was voted that women should have equal privileges with men, receiving license to preach and ordination as deacons in the church.

Bishop Thomas C. Darst, Chairman of the National Committee of Evangelism of the Episcopal Church, commenting regarding the sixty-two million of United States population which have no church affiliation, says, "But America will go with the sixty-two million unless the forty-eight million get busy, unless our religion becomes a little more real with us, a flaming thing that shows the way."

Perhaps no country in the world has received more missionary attention than has China. It is reported that 138 Protestant missionary societies, over half of them representing the United States and Canada, carry on work in China. These societies support 4,492 missionaries. Other missionaries, in addition to these, number 3,171. American missionary enterprise has invested more in churches, schools and hospitals than commercial interests have invested in business in that country. About \$80,000,000 represents Christian activity outlay. Business interests have invested about \$70,000,000. American missionaries number about 5,000. There are reported more than 800,000 native Christians. There are about 12,000 American citizens residing in China.

Recently a bronze statue of Booker T. Washington was unveiled in the presence of 10,000 citizens of Atlanta, Georgia, as a result of the co-operation of white and colored citizens and the city Board of Education.

There are reported to be 47,000 negro churches in the United States, having a total membership of 5,000,000 of which 3,000,000 of the number are Baptists. Three out of five negro church members are Baptists.

Recent estimates place the flood losses of the Mississippi and its tributaries as \$300,000,000. Reliable estimates show that 18,000 square miles have been flooded, affecting the homes of 500,000 people.

### THE LARGEST CANDLE

A preacher was talking at a meeting for children. He brought out a row of candles fixed on a board; a very long candle was at one end, and a very short one at the other. Between the long one and the short one were candles of various lengths.

The speaker said that these candles represented the grandfather, father and mother, boys and girls, and the baby of a family who had never heard of Jesus until a missionary came to tell them.

The missionary he represented by a lighted candle, lighting each in turn, as he gave them the gospel message and they received it into their hearts.

He then asked which candle they thought represented the grandfather, the mother and so on. All the children thought that the tallest candle would be the grandfather; but the speaker said, "No, that stands for the baby, the youngest one of the family." Presently one little boy said, "I know why; he has the chance to shine longest for Jesus."

Yes, boys and girls, give your hearts to Jesus now, while you are young, and then you can shine for Him as long as you live, and you can also have the joy of His salvation all your life long.—*Heart and Life.*

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The following is part of a page of the Bible showing exact width also exact size of type.

Vision of the horns.		ZECHARIAH.	Redemption of Zion. 833
trees that were in the bottom; and behind him were there red horses, speckled, and white.		R.C. 221	pray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.
9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.		CHAP. I.	CHAPTER 2
10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.		1 ch. 2. 2.	I LIFTED up mine eyes again, and looked, and behold, a man with a measuring line in his hand.
11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.		2 Or. 2. 2.	2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.
		3 Pa. 81. 11.	3 And, behold, the angel that talked with me went forth, and another angel went out to meet him.
		4 Heb. 1. 14.	
		5 Pa. 103. 20.	
		6 Rev. 6. 10.	
		7 Jer. 23. 1.	
		8 Dan. 2. 2.	
		9 ch. 7. 1.	
		10 Jer. 52. 10.	
		11 Joel 2. 12.	
		12 ch. 2. 2.	
		13 Is. 6. 6.	

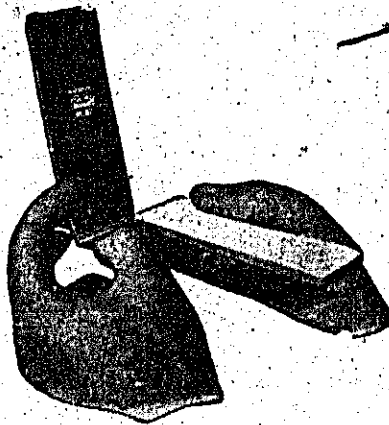
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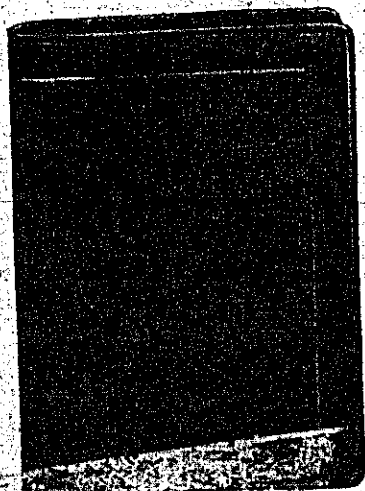
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## The Preacher's Magazine

VOL. II NO. 10

OCTOBER, 1927

WHOLE NO. 22



John Fletcher  
 1729—1785

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

## JOHN FLETCHER

We call him John Fletcher, but the name given him by his Swiss parents was Jean Guillaume De La Flechere. He was born in Nyon, Switzerland, on September 12, 1729. Fletcher's early advantages were many. His father was a member of a distinguished and noble family and was quite wealthy.

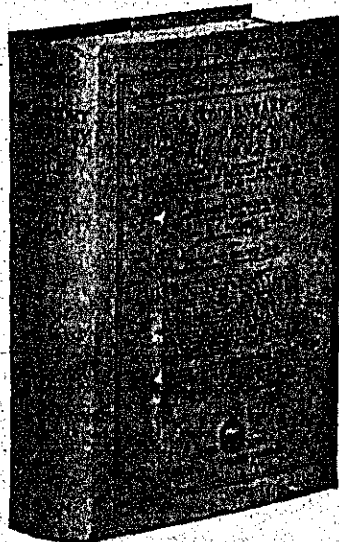
Early in life John Fletcher was converted and made the decision to enter the ministry but was turned aside by the materialistic tendencies of the clergy of his day. Their ambitions for higher salaries and position disgusted him and caused him to resolve to enter the army. There is no doubt but that this purpose was thwarted by Providence.

In his twenty-first year he went to London, where he fell in with the Methodists, and under the influence of their services he made sure of his acceptance with God and after earnest seeking obtained the experience of holiness, only to lose it several times on account of his timidity and reluctance to testify to what God had done. However he finally learned the secret of not only obtaining, but keeping the blessing. Advised by John Wesley, Fletcher entered the ministry in 1757. His service was effective and his power with God and over men was remarkable. It is said that the walls of his study were stained by his breath as a result of the hours of intercession with God.

When forty-six years of age he was worn and broken in health but he lived on until on August 14, 1785. At the age of fifty-six, he passed on to his eternal reward.

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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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VOLUME 2

OCTOBER, 1927

NUMBER 10

## THE PREACHER AS A MANAGER

THERE are many points of similarity between the church and an ordinary business organization; and there are many points of similarity between the task of the preacher and the task of the manager of a business organization.

When we think of these things recently when we saw an advertisement setting forth six qualities which make for success in the management of any business. The qualities mentioned were vision, purpose, plan, opportunity, management and co-operation. There was no attempt to enlarge upon this outline, but we could readily see the applicability of the most of the qualities mentioned and we could also see that all these qualities are essential in the church as well as in business.

Vision, in the sense we think of it here means "Ability to see farther than others see." We thus see that the vision is relative and adaptable. A preacher's vision is such only in his own proper field. In some other field that same preacher might be either a mope or a visionary. Proper vision is based upon the real as well as upon the ideal. Nevertheless, the preacher who cannot see farther than those about him will never lead his church on to success and victory.

PURPOSE implies intention—an end to be attained. In the matter of the church we may, perhaps, venture that the purpose is to maintain a spiritual church and to accomplish the salvation of souls. And this purpose, for it is really but one compound purpose, should be always kept definitely and clearly in view.

THE PLAN is the method of procedure. It was the definiteness of their plans and the zeal with which they prosecuted them which gained for Wesley and his coadjutors the cognomen "Methodists." And the church and the preacher which have no plans will relatively fail. Even a poor plan, well worked, is better than haphazard. This applies to the study and work of the preacher and to the worship and service of the church. Knowing the end to be attained, the preacher must have definite plans for reaching that end. Slothfulness and want of order are both indications and causes of deterioration. Do not be afraid of order and method.

OPPORTUNITY has reference to fitness of time, place and conditions. And how important it is that the preacher should make a proper study of all these! Whistling at a funeral and mourning at a wedding are but extreme examples of unfitness. And the manager of a truly spiritual program cannot always follow a "rule of thumb" adopted in advance. He must be a careful student of human nature and a keen observer of circumstantial influences. One preacher will preach his full sermon, no matter how late the hour, and no matter how adverse the effect upon his hearers. Another will pray in every home he visits, no matter how obnoxious he may make himself to the members of the family. And yet another will follow out his program of so many prayers, so many songs and certain "specials," even though the "spirit" of the meeting may be favorable to some other course. The successful preacher must be, in the good sense of the word, an opportunist—"All things to all men" that he may win some.

And on the question of MANAGEMENT we can but speak most delicately; for the golden mean lies right between the boss and the puppet. One preacher simply "runs" his church and another preacher is run by his church. The preacher who is a manager is between these two extremes.



And perhaps there is no bigger word than that word "co-operation," and there is perhaps no more difficult and no more necessary factor in the whole of the preacher's task than this. There may be a thousand reasons why the preacher does not obtain the co-operation of his people, but no matter what the reasons, he must have co-operation or fail. And we do not, personally, accept that analogy which would excuse the preacher who fathers factions and divisions on the ground that he is a proto-type of especially appointed prophets whose messages are too "hot" to be received by the people of his own generation. By this we do not mean that the preacher must obtain unanimous elections or even absolute unanimity of co-operation in all his projects. But we do mean that he must be able to work together with his people and get them to work with him, else he will fail. And co-operation is more a matter of spirit and temper than of methods and agitation. It is the product of ordinary good sense and proper equipoise rather than the result of intentional compromise and apparent amiability. The preacher must be right so frequently in matters of judgment and policy that the people will delight to agree with him and to work with him. And if the preacher sees clearly that he can never secure this willing acknowledgment of his leadership from the people of his present charge, there is only one thing to do and that is to MOVE ON.

### WE MUST MAKE THE PEOPLE HEAR

**A**N intelligent woman testified that she was converted immediately following the first sermon she ever heard. This gratified us. But we were surprised when she went on to say that she was converted at the age of twenty and that she was brought up in a Christian home and that she had been a churchgoer all her life. But she went on to say that although she had been in the house where many a sermon was preached, she really did not hear any of them, because she did not listen. Her attention was never gained and her interest was never excited.

Her case may be exceptional, and yet we are not sure that it is entirely so. Undoubtedly it is a poor sermon which does not contain enough gospel to save all who hear it, but it is an exceedingly good sermon that compels any large per cent of those who need it most to hear it. And the preacher is not through with his task when he has merely preached the gospel in the hearing of the people. He must compel them to hear him.

We hold no brief as to how this compelling can be done. Rather we suggest that every preacher study his own methods, take cognizance of his strong points, face frankly his weakness and set in to make himself a preacher that the people will hear. He may have to change his style radically. He may have to forsake some methods and styles which he values very highly. He may have to inject an element of wit and humor that he does not altogether admire. He may have to give more care to his illustrations. He may have to develop the ability to tell stories interestingly. He may have to make his sermons shorter. But whatever he has to do to make the people hear him, he had better do it. For the best of preaching does no good unless someone hears it, and it will have to have some element of compulsion in it or few will listen.

It is said that when Henry Ward Beecher went to England in the early days of the American Civil War, he found himself facing a hostile crowd who sympathized with the South and were determined not to hear this defender of the union. But Beecher was just as set in his determination to "make them hear." He refused to be discouraged, to become irritated or to give up. At last the people heard and his threatened rejection became an ovation and his cause scored a triumph.

A preacher may preach the truth, and yet not have a hearing. And his want of a hearing may be chargeable to some fault that it is within his power to correct. We have personally known some preachers who were so deliberate and casual in their methods that we lost interest and developed a resentment before the man got to his point. Especially in these days, a preacher must not hold his audience in suspense too long. He must either make excuse or make good pretty quick and pretty often or his opportunity will pass.

### THE BEAUTY OF RETIRING GRACE

**I**T would seem that the numbers of preachers who have grace to properly retire from a field in which their services are no longer required is comparatively small. It is as essential that a preacher should "go out like a lamb" as it is desirable that he should "come in like a lion." But there is something in the makeup of many preachers (we shall not attempt to say whether it is carnality or just raw, unmoral human nature) that makes it difficult for them to believe that people can truly love God without being especially fond of them; or to think it possible for someone else to succeed with a church in which their own success has been small.

We do not deny that there is also something in laymen which makes it easy to notice faults in the retiring pastor that they never observed in the "days of his strength," and we do not deny that there is something especially trying in the seeming indifference of those whom the pastor has poured out his soul to bless. But we are saying that there is need of "retiring grace" on the part of the preacher who is passing on to another field, whether he is passing on by his own election or on account of the failure of others to elect him.

The caliber of the preacher is at no time more definitely revealed than at the time when he is professionally "passing on." If he is a small man he is likely to wear a woe-begone countenance in the presence of his friends in order to excite their sympathy. Or he may go to the other extreme and take the attitude of an escaping prisoner and by his words and attitudes cast a shadow upon the very people whom he but recently called his "beloved people." The little preacher will tolerate factions which are favorable to himself, and in some instances may even encourage divisions among the people he can no longer shepherdize. The small preacher may allow his own interest to lag weeks in advance of his actual departure, and he may even find it possible to recall unfavorable recollections or to spread passing rumors concerning his successor who is not yet on the field. In fact a retiring pastor who is small and whose grace is at a low ebb may cut the possibilities of his successor's success square in two.

But we know there is retiring grace for the passing preacher, for we have seen some who possessed it. Even when they were "voted out" their opposers had to agree that they were "good losers." And when they were moving of their own accord they moved so gracefully that their last days with their church were rich with accumulated benedictions. They gave special care to speak favorably of their successor and left him lists of addresses and informational notes that were of great service to him in taking up the work of his new parish. These men kept their own heart interest until the very last duty was performed, and turned their faces toward their new fields with the sunshine of an unselfish service still lighting their way.

Every preacher will need retiring grace at least once in his life, and most of us will need it several times. And seeing that it is so precious a grace, is it not worth the offering of at least one earnest prayer that we may possess it?

### THE PROVIDENCES OF THE GOOD MAN'S LIFE

It seems to us that there is nothing which should be clearer to a genuine Christian, and especially to a preacher of the gospel, than the fact that God constantly "interferes" in the course of one's life. Personally, our experience is that we seldom get either help or hindrance from the source from which we expected it.

Even so serious a matter as one's place and calling in life is often determined by providences so strange that we are inclined to call them "accidents." Some of the most useful missionaries were bound for different fields from the ones in which they did their work, and the change seemed purely accidental, although it proved to be truly providential. And many preachers have found their most fruitful fields by the medium of disappointments. It is just as important that the preacher should be pliable and trustful as that he should be obedient.

# DEVOTIONAL

## LETTERS ON PREACHING

### XXII. The Literary Elements in the Sermon

**A**FTER a preacher has, by prayerful study, obtained his theme, and text and the truths of the message, and the outline or order of presenting those truths, it is still necessary to clothe his message in appropriate and impressive speech. When the officials of Fifth Avenue Presbyterian Church in New York City were looking for a new pastor to fill that highest salaried pulpit in the world, we learned from the public press, that they were looking for a man who would preach the full orb'd gospel of Christianity in literary English. All the world knows that Dr. Jowett of England was chosen.

Let all preachers take notice. In the English speaking nations especially, culture is so widespread and so well nigh universal that the language of the sermon becomes very important. There is a very common and increasing complaint against public speakers who "murder the king's English." Anything, therefore, that increases or detracts from the usefulness of an ambassador of Christ is no trifling affair.

I. First then, let it be a matter of constant effort to speak grammatically and pronounce correctly. Pronunciation varies and changes somewhat. Grammatical forms are more fixed. But he who has been honored by the infinite God with a call to be a messenger of the Most High should have respect enough for himself and for the Holy One who called him, to master the forms of correct language by earnest and ceaseless study.

It is well to reflect that the English language will well-reward study; it has become one of the most affluent languages ever spoken, as Emerson said: "A sea which receives tributaries from every region under heaven." It has many times more words than any one speaker or writer can master and use.

Above all, let not the man of God indulge himself in the use of incorrect speech or slang. It involves too much of a condescension for one in a position so exalted. "Everyone writes so

well now!" Tennyson once said half complainingly. "And," said Pattison, "the day is coming, let us hope, when everybody will speak so well as to demand from the ministry sound speech that cannot be condemned."

II. It may be asked by some who have not had the opportunities of a college, "How shall we acquire this literary style?"

1. I answer unhesitatingly, read observantly and fairly saturate your mind with the language of the King James Version of the Bible. When Shakespeare wrote and that version of the Scripture was made, our English language was at the zenith of its literary style. It is not nearly so accurate a translation as the Revised Version; but it is incomparably superior in its impressive and elegant English.

When the Prime Minister of England gave to Daniel Webster the present of a Bible, our great statesman said in reply, "You could have given me nothing that would have honored or pleased me more. If I have any greatness of thought or excellence of speech I owe it to the Bible, which I began to read at my parents' knee." Abe Lincoln's Gettysburg speech, as soon as it reached England, was pronounced by English critics to be a gem of English literature. And Lincoln got his style by drinking at the fountain of Holy Writ.

Martin Luther, the great reformer said, "It [the Bible] is the only book to which all the other books in the world are but waste paper." Canon Farrar wrote of the Bible: "Its words speak to the ear and heart as no other music will, even after wild and sinful lives; for in the Holy Scriptures you find the secrets of eternal life, and they that testify of Jesus Christ."

The great novelist, Charles Dickens, gave to his son Edward a New Testament as he was starting for Australia and wrote, "I put a New Testament among your books, because it is the best book that ever was or ever will be known in the world, and because it teaches you the best lessons by which any human creature can be guided."

John Milton, one of England's greatest statesmen, and next to Shakespeare, her greatest poet,

wrote: "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach." As great a master of literature as Thomas Carlyle pronounced the book of Job to be "the sublimest piece of literature of all ages."

Sir Wm. Jones, the great English scholar, who mastered twenty-eight languages, and knew the world's literature, wrote, "I am of the opinion that the Bible contains more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books in whatever age or language they may have been written."

Talk about model literature for a young preacher. It is at his elbow. Let him begin with the dying prayer of Jacob in the forty-ninth chapter of Genesis. Begin with the twenty-second of Deuteronomy and read the farewell songs of Moses, and the ninetyeth Psalm, and the Book of Job, and it may dawn on him that Moses was not only a statesman and historian, and a master of men, but also a master in literature. Let him bathe his mind in the crystal waters of the Psalms and try to reproduce them in other words of his own, and preserve the lofty diction and nobility of thought and the spirituality and the repetition or contrast of ideas, with the delicate balance of the members of the sentences. Let him try to do this with a score of Psalms and see if he does not conclude that he is in the presence of the poet laureate of all the ages.

Let him read the majestic utterances and try to follow the sublime thoughts of the prophets as they mount up to the very throne of God. He will feel at once if he thinks soundly, that he is pondering more than human words and human thoughts, but is communing with the infinite God himself. He will find that the Bible has its own stamp of inspiration and divinity. When he comes to the New Testament, even as a student of its literature, the young preacher will find an amazing deftness of description and brevity of expression, and self-restraint of the inspired writers, stating the most astounding facts of all history with an artless simplicity and an utter absence of all attempt to make an impression, that was above all human art, the astonishment and bewilderment of the literary men of every age.

Renan pronounced the Gospel of Luke to be "the most beautiful book in the world." The Gospel of John is the spiritual, the theological,

the doctrinal gospel, that introduces us to the God-man, "who dwelt in the bosom of the Father before the world was." Its words could not be more simple; and its thoughts could not be deeper and be intelligible to man. These gospels are so wonderful, alike in their greatness and their simplicity, that a board of pompous higher critics, with all their combined scholarly astuteness, could not add ten appropriate original lines to Christ's Sermon on the Mount, or five additional sentences to His intercessory prayer. The preacher that can catch the literary style of these Bible writers is sure of fame and immortality.

2. Of all men, the preacher must be careful what he reads. It is criminal for him to fill his mind with infidelity. A trunk full of infidel books went with B. Fay Mills on a summer vacation. Mills came back with a trunk load of infidelity in his mind and heart, from which he never recovered. He was lost to the cause of Christ. It is almost as criminal for a minister to occupy his time with the carelessly written drivel and slush of common-place literature. There are men who write a virile, sinewy, elegant English. They are the men to feed the preacher's mind. A classmate of ours, a doctor of divinity, told us that he read Lord Macaulay's Essays an hour before he began to write on a sermon to get his mind tuned to the pitch of noble language.

Such a course is wise. The great preachers who have been the masters of assemblies such as Spurgeon, H. W. Beecher, DeWitt Talmadge, Bishop Simpson, Canon Farrar, Joseph Parker, Alexander MacLaren, Bishop Quayle, Dwight Hills, Wm. M. Taylor, and multitudes of other noble writers and speakers that might be named should be the constant companions of the young preachers. These men were all preachers who could command audiences and move men and hold intelligent congregations together in the same sanctuary year after year. And, mark you, there was some reason for it. Ministerial success is no accident. They all had mastered their art. They did not disgust their audiences by noise, rant and uncouth speech.

But on the other hand, never forget that all these preachers that I have named not only used a noble English style, but they all had something to say. Pope's satire would never describe them:

"How fluent nonsense trickles from his tongue." Spurgeon sets forth the wickedness of preaching trifling nothings and empty platitudes and vanities in fine language as follows: "The art of saying

common-place things elegantly, pompously, grandiloquently, is not lost among us, although its utter extinction were a consumation devoutly to be wished. Sermons of this sort have been held up as models, and yet they are mere bits of bladder blown out until they remind one of the colored balloons sold by street venders to the juveniles on show day. . . . It is infamous to ascend your pulpit, and pour over your people rivers of language, cataracts of words, in which mere platitudes are held in solution like infinitesimal gains of homeopathic medicine in an Atlantic of utterance. Better far give the people masses of unprepared truth in the rough, like pieces of meat from a butcher's block, chopped

off anyhow, bone and all, and even dropped down in the saw-dust, than ostentatiously and delicately hand them out upon a china dish a delicious slice of nothing at all, decorated with the parsley of poetry and flavored with the sauce of affectation!"

We have a great God who has given us a great gospel of salvation for a dying world. The preacher should get his soul filled with it, possessed by it until he is aflame with a burning desire to pour it out upon the people. Then, filled with the Spirit, let him speak in such appropriate words as the Holy Spirit will indite, and with such unction as He only can give, and surely he will not speak in vain.

## HINTS TO FISHERMEN

By C. E. CORNELL

### THE WATCHFUL, WAITING CHRIST

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Under the title of "When the Great Guest Comes," Edward Markham has written the following delightful verses:

"As the cobbler mused, there passed his pane,  
A beggar drenched by the driving rain,  
He called him in from the stony street  
And gave him shoes for his bruised feet.  
The beggar went, and there came a crone,  
Her face with wrinkles of sorrow sown,  
A bundle of faggots bowed her back,  
And she was spent with the wrench and rack.  
He gave her his loaf and steadied her load  
As she took her way to the weary road  
Then to his door came a little child,  
Lost and afraid in the world so wild,  
In the big dark world. Catching it up,  
He gave it the milk in the waiting cup,  
And led it home to its mother's arms,  
Out of reach of the world's alarms.  
The day went down in the crimson west,  
And with it the hope of the Blessed Guest,  
And Conrad sighed as the world turned gray:  
"Why is it, Lord, that Your feet delay?  
Did you forget that this was the day?"  
Then soft in the silence a Voice he heard:  
"Lift up your heart for I kept my word,  
Three times I came to your friendly door;

I was the beggar with the bruised feet;  
I was the woman you gave to eat;  
I was the child on the homeless street."

### A MENACE TO THE HOME, THE STATE, THE NATION

The divorce evil is growing. It threatens the very foundation of our social life. Something ought to be done to curtail this growing evil. Here are some timely words uttered by Dr. F. D. Fæete:

Preachers who pose as leaders of righteousness, and yet marry divorced scoundrels to their parsons, should be held up to a just public scorn. I wish that all weddings, with the names of the officiating ministers, were published in the papers.

"If virtue is to be protected the churches must halt at their doors the sinful divorcees who are trying to creep into respectability through their membership, and fraternities must cease to honor with high office men who have committed grave crimes against innocent womanhood and childhood.

"The state laws are most corrupt, and should be so changed that honorable people, who find it absolutely necessary to obtain divorce for self-protection, need not bear the suspicion which attaches to the great majority of those divorced.

"Divorce with marriage should only be allowed in cases of proved adultery. Marriage licenses should state whether the people entering on the

hymeneal contract have been divorced, and they should name the cause for which the divorce is granted.

"Legal separation for necessary reasons should be honorably distinguished from the attempt to form legally polygamous relations. The law of God should be made the criterion for the state and the processes of the courts. This is the only way that will bring good to men and save our homes from destruction."

### ALWAYS GROUCHY

Stewart Edwin White, the noted author, returning from a hunting trip in Africa says: "Of all animals of the world, the African Rhinoceros furnishes the most excitement to the hunter. Generally the hunter keeps away from the beast. He is the worst grouchy in existence, and never sees a happy day. Every phase of life is looked upon from a morose, gloomy view point of the Rhino, and as a result his society is not sought very much. He fights when there is cause, and when there isn't cause. He lowers his head and charges in the direction of any suspicious noise that he hears, and he is continually going out on false alarms when there isn't anything going on within five miles of him. As a result, he is an uncertain result to the hunter, and interferes considerably with his happiness. He comes charging in just when he is not wanted."

This description of the Rhino very accurately describes many men and women who are possessed and dominated by carnality. We have seen numbers of such persons who seem to never see a happy day. They are always grouchy, always ready for a scrap, or will get up one at any time day or night. They are completely dominated by the "old man" of sin; always gloomy, morose, sour, discontented. Such individuals are awfully hard to live with. You can never tell just when they will charge.

Thank God! this Rhino disposition can be cured. The "old man" of sin can be electrocuted by the baptism with the Holy Ghost and fire. After this momentous event, the disposition will be so changed that it will be a pleasure to live, and a joy to others with whom you must live. Friend, be sure and get the Rhino disposition eradicated.

### WITH ALL MY SOUL

Here is a delightful illustration from the Talmud:

Rabbi Eleazer sat in the temple with his disciples about him. And he spake saying: "It is

commanded, thou shalt love the Lord, thy God with all thy soul, and with all that is loved by thee. Why is it so commanded? Does not 'with all thy soul' include 'with all that is loved by thee?' Then there was silence; for Rabbi Eleazer waited to hear what his disciples would say, and none ventured to speak. The Rabbi continued: "Hearken, and I will tell why it is so commanded. Some people love themselves more than they love their money; such are commanded to love the Lord with all their souls, for if that command be obeyed, their money will belong to God. But other people love their money more than themselves; such are commanded to love the Lord with all that is loved by them, for that will include themselves." And all marveled at the wisdom of Rabbi Eleazer.

Not far from Rabbi Eleazer sat Rabbi Akiba with his disciples about him. And certain scribes came and told Rabbi Akiba what Rabbi Eleazer had said about the meaning of "with all thy soul," and asked him, "what sayest thou?" The Rabbi Akiba spake, saying, "'with all thy soul' means, 'even though thy life be demanded of thee.'"

### GOD'S HAND

Aviator Rodgers who came across the Continent in his bi-plane, started from Pasadena to Long Beach, Calif., on a recent Sunday afternoon. The preachers and other Christian people had protested against his flying on the Sabbath, thus attracting thousands to the Beach to desecrate the holy Sabbath. But he would not listen and started. He did not go far until his machine broke and he was forced to land. After fixing the biplane he started again, but only went a comparatively short distance, when he was forced to land, when he came down in a heap, with his machine smashed and he seriously injured. Only seven miles lay between him and the goal, where, it is said, 50,000 people were awaiting to see him.

He immediately gave it out that there would be no more flying on the Sabbath and seemed at least, to have some compunctions of conscience, after narrowly escaping with his life. God has a way of letting men know of His displeasure. Those who defy God must face His judgments. God can very easily defeat the purpose of the most crafty. The Sabbath desecraters of this country must face violated law and an angry God at the Judgment. "Remember the Sabbath day to keep it holy."—Selected.

### BAD-TEMPERED CHRISTIANS

There is a story going the rounds of the religious press about the famous New England preacher, Jonathan Edwards, and the young man

who came to him as ask for his daughter. It runs like this:

You can't have her, said Mr. Edwards.  
But I love her.  
No matter, you can't have her.  
But she loves me too.  
I say you can't have her.  
But I am well off and can support her.  
You can't have her, I tell you.  
Why not, Mr. Edwards? What have you against me?

Nothing.  
Well, then why can't I have Emily?  
Because I think you are a decent sort of a man, too good for her.

What, Mr. Edwards, what in the world do you mean?

She's got a wicked temper, and you would not be happy with her.

But I thought she was a Christian?

So she is, young man; so she is. But before you live as long as I have, you'll find that there are some people in this world that the grace of God can live with, but you can't.

It is a common notion, and experienced by very many, that Christians must get mad and cannot help it. If the doctrine and experience of entire sanctification could only be preached, thousands who are now troubled, disturbed and made to lose out in their Christian experiences, would find deliverance from the "old man" of sin, the fundamental cause of carnal anger. Then they could keep sweet under the most trying circumstances.

Let it be noted with emphasis: there is deliverance from a bad temper. The blood of Jesus can eradicate "the sin" that doth so easily upset, and when that is accomplished, or the cause of the temper removed, the temper will be sweet instead of devilish. Hallelujah! for the possibility and the fact!

#### THE PASTOR OF A CHURCH SUCH AS OURS

Works no longer hours, perhaps, than many men and women engaged in other lines of endeavor. But it is the variety and range of interests that wear away his nervous energy. His attention and interest must travel the gamut of human interests—a marriage altar, a newly made grave, a dinner party, a wayward boy, a fallen man, a business adventure, a wasted life, a church program and study classes, somebody's hurt feelings, somebody's long tongue, a noon-Southwide concern, a committee meeting, Wednesday and

Sunday services, day speaking engagements; and finally, obligations in his own home.

He must also deal with the gamut of human emotions—doubt, fear, anger, jealousy, love, hate, hope, ambition, pain, sorrow, scorn, pride, vanity, shame. He must meet them all, and meet them in the spirit of Christ. For God's man, it is a life filled with wondrous things. It is, nevertheless, a strenuous life, and perhaps some day a cartoonist will make himself famous showing "Why Pastors Get Gray."—*Church Chimes*, Louisville, Kentucky.

#### BULLETIN BOARD SLOGANS FROM THE EXPOSITOR

Doubt digs the grave of faith.  
Prayer is no substitute for paying.  
Persecution will bring out virtue or villainy.  
A man's only business is to put God to the test.  
The world could be saved with the money that good men squander.

Honesty is the one business policy that need never be changed to keep up with the times.

You can't change the past, but you can ruin a perfectly good present by worrying over the future.

#### COURAGE AND PERSISTENCY

"Three things have taught me courage—  
Three things I've seen to-day:  
A spider re-weaving her web  
Which thrice had been swept away;  
A child refusing to weep  
In spite of a cruel pain,  
And a robin singing a cheery song  
In the midst of a chilling rain."

—CHARLES CARROLL ALBERTSON.

#### THE SIGNIFICANCE OF "ACCORDING" IN THE 119TH PSALM

The Psalmist uses this word seventeen times in this the longest psalm in the Bible. It is striking, look it up.

#### DID JESUS ADVISE HIS DISCIPLES TO BUY A SWORD?

Luke 22:36 says: "Then he said unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one."

Vincent, in his *Word Studies* says: "But sword is not governed by *hath*. It is too far off in the sentence. The meaning is, he that hath not a *purse* or *scrip* (and is therefore penniless), let him sell his garment and buy a sword."

McLaughlin comments: "Henceforth the disciples must be engaged in a warfare against sin.

He who has no sword must have one, even if he has to part with some of his clothing to buy it. We must understand Him as speaking figuratively when He says 'Sell your garments and buy a sword.' As much as to say prepare for the contest. The contest is more than a fight of carnal warfare. It was to be a great battle between sin and holiness. The R. V. has it thus, 'He that hath no wallet, let him sell his cloak and buy a sword.' It is as much as to say let the Christian ministry make proper preparation for their great work of combating sin. We are certain we are right in saying the buying the sword is a figure or symbolism of the spiritual warfare in which they were to engage, for in verses 50, 51 He forbade Peter using the literal sword. Godet says, "It is clear that in the mind of Him, who said, 'I send you forth as lambs among wolves this weapon represents the power of holiness in conflict with the sin of the world—that sword of the Spirit, spoken of by Paul (Eph. 6:17).' As this passage comes in connection with Peter's temptation, it would seem to teach that we are to wage aggressive warfare against a tempting devil, as the best method of resisting and overcoming temptation."

#### OUR GOD

As for God, His way is perfect; the word of the Lord is tried; He is a buckler to all those that trust in Him. For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect.—Psa. 18:30-32.

Just to let thy Father do

What He will;

Just to know that He is true,

And be still;

Just to trust Him, that is all!

Then the day will surely be

Peaceful, whatso'er befall,

Bright and blessed, calm and free.

—FRANCES RIDLEY HAVERGAL.

#### CHRIST'S WILL

Christ left—

His purse to Judas (John 12:4-6).

His body to Joseph of Arimathea (Mark 15:43; Luke 23:51-53).

His mother to John, son of Zebedee (John 19:26, 27).

His spirit back to His Father (Luke 23:46).

His clothes to the soldiers (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23, 24).

His peace to His disciples (John 14:27).

His Supper to His followers (Luke 22:19).

Himself as an example as a servant (John 13:15).

His Gospel to the world (Matt. 28:19).

His presence alway, to the end of the world (Matt. 28:20).

—W. H. VAIL in *The Churchman*.

#### CHOICE BOOKS

Every active pastor of the Church of the Nazarene ought to have the following books in his library for ready reference.

Wesley's "Plain Account."

"Wesley on Christian Perfection," by Wood.

"Perfect Love," by Wood.

"Faith Papers," Keene.

"Possibilities of Grace," Lowrey.

"Half Hours with St. Paul," Steele.

"The Borderland of the Supernatural," White.

"With Christ in the School of Prayer," Murray.

"The Christian's Secret of a Happy Life," H. W. Smith.

"Wesley's Sermons," 2 vol.

Any or all of these choice books can be secured through our Nazarene Publishing House. They are worth their weight in gold.

#### JESUS

"And his name shall be called Jesus, for he shall save his people from their sins." How plain and pointed is the declaration of this text! What authority there is attached to it, coming as it did from the angelic visitant, delegated by the authority of the court of heaven, for the express purpose of declaring such joyous news to our degraded and sin-cursed race! Jesus! how significant the name—how expressive of the object of his advent! The object of the promised Jesus, was to save His people from their sins. Not some particular sin—not a part of them—but (Oh glorious hope) all—yes, yes, ALL of their sins. Then how utterly inexcusable are we, if we fail to avail ourselves of the glorious provision! May the God of love, through the intercession of Jesus, and the sanctifying agency of the Holy Ghost, purify our hearts by saving us from our sins, and preserve our souls and bodies blameless unto the second coming of our Lord Jesus Christ. Amen.

#### COMPLETE ABANDONMENT

"To obtain amendment, and perfect the cure which we seek from the divine Physician, we must, as becomes every reasonable patient, give ourselves up to His management, abandon ourselves to His care, and endure His operations,



though painful to our corrupt nature. We must drink of the cup which He presents to us—even the cup of suffering. Fear it not when His hand administers it. He has tried the utmost force of it, and drunk it to the dregs Himself; but, tenderly compassionate as He is, and conscious of our weakness, He will administer it to us in such due proportions, and with such sweet infusions of heavenly peace and consolation, or other spiritual support, that it will prove the cup of health—the cup of salvation."—*Haylyn's Lectures.*

#### THE POWER OF ELOQUENCE

The writer heard the celebrated and matchless orator John B. Gough in his palmy days. He was lecturing on temperance in Cleveland O., and had an audience before him of approximately 5000. With pathos and beauty of expression unsurpassed, he built an imaginary Temperance Temple to indicate the final overthrow of the saloon. His eloquence was irresistible as he put story on top of story. Finally the climax came in placing the pinnacle. With a sweep of livid, burning oratory inexpressible in cold type, he swayed that audience and pulled nearly everyone from their seats gasping for breath. There the great audience stood, held spell-bound under the sway of his matchless eloquence. It was a tense moment and very unusual. But it was grand and never to be forgotten.

#### THE SANCTIFIED FRUIT OF AFFLICTIONS

Every storm escaped by the prudent mariner, adds to his dexterity in working his vessel amid tempests in the future. It is true of the saint. All storms hasten him to, and finally will land him in heaven at last. Meanwhile, all his sufferings are heavenly gifts, and should be sanctified for a calm.

If God smites, it is with a healing hand, and when He casts down, it is to revive again. It was said of Arnoldus, the famous physician, that "an incision made by a golden knife never swells." The most acute afflictions only let out heart corruptions, and hasten a cure. The graces of saints are never more resplendent than in adversity, nor their subsequent growth more apparent.

Husbandmen say that thunder-showers make grass to grow; that we may see it. It shoots quickly by the sulphurous rain and sunshine. Let us beware of a murmuring spirit, when clouds of affliction gather over us and drop fatness into the soul.—(Psa. 65:11). Let afflicted persons remember that continual sunshine scorches a land into barrenness; and many a good soul loses much

of its verdure by fair weather. Our heavenly Father takes the rod into His hand of love; and when He whips His children, it is with twigs, cut from the balsam-tree of Judea, which though it smarts, it quickly cures!

Providence is often witnessed in sudden and notable escapes. It is related of one that was lame, who, being at church when the Popish soldiers rushed in to murder, forgetting his crutches ran away; and, his spirits being briskly agitated by the fright, received the perfect use of his limbs! Such sudden deliverances drop down from heaven.—*From an old Author.*

#### "I AM THE GUN"

The following unique and suggestive poem was written by Mrs. Edna Linsley Gressitt. Mrs. Gressitt was a Japanese missionary for many years. The poem was first published in Japan. The message of her verse is poignantly phrased and is in accord with the best sentiment prevailing in America today.

Mothers! I am the gun; I kill your boys.  
The bonny boy you nursed and held and dressed,  
Who said "Good-by," and caught you to his breast—  
In some far land I lay him, (as they say) to rest.  
He had a worthy heritage to leave to future time;  
I mangle his fine form and mingle it with grime.  
He should have been a link in mankind's upward climb.

Why bear your boys? I am the gun  
And I shall kill them, one by one.

Teachers! I am the gun; I take your boys,  
The strongest and the quickest, the bravest and  
the best,  
The brightest and the purest—and then perhaps  
the rest.

I'll take the curly head bent o'er that Latin page,  
I'll take that lad that runs the fastest for his age,  
The one who makes inventions, the dreamer of  
the dream,  
The sinder of rare beetles, the whole gay base-  
ball team,  
You tell them they'll be makers of a better world  
to be  
And then you send them out to take their chance  
with me;

Some I'll kill and some I'll curse;  
Some die by me—and some—do—worse!  
Why teach your boys? I am the gun,  
And I shall take them one by one!

Citizens! I am the gun; I waste your all.  
I sap your strength, I end your health,  
I maim your forms, I waste your wealth.

I am the crucifier of courage on the cross,  
I am the great transmuter of value into loss.  
The brains and means and money that should  
conduce to life

I use for spreading hatred and dread, death-  
healing strife.

Why cherish aught? I am the gun.

Young folks! I am the gun; I hide The Gleam.  
To me alone the power is given  
To kill ideals and close up heaven.

Not poverty nor illness, not failure for you now,  
Not ignorance nor sorrow your seer souls can  
bow;

But I change love to hatred; I poison all your  
soul;

I turn humanity backward from its upward shin-  
ing goal.

Why sight The Gleam? I am the gun

Destroying ideals, every one.

—*The Star-News, Pasadena, Calif.*

#### THE FRIGHTFUL CAUSE OF WAR

Zion's Herald calls attention to the awful cost of war as set forth in a remarkable little book, just from the press by Tell A. Turner. The author the "Causes of War and the New Revolution," analyzes over sixty wars of the past three and a half centuries and demonstrates with cold facts and figures the utter futility of war as a means of settlement for national and international controversies. He also makes it clear that loss, only

loss, comes to all those who engage in such struggles.

To consider only one of these sixty or more conflicts, what did the World War cost in human terms?

The final reckoning when the struggle closed showed, according to Professor E. L. Bogart's estimates, 9,998,771 persons reported under the head of "known dead"; 6,295,512 "seriously wounded"; 14,002,039 "otherwise wounded"; and 5,983,600 classified as "prisoners or missing." Can any sane man or woman fail to hear the tolling of the bell when he contemplates this wholesale slaughter of human beings?

What did the World War cost in dollars and cents?

Property losses on land amounted to \$29,960,000,000; on sea, \$6,800,000,000; loss of production totaled \$45,000,000,000; war relief, \$1,000,000,000; and loss to neutrals, \$1,750,000,000. Professor Bogart summarizes the total indirect cost of the war at \$151,612,542,560 and the direct cost net at \$186,333,637,097, making a grand total of \$337,946,179,657. (THREE HUNDRED AND THIRTY-SEVEN BILLION, NINE HUNDRED AND FORTY-SIX MILLION, ONE HUNDRED AND SEVENTY-NINE THOUSAND, SIX HUNDRED AND FIFTY-SEVEN DOLLARS).

Was the struggle worth it? Did it pay? No! a thousand times no!

## HOMILETICAL

#### TRIUMPH OVER DEATH

By REV. C. E. CORNELL

Text: Job 14:14, "If a man die, etc."

##### I. INTRODUCTION

The stern fact of death.

Ameliorating phraseology:

"The pilgrim of the infinite."

"The undiscovered country."

"Beyond death."

"The shadow of the dial."

"The adventure of life."

"This life and the next."

"The assurance of immortality."

"Beyond this vale of tears."

"The passing on."

"He has arrived."

"We shall not all sleep."

##### II. WHAT REASONS HAVE WE FOR BELIEVING THAT AFTER DEATH HERE WE SHALL LIVE AGAIN?

Three incontrovertible reasons:

1. The nature of man.

2. The character of God.

3. The experience of Christ.

The first is the human argument, the second is the scriptural argument, and the third is specifically the Christian argument.

1. Nature of Man.

1. He is subject to moral law.

2. He feels the constraint of duty.

3. He is ruled by moral ideals.

## 2. The Character of God.—Religious argument.

1. God created man.
  2. God redeemed man.
  3. God condescends to love man and call him His friend.
  4. Holy fellowship—shall this all end?
- "No one can pluck you out of your Father's hands."
3. The Experience of Christ.
  1. The most conclusive argument of all.
  2. He really died and then came to life.
  3. An historic fact.
  4. The "first fruits of them that slept."

*Illustrations:* The Christ that we love and gladly worship is not a dead Christ, but a living Christ. Every prophetic utterance concerning Christ is fulfilled to minutest detail. His resurrection confirms the past, and is a guaranty for the present and future. Had He not broken the bonds of death, prophecy would have failed and the Bible become a false guide. But, as He said He would do, He came forth from the grave, in spite of every precaution to prevent Him. His resurrection is the crowning demonstration of His Sonship and Messiahship, and is a culminating proof that He came forth from God. His resurrection certifies immortality, and stamps victory on every human soul saved by His blood. If He lives (and He does live), we shall live also. Glory!

## "THE POOR IN SPIRIT"

By C. E. CORNELL

TEXT: Matt. 5:3.

### I. INTRODUCTION

1. The Sermon on the Mount the masterpiece of Jesus.
2. The platform of the new dispensation.
3. The inauguration of the twelve apostles.
4. The establishment of the new dispensation, or the kingdom of God on earth.

*Illustration:* Of that kingdom God is King, but God is also Father; so that this dispensation is both kingdom and family; by coming under its dominion we become not only subjects but children.

### II. THE SIGNIFICANCE OF THE TEXT

Some points:

1. All night in prayer.
2. The nine benedictions—Beatitudes.

3. The Mountain.
4. The crowds.
5. The Teacher teaching teachers.
6. The above fundamental to all the other Beatitudes.

*Illustration:* The word "Blessed." From the Latin word *Beatus*, meaning Beatitude.

### III. "POOR IN SPIRIT"

1. Poverty of spirit.

*Illustration:* The Spirit is the immortal nature in man. The moral part of the human soul wherewith a man is religious. Utter spiritual destitution. Poverty—a receptive vacancy. The ego dead. A felt want for the gospel. The root of all true faith and trust in God. From poverty to riches; a glorious transition.

## NICODEMUS AND JESUS

By R. J. KIEFER

TEXT: John 3:1-21.

### 1. THE INQUIRER

1. Nicodemus means ruler of the people.
2. Ruler of the Jews.
3. Pharisee.
4. Member of the Sanhedrin.
5. Church member.
6. Man fearing spirit (came by night) v. 2.
7. Acknowledged the divinity of Christ. Teacher came from God (v. 2).
8. Acknowledged the omnipotence of God. (miracle worker) v. 2.
9. Acknowledged that God was with Him (v. 2).
10. Understanding darkened, looking at the material v. 4.
11. Spiritually blind, could not see the kingdom of God.

### 2. TEACHER, JESUS CHRIST THE SON OF GOD

1. Nicodemus applied at the right source.

### 3. TEACHING

1. Fleshly birth.
  - a. Born of water (Not baptism).
  - b. Flesh begets flesh.
  - c. Earthly.
2. Spiritual birth.
  - a. Born again (from above) v. 3.
  - b. Born of the Spirit, v. 5.
  3. Spirit begets spirit, v. 6.
  - d. Like wind.
  - e. Heavenly, v. 12.

### 4. HOW NEW BIRTH MANIFESTED

1. See the kingdom of God, v. 3.

2. Enter the kingdom, v. 5 (Born in).

3. Gives eternal life.

4. Saves (v. 17) from:
  - a. Perishing, vs. 15, 16.
  - b. Condemnation, v. 18.
  - c. Darkness and love of it, v. 19.
  - d. Evil deeds, v. 19.
  - e. Hating the light.
  - f. Dodging (lest his deed should be re-proved) v. 20.
  - g. Shunning the light.

5. Do the truth.

6. Come to the light, v. 21.

7. Reveal your works.

5. How OBTAINED

1. Believe on the Lord Jesus Christ as
  - a. The Son of God only begotten of the Father, v. 16.
  - b. Son of man, v. 13.
  - c. Came down from heaven, v. 13.
  - d. Witness, v. 11.
  - e. Lifted up Savior, v. 14.
  - f. God's gift of love, v. 16.
  - g. Sent from God (No imposter) v. 17.
  - h. Appropriating all and making Him your Savior.

## A COMPLETED SALVATION

By C. E. CORNELL

TEXT: Heb. 1:3.

### I. INTRODUCTION.

The Book of Hebrews, Paul the author.

### II. FOUR BIG WORDS. THEY CANNOT BE MISAPPLIED.

1. The significance of Bible statements.
2. Language means something.

### III. "HIMSELF."

1. Expound the context. Heb. 1:1-4.
2. "Himself" human-divine. He brought salvation divine for the human.
3. Christ no deceiver.
4. No experience genuine without Christ's diving seal.

### IV. "PURGED."

1. Purged, its primal meaning: "To purify or cleanse by separating, and carrying off whatever is impure and foreign. To remove by purification and cleansing."—Standard Dictionary.
2. Purge—More literally, having wrought a purification; that is, a purifying by His atonement as our priest. Appropriated to the individual by an act of faith.

### V. "OUR."

Individually—collectively.

Of no meaning without personal appropriation.

The provision makes possible the experience.

### VI. "SINS."

1. ALL sins. Actual—inbred.
2. Because of our need.
3. Order. Forgiveness for actual sins, and purging for inherited sin.
4. The excellency of pardon.

*Illustration:* Frederick William Faber, author of many beautiful hymns. A Roman Catholic priest, born in England, June 28, 1815. Died in 1863. A man of deep piety. He wrote the following poem describing his conversion:

The chains that have bound me are flung to the wind,  
By the mercy of God the poor slave is set free  
And the strong grace of heaven breathes fresh o'er my mind  
Like the bright winds of summer that gladden the sea.

There was naught in God's world half so dark or so vile,  
As the sin and the bondage that fettered my soul;  
There was naught half so base as the malice and guile  
Of my own sordid passions, or Satan's control.

For years I have borne about hell in my breast;  
When I thought of my God it was nothing but gloom;  
Day brought me no pleasure, night gave me no rest:  
There was still the grim shadow of horrible doom.

It seemed as if nothing less likely could be  
Than that light should break in on a dungeon so deep;  
To create a new world were less hard than to free  
The slave from his bondage, the soul from its sleep.

But the Word has gone forth, and said, let there be light,  
And it flashed through my soul like a sharp passing smart;  
One look from my Savior, and all the dark night,  
Like a dream scarce remembered, was gone from my heart.

I cried out for mercy and fell on my knees,  
And confessed, while my heart with keen anguish was wrung  
'Twas the labor of minutes, and years of disease  
Fell as fast from my soul as the words from my tongue.

And now, blest be God and the dear Lord that died!  
No deer on the mountain, no bird in the sky;

No bright wave that leaps on the dark bounding tide,  
Is a creature so free or so happy as I.

#### VII. PURGING, OR CLEANSING.

1. Holiness or entire sanctification subsequent to regeneration.

What is Christian holiness?

Webster says, "Holiness is the state of being holy; freedom from sin; sanctified affections; the state of being hallowed or set apart for God or His service. In a general sense, to cleanse, purify, make holy."

The Bible is full of it. Will you believe the Bible?

Bishop Foster says: "It breathes in prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in prayers, sparkles in poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of its whole scheme, from its Alpha to its Omega, from its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attained! Holiness a present duty, a present privilege, a present enjoyment, is the progress and complement of its wondrous theme! It is the truth glowing all over, webbing all through revelation; the glorious truth which sparkles and whispers and sings and shouts in all history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth of the system."

#### UNITY

By C. E. CORNELL

TEXT: Acts 1:14; 2:1.

I. COULD WE HAVE PENTECOST NOW IF CONDITIONS WERE MET?

1. We could have a mighty demonstration.

II. "WITH ONE ACCORD"

*Illustration:* The word is very expressive: It signifies that all their minds, affections and desires, and wishes, were concentrated in one object, every man having the same end in view; and, having but one desire, they had but one prayer to God, and every heart uttered it. There was no person uninterested—none unconcerned—none lukewarm; all were in earnest; and the Spirit of God came down to meet their united faith and prayer. When any assembly of God's people meet in the same spirit, they may expect every blessing they need—CLARKE. The word "continued" here means *persisted obstinately in*. Steady persistent—R. V. steadfastly. "Accord"—symphony.

#### III. WHO WAS OF "ONE ACCORD?"

1. One accord—with ourselves.
2. One accord—with each other.
3. One accord—with God.
4. One accord—one desire.

#### GOD'S GREATEST MESSAGE

By A. M. HILLS

TEXT: "God is love" (1 John 4:8).

Dr. Torrey once said: "This sentence has in it but three words. Each word is a monosyllable. One word has four letters, one three, and one only two; yet those nine letters forming three monosyllables, contain so much truth that the world has been pondering it for eighteen centuries, and has not got to the bottom of it yet. That is the greatest sentence that was ever written."

#### I. GOD'S LOVE IS UNIVERSAL

"God so loved the world" (John 3:16).

"He is not willing that any should perish" (2 Peter 3:9).

"He tasted death for every man" (Hebrews 2:9).

The sun lights not only the mountain tops, but the lowliest vales; not only the ocean but the dew drop; not only the giant Sequoia tree, but the humblest plant that grows. So God loves.

#### II. GOD'S LOVE IS SPONTANEOUS

He loves not because we first made ourselves beautiful and worthy to be loved. But when we were in depravity and sin and wholly unlovely and undeserving, even then He sought us, and tried to love us into something worthy of Himself.

#### III. HIS LOVE IS SELF-SACRIFICING LOVE

"He so loved the world that He gave." Dr. Joseph Parker once said that if love were represented by a straight line, sacrifice would be the last point in the line. In other words, people love you just as much as they will sacrifice for you, and no more. The mother loves as much as she will do and bear and suffer for her child. The soldier loves who will suffer and die for his country. Measured by such a test, how great is the love of God? "He so loved the world that he gave his only begotten Son"—all He had. Christ loved enough to give Himself.

#### IV. GOD'S LOVE IS PERSONAL LOVE

It lavishes itself upon the individual. King George loves in a general way the four hundred millions of people in his realm. But how

many individuals does he love with a tender personal affection? Perhaps not one thousand. But God is infinite, and can lavish Himself on you and me, as if there were no others in the universe.

#### V. GOD'S LOVE IS PATIENT LOVE

How long He has waited for us to respond to His affection! How long He has endured our meanness! our contemptuous neglect! our wilful sins! our cruel rebellions against His authority! And, oh, matchless patience, He waits to be gracious still!

If we despise such mercy, and continue to abuse such love, what can we expect but the deepest damnation?

#### MIND ACTIVITIES; DEPRESSIONS—IMPRESSION

By C. E. CORNELL

TEXT: Rom. 12:3; Phil. 2:5.

#### I. THE MIND OF MAN HIS GREATEST POSSESSION.

1. The capabilities of the brain—or mind—the greatest marvel of life.
2. Composed of millions of units, each unit playing its definite part of the whole.

"In fineness of operation and delicacy of construction any piece of machinery as compared to it is crude beyond description."

3. Character is said to have more than 6000 attributes or traits of personality. The mind plays an important part.

#### II. THE POWER OF THE MIND OVER MATTER.

1. Over the flesh.
2. Over circumstances.
3. Over associates.
4. Over difficult problems.

The mind to obstruct or to help.

A great question: Are you the man or woman that you ought to be?

"Beneath the Self of which you are conscious there is a hidden, an unsuspected Self, a thing of sleeping strength and infinite possibilities. That Self is the man or woman you ought to be."

#### III. THE MIND OF CHRIST TO STIMULATE THE NATURAL MIND.

1. The self of courage.
2. The self of confidence.
3. The self of faith.
4. The self of decision.

Courage—The quality of mind that meets danger with intrepidity; calmness, firmness, bravery.

Confidence—A state of mind that brings a feeling of trust; reliance upon another.

Faith—A firm conviction of the truth of what is declared by another. Belief in the Word of God, of Christ as the Savior.

Decision—The act of deciding whether to do or not to do; resulting determination.

#### IV. THE CHRIST MIND IN ITS RELATION TO DEPRESSION AND IMPRESSION.

1. Mind depression. Causes: Sickness, pressure of a severe trial, business reverses, character slandered, backsliding, coldness, neglecting Christian duties, stinginess, failing to walk in the light, discouragement.

2. Impressions. From above and from below.

Impressions from above are persuasive. God does not drive, but He leads His children. Impressions from below are loud, clamorous, feverish, and these seek to drown the Spirit's voice.

Testing Impressions. Apply the following tests: Are they

1. Scriptural.
2. Right.
3. Providential.
4. Reasonable.

#### V. SALVATION: VALUE TO THE MIND OR RIGHT THINKING.

1. A mind stimulus.
2. A mind vision.
3. A mind triumph.
4. Hope, Home and Heaven.

#### THE LAW OF LOVE

FURNISHED BY C. E. CORNELL

TEXT: "For God so loved the world that he gave his only begotten Son" (John 3:16).

#### I. GOD'S LOVE FOR US.

1. His patience.
2. His long-suffering.
3. His mercy.

#### II. OUR LOVE FOR GOD.

1. Love that serves—Thou shalt love the Lord thy God . . . and him only shalt thou serve.
2. Love that trusts—Perfect love casteth out all fear.
3. Love that separates—Love not the world; neither the things of the world.
4. Love that purifies—Create in me a clean heart, O God.

—REV. H. L. BOURNER.

#### THE GREATEST PRAYER

By A. M. HILLS

TEXT: "I pray for them" (John 17:9).

This is one sentence of the greatest prayer ever recorded, that went from this wicked world to heaven. It was the Intercessory Prayer of Jesus a few hours before He died on the cross. Who are the fortunate ones for whom He prayed?

#### I. THE BIBLE DESCRIBES THEM PLAINLY

1. Jesus had called them, and they had forsaken all to follow Him.

2. They had preached and cast out demons.
  3. They had kept God's word (Chapter 17:6).
  4. They had believed in Jesus (verse 8).
  5. They were given to Jesus by the Father who owned them (verse 9).
  6. Jesus was glorified in them (verse 10).
  7. "The world hated them because they were not of the world" (verse 14).
  8. Glorious Company! "And all others who should ever believe through their word."
- Do these words describe us?

## II. NOTICE THE PRECIOUS THINGS FOR WHICH JESUS PRAYED

1. "I pray that thou shouldst keep them from the evil one." So many lose love, hope, joy, devotion, loyalty to Christ. How much we need to be kept.
2. Jesus prayed: "Sanctify them" (verse 17). They were already Christians and preachers, but they needed more, even the cleansing of sanctification which only God could give. "Sanctify." Aorist tense, immediately. Not by slow growth or development—*instantaneously!* Century Dictionary—"Sanctify—The act of God's grace whereby we are cleansed." How long does it take God to put forth an act? As quick as a flash of lightning!
3. He prayed for Christian unity (verse 21). Much talked about, but little experienced, because so few are sanctified. Probably not union of outward organization. The Church was never so corrupt as when the Roman Catholic included all. God wants the Church united in holiness, Christlikeness, fellowship, and co-operation!
4. "That the world may believe." Divisions and dissensions and proselyting are a stumbling-block to the world, especially on mission fields. Close communion and exclusiveness and opposition are a disgrace.
5. "I will that they may behold my glory." By and by the gospel will prevail and be triumphant. "The earth will be full of the knowledge of God as the waters cover the sea." By and by with us as individuals, temptations will be past, the last enemy overcome. The sorrows and trials will be like a forgotten dream. We shall be gathered home with all the blood-bought and the redeemed, to see the King in His glory, and be forever like Him.

What will you take for your interest in this prayer?

PASADENA, CALIFORNIA

## "SALT AND LIGHT"

By C. E. CORNELL

TEXT: Matt. 5:13-16.

- I. THOUGHTS LEADING UP TO THIS DISCOURSE. HOLINESS AND THE NATURAL SIMPLICITY OF JESUS' ILLUSTRATIONS.
- II. THE EFFECTIVENESS AND NON-EFFECTIVENESS OF SALT.
  1. A preservative.
  2. It creates hunger and thirst.
  3. Savor lost. How? Chemical decomposition. Other reasons. Bituminous salt used to neutralize the smell of the burning meat. This salt from Lake Asphaltites.
  4. Savorless salt worthless. Insipid—injurious to soil. Only good to be trodden upon. So the man who has lost the grace of God.
- III. "YE ARE THE LIGHT OF THE WORLD."
  1. Religion is not secluded, or solitary.
  2. Men light candles, God lights men. The candle puts forth vigor to produce light.

So must the Christian.

## IV. "LET YOUR LIGHT SO SHINE."

1. You cannot shine unless you have your own light.
2. Light begins with conversion.
3. Holiness is the electric light of the soul.

## V. EXAMPLE. "BEFORE MEN."

Illustration: "The Mosque of St. Sophia, in Constantinople, is always fragrant with the odor of musk, and has been so for hundreds of years, ever since it was rebuilt in the ninth century, the curious part of it being that nothing is done to keep it perfumed."

"The solution to the seeming mystery lies in the fact that when it was built, over one thousand years ago, the stones and bricks were laid in mortar mixed with a solution of musk."

Those who laid these stones have been long ago forgotten; but the influence of their work remains.

If the deeds we do are full of kindness and love, long after we have passed away their fragrance will linger in the world. Our deeds should be as fragrant as the Mosque of St. Sophia.

Illustration: In a certain European city, at a large hotel, a thing happened every day that marred what otherwise might have been an ideal life to the guests.

A bright little girl, about twelve years old, as soon as the meals were over went at once to the drawing-room and began to play on the piano with one finger a familiar tune. When she came

to a certain place she struck a false note which grated on the ears of the listeners. Three times a day for several days for twenty minutes at a time she kept this up, always playing the same tune, always striking the same discord.

Just when the annoyance had reached its height, a young musician and his wife arrived. At the end of the first meal thereafter, the little girl left the table and began to play.

The musician quickly took in the situation and drawing a chair up behind the little girl he put his arms around her and put his hands on the keys. Whenever the little girl struck a note he wove around it the most exquisite harmonies, and when she struck the same old discord the music transcended all the rest. The room was soon crowded with people. They came from the dining-room. They heard from upstairs and came down. They came from the street. The musician lifted the little girl down and taking her by the hand bowed to the audience, saying: "Allow me to present the little girl who played the music. I only played the harmonies."

We can all do that; let us go back from our churches to our work encouraged and inspired. Let us go back to the old place, to the humdrum toil, to play the same old tune and yet to make the same old discord, but let Him weave in the harmonies. Jesus is the great harmonizer of the world's disharmonies.

## POINTS FOR PREACHERS

### The Preacher

By WILLIAM HESLOP

## I. THE PREACHER IS A FISHER OF MEN

"Follow me and I will make you fishers of men" (Matt. 4:19).

1. The world is the sea.
2. The restlessness of the sea is a picture of the restlessness of man.
3. The stormy sea is a picture of man stirred by passion and lusts, etc.
4. The sea is full of fish as the world is full of men and both may be caught by the skillful and practiced fisherman.
5. Patience, perseverance, self-sacrifice is needed to catch both fish and man.

## II. THE PREACHER IS A SOWER OF SEED

"He that sowerth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

1. The preacher is a busy man—"Goeth forth," present tense.
2. How he sows is revealed in the words "and weepeth." There are not many weeping preachers today, we are adepts

at skinning, clubbing, and killing, but not many great at weeping and making alive.

"They that sow in tears shall reap in joy."

3. What he sows is shown also in the text "precious seed."

- a. The Word of God.
- b. Believers (and both are living).

## III. THE PREACHER IS A WATCHMAN FOR SOULS

"They watch for . . . souls" (Heb. 13:17).

1. An office of trust.
2. A place of responsibility.
3. Vigilance is necessary.

## Which Bible Shall We Read?

This is a very timely question. The market is full of so called Bibles—Shorter Bible, Scofield Bible, Moffatt's Bible, Revised Version Bible, Rotherham Bible, etc., etc.

Which shall we read? The plain answer for plain people is: Read the Authorized Bible.

Scofield's notes are full of anti-holiness, anti-second blessing and the Scofield Bible is not the Word of God. It is God's Word plus what man thinks and says. Scofield has a right to his own opinion the same as Eliphaz, Zophar and Bildad, but my opinion is as good as their's and has no business being called Bible.

Moffatt's Bible is all opposed to the Wesleyan doctrine of entire sanctification. The Shorter Bible is too short to cover a man's sin and shame.

The Revised Version is also utterly untrustworthy. The fact is it is not a revised version at all but a new version. We wish to show why it is untrustworthy and why I keep it in my study as a man's help the same as other books.

1. It omits the last twelve verses of the Gospel according to St. Mark. This is a victory for the critics since these verses are admittedly in hundreds of the best manuscripts and versions. The Church Fathers almost unanimously accepted them. The last twelve verses of Mark are God's word and we cannot allow them to be taken or stolen from us.

2. Luke 2:14, has been changed and robbed of all its meaning.

3. Matt. 18:11, is entirely omitted from the so called Revised Version.

4. Matt. 14:30 "And when He saw the wind boisterous." The Revised version omits the word boisterous and makes the text ridiculous.

The R. V. says that "Peter saw the wind" and if Peter saw the wind he was the first man who ever did and the last one too.



5. 1 Tim. 3:16 in the Revised Version is a tremendous victory for the higher destructive critics. The Authorized Version says "God manifest in the flesh." The Revised Version says, "He who was manifest in the flesh." This is a blow at our Lord's Deity.

6. Mark 6:11 omits the warning.

7. Matt. 5:44 is all mutilated. Most of the changes of the Revised Version are absolutely unnecessary.

8. 2 Tim. 3:16 is altered to read "Every scripture given by inspiration." Here is a great victory for the infidel critics. The Authorized Version says "All Scripture is given by inspiration of God." This allows men to choose as to what is inspired and if they think the book of Jonah was not inspired then the Revised Version supplies them with a jack in the box loop hole to jump through. The fact is the defence of the Revised Version has utterly collapsed. It is well known in England that one of the most pious and godly members of the Revision Committee resigned. The Chairman himself (Bishop Ellicott) has given his own case away.

The Tercentenary Edition of the Bible 1911 with 34 Hebrew and Greek scholars have utterly repudiated 98 per cent of the changes and omissions of the Revised Version. The only Bible that should be carried around and preached from in pulpit, platform or from desk is the Authorized Version of 1611. All other books and all other versions and all other Bibles whether Scofield's or Heslop's Bible should be merely used as HELPS.

## THE ILLUMINED NEW TESTAMENT

By WILLIAM HESLOP

MATTHEW CHAPTER 2:11, "Gold and frankincense and myrrh."

1. Christ is rejected by His own.
2. Found and worshiped by a few Gentiles, i. e. Wise men. The expression "wise men from the east" has reference to eastern astrologers, interpreters of dreams, etc. These men were earnest seekers after truth. Be wise and seek Christ.

Wise men in the original is *MAOI*, i. e., men who studied astrology, men who practiced sooth-saying and necromancy. The term Magi or wise men is often applied to learned persons and especially to those skilled in the science of Astronomy.

3. Follow the light (Star) and it will lead you to

Christ (Sun). Some of our guiding stars which will lead to Christ are:

1. The Church of the Nazarene.
2. The Conscience.
3. The Bible.
4. Seek and ye shall find.
5. The religious authorities are ignorant and in-different.
6. The world rulers get mad at Christ.
7. Christ however still lives. "He ever liveth."

In a coming day the wise will all go to Jerusalem and worship the King!

Note on Verse 11, "Gold and frankincense and myrrh."

1. Gold speaks of Christ's divine nature.
2. Frankincense speaks of Christ's holy life.
3. Myrrh speaks of Christ's suffering and death.

"And when they were come into the house, they saw the young child . . . and fell down, and worshiped him: and when they had opened their treasures, they presented (margin, offered) unto him gifts; gold, frankincense, and myrrh."

These wise men were evidently divinely instructed as to the gifts they presented to the child Jesus: the gold symbolizing His divine nature; the frankincense, foreshadowing the beauty and fragrance of His pure and holy life; and the myrrh (obtained by piercing the trunk of the tree and bruising the gum when dry), foreshadowing His death . . . smitten, stricken, bruised. "He poured out his soul unto death."

Satan's wholesale attempt to damn the race. Matt. 2:16-21.

Satan not only seeks to destroy individuals but he has made fourteen attempts to damn the race wholesale, and but for a divine miracle he would have succeeded.

1. Adam and Eve.
2. Abel.
3. The ark and Noah.
4. Ishmael and Isaac.
5. Esau and Jacob.
6. Joseph.
7. Pharaoh and Moses.
8. Pharaoh and Hebrew males.
9. Pharaoh and Israel at the Red sea.
10. Amalek.
11. Saul and David.
12. Athaliah and Joash.
13. Herod at Christ's birth.
14. The great temptation of Christ as well as at Gethsemane and finally at Calvary.

Each and every time only a miracle of divine love, grace, and power saved the race of man-

kind from wholesale damnation. Selah!

The last and all-inclusive and all-conclusive miracle was the Resurrection of Christ.

Satan made twenty-one unsuccessful attempts on the life of Christ. Selah!

## A Model Preacher

John 5:35

### NOTICE

1. His Character—(a) Holy. (b) Filled with the Spirit. (c) Humble.

2. His Commission—(a) Sent from God. (b) To men.

3. His Mission—(a) A witness. (b) A voice.

4. His Message—Repentance, Fruit, Exaltation of Christ.

5. His Habits—His meat was locusts and wild honey—that is, he was content with plain food and ordinary clothes.

6. His Sphere, Charge or Church

(a) The wilderness, i. e., outside of the back-slidden church of his day. John the Baptist was a come-outer and a stay-outer, too.

(b) He was a first century nonconformist.

7. His success

- (a) Hated by some.
- (b) Feared by others.
- (c) Followed by a few.
- (d) Killed at last.
- (e) Commended by Christ.

8. The Preacher is a Builder—"As a wise mason-builder" (1 Cor. 3:10).

- (a) Foundation.
- (b) Plan.
- (c) Labor.

9. The Preacher is a Laborer—"We are laborers together with God" (1 Cor. 3:9).

- (a) Worthy of his hire or meat.
- (b) Not his own.
- (c) Diligent in business, boiling hot in spirit, serving the Lord.

10. The Preacher is a Shepherd—"Should not the shepherds feed the flocks?" (Ezek. 34:2).

- (a) Feed, not fleece.
- (b) Feed the flocks, not skin the goats.
- (c) Lead the flock.
- (d) Protect from enemies.
- (e) Help the weak.
- (f) Carry the lambs.
- (g) Care for all.

11. The Preacher is a Steward—"Stewards of the mysteries of God" (1 Cor. 4:1).

(a) Mysteries of the kingdom. Matt. 13.

(b) Mystery of Israel's blindness. Rom. 11:25.

(c) Mystery of the Church. 1 Cor. 2:7.

(d) Mystery of the rapture. 1 Cor. 15:51.

(e) Mystery of iniquity. 2 Thess. 2:7.

(f) Mystery of the Incarnation. 1 Tim. 3:16.

(g) Mystery of Babylon the great. Rev. 17:5.

## The Minister's Model

John 9:44

1. I must work.
2. The works of Him.
3. That sent Me.
4. While it is day.
5. The night cometh.  
Time is short.  
Satan is busy.  
God is in earnest.  
Christ is coming.  
Men are dying.

## ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

### The Atonement of Christ

How can the blood of Jesus deliver from the power of sin? An illustration is found in the manufacture of antitoxine. It is a well-known fact that in the blood of persons who recover from certain contagious diseases there is produced a condition which renders the patient immune for a long period thereafter. The securing of this chemical blood constituent for medical use is thus described by Dr. H. N. Martin:

"In some diseases of which diphtheria is the best-known example, the bacteria do not spread through the body, but take up their abode on a convenient surface where they develop and whence they discharge their toxin into the blood. Successful combating of such diseases requires only that the toxine be neutralized. In course of time the bacteria will reach the end of their development and die.

"The antitoxine for any particular kind of toxine will neutralize it whether produced in the body which is infected, or in some other body from which it is transferred to the infected one. This fact has made possible the development of the well-known antitoxine treatment. Animals, usually horses, receive doses of toxine obtained by growing the bacteria or culture media in proper vessels. These doses are small at first, but are gradually increased as the animal acquires

immunity. In course of time the blood of an animal so treated contains large quantities of antitoxine. Considerable amounts of blood can be withdrawn from animals the size of horses without their suffering the slightest inconvenience. It is thus possible to obtain abundant supplies of antitoxine."

Thus, antitoxine is simply the blood of an overcomer, one who has met the enemy, fought the battle, and triumphed gloriously. Jesus has done just that for us. He is our overcomer, and by His triumph on the cross, we can be forgiven and cleansed.

#### Make-Believe

Down the Santa Monica way on the Pacific Coast for many years stood a movie village. It was not a real community—just a make-believe for filming pictures.

There were houses in it; but they were just fronts supported by scaffolding behind—they were shells just one wall deep. Vines clambered up over the houses; but they had no roots. They were freshly festooned up over the gables for each picture.

If you entered a door, you found no room, no hearth-stone, no family gathered around the flickering flames. No children prattled their prayers at the knee of any mother.

A romantic chapel lifted its steeple above the sea; but it whipped no waves into place by its devotions. When you went into the church, you were on a shelf of rock above the beach. It was an institution with a one-board-deep purpose. No pulpit fronted the pews with truth—indeed, there were no pews, no people.

Everything was just one board deep. Everything was in the shop window. All the religion was on the outside of the place of worship.

The world is full of picturesque personalities and institutions. Many of them are impressive upon first appearance, and yet they do not wear. Their character so-called is but skin deep.

They are turgid and blustery; but you soon strike bottom. They chatter with shallowness.

If you enter the front door, you are at once in the back yard.—W. L. Y. DAVIS.

#### Faith and Passion

Paul declared, "The love of Christ constraineth us; because we thus judge, that if one die for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." That is, faith in the death of Christ as sufficient for the salvation of all man-

kind must be coupled with a surging passion of love for the souls of men and a desire to see them saved. Every electric current has two elements—voltage and amperage. The voltage is the volume of the current, and the amperage is the force with which it travels. An electric current for automobile ignition is stepped up to a high voltage, but its amperage is so low that a person can receive the shock of it with only a little discomfort. Give a high amperage coupled with a high voltage, the current would be deadly in its effect. So with Paul's religion. He had the voltage of a great gospel plus the amperage of a mighty passion, and the result was his amazing ministry—deadly indeed to the works of darkness.

#### Forgiveness

When the Moravian missionaries first went to the Eskimos they did not find any word in their language for forgiveness. So they had to manufacture a word, and it is this—*issunigijoujung-nainermik*. A formidable looking word that, but one of beautiful meaning—Not-being-able-to-think-about-it-any-more.—TARBELL'S.

#### God's Fearful Presence

In the old days it was customary to open the Connecticut legislature with an "election sermon." On one occasion the chosen preacher was one of the Strong brothers, and his modesty shrank from the grave responsibility. On the way to the place of assembly he disclosed to his brother his oppressive burden of reluctance to face such an audience, a body among whom would be found lawyers and judges, generals and statesmen, doctors of divinity and doctors of law, governors and ex-governors—the flower of the commonwealth. "How can I venture before such an audience?" "You have only to remember," answered his brother, "that other Presence, so august that in comparison all human presence becomes utterly insignificant, and preach as in the Presence alone." With this thought, he went fearlessly to the discharge of his duty. Rev. Dr. Samuel H. Cox recalled this incident when in a momentous crisis of his life he addressed the Evangelical Alliance with its representatives of all nations, and the thought of that same Presence nerved his fainting spirit.—DR. A. T. PIERSON.

#### Lift up Your Eyes

When Dr. Thomas Guthrie, the great Scotch preacher, had left his beautiful country parish of Arbilot to begin the work of St. John's in the heart of the worst district of Edinburgh, he was standing one day on the George IV bridge, which spans the Cowgate, looking over the

crowded tenements and the narrow closes in their filth and squalor and sin, longing for green fields, and thinking with a heavy heart of the terrible task before him, when he felt a heavy hand on his shoulder and heard the gruff, hearty tones of Dr. Chalmers, who had a prophet's eye and a prophet's voice, as with his other arm he swept in wide gesture over the parish, "A magnificent field of operations, sir—a magnificent field of operations!" This was Christ's vision. May God make it ours.—DR. A. S. HOYT.

#### God's Offer of Pardon

During the visit to Canon City, Colo., in 1809, the Governor of the state, hearing that Mr. Moody was to speak at the Penitentiary on Thanksgiving Day, wrote him, enclosing a pardon for a woman who had already served about three years. Seven years more were before her. Mr. Moody was greatly pleased to be the bearer of the message. The woman was quite unaware of the prospective good fortune. At the close of the address, Mr. Moody produced the document, saying, "I have a pardon in my hands for one of the prisoners before me." He had intended to make some further remarks, but immediately he saw the strain caused by the announcement was so severe that he dared not go on. Calling the name, he said: "Will the party come forward and accept the Governor's Thanksgiving gift?"

The woman hesitated a moment, then arose, uttered a shriek, and, crossing her arms over her breast, fell sobbing and laughing across the lap of the woman next her. Again she arose, staggered a short distance, and again fell at the feet of the matron of the prison, burying her face in the matron's lap. The excitement was so intense that Mr. Moody could not do more than make a very brief application of the scene to illustrate God's offer of pardon and peace.

Afterward he said that should such interest or excitement be manifest in connection with any of his meetings—when men and women accepted the pardon offered for all sin—he would be accused of extreme fanaticism and undue working on the emotions. Strange that men prize more highly the pardon of a fellow-man than the forgiveness of their God.—W. R. MOODY.

#### The Autobiography of Dwight L. Moody

"Some day you will read in the papers that D. L. Moody, of East Northfield, is dead. Don't you believe a word of it. At that moment I shall be more alive than I am now, I shall have gone up higher, that is all; out of this old clay tene-

ment into a house that is immortal—a body that death cannot touch; that sin cannot taint; a body fashioned like unto His glorious body.

"I was born in the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever."

#### Thoughts on Holiness

Speaking of holiness in the Bible, Bishop Foster says: "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language and burns in the spirit of the whole scheme, from alpha to omega, from the beginning to its end. Holiness! Holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, . . . is the progress and completeness of its wondrous theme."

"Christian Perfection is a spiritual constellation made up of these gracious stars—perfect repentance, perfect faith, perfect hope, perfect charity for our visible enemies as well as for our earth relations, and, above all, perfect love for our invisible God, through the explicit knowledge of our Mediator, Jesus Christ; and as this is the last star, love, is always accompanied by all others, as Jupiter is by his satellites."—JOHN FLETCHER.

"Holiness is gold without alloy. It is peace without variance, strife, unrest, and discord.—It is love without coldness, bitterness and uncharitableness.—It is assurance of faith rid of every vestige of unbelief. It is fullness of joy with doubts, blues, and despair extracted. It is long-suffering without any feeling of complaining or repining. It is meekness without the dregs of impatience, peevishness, or fretfulness. It is kindness without the roots of hardness, censoriousness and uncompassionateness. It is like a glass of water without dregs, like the fort with the last enemy routed. It bears sorrow without murmuring, hopes without fatigue, submits without dictating, follows without hesitating. Has "its fruit unto holiness, and the end everlasting life."—Selected.

Holiness is the center of prophetic utterances, the theme of the songs of the psalmist, the es-

sential teaching of the gospels, the glorious revelation of Calvary, the burden of apostolic messages of the Church, the essence of John's vision of future glory.

Holiness, perfected in God, required for man, provided in Calvary, to be enjoyed here and hereafter, is the center of all gospel preaching.

As the Holy One God hates sin and seeks to destroy it. As the Holy One God seeks to make the sinner holy, and take him up into His love, or communicate His nature to the believing soul.

Holiness is the union and interpretation of God's keeping to Himself and His distance; of His exclusiveness and His self-revelation; of separation and fellowship.—OEHLER.

"By the communication of God's holiness the creature partakes of God's moral excellence, which is perfection, the beauty of the divine nature."—Selected.

Holiness is the high mountain peak of the Bible, the outstanding feature of God's revelation to us through His Word.

## DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

### A Series of Sermons on Philippians

THEME—A Prayer for Things Worth While.

Text—Philippians 1:9-11.

A prayer for

I. Increased love.

"That your love may abound yet more and more."

II. Spiritually discerning things excellent.

"That ye may approve things that are excellent."

III. Sincerity and blamelessness.

"That ye may be sincere and without offence till the day of Christ."

IV. Filled with the fruits of righteousness. v. 11.

THEME—Life or Death; What Matter?

Text—"For to me to live is Christ, and to die is gain" (Phil. 1:21).

THEME—Others.

Text—"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not

every man on his own things, but every man also on the things of others" (Phil. 2:3, 4).

THEME—The Mind of Christ.

Text—Phil. 2:5-8.

I. Christ's position before His humiliation.

"Being in the form of God."

II. Christ's humiliation.

1. Sacrificed present position.

"Thought it not robbery to be equal with God." see R. V. and marg. reference)

2. Emptied Himself of divine manifestations.

"Made himself of no reputation."

3. Humiliation for death, even the death of the cross.

III. This mind of Christ have in you.

"Let this mind be in you." This mind of humiliation and service for the sake of others.

THEME—The Name above Every Name.

Text—Phil. 2:9-11.

I. Because of Christ's humiliation He enjoys this exaltation.

"Wherefore God also hath highly exalted him."

II. His name above every name.

"Give him a name which is above every name."

1. Because it is the only name of salvation. Acts. 4:12.

2. Because it is the name used for answered prayer. John. 16:23, 24.

3. Because this name is the Christian's Defence. John 17:12.

III. The exalted Christ.

1. Every knee shall bow.

2. Every tongue shall confess.

3. That Jesus Christ is Lord.

THEME—"Sweetest Name on Mortal Tongue."

Text—"Jesus Christ is Lord." Phil. 2:11.

I. Jesus is the name of a man, and brings to us a Brother.

II. Christ is the name of an office, and brings to us a Redeemer.

III. Lord is the name of a dignity, and brings to us a King.

THEME—Working Our Salvation.

Text—Phil. 2:12, 13.

I. God works in us.

1. With a purpose to work out His will in us.

2. With a dynamic that we may do His will. II. Man works out what God works in.

1. By yielding to God's inner workings.

2. By carefully conforming his outward life to His inner experience.

"With fear and trembling."

THEME—Light in the Darkness.

Text—"Among whom ye shine as lights in the world." (Phil. 2:15).

I. Shine as lights by having a contented spirit. "Do all things without murmurings and disputings." v. 14.

II. Shine as light as the sons of God.

As such be blameless, harmless and without rebuke in contrast to a crooked and perverse nation. v. 15.

III. Shine as lights by holding fast the word of life. v. 16.

THEME—Self Instead of Christ.

Text—"For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's" (Phil. 2:20, 21).

THEME—Paul's Profit and Loss Account.

Text—"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:8).

I. Note what Paul counts loss. vs. 5, 6.

(Five things which people are substituting for Christian experience today).

1. His dedication as an infant.

"Circumcised the eighth day"—cannot substitute for Christ.

2. His family and national relationship.

"Of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews."

Just as people today call themselves Christians because they have had Christian parents, or have been born in a Christian nation.

3. His church affiliation.

"A Pharisee." More than this needed.

4. His zealotness, conscientiousness, sincerity. "Concerning zeal, persecuting the church." "Served God with a good conscience from my forefathers" This all is good, but it cannot substitute for a vital experience. (2 Tim. 1:3).

5. His own righteousness, or morality.

"Touching the righteousness which is in the law, blameless."

II. What Paul gained. vs. 8, 9.

1. A personal knowledge of Christ.

"The excellency of the knowledge of Christ Jesus my Lord."

2. A higher righteousness.

"The righteousness which is of God by faith."

THEME—Knowing God.

Text—"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:10, 11).

THEME—The Goal in View.

Text—"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

THEME—Living Up to Present Attainments.

Text—"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing" (Phil. 3:16).

THEME—Other Worldliness.

Text—"For our conversation (citizenship, marg. ref.) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body (Phil. 3:20, 21).

THEME—Paul's Sure Cure For Care.

Text—Philippians 4:6, 7.

I. Worry about nothing.

"Be careful for nothing"

II. Pray about everything.

"But in everything by prayer and supplication . . . let your requests be made known unto God."

(If it is big enough to worry over it is big enough to pray about.)

III. Be thankful for all things.

"But in everything . . . with thanksgiving."

IV. Peacefully rest in God.

"And the peace of God, . . . shall keep your hearts and minds."

THEME—Thinking the Best.

Text—"Finally, brethren, whatsoever things

are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

THEME—Our Need—God's Wealth.

Text—"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

### Series of Evangelistic Sermons on "One Thing"

- I. "One thing thou lackest." Mark 10:21.
- II. "One thing is needful." Luke 10:42.
- III. "One thing I know." John 9:25.
- IV. "This one thing I do." Phil. 3:13.

### Another Series on Bible Questions

- I. "Where art thou?" Gen. 3:9.
- II. "Where is thy brother?" Gen. 4:9.
- III. "What doest thou here?" 1 Kings 19:13.
- IV. "What is your life?" James 4:14.

## PRACTICAL

### THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH The Deity of Christ in Mark's Gospel

By BASIL W. MILLER

WHEN one seeks a critical view of the deity of Christ according to the Gospels he must begin with a study of Mark. Even though the *Logia of Jesus* or the Q of criticism were existent, still since it does not exist as such today, we cannot largely depend upon it for a knowledge of what the early Church believed about the Christ. Or if we accept the conclusions concerning the existence of Q, then the next earlier source for a study of Jesus is that of Mark's Gospel. Mark easily wrote within thirty or forty years after the death of Christ, and retained the correct story of the Savior as related to him by Peter and possibly by other disciples who walked with the Master. Modern criticism is divided in its opinion as to the Gospel of Mark. By some critics it is affirmed that Mark wrote accurate history under the guidance of Peter, while on the other hand it is declared that he too, as the other authors, colored his writings with the later theology of Paul, and that herein we do not have the accurate story of the life of Jesus.

It is hardly necessary to prove that Mark is the author of the Gospel bearing his name. For even the rankest critics, as Pfleiderer, declare bluntly, "Nothing can be urged against the Church tradition that their gospel was written by John

Mark." Papias expressly says on the authority of the "Elder," whom Zahn, the orthodox German scholar, says is the Apostle John or at any rate the Presbyter John, that "Mark having become the interpreter of Peter, wrote accurately what he remembered of the things said or done by Christ, but not in order." Papias adds that Mark himself was not a personal follower of Jesus, but of Peter, and that he wrote down what he remembered of Peter's teachings concerning Jesus. This account of Mark's Gospel is supported by the testimony of Irenaeus, Clement of Alexandria, Tertullian, Origen, Eusebius and Jerome. Some locate Mark in Alexandria, and others in Rome when he wrote the Gospel. Jerome says that Mark wrote during the lifetime of Peter and that the work was commended by Peter. Mark was with Peter in Rome (1 Pet. 5:3). The Gospel shows that it came from an eyewitness. The vivid details about the looks and gestures of Jesus must have come from one that heard and saw Jesus. Mark's Gospel, being the shortest, is more graphic than the others. Eusebius writes, "Mark, indeed, writes this, but it is Peter who so testifies about himself, for all that is in Mark are memoirs of Peter" (*Demonstration Evangelica*, III. 5). But in the true sense, as Von Soden does, Mark's Gospel can be called "The Reminiscence of St. Peter written by St. Mark." Often it has been noted, as is the case with Robertson, that Peter's Sermon in Acts 10:37-41 is a good summary of Mark's Gospel. Zahn makes quite a

little of the fact that in Papias we have the first criticism of Mark's use of Peter's material.

If one admits that Peter's discourses form the main source of Mark's Gospel, and this is the oldest of the Synoptic Gospels, then what is the relation of it to the *Logia of Jesus*? This question is forcibly asked by Robertson. Bacon of Yale states, "Even our preliminary survey of the contents is enough to prove that this Gospel is very much more than a mere editing of Peter's discourses." It is now generally admitted that Q was used by Mark, though the exact content of Q are not agreed upon. Some would make it the Aramaic (Hebrew at that time used in Palestine). Matthew of Papias. Ramsay thinks, as stated in a former article, that Q was written down by Matthew during the ministry of Jesus, and that doubtless Mark had recourse to this when he prepared the second Gospel. To this there can be no valid objection of any kind. For as Luke states he made various uses both written and oral for his Gospel. Mark has suffered much at the hands of the critics; some assert that there were several writers. Wendling in his *Die Entstehung des Marcus-Evangeliums* advocates three different writers. But as to such—while clearing the ground for a discussion of the doctrine of Mark—even the most liberal critics are not in agreement.

As to the language of Mark it is almost certainly the current Greek *koiné* in which it was written. Some scholars say that it was written in Latin, since Mark uses many Latin words, and possibly wrote in Rome. But as Robertson remarks, "Greek was used in Rome as elsewhere. Paul wrote his Epistle to Rome in Greek and Marcus Aurelius wrote his meditations in Greek." Some advocate that Aramaic is the original language of this gospel, since Mark was a Jew and he transliterates a number of Aramaic words like *corban* and *ephphatha*. Mark was bilingual and was at home in either Aramaic or Greek, and doubtless he was acquainted with the Latin. The presently accepted view is that Mark wrote in Greek. Mark has at last come into his own. All that criticism has been able to do, the Gospel still remains unshaken as to its authenticity and genuineness. It is the basis of the problem for the study of the life of Christ; even though there is validity to the modern theory of Q or the *Logia of Papias*, still Mark stands unshaken in his simple, direct story of the life of the Master.

What then does Mark in his historical certi-

tude have to say about the deity of Christ? Some scholars have tried to misrepresent Mark in their desire to discredit John. They have charged the objectivity of his writings against the theological thesis of John's Gospel. And in this way they have tried to eliminate the deity of Christ from the second Gospel. Some critics have tried to give us a Petrine Christ, as opposed to the Christ of the redactors or editors of Mark, as they affirm existed. But in such wild attempts they have failed, and even contradict each other.

In his teachings concerning Jesus, Mark as the earlier writer, is in harmony with the other Gospels and with the rest of the New Testament. He writes, "The beginning of the Gospel of Jesus Christ, the Son of God." It is immaterial whether we take this as a part of the Gospel or as Swete suggests just a headline; it is an accurate description of the Book. Some manuscripts do not have the words, "the Son of God" but others do. Mark is giving us the story of the good news of the Son of God, Jesus, that is the Christ. Mark makes no attempt to reconcile the humanity of Jesus with the deity of Christ. He but states the facts as they are, and lets them there remain. He draws his pictures boldly as Peter did in preaching.

At the baptism of Jesus the Spirit rests on Him and the Father says that "Thou art my beloved Son, in thee I am well pleased" (Mark 1:11). Peter probably heard John the Baptist who was present tell about the voice from heaven. But Mark at the offset declares the deity of Christ in a sense that is not true of other men, but in the sense of John, that He is equal with the Holy Spirit. Robertson writes, "In reality the doctrine of the Trinity is contained in Mark 1:9-11 in Mark's concrete fashion. He states the facts and leaves us to draw our conclusions from them. The *demoniacs* hail Jesus as the "holy One of God" (1:24) and Jesus does not repudiate the description. In 3:11 the unclean spirits said, "Thou art the Son of God." But Jesus did not deny this assertion. He admitted it, "And He charged them much that they should not make him known" (3:12). Here He openly confesses His deity. The disciples early accepted Jesus as the Messiah. But they did not comprehend His deity. It was not until after the coming of the Holy Spirit on Pentecost that they really grasped this thought. When they saw Him walking on the waves they said, "Who then is this, that even the wind and the sea obey Him?" (4:41). The people had various ideas about Jesus. Some



took Him as the Messiah, others thought of Him as Elijah, and some considered Him another prophet.

When Jesus claimed authority to forgive sins it was thus understood by the Pharisees to be an equality with God and thus to blaspheme: "He blasphemeth: who can forgive sins but one, even God?" (2:7). Jesus did not here disclaim equality with the Father. But He said, affirming His divinity, "that ye may know that the Son of man hath authority on earth to forgive sins" (2:10). Certainly here Mark places Christ in the light of making a claim of deity by this act and by His words of defense.

In the Transfiguration scene Jesus is specifically addressed by God as His Son: "This is my beloved Son: hear ye Him" (9:7). Most assuredly this tremendous experience places Him in the light of the Son of God. Moses and Elijah came back to pay homage to Jesus and to converse with Him. Even though one wished to explain away the historical character of the Transfiguration, as the critics do, still the same fact remains that this Gospel presents Jesus as divine on this occasion as also at His baptism. The testimony of the demons may be discredited because of those who speak, but here it is the Father that addresses the scene. Robertson well writes, "The witness to Jesus as the Son of God is given from heaven and from hell" (*The Christ of the Logia*, 50).

In the triumphal entry into the Holy City Jesus allowed Himself to be proclaimed the Messiah and He evidently planned the entry as a formal proclamation of His messiahship (11:1-10). In the parable of the husbandman, He is the beloved Son whom they slew, and the enemies of Christ so understood Him (12:1-12). Jesus claims to be David's Son, and David's Lord. He referred to Psalm 110. In the eschatological discourse (chapter 13) on the Mount of Olives He refers to Himself as the Son of man coming in the clouds with great power and glory (13:26) and as the judge of the earth. He also says that He is the Son in relation to the Father, which is a distinct claim to deity (13:22). This is John's favorite method of portraying the deity of Christ. In John's logos doctrine John makes an attempt to reconcile the humanity and the deity of Christ; but Mark in no place does such. He merely states the bold facts as they are. In the agony of the garden He calls to the Father as "Abba, Father" (14:36). Here He uses both the Aramaic and the Greek words as Paul does in Romans

8:15. On the cross the noble words, "My God, my God, why hast thou forsaken me?" (15:34) while affirming His humanity do not disprove His deity. Even at His death the Roman centurion exclaimed "Truly this man was the Son of God" (15:39) and thus showed the deity of the Master. The Sanhedrin put Jesus to death but He arose from the grave as Mark shows in 16:1-8. The grave could not hold Him. With Mark's Gospel alone we could face a gainsaying world with Jesus Christ the Son of God.

Our position is becoming stronger. The liberals are but weaving meshes in which they are entangling themselves. If the writings of Luke stand the test of historical certitude, if even from the critical standpoint the Logia affirms the deity of the Master, and if from the earliest source, in spite of all that criticism is able to do to tear to shreds the deity of Christ in this Gospel, we still find the simple, yet marvelous story of the deity of the Lord Jesus surely this record must be true. What more can we ask? The farther research goes, that dares face the whole question, the more firmly stands the story of the Gospels that Jesus was the Son of God, the divine Lord of heaven and earth. It is also discovered that the earliest sources corroborate the records of the latest—though they were written several years the earlier. But on the other hand, we find the same to be true if we reverse the process. In the latest records, we find no essential doctrine, that is not openly taught, or declared in the germ in the earliest. Truly they each bare record that Jesus is the Son of God.

PITTSBURGH, PA.

### PREACHING THAT AWAKENS, CONVICTS AND SAVES

By A. W. ORWIG

ANY other kind of preaching is more or less defective, however good it may be as to orthodoxy and literary merit. Nor should the awakening be confined to the unsaved, although that should always be sought. Preaching should also have the awakening element as it relates to those who are already saved. It is often necessary that they be aroused to a deep sense of their need of still greater spiritual attainments. The divine injunction to "grow in grace and in the knowledge of the Lord Jesus Christ" is applicable to all Christians at all times.

The awakening of which I speak is not always similarly manifested. Temperament and other considerations enter into the matter both as to the preaching and its results. Some persons do not openly and at once respond to their convictions, whether saint or sinner, but go home and privately seek that for which they are convicted. They may be just as sincere and deeply wrought upon as those who, in the public manner, seek God either in the pardon of sin or for a deeper work of grace. And the work done for and in them may be fully as effectual as if done publicly and under the stimulus of various propitious circumstances. Indeed, in some cases the work may be deeper and more abiding. But let not this statement influence any one to refuse to go forward to the altar of prayer when impressed to do so. A public seeking of the Lord has its advantages, and some have been unable to find pardon and peace in any other way, especially if prejudiced against such a procedure. We are scripturally informed that "there are diversities of operations, but it is the same God which worketh all in all."

But now let us look at a few of the religious awakenings as recorded in God's Word. There are accounts of both public and private inquiry and conviction, as also of conversions. Under the faithful and fearless preaching of John the Baptist, men inquired publicly, "What shall we do?" They were promptly answered, according to their particular derelictions or sins, and repentance was urged upon them. So, also, when the apostle Peter preached on the day of Pentecost, many "were pricked in their heart" and inquired, "What shall we do?" They were conscience-smitten and convicted of sin. Doubtless some of them had been among the mockers a short time before. And Peter's quick and direct answer was, "Repent," etc. The Philippian jailer, being awakened and convicted of sin, also earnestly cried out, "What must I do to be saved?" He was at once directed to the Lord Jesus Christ. The rich young ruler and Nicodemus, also the woman at the well, were cases of private inquiry, and all faithfully dealt with by Jesus, even though the young ruler stifled his conscience and clung to his idol,—money. Another case of private inquiry was the Ethiopian, who sincerely asked of the evangelist Phillip as to the way of salvation.

Ah yes, the preacher should be so filled with the Holy Spirit, with faith, divine truth, and a love and passion for souls, that men will be awakened from their slumber of sin, deeply convicted, and seek God with the whole heart, resulting in their salvation. This is unquestionably

the divine order, and no power on earth or in hell can thwart God's plan in the redemption of souls save the sinner's own obstinate refusal to repent of sin and his rejection of the Lord Jesus, as far as God and the sinner are concerned.

But how great is the responsibility of the preacher, as a co-worker with the Holy Spirit, in securing the conviction of the unsaved and bringing them to God! How very closely he should walk with God and how holly he should conduct himself before men! How utterly free he should be from desiring and seeking the praise or honor of men! If he be a really pure and Spirit-filled man, with no vain ambition, God will surely bless his labors in the salvation of sinners and in building up believers in holiness. Nothing is truer than that if the Holy Spirit is richly in the pulpit, the same Spirit will soon get into the pew.

Oh what a snare and hindrance to truly successful gospel work is unholy pride or self-seeking! An eminent deceased preacher declared that for sixteen years he preached the gospel with all the logic at his command, but that the results were disappointing. No wonder, when he depended upon his "logic" or anything else merely human. But later his eyes were opened to see his need of the fullness of the Holy Spirit. And, on receiving Him in that degree, there were more conversions in the following sixteen months than he had seen in the previous sixteen years. Verily,

*"All our works are sin and death  
Till Thou Thy quickening Spirit breathe."*

The disappointments and heartaches of preachers, because of indifferent success, would vanish were they to renounce all carnal ambitions and obtain the fiery baptism of the Holy Ghost. But this baptism, blissful and effective as it is, needs to be supplemented with new and mighty anointings as we continue to preach the glorious gospel of the Son of God. Although the disciples were Spirit-baptized on the day of Pentecost, we read that afterward they prayed and that "they were all filled with the Holy Ghost." Let us not depend on past effusions of the divine Spirit, but in all our God-assigned work seek fresh and larger girdings of power from on high. A heart thus on fire for God will ensure a tongue of fire, and sinners will melt under the burning truth and cry out for mercy and salvation. And Christians will hunger and thirst for the fullness of God and be clothed with new zeal and power for labor in His vineyard.

## THE IMPORTANCE OF THE COUNTRY CHURCH

By I. T. STOVALL

THE subject we are to discuss, "Importance of the Country Church," is given little thought today. The location and environment of this church is of some importance. Being surrounded by natural scenery, God's handiwork, it is in a place of quietness and beauty. In this article we want to try to show the importance of this kind of church work. And to do so we will use the three following divisions: The character of the country people; The neglect of the country church; and The important place of the country church.

The country people are generally a settled and fixed people. They have strong convictions and are not easily moved from what they think is right. They are contented and happy where they are and are not wanting continually to change climates and locations. They are generally liberal and very hospitable. These characteristics of a people make possible the building of strong churches. These people have not the worldly attractions to draw them away from God that their city neighbors have. The church is the center of attraction for them. On Sunday all go to church or nowhere at all. Big crowds attend the revival because there is the place of greatest attraction for them. Their character and environment is such that a majority of the great leaders of both church and state have come from the country, or were born and reared in the country. This people is not altogether a poor people. Some have pictured them as just a poor ragged ignorant people. It is true that many of them have little money, but they have a home and a way of making a living. Expenses being small, they do not need much money. While many are poor and have had little school advantages, many are rich and well educated.

We will next discuss how the country church is neglected. There is a great tendency these days to leave the country and go to the city. Some go for shorter hours of labor; for better wages; for more conveniences, etc. The business man, the professional man, and the preacher are seeking for the advantages and conveniences of the city. There are some excuses for the people to leave the country. The many sinful and worldly attractions offered by the city is one reason that draws the young people. Another reason, the country church is neglected by the ministry. No

one to stay with the church and make it spiritual and a center of attraction. Do we not find the majority of vacant church buildings in the rural districts? The churches are vacant or have no shepherd but there are still many people there. They are the right kind of people to make a strong church but where are the workers who will go and stay with the job? Many Christian workers are hurrying off to the city when they might build a greater work in the country. Here is a great field that must not be neglected by the Home Mission Board and the evangelists as well as the pastors. To the centers of population is the great cry in home mission work. Though these centers are important places to reach, we must not leave and neglect the rural districts.

Since looking at the character of the country people and seeing how these churches are neglected, we want next to consider the place of the country church. We find some place given to this work in the Bible. The angel of the Lord brought the first good tidings of a Savior's birth to the country shepherds in the field. And the angel was not alone in this out-of-the-way place, but accompanied by a multitude of the heavenly host. Jesus, the greatest missionary evangelistic pastor, took time to stop in the small villages and help the country people. Many times we find Him on the mountain side and by the sea teaching the multitudes. To be alone in secret prayer He goes out into the desert solitary place and there prays. Among the parables He taught, many are taken from country life. But the importance of the country work is not realized today. The trend of Christian thinking and writing is to give it little place. It is just a place for beginners, a place to get started. Success in the ministry is measured in the minds of many by the ability to get away from the country church to the city. The place of the country church is so important that it needs educated and experienced workers. It is not a place just to get experience, but a field where strong and lasting works can be established. The skilled and experienced evangelist or pastor could be used here to build good settled churches. He could get big crowds and have great revivals. To remain in this field of labor he would have to deny himself of many conveniences of the city and patiently endure many inconveniences. The salary would be small but the expense also small. There are very few country churches or circuits that could not furnish a pastor a home, with no rent, and as many acres of ground as he needed to raise his garden

and fruit; a place for his poultry, hogs for meat, and milk cow; and in many places the fuel would be free. Here he would have plenty; get good physical exercise; and have a quiet place for prayer and meditation.

What shall be our conclusion after considering the characteristics of this people? We have seen that they are a sturdy, fixed, settled, contented, liberal and hospitable people; that the church is the center of attraction; and that they have produced the majority of public leaders in both church and state. We believe there is need for alarm when such a bulk of people with characteristics that are essential in making a strong and permanent church are being neglected by Christian workers. Because of these conditions we make a plea that more attention may be given to this important field. And let us join in prayer to the Lord of the harvest that He will send forth laborers—into the country. These neglected people are precious and valuable. Who will go and stay with them and teach them the way of life? Here am I, send me.

HIGHWAY, KENTUCKY.

## OILING THE MACHINERY

By C. B. WHIMLEY

VISUALIZE with us a great locomotive standing on the tracks hitched to a long train of cars, boiler filled with steam, tender loaded with water and coal; but the train does not get under way because the engineer is oiling the machinery. This oiling is necessary if the journey be made successfully; but picture a moment the unrest and dissatisfaction should this oiling continue some thirty or fifty minutes. The passengers are on board to make a trip and are anxious to reach their destination.

Perhaps the pastor is the great engineer whose duty it is to sufficiently oil the church machinery to insure a safe journey. Professors of homiletics give advice to young preachers, and yet many times it is unheeded and the preaching service is filled with almost everything but preaching.

An occasional, or less interested member of the church, may often be puzzled to know just what is the purpose of the Sunday morning hour of worship. Is it a booster meeting for the Sunday school, or for the prayermeeting, for the missionary meeting, or for the N. Y. P. S., or for the church board? How much time should be devoted to announcing these activities may be de-

batable but there can be little question as to what time one should give to "secular announcements." Someone has a house to rent, someone wants a job, someone wants an automobile for service, and someone wants a painter. There is a time for everything. It may be all right for the engineer to polish the steel on his great engine but it is hardly right for him to do so when he has a train load of passengers trusting him to bring them to a certain destination on time. But may we say that often the preacher is not to blame for the long preliminaries. Brother so and so feels that his announcement must have special attention and half dozen others feel the same way about their announcements. The pastor wants to be kind to all, but many times these announcements have a tendency to tire the preacher and distract the audience so that the first ten or fifteen minutes the preacher has to labor to get the attention of the congregation when he begins his sermon. Too often he is obliged to shorten the sermon because of the lengthy preliminaries, many of which interested only a small group. If the sermon holds a bit long the preacher is further hindered by people leaving the service.

The question is asked, "What is the purpose of the Sunday morning preaching service? Why do people come to church? Do they come to meet each other or to meet God? Should not the hymns and the prayer tend to lead the mind of the congregation along the line of thought that will prepare them for the message. It is much easier for a faithful minister to bring God's message to those worshipers who are filled with awe and reverence. The minister should enter his pulpit with a spirit of devotion and be the example to the young people in godly reverence. But this duty is not alone the pastor's; it belongs to every member of the congregation.

The question of manifestations of the Spirit also comes to us. Too often man puts on the program and then asks God to bless it; man is blessed when he walks in the way of the Lord. Cornelius and his household came to church, says Peter, "to hear all the things that are commanded thee of God" (Acts 10:33). Obedience to leadership will bring success and blessing upon any church. The true man of God does not hinder the Spirit; but never does the Spirit work as a mere duplicator. Sister B. is blessed and then Sister J. is too. A certain song is sung and Brother J. has to take his run through the church aisles. Working up a meeting usually ends in failure and sometimes in disgust. There is won-

derful spontaneity where the Spirit of the Lord is. It takes time to "work up a meeting;" but it does not take long for God to send a real meeting down.

In the ideal congregation there is unity, reverence, attention, sympathy, obedience and appreciation. Our programs should be to worship the Lord, "in the beauty of holiness and to come into His temple with thanksgiving." Let the church watch lest it allow too many "specials" to crowd out the mighty unctious preaching of the rugged truths of the Bible. Hungry hearts can be satisfied with nothing less than Calvary; all the side lines have their place and may be a means to an end; but let us beware as the busy age rushes upon us lest the preaching of the gospel be crowded out.

In this intense age filled with high tensioned people a service can be too long. An hour and a half for the Bible school, plus an hour and a half for the preaching service makes up a pretty full morning, and longer services only end more often in failure than success. We must have the preaching, for through preaching men are brought to Christ; then what must we do? There is just one thing to do, and that is shorten the period of announcements and preliminaries.

## A PASTORAL QUESTIONNAIRE

(In Three Parts)

### PART TWO

#### WHAT SHALL THE PASTOR DO—

7. If he is palavered over? Don't receive it. Let it be like water on a duck's back. If words of appreciation are given sincerely, these may be received with appreciation and will be a means of encouragement. But refuse palaver, and be sure that God gets the glory of your ministry and life. What preacher has not been chastened at this point, until he has learned to give God all the glory? A young preacher had been "getting off" finely. Folks were making remarks. They were saying that he was a fine preacher. They bragged and palavered until he was almost convinced himself that he was a fine preacher. Then came the morning with the fatal text. "Blessed is the man that endureth temptation: for when he is tried" etc., he announced as his text. He began with a full head of steam, but in five minutes that head of steam was as fine as a needle point. He was left alone. So he took a new start, and re-announced his text. But again he was left

alone. Nonplussed and with despair in his face he yelled at the audience "Let's pray!" and flopped himself down on the pulpit platform and prayed and grabbed for help like a drowning man. He was beginning to humble himself and give the Lord a chance. He got up, re-announced his text, started in again with a full head of steam, but in another five minutes, it had all blown off. Again he was alone. He was being blessed with temptation! If he will only endure it! He quickly did a wise thing. He dismissed. To use his own words, he grabbed his hat, stuck his tail between his legs and got to the side door as soon as possible. He fled to the refuge of the woods. He tried to see no one for three days. So it was one preacher learned that palaver is sickening. Don't receive it.

8. If his salary is falling behind? Take it up with the church board at the regular monthly meeting. If the shortage is due to any fault of the pastor, such as failure on his part in pastoral visitation, let him correct his own fault. If it is due to neglect on the part of the stewards, the consideration of the matter will likely correct this. If it is due to a wrong plan, or no plan at all, start in at once, adopt a good workable system and work it. Don't be raspy, be considerate. You not only need your salary in order that all necessary current obligations may be met, and the preacher left unembarrassed to do his work, but the church needs to have it paid, for the moral effect and encouragement. Don't go around from member to member complaining, and seeking sympathy and pity. That will kill you. There are necessary finances in the life of a church, and all sensible members know this. Have an agreement at the beginning of your pastorate, well understood by both parties to the case. Then live up to your agreement, give value received, and give proper attention to see that the duly authorized financial plan of the church is worked. In so doing, you will receive your salary.

9. If a member sues at law another member? See the parties at once, and read 1 Cor. 6:1, "Dare any of you, having a matter against another, go to law before the unjust, and not before saints?" and succeeding verses, and again play the part of a peacemaker. Prevail on the members concerned to see the moral aspect of the case, and in most instances if they will admit the moral issues at stake, they will be reconciled of their own accord. If with the moral aspects of the case admitted, it is yet a case in which the

parties find it difficult to adjust their honest differences, then prevail upon them to choose brethren to arbitrate their differences, and to settle the point at issue, and thus keep the devil from winning over them.

10. If he becomes discouraged? Don't. Refuse to be discouraged. Read the promises. Read about the victories and deliverances of others. Pray. Trust. But don't be discouraged. But says one, suppose in spite of all I can do, I become discouraged? You will have to pick up courage again, so it is better never to lay it down. Discouraged, you are whipped. With courage and faith you can never be down. "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

11. If darkness comes over him? Let us hope this experience may never come to you. But in the life of many a preacher there has come some such time as may be called a period of darkness. Peter Cartwright tells of such an experience in his autobiography. Others have told of it. It would seem the thing to do is to hold steady, have a fixed heart purpose, adhere to the path of duty and responsibility, and wait before the Lord to learn His lesson, and in His own good time He will cause the light to shine again.

12. If preaching becomes difficult? This might happen, and it might be for more than one reason. Well, what do you do when sometimes it becomes difficult to pray? You just pray, and pray on, and trust, until as you say, you have prayed through. Try that with preaching. Be sure to give your best in preparation, then preach, and preach again and trust, and preach again your best, until you preach through.

13. If he is insulted to his face? Keep still. Let the mind that was in Christ, be in you. The other fellow who can come down to insulting a true minister of the gospel has become mighty small, and in such event, you are so much bigger,

you can afford to pass it up. There are more ways than one to be big, so I would suggest that this is one way to be a big preacher. You will remember doubtless hearing Uncle Buddie tell of the occasion when a man cursed him to his face, and because Uncle Buddie only kept quiet and said, "Well, praise the Lord, Brother," the curser told him he didn't have sense enough to know when he was insulted. To be a success as a holiness preacher you will have to carry on well under pressure, and to do that, one's experience must be real. True love in the heart for the souls of men will carry you through.

## FACTS AND FIGURES

By E. J. FLEMING

The Treasurer's Report of Harvard University for 1926 shows that the university has assets, exclusive of land and buildings, totaling \$86,540,000 thus placing it at the head as the richest university in America. It costs \$8,000,000 a year for maintenance and over \$1,000,000 is paid in salaries for the faculties.

During 1925 child labor increased in twenty-four out of twenty-nine large industrial cities. Out of twelve states and twenty-nine cities, having more than 100,000 population, eight of the states and twenty-four of the cities had increases in the number of labor permits issued to fourteen and fifteen-year-old children. These figures are taken from the report of Grace Abbot, Chief of the Child Labor Bureau.

It is interesting to know that a recent religious student survey of one of the southern universities showed the following: 13 denominations were reported; 69 students were not members of any church; in a survey of intended vocations of 771 students, 226 purposed to be teachers, 111 business, 100 law, 75 medicine, 65 engineering, and 52 the ministry.

According to the National Census of 1920 there were nearly 5,000,000 American men and women who could neither read nor write. At the request of the United States Bureau of Education, the General Federation of Women's Clubs will take a leading part in a campaign to remedy that condition before the 1930 census is taken.

The following facts are interesting:

In 1925 we sold Asia 9,539,355,000 cigarettes, China being our largest customer and using nearly 7,000,000,000.

The twenty-five boards connected with the United Stewardship Council of Churches of Christ of the United States and Canada gave \$88,845,000.00 to benevolences of all kinds in 1925. The two leading Methodist churches gave \$135,000,000.00 to religion. Draw your own conclusions.

Statistics furnished by the United States Government reveal that 2,155,000 persons moved from farms to cities last year and that 1,135,000 moved from cities to farms, showing a net loss to the farms of 1,020,000.

Dr. John O. Bower of Philadelphia, addressing the American Medical Association, stated that 11,680 persons died last year, during attacks of appendicitis because they were given laxatives. Dr. Bower said, "In the presence of abdominal pains, never give laxatives. Call your family physician and apply an ice cap or hot water bottle."

More than 22,000,000 motor vehicles were registered in the United States last year, an average of one to every six persons, being an in-

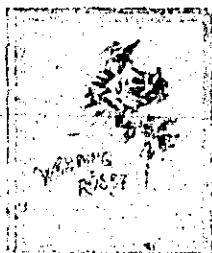
crease of 10.3 per cent over the preceding year.

More than one-third of the nation's population spent their vacations last year touring. They spent for camping, hotels, gasoline and other items about \$3,000,000,000.

We copy the following from an exchange:

"A tabulation of statistics for the 1925 farm census shows that, as compared with the figures for 1920, there has been a decrease in almost everything but mortgages. The farm population has gone down from thirty-one million to twenty-eight million. The number of farms has been reduced from 6,448,343 to 6,371,640. In each case, the number of farms operated by full owners is a little more than half of the total, but the number of full owners has diminished from 3,366,510 to 3,313,490. But both the total amount of mortgages and the ratio of mortgage to value have increased greatly: mortgages from four billion to ten billion. In 1920 the owners of mortgaged farms had an aggregate debt amounting to 29 per cent of the total value. In 1925, the debt amounted to 41.9 per cent.

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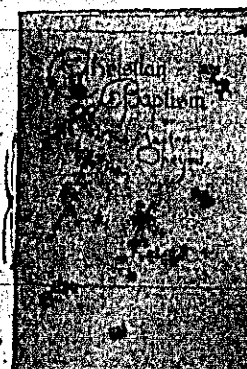
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