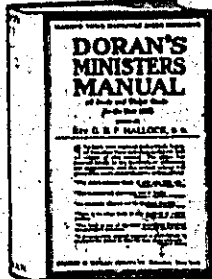


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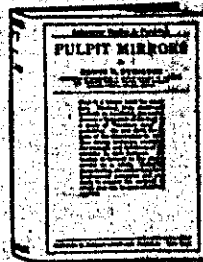


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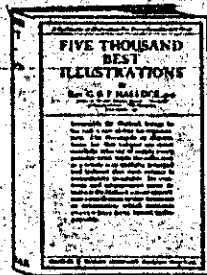
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# The Preacher's Magazine

VOL. III NO. 3

MARCH, 1928

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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 3

MARCH, 1928

NUMBER 3

### THE PREACHER'S NEED OF PATIENCE

It is often very difficult to possess one's soul in patience when required to suffer the presence of tares rather than root up the wheat in the effort to get rid of the tares. We have seen this demonstrated by preachers who were trying to correct methods of altar work, forms of testimony or manners of prayer. But instead of correcting the methods, improving the forms and polishing the manners they killed the altar service, dampened the spirit of testimony and quenched the fervency of prayer.

And it is easy for the preacher to lose his grip as leader by his assumption of the place of dictator. It has only to be whispered that the preacher is "opposed to demonstration" and he has lost his opportunity to help someone who has gone a little too far in merely "making a noise." Just let it be passed around that the preacher "does not believe in missions," and his opportunity to peaceably establish a unified budget has passed. Just let it become the impression that the preacher is opposed to prophetic studies and then he will have a hard time of keeping extreme millenarians from becoming the normal type in the estimation of his people.

"Haste is waste" in the preacher's business more often than almost anywhere else, and the more active his church the greater the waste of haste. An experienced stockman would not attempt to take a stampeded herd around a square corner. He must content himself to lead in a circle on a curve so long that the herd is of the impression that it is going straight ahead. And yet he soon accomplishes the same results as though he had turned a square corner.

Of course conversion is sudden and sanctification is instantaneous, but ripeness, maturity and wisdom in service are places where leadership must make round, instead of square turns.

And most of all, the preacher who is "young," or who is new in the denomination must be but a "sane reformer." A young preacher and a new preacher will see things which need to be corrected just the same as any other preacher will, but he will have to take a little time. The changes which would bless if accomplished within two years may divide and destroy if put into effect within six months. There are perils enough connected with the preacher's task without his adding any by unseasoned haste.

And yet the preacher must not allow his own vision to become weak and his ideals to become blunted by the process of "waiting." This too is disastrous. Many a preacher came to the charge with clear vision and ideals which were altogether worthy. But because he could not put his plans into immediate effect he "settled down," and became content with things as they were, or else he soured and became a mere fault-finder without power to correct the things of which he complained.

But I have known a preacher who took a church which had more than the usual number of things which needed correction and fewer than the usual virtues upon which to lean. But that preacher remained seven years and left one of the most ideal churches that I have known. He kept his vision and was patient until he could get others to see it. He maintained his own high ideals and worked hard to get others to come up to them. His success was not alone in the waiting, but in the waiting and yet in not being spoiled by it. Patience is a virtue until it becomes indolence, then it is a vice. Zeal is a grace until it becomes an obsession, then it is a curse.

### THE IMPORTANCE OF ABIDING IN THE CALLING

**N**O matter what particular line of work a preacher is doing, he is likely to think that some other line would be better and more pleasant and fruitful. When the problems of the pastorate become irritating, he will want to become an evangelist. Then when the evangelistic field seems slow and difficult he will long for the pastorate. And when the school wants a preacher for field representative, he will think of this as a good opportunity to educate his children and to help build an institution for training Christian workers. But if he yields to these impulses and suggestions, he will be changing so much that he will not be useful anywhere.

It is a fact that an evangelist is better for having served in the pastorate and a pastor is benefitted much by experience gained in the evangelistic field, but frequent changes from one field to the other is exceedingly dangerous to both the preacher and the people whom he serves. We have known an evangelist to accept a pastorate to fill up a dull period, and a pastor to go into the evangelistic field for a year in order to "rest." And there may be instances in which such practices are not only permissible, but advisable, and by some such strange providences one may find his most useful place. But one or two such changes in the life time of the preacher are enough.

No matter what the field, there are difficulties, and one's very success adds to his difficulties. As a church grows in numbers and influence, the pastor's duties and problems multiply. As the swing of the evangelist reaches out to a wider circle, his burdens and cares increase. Only the preacher who does little gets on easily. In fact the difficulties of his task are the preacher's compliments. Only the useful and successful have many and great difficulties.

But there is something of monotony and grind in the routine of the preacher's calling, just as there is in any calling; and the preacher must cultivate the habit of doing things he does not just like to do and to do many little things faithfully. He must avoid restlessness and he must curb the tendency to change. This applies not only to the matter of changing fields in the wide sense, but also the changing of pastorates and to the disposition to make "short conventions" the vogue instead of giving the attention to worthwhile meetings. And the readiness to change from one district or conference to another is something to be watched, especially when the preacher gets up around forty. The ability and willingness to stay in your present situation and make it better are qualities which go a long way toward making you a success whether you stay or move to some other place.

### THE ATMOSPHERE OF THE PREACHING

Speaking especially of "The Song Service," some ministers whom we over-heard, seemed to agree that it is a good thing for the leader of song and the special singer, when there is one, to know what "line" the sermon subject is to take, so that the singing may be "along the same line." We took no part in the discussion, but we came away thinking of the other side of the subject.

For example, we have observed the tendency to exhaust the people's interest by making the service one-sided. If we were going to preach on "The Second Coming of Christ"—especially on the "Blessed Hope" phase of it, we would prefer that the songs used at the opening of the service make no mention of the subject and that we be given the privilege and advantage of springing the theme while the people are fresh on it. This will make our introduction more pertinent and useful and it will give us a feeling of freshness that we very much need.

Then again, if we are in a revival and preach on a judgment theme, we are embarrassed and hampered if the song leader begins on "There's a Great Day Coming" as the invitation hymn. In most of instances we have found that a complete change of theme is better. A song about the blood or about mercy and invitation, following a sermon on a judgment theme, is usually more fitting and effective.

And we think many people, even experienced song leaders and, perhaps, some preachers, have a wrong idea of what it is to "get the people ready for the sermon." Repeatedly we have seen a singer climax a "rousing song service" with a special song of such triumphant strain as to leave the

people actually "up in the heavenlies" at the very moment when the preacher is expected to read his text and begin his sermon. Under such conditions, the preacher has his choice between attempting to start where the people are and climb "one notch higher" in climax, or dropping them clear down to the base of emotional excitement and then come up gradually again. If he attempts the first, he must certainly be brief and must sacrifice decidedly in the body of his sermon, and if he attempts the second, it is a chance that he will not be able to bring the service up to the top again at all. The whole idea is incorrect. The people should be brought into a thoughtful, devotional mood by the "preliminary service" and the preacher should begin with them at that point and lead them on. There cannot safely be more than one real "climax" in a service.

Spurgeon, it is said, while employing a song leader, always announced the hymns and in a certain way directed in their singing and made the whole meeting one service. He worshiped with the people in the singing and then they worshiped with him in the sermon.

This editor is about to round out his twenty-eight years in the Christian ministry. Only five years of this time has been spent in the pastorate. During practically all the rest of the time he has been an "occasional" preacher in campmeeting, convention and special revival work. He has for this reason never become accustomed to taking responsibility for "the atmosphere of the preaching," and he must also confess that he has never been indifferent to it. This has come about through the necessity of adjusting to the atmosphere of the service. But in speaking to pastors and to those who have actual charge of all the service, we would say that this question of "atmosphere" as it has reference to the "preliminary" and to the concluding services is worth considering. Even the praying in a service can help or hinder the proper atmosphere for preaching, and the wise leader will build the service around the sermon and will eliminate and revise in the interest of it.

### MARION LAWRENCE

The life story of Marion Lawrence whose name is familiar throughout Christendom, is of such absorbing interest and so filled with action that a few brief details must suffice for a sketch like this. He was born October 2, 1850 in Preble County, Ohio. Both father and mother were God-fearing, pious people; the father austere but "honorable, intelligent, positive, a born leader, profoundly religious, a devoted churchman." The mother, "strong, sweet souled, gentle, devoted. All revered her, for in her countenance they saw God."

It is small wonder that with such parents and the resultant environment of the home, Marion grew up with a zeal for the work of God which later led him to devote all his time thereto; also that he developed with the years a charming personality, a disposition that endeared him to thousands who were proud to count him as a friend. "Friendship, to him, was equality. It was the most sympathetic and intimate of relations. He believed that every heart was human and that every human heart had its goodness and its capacity of affection." "Everyone with whom he came in contact—the janitor in the apartment house, the conductor of the train, the newsboy on the street, the bell-boy at the hotel, the scrubwoman on the stairs, the clerk at the store, he treated with a courtesy and kindness of sincere interest that revealed in an amazing way, his splendid love for humanity and his expansive heart."

The story of how, step by step, he was led into the work of the Sunday school is a long one and cannot be given here. What his influence has been, to the Church at large and as a personal winner of souls, no one will know until the great Day of Rewards. Through his writings, "he being dead yet speaketh." Several of his books still are in print and are being circulated widely. His book, "My Message to Sunday School Workers," in the writer's judgment, is unequaled as a fine combination of inspiration, practical suggestions and human interest. Almost a thousand copies of this book have been distributed by the Book Department of the house that publishes this magazine. For those who wish to know the life story of Marion Lawrence we suggest the biography, "Marion Lawrence," by his son, Harold G. Lawrence (\$2.50).

# DEVOTIONAL

## LETTERS ON PREACHING

By A. M. HILLS

### XXVIII. The Delivery of the Sermon

I. After I have carefully prepared a sermon, how shall I deliver it? This is an ever debated and never settled question. The reason is this; no one way is the most effective and best for all preachers. It cannot be settled by the prevailing custom of the denomination, or the fashion of the day, or the age in which any preacher lives. It depends upon the preacher's own constitutional gifts. Therefore each preacher must discover for himself how he can best deliver his message.

Within the space of a few years there was a group of masterful preachers in the single city of Chicago. Dr. John Barrows was pastor of the First Presbyterian church. He wrote a noble sermon and then carefully committed it to memory and delivered it memoriter, word for word, exactly as it was written. He would preach no other way; and he became so famous from his great pulpit efforts that he was in demand over the whole country to speak on important occasions before vast conventions and assemblies.

There was another preacher, Dr. David Swing, who had some friction with his denomination, and refusing to be trammelled, he stepped out, and with his friends engaged a vast auditorium and packed it to the limit. Strange to say, he read his sermon, word for word, from manuscript, with few gestures and calm speech. But his noble voice and careful intonations, and chaste speech and gospel messages clothed in finished, purest, melodious English, captured his audiences and held them spellbound Sabbath after Sabbath.

There was another young preacher, Dr. Gunsaulus, a Congregationalist, who was invited to Chicago from Columbus, Ohio, where he was winning wide attention. He at once captured a vast audience in that great city of orators, and was "a master of assemblies" for many years until his death. He preached extempore, as also did Dr. Lorimer, the eminent Baptist preacher, after a successful pastorate in Tremont Temple, Boston.

Now it is no sign that any given young preacher

should decide to preach finished orations because Dr. Barrows did. Neither is it any indication that some other young man should preach from written manuscript because Dr. Swing or Dr. Frederick Noble of Chicago did. Neither are we compelled to believe that every young man should force himself to preach extemporaneously because Dr. Gunsaulus and Dr. Lorimer did. These things are not to be decided by force but by fitness. What is the best method for one may be far from being the best method for another of a different type of mind and combination of faculties. One man can write perhaps slowly, in a noble and forcible style in choice English; but, for some unaccountable reason, nervousness or unreadiness of vocabulary, when he tries to think and speak on his feet, there is a hitching, hesitancy in his utterance which decidedly mars the power of his thoughts over an audience. Let such a man write and commit to memory, as Dr. Barrows and Dr. Storrs of Brooklyn and Dr. Thomas Guthrie of Scotland did, and as Seth Rees the Quaker evangelist still does in his old age.

But if such a man's verbal memory is defective, and refuses to respond to cultivation, and become quickly retentive, then let him read his message, as Dr. Swing did, and Jonathan Edwards, and the elder Timothy Dwight, and the immortal Thomas Chalmers of Scotland. Thousands of preachers have rendered noble service to their Master by this method of delivery. They served their day and age effectively and their names are written on the honor rolls of heaven.

II. But let not any reader of these lines get the idea from what we have written or may yet write, that the delivery of the sermon is a matter of little or no importance. Demosthenes, prince of orators, laid down three rules for successful oratory. (1) Action. (2) Action. (3) Action. He meant delivery. "Many a worthy sermon is wrecked on the reef of a poor delivery; and many a very ordinary sermon is saved by learning to avoid it" (Pattison). The way a sermon is delivered has much to do with its effectiveness. One of the finest scholars and writers of England was

a failure as a preacher. He affected to despise delivery, and that was precisely what he needed to carry his messages home to the hearts of his hearers. A surly and monotonous voice, an emotionless face, a dead eye, and motionless arms, all together conspired to kill the sermon. It died when being born. "Dr. Guthrie felt that preaching was like firing a gun, the manner is the powder, and the matter is the shot; and it is well known that a tallow candle with a sufficient quantity of powder will go through a board that a leaden bullet would not pierce fired off with a feeble charge."

Dr. Chalmers of Scotland could so throw the passion of his soul into the reading of his manuscript that his eyes flashed fire, his features flamed and melted with emotion, and his frame trembled with the energy of his conviction. Once an English lord when listening to him was so enthused that unconsciously he rose to his feet and shouted his applause.

The great Jonathan Edwards read his famous sermon, "Sinners in the Hands of an Angry God," with such tremendous power that his auditors clutched the top of the pews and some threw their arms around the pillars of the church, to keep from slipping into hell!

Some forty years ago I chanced to be spending a Sabbath in New York City, and I was specially anxious to hear two famous Congregational preachers, Dr. Richard S. Storrs and Dr. William M. Taylor, the great pastor of Broadway Tabernacle. It was Palm Sunday and it so happened that I heard both of these famous divines preach from the same text and theme, "Christ's Triumphant Entry into Jerusalem." Dr. Storrs was called "The golden mouthed Chrysostom of the New York pulpit," and preached without notes, presumably memoriter. Dr. Taylor read his discourse. Dr. Taylor had probably twice as many hearers as Dr. Storrs; and I am free to say his sermon was a much abler sermon, and far more impressively delivered. I came to the conclusion, that, in spite of all the natural disadvantages of reading, and all that may be said against it, still a man can be a great and very forcible preacher even though he reads his sermons.

When Rev. W. H. H. Murray, a young man, was called to be pastor of Park Street church, Boston, then one of the leading churches in all New England, the great orator, Wendell Phillips, went to hear him read a Sunday morning sermon. It was written in such an eloquent style, and read

so impressively that the orator went out saying, "Murray has a Boston audience by the nape of the neck!"

III. There may be personal reasons why some should adopt the reading method as we have already observed.

1. It may be temperamental. It is said that the great French preacher, Bourdaloue, was so timid and modest, that it disconcerted him to look his audience in the face. It was so with my beloved pastor at Yale. He was the son of a famous Doctor of Divinity, and he himself was valedictorian of the famous university, and a man of brilliant mind and noble scholarship. From childhood he had lived among scholars; and yet he could not look his audience in the face with calm composure. His sermons were written with classic elegance, and impressively read; but he had not the orator's temperament, and could not speak extemporaneously.

The great Cardinal Newman, who was such a prominent ecclesiastical figure in England and whose writings are so impressive, had a similar type of mind. His felicity of diction failed him when he dropped his pen, and faced an audience.

In such a case, Spurgeon gives wise counsel, "Brother, write, if you have not the gift of free speech, and yet are fitted to instruct."

2. Akin to this trait, is the characteristic of foreboding dread of failure which oppresses some preachers who try to preach without a manuscript. John Angell James was a notable preacher of Birmingham, England, for a generation, yet his biographer told the surprised world that "for many years he scarcely ever slept on a Saturday night, so uncontrollable was the apprehension with which he looked forward to the services of the coming Sunday." "Why shouldn't I read?" he asked of his colleague when he was appointed to deliver a sermon before the London Missionary Society. "Because," the colleague replied, "you are never so effective when you read." "Well, now," Mr. James answered, "I'll tell you how it is. If I preach without reading, I shall be miserable for three weeks till I am in the pulpit; if I read I shall be quite happy till I begin to preach though I shall be miserable till I finish." Now every minister has not the robust health to endure such pangs of anticipation, and the physical drain of reaction which such a life involves.

3. Another singular excuse made by some who read is an excessive ease and fluency of speech which is fatal to depth and seriousness of thought.



Unlike Moses, who felt that he was slow of speech, these are a cataract of words without much meaning. Dr. Dale, John Angell James' biographer and successor at Birmingham, England, explained his invariable habit of reading by saying, "If I spoke extemporaneously, I should never sit down." To Dr. Binney, when he was the drawing preacher of all London, an old Scotch woman frankly said, "I am aye glad to see the papers; for when ye take them oot and lay them on the buik, I say to mysel', 'We'll ha'e a deal mair sense the day.'" To those who are thus given to a cataract of empty verbosity, a manuscript carefully written may be a godsend as it will almost force them to say something worth while.

4. A fourth justification of preaching from manuscript is that the preacher is proclaiming messages of infinite importance to his hearers. Their eternal well-being demands that he should state the truths of God with great care and accuracy. Unquestionably this is true. There is no doubt that extempore preachers often speak unadvisedly, and make careless statements and inaccurate definitions of saving truths which, with more deliberation, they would not make. The consequences of these slips are often distressing and most serious; and the devil is not slow to use them to discredit the gospel.

IV. But with all that may be said in favor of reading the sermon, there are many serious objections to be made against it.

1. It deprives the preacher of many valuable aids to success.

(a) The power of the eye is a vast asset to any orator. It can speak volumes. It can search the heart. It can woo with love, or comfort with tenderness, or make men tremble with awe, or the convicting power of truth. The love of the great orator, Finney, and Dr. Morgan of Oberlin, for each other was as the love of David and Jonathan. They shared the pulpit together for forty years. Yet, after Finney went home, Dr. Morgan declared, "Often that great man would fix his eyes upon me in the pulpit and make me tremble." Times without count, the writer, when a student, felt the awful power of those blazing, searching eyes.

It is a matter of historic record that Julius Caesar once felled a man to the earth by a look of his eyes; and so did the great tragedian, McCready, once strike a man down on the stage. A half-crazed assassin once stood before Henry Ward Beecher on the street and threatened to kill him.

Beecher stepped forward, gave him a burning look and said, "Do it, then." In an instant, the poor wretch fled from that look like a frightened beast. We have often read how power marched forth to conquest from the Jove-like eyes of Daniel Webster; and Jesus struck an armed mob to the ground by a look. Now a man who must take his eyes from his audience and fix it on his manuscript breaks the spell and loses much of his power.

(b) Then there is the power of facial expression which actors and actresses study so carefully and make so much of! It, too, is largely sacrificed by the manuscript and it is an irreparable loss. I have seen the emotions of their souls play upon the faces of Finney and Beecher, and Talmage and Phillips Brooks and Moody and H. C. Morrison, until the gaze of all was fixed upon them, and their audiences were swept along on a controlling tide of sympathetic emotion. I have seen a great lawyer thrill a packed courtroom of listeners and make even the judge turn pale and tremble. Such an aid to oratory is not to be lightly esteemed, nor carelessly sacrificed and lost.

2. Reading, with head bent forward, and a curve in the vocal organs tends to destroy the purity of tone and permanently injure the quality of the voice. This is doubtless the cause of the malady known as the "ministerial sore throat," this preaching down to the manuscript on the desk, instead of keeping your neck straight and your eyes looking straight before you. I have myself become hoarse reading a single sermon. On the other hand I have preached in revivals, fifteen times a week without notes, for three months at a time, without using a troche. This is no small item, in deciding how one shall deliver his sermon.

V. Yet, if a man, with wealth of thought and grace of speech, so lacks the ready command of words, and the oratorical temperament as to fall below his conscious ability, and he decides that he must read then let him resolve to be a master of his method.

1. He should cultivate a bold, plain penmanship with a stub pen, or use a typewriter with coarse type and lines wide apart, as plain as can be made. I have known preachers to take a manuscript into the pulpit so finely and dimly and illegibly written, that they could not read it themselves. It was an insult to their audiences, and treason against the Holy Ghost.

2. The preacher should cultivate his voice and distinct enunciation to the utmost. Indistinct,

(6)

thin, weak, or harsh and raspy tones are an offense to men, angels, and God.

3. He should make himself an excellent reader, a veritable expert elocutionist. With such a holy calling from God he should be ashamed to be anything less. It can be done. When Asa Mahan

began his ministry it was difficult for him to address an audience of two hundred; by rigid self cultivation he acquired the ability to address ten thousand people effectively.

A man cannot master an audience who has not first mastered himself and his manuscript.

## HINTS TO FISHERMEN

By C. E. CORNELL

### Twelve Things to Remember

The Value of Time.  
The Success of Perseverance.  
The Pleasure of Working.  
The Dignity of Simplicity.  
The Worth of Character.  
The Power of Kindness.  
The Influence of Example.  
The Obligation of Duty.  
The Wisdom of Economy.  
The Virtue of Patience.  
The Improvement of Talent.  
The Joy of Originating.

—MARSHALL FIELD.

### The Itinerary of a Dollar

Matt. 25:16; Luke 16:9; Rom. 12:13.

A dollar bill sent out by the Waukegan, Ill., Chamber of Commerce led a busy life for fourteen days and came back with its life story noted on the back of a circular, which had been attached by the senders, on which each sender was asked to tell for what he had used the money. In the fortnight it had been used thirty-one times as follows:

Five times for salary.  
Five times for tobacco.  
Five times for cigarettes.  
Three times for candy.  
Twice for men's furnishings.  
Three times for meals.  
Once for automobile accessories.  
Once for bacon.  
Once for washing powder.  
Once for garters.  
Twice for shaves.  
Once for tooth paste.  
Not once for the church.  
Never a book or a magazine.

### Wasted Power

Matt. 28:18; Mark 2:10; 9:23; Luke 18:27.

Edwin E. Slosson, writing in the Daily News Bulletin, endeavors to impart an idea of the vast waste of energy at Niagara in the following paragraph:

"It is easier to comprehend how much it is costing us to keep Niagara as a spectacle if we put the waste in concrete terms. Various engineers have estimated that it would be possible to get from Niagara Falls over 5,000,000 more horsepower than is now utilized. In one of the large steam plants of New York City the cost of power is \$50 a year a horse power. Taking these figures as sufficiently close for our purpose the water that goes over the falls represents the annihilation of potential wealth at the rate of some \$250,000,000 a year or nearly \$30,000 an hour.

"We are told that there are some millions of people in poverty and poorly nourished in this country, yet here is wasted the equivalent of 250,000 loaves of bread an hour. We may see with our mind's eye 600,000 nice fresh eggs dropping over the precipice every hour and making a gigantic omelet in the whirlpool. If calico were continuously pouring from the looms in a stream 4,000 feet wide like Niagara river, it would represent the same destruction of property. If a Carnegie Library were held under the spout it would be filled with good books in an hour or two. Or we can imagine a big department store floating down from Lake Erie every day and smashing its varied contents on the rocks 160 feet below. That would be an exceedingly interesting and diverting spectacle, quite as attractive to the crowd as the present, and no more expensive to maintain.

"How insignificant is this enormous material and intellectual loss, when compared to the incalculable spiritual and intellectual possibilities of the millions of lives which in Christendom alone

(7)

are unrelated to efficiency in any form. It was no wonder that Jesus Christ was willing to sacrifice all as He comprehended the potentialities of even a single life."

#### A Persian Story of the Three Wise Men

"Here is the story of the Three Wise Men in its wonderful Persian dress," says My Magazine.

"The Three Wise Men came from Phars in Persia. They were students of the stars, and had seen from the stars that One would be born in Bethlehem of Judea. But the stars told not enough. They were uncertain whether this One would be King, Priest, or Physician, so they took with them gifts suitable to each, gold and frankincense and myrrh, and went forth on their journeying far across the desert ways, guided by the star.

"They were three: an old man, a middle-aged man, and a boy. At last they came where the young Child lay, in a stable at Bethlehem of Judea. As they talked by the way they agreed that each should go in separately, the boy first, so that the accepted gift might tell them whom they worshiped—King, Priest, or Doctor.

"And now all three had been into the stable, bearing their precious gifts in their hands, and each had returned empty-handed.

"He is all three—King and Priest and Healer," they said to each other with bated breath.

"But they stood puzzled and hesitant, looking each at each, waiting to speak, and yet fearing to say a word.

"At last the old man had courage and put the question which all desired to have answered. With a hand on the boy's shoulder he asked: 'Of what age perhaps, my son, was the Child you saw?'

"Ah, that was troubling me also, my father," said the boy. "He was a boy of my own age."

"Nay," said the middle-aged man, "he was a man of exactly my years."

"Ye both err," said the old man, "for an old, old man was he, like unto me!"

"This story belongs to all time and all lands and peoples. It means that the Child had come to be Brother to everyone."

#### Modern Translation of the New Testament

Within recent years there have been issued a number of translations of the New Testament. These translations all endeavor to put the New Testament in modern speech, as well as to accommodate the language to modern activities. In almost every case the language-used cheapens the

New Testament and is decidedly unforceful. The King James Version of the whole Bible is direct and beautiful in statement, forceful in expression and—barring a few errors—cannot be improved upon. W. R. Pease in Zion's Herald, states the case succinctly, relative to a late translation of the book of Mark, by Rev. Ray Allen, D. D.

A few words regarding the New Testament translations. In the religious shaking down which is now taking place, it is well that some old things should go. But why destroy the beautiful?

Plainness, accuracy, and clearness are essential, and truth may well be simple. But the New Testament butchered by dime-novel matter-of-factness leaves no doubt in the mind that jewels set by master craftsmen can never be tampered with even by twentieth century D. D's. The disciples possessed imagination and a wonderful language with which to work. The first translators, unmuddled by modern wisdom, put simple, ringing beauty, which came from the heart, into English that is a joy forever.

The new translation has the terse, nervous style, almost idiotic in its simplicity, of a nickel shocker. Rather the King James Version, with all its errors, than this monstrosity of so-called intellectual audacity.

#### Race Hatred

Race hatred seems to be prevalent in not a few communities. It is said that in several towns and small cities of the middle west especially, a negro is not permitted to live. Under "Racial Exploitation," Dr. Marcus D. Buel of Boston has pertinently written:

Two men met on the Milky Way

(One of them white, the other one black),

"What are you doing up here, Uncle Eb'n?"

"Me? Don't yo' know? I'se gwine to heben!"

"Good for you! So am I, and I'll show you the way."

"But heaven's far away and I cannot walk;

So do what I say, and don't you balk.

You be my horse—I'm white and you're black—

You bend yourself down and let me ride on your back."

The sun had gone down—it was getting late

Before they arrived at the heavenly gate;

Said Peter, on op'ning the door very wide,

"Why! Colonel! Come in!

Hitch your horse outside."

#### "The Church's Message to the World—the Gospel"

Unanimously Adopted by the Conference on Faith and Order, Lausanne, Switzerland, August 3-21, 1927:

We, members of the World Conference on Faith and Order, met at Lausanne, August 3-21, 1927, and agreed in offering the following statement to the several Churches as the message of the Church to the world.

1. The message of the Church to the world is and must always remain in the gospel of Jesus Christ.

2. The gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ.

3. The world was prepared for the coming of Christ through the activities of God's Spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fullness of time the eternal Word of God became incarnate, and was made man, Jesus Christ, the Son of God and the Son of man, full of grace and truth.

4. Through His life and teaching, His call to repentance, His proclamation of the coming of the kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fullness of the living God and His boundless love toward us. By the appeal of that love, shown in its completeness on the cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

5. Jesus Christ, as the crucified and the living One, as Savior and Lord, is also the center of the world-wide gospel of the apostles of the Church. Because He himself is the gospel, the gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a program for material betterment. The gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

6. The gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe

in Christ. It is the comfort of those who suffer; to those who are bound it is the assurance of the glorious liberty of the sons of God. The gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth; strength to the toiler, rest to the weary, and the crown of life to the martyr.

7. The gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society, at present, into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

8. Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspiration, the Church in the eternal gospel meets the needs and fulfills the God-given aspirations of the modern world. Consequently, as in the past, so also in the present, the gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men, "Come unto me! . . . He that followeth me shall not walk in darkness, but shall have the light of life."

Note in particular the definite statement of paragraph six. Justification and sanctification are both emphasized. This is rather unusual for a world document.

—C. E. C.

#### The Horseleech or Bloodsucker

(Prov. 30:15)

"This horseleech," says Calmet, "is covetousness, and her two daughters are avarice and ambition. They never say, It is enough; they are never satisfied; they are never contented." Another commentator says, "There are persons so excessively covetous and greedy, that they will scarcely let any live but themselves; and when they lay hold of anything by which they may profit, they never let go their hold till they have extracted the last portion of good from it." Horace has well expressed this disposition, and by the same emblem, applied to a poor poet, who seizes on and extracts all he can from an author, of repute, and obliges all to hear him read his wretched verses.

Francis translates these lines which are applicable:

But if he seize you, then the torture dread;  
He fastens on you till he reads you dead;  
And like a *leech*, voracious of his food,  
Quits not his *cruel* hold till gorged with blood.  
—Sel. by C. E. C.

#### What God Requires of Man Micah 6:8

1. To do justly.
2. To love mercy (or kindness).
3. To walk humbly with thy God.

#### God Make us Men

"God, give us men!" "Why criest thou to me?"—  
Saith God, the Lord of hosts—"with such a plea?  
Sufficient for all time, I gave thee ONE—  
The only Hope for man by sin undone;  
Pattern and power for all—my only Son.  
Look up, and find in Him the power; and then  
Hark to my answer back to thee: Be men!"

"God, give us men!" . . . Such cry is but a  
taunt,  
Since God has given one for all world want.  
God *make us men!*—as we behold the Christ!  
Up, follow Him, your need will be sufficed.

God, *make us men!* Though worldlings scoff and  
laugh  
With wanton worship of the golden calf;  
Make us, like Moses, to be brave and strong,  
To stand with Thee against a world of wrong.

"Be strong, and of good courage!" saith the Lord;  
In all the strength His grace doth well afford.  
Thyself be true, in station high or low;  
Where thou art needed, dare to rise and go.  
If thou wouldst help the world in God's great  
plan  
Keep step with God's own Son—and be A MAN!  
—Edgar Cooper Mason.

#### Ten Reasons for the Establishment of the Family Altar

1. It will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty, and determined in whatever is done therein to glorify God.
2. It will give you strength to meet the discouragements, the disappointments, the unexpected adversities, and sometimes the blighted hopes that may fall to your lot.

3. It will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

4. It will sweeten home life and enrich home relationship as nothing else can do.

5. It will resolve all the misunderstanding and relieve all friction that sometimes intrudes into the sacred precincts of family life.

6. It will hold as nothing else the boys and girls when they have gone out from underneath the parental roof.

7. It will exert a helpful, hallowed influence over those who may at any time be guests within the home.

8. It will enforce as nothing else can do the work of your pastor in pulpit and in pew, and stimulate the life of your church in its every activity.

9. It will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

10. The Word of God requires it, and in thus obeying God we honor Him who is the Giver of all good and the Source of all blessing.—Author Unknown.

#### I Am Willing

Douglas Clark, a sanctified physician of the Friends, wrote in 1886: *I Am Willing*

To receive what Thou givest.  
To lack what Thou withholdest.  
To relinquish what Thou takest.  
To suffer what Thou inflictest.  
To be what Thou requirest.  
To do what Thou commandest.

#### John Wesley Said

Do all the good you can.  
By all the means you can.  
In all the ways you can.  
To all the people you can.  
At all the times you can.  
As long as ever you can.  
Make the above your motto, and there will be no regrets at the end of the year.

#### When God Gives

Frances Ridley Havergal once said:  
It is when we feel our own insufficiency that God gives. And so I feel that this very sense of not having gifts is the best and most useful of them all.

## HOMILETICAL

### THE MAJESTY OF SILENCE OR THE VALUE OF SELF-CONTROL

By C. E. CORNELL

TEXT: Matt. 26:63; 27:12.

- I. Prophecy and Discipleship. Isa. 53:7. 1 Pet. 2:23.
- II. His Almightyness.
- III. His Innocence.
- IV. The Severity of His Treatment.
- V. His Complete Mastery.  
The strength of the Christian life lies in the absence of all weakness.  
Any kind of sin or sinful practice is weakness.

### PRACTICAL HOLINESS

By A. M. HILLS

TEXT: "Be ye yourselves also holy in all manner of living" (1 Peter 1:15, R. V.).

The Standard Dictionary defines "practical" as "pertaining to or governed by use and experience, as contrasted with ideals and speculations; manifested in practice; as practical religion." "The soul of religion is the practical part" (Bunyan).

I. Then practical religion will regulate domestic life. "Holy in all manner of living" will surely include the home where so much of life is lived, and where much more of some people's lives ought to be lived. It will lead the husband to "love the wife as Christ loved the church and gave himself for it." He will love her in a higher and holier sense than he will love any other man's wife. He will consult her wishes and care for her interests, temporal and spiritual. It will banish from the home imperiousness, harshness, and selfishness. On the other hand, this practical religion will restrain the wife from flirting and frivolity and selfishness. It will inspire the wife to a tender concern for the welfare of her husband; to bless him and not drag him down.

It will produce a godly concern for the well-being and religious training of the children; and develop in them a reverent and loving obedience toward their parents.

II. Practical holiness will hallow the business life. Men will carry on business for the glory of God. It will provide things honest in the sight of all men. In business transactions he will guard his neighbor's interests as well as his own. He will put conscience into his daily work. The Golden Rule will govern the employer and the employee.

III. It will regulate social life. It will guide in the selection of associates, and cause separation from the wicked, only as we try to do them good. A sanctified tongue will not gossip nor circulate the devil's news.

IV. Practical holiness will do the utmost to build up the church, "the body of Christ." By attendance, prayer, spiritual helpfulness, financial aid, supporting revivals, Sabbath schools, missions, every holy interest.

V. Practical holiness will reach political life. The holy Hebrew prophets of old set us the example. They did not stick their holy noses up in the air in sublime indifference to the civic evils of their day. They opposed all local and national sins of their times, denounced corrupt judges and officials. It will not cringe to public sentiment, nor be the slave of party, nor the tool of the political boss or office seeker. It will vote against wrong, and vote for righteousness and be counted on God's side. It will be a terror to evil doers, and public sin.

### WHAT IT MEANS TO HAVE THE SPIRIT OF CHRIST

By C. E. CORNELL

Text: Romans 8:9.

#### I. THE HOLY SPIRIT IN RELATION TO CHRISTIAN EXPERIENCE

##### 1. Not by measure

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him (John 3:34).

##### 2. Reconciled to God

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father (Gal. 4:6).

##### 3. The Spirit a supplier

For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ (Phil. 1:19).

##### 4. The Spirit in us

The Spirit of Christ which was in them (1 Pet. 1:11).

##### 5. Given utterance

Holy men of God spake as they were moved by the Holy Ghost (2 Pet. 1:21).

## II. THE HOLY SPIRIT IN HIS PRACTICAL RELATION TO EVERY-DAY LIFE

1. He assists our secret life.  
We each live a life which God only knows and sees.
  2. Our eating and our drinking.  
Let us examine thoroughly.
  3. Our home life.  
How do we live before our families? Christianity is a religion of the home.
  4. Our social life.  
Society is against holiness of heart and life.
  5. Our business life.  
Here is where we need the help of the Spirit. Every-day honesty.
- ## III. THE SPIRIT-FILLED LIFE IS A LIFE OF HOLINESS
1. Its desirability.
  2. Its enjoyableness.
  3. Its inspiration.
  4. Its successes.

## THE SUPERNATURAL HEALING OF THE BODY

By C. E. CORNELL

Text: Mark 2:1-12.

### I. INTRODUCTORY

1. The Bible plainly teaches the supernatural healing of the body.
2. That there are recorded instances of divine healing both *with* and *without* medicine.
3. That healing occurred both in the O. T. and N. T. dispensations.
3. That Jesus healed many and almost all forms of disease.
5. That Jesus healed some of sickness that He did not heal of sin.
6. That the power to heal was transmitted to His disciples, and they exercised successfully the power given.
7. That since the days of the disciples multitudes have been healed by supernatural power.
8. That some are healed by divine power both *with* and *without* medicine.
9. That some are healed in answer to their own prayers; and others are healed in answer to the prayers of their friends.
10. That in response to prayer and faith sins are forgiven, and in response to prayer and faith sickness is healed.
11. That sickness is not in the atonement of Jesus Christ as sin is in the atonement. A sick man may not be a sinner, but there is no sinner who is not morally sick.
12. That the Bible lays more emphasis on the healing of the soul than on the healing of the body.

13. That God sends sickness sometimes for disciplinary purposes. See numerous instances in the O. T.
14. That the devil is not the author of ALL sickness. However, he causes enough.
15. That all sickness is caused by sin, lack of proper care of the body or presumption.
16. That the healing of the body is brought about by quacks, fakers, healers, spiritism, Christian Science, and the like. *But these do not heal the soul.*

### III. MIRACULOUS CURES OF THE BIBLE

Plague, leprosy, palsy, fever, lameness, dropsy, bent with infirmity, ovarian hemorrhage, blindness, deafness and dumbness, unnamed disease, wound healed, bite of serpents. Regeneration and entire sanctification advantageous to simple living and simple faith for healing.

## HOW GOD DEFENDS HIS SAINTS

By C. E. CORNELL

Text: Acts 23:11.

### I. INTRODUCTION

Tell the old Persian story which is as follows: "There is an old Persian story that when God created the earth it was at first a vast, barren plain, with not a green thing on it to be seen—not a flower, not a bush, not a tree on it. He came forth to view His new creation, and determined to adorn it with beauty; and He sent His angels to sow broadcast over the world the choicest seeds, that should spring up in beauty. Satan followed, and saw the unburied seeds lying all over the earth, and he said: 'This is the work of the Almighty, and I will destroy it.' So he went to work, and every seed that could be found he buried out of sight in the soil. . . . Then, with a malignant smile of satisfied pride, he looked to see the chagrin of the Almighty when He should behold His work destroyed. But as he gazed the seed germinated; it broke through the ground in all forms of fruits and flowers, and the desert became an Eden of loveliness and beauty." This is a picture, or parable, of what Paul's enemies were determined to do to him and the cause of Christianity; but their efforts to destroy him became the means, and the best means, of his gaining his desire to go to Rome, and of preaching the gospel. The enemies of Paul—their efforts to destroy him—became the very means for his going to Rome.

### II. PAUL'S PERSECUTION—OURS

1. As a part of our heritage.
2. For a holy purpose.
3. Increased spiritual muscle.

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## The Scripture.

"Jesus said" (Mark 10:29, 30).

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation, enter into the kingdom of God" (Acts 14:22).

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

"Endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2:3).

### III. OUR TRIUMPH COMPLETE THROUGH CHRIST

1. His defense.
2. He has all power in heaven and earth.

### IV. GOD'S DEFENSE OF HIS HOLY CHILDREN

1. Holiness gives advantage.
2. Holiness gives endurance.
3. Holiness gives "inner" peace amidst the conflict.
4. Holiness gives courage.

## THE VISION OF THE GLORY

Jesus said unto her, said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God (John 11:40).

- I. The glory of God has been seen by men.
- II. The glory of God is seen by faith—the eye of the soul.

### III. Christ's gentle persuasives to faith.

Martha wavers. Christ puts His own words before her.

The object of faith in Christ himself.

—DR. ALEXANDER MACLAREN...

## SERMON OUTLINE

At the Lynn Conference of the Methodist Church of 1819, Wilbur Fisk was appointed to Charlestown, Mass. This was a very trying appointment to him. The society was small, in every way feeble and embarrassed with debt. But he went to his station, trusting only in Him who said, "Lo! I am with you alway."

The following is a skeleton of his first sermon in Charlestown. It indicates the spirit in which he commenced his labors there, and is a specimen of his mode of sermonizing and is worthy of notice.

His text was Jer. 1:6: "Then said I, Ah, Lord God! behold, I cannot speak: for I am a child."

In the case of Jeremiah, we see that of the gospel preacher at the present day. In examining the text with the context, we shall notice:

### I. THE CALL.

1. The Lord sanctified him from the womb (v. 5).

2. He ordained him (v. 5).

3. He touched his mouth, that is, qualified him, and gave him his commission (v. 9).

### II. THE MESSAGE.

He was set over nations and over kingdoms:

1. To root out and to pull down, and to destroy and to throw down.

2. To build and to plant (v. 10).

So the minister of the Word must pull down the stronghold of Satan's kingdom (2 Cor. 10:4), and build up the Church of God (Matt 16:19, and 18:18).

### III. THE EXCUSE.

I am not qualified for this important duty; "I am a child." Young in years, young in experience, young in knowledge, whom shall I meet with? The old: old in years, old in sin, old in the wisdom of the world. I shall meet with the rich, with the noble; with the scorner, with the persecutor. "Who is sufficient for these things?" Not I. I am weak—I am a child. Ah, Lord God! I cannot speak.

### IV. THE ENCOURAGEMENT.

1. I send thee (v. 7).
  2. I have put words in thy mouth (v. 7): see also Matt. 10:16, 19, 20.
  3. I am with thee, to deliver thee (v. 19): see Matt. 28:20.
  4. I have made thee a defenced city, and an iron pillar and brazen walls against the whole land (v. 18).
- "The servant of God is immortal till his work is done."

### REFLECTIONS

- I. If God sends, how important the mission!
- II. A faithful preacher must expect reproaches.
- III. But he has many encouragements; and if these will not make him bold, and plain, and faithful in his preaching, let him at least remember this: "Be not dismayed at their faces, lest I confound thee before them" (v. 17).

### APPLICATION

My brethren, these considerations induce me to present myself before you as a plain man in my doctrines, and bold in my Master's cause. I received my appointment among you with trembling. I was ready to say, "I cannot speak; I am a child." But God, in His providence, said Go. I have come; and though I am but a child, I have come in that "name that is above every name." Therefore, in my doctrine and exhortation I shall not spare. Ye aged, look not upon my youth, nor disregard the message because it is delivered by a child, for it has the sanction of the Ancient of days. Ye middle-aged, let not your pride of worldly wisdom despise the simplicity of my message; for, though I address you not with enticing

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words of man's wisdom, yet I trust it shall be "in demonstration of the Spirit and of power." Ye youth, scoff not; for this shall prove a savour of life or of death. May it prove a savour of life to all, for Jesus' sake. Amen.

—C. E. C.

### GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

"The unsearchable riches of Christ . . ." (Eph. 3:8). Theme, The Riches of Christ.

"That Christ may dwell in your hearts by faith . . ." (Eph. 3:17). Theme, The Indwelling Christ.

" . . . That ye . . . may be able to comprehend with all saints what is the breadth, and length, and height and depth, and to know the love of Christ which passeth knowledge . . ." (Eph. 3:17-19). Theme, The Measure of the Love of Christ.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1). Theme, The Heavenly Calling.

"Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body . . . one Spirit . . . one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:36). Theme, The Unity of the Spirit, and the Unity of the Church.

"For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light" (Eph. 5:8). Theme, Spiritual Darkness and Heavenly Light.

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). Moral Death—Spiritual Light.

"Be filled with the Spirit" (Eph. 5:18). "Be filled with all the fullness of God" (Eph. 3:19). Theme, The Spirit-Filled Life.

"As the Father hath sent me, even so send I you" (R. V.) (John 20:21). Theme, The Missionary Commission of the Church.

"But Thomas . . . was not with them when Jesus came" (John 20:24). Theme, The Missing Man.

"But wait for the promise of the Father . . ." (Acts 1:4). Theme, The Promise of the Father.

"We cannot but speak" (Acts 4:20). Theme, The Unsuppressible Testimony.

" . . . Barnabas . . . was a good man, and full of the Holy Ghost, and of faith" (Acts 12:22-24). Theme, The Marks of an Apostle.

"Dead unto sin: alive unto God" (Rom. 6:2). Theme, No Compromise—Dead or Alive.

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Theme, The Greater the Sufferings, the More Incomparable the Glory.

"Heirs of God" (Rom. 8:17). Theme, The Inheritance of Saints.

"For we know" (Rom. 8:22). Theme, The Certainty of Christian Experience.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Theme, The Glory in the Commonplace.

" . . . Yet show I unto you a more excellent way" (1 Cor. 12:31; also the entire thirteenth chapter). Theme, Love's Way.

### SERMON STUDIES IN HEBREWS

By W. W. CLAY

#### IV. The Theme of the Book

The real theme of the book of Hebrews is not easily discerned, not because it is insignificant or abstruse, but because several other great truths growing out of the main theme are so presented and emphasized that it takes careful thought to discern that these are not the real theme. Some have thought the theme of the book to be warning. It is true that it is filled with the note of warning, and we have already discussed the proposition that this is the avowed purpose of the book. Another great theme is faith. Not only is there that wonderful chapter, the eleventh, with its repeated definitions and examples of faith, but the third and fourth chapters are the greatest in the Bible in their delineation of the opposite of faith, unbelief. Then too no other book of the Bible gives us a more complete presentation of holiness in both its God-ward and human aspects than this. Still another great subject that perhaps more than any other has been regarded by expositors as the true theme, is the systematic comparison of the old and new covenants.

But each of these themes, however stressed in the book, fails to connect up in unity with the others. There is another theme, however, greater than all these, that leads directly to the consideration of all the others and binds them into one great whole; a theme that rings out strong and clear in the opening words of the sermon, that enters indispensably into the presentation of each new thought, and that holds its place clear to the closing benediction. That theme is found in the

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text of the sermon, and cannot be stated better than Peter stated it in his words to his accusers in Acts 5:31. "Him hath God exalted . . . to be a Prince and a Savior." THE EXALTED JESUS—what a wonderful, challenging theme. Who and what was this being who was thus exalted? What is the plane of His ministry in this exalted place? How does His position and ministry influence the lives of men? The answers to these questions make up the discussion of this great theme; and out of the consideration of Jesus in His exalted position comes the heavenly illumination of holiness, faith, apostasy and the old covenant with its symbols, all of this making the groundwork for God's appeal for fidelity to the Christian life.

With what a fitting statement the writer introduces his theme, a statement that strikes common ground with all believers and that recalls the voices of the past echoing God's messages to men: "God who spake unto the fathers, hath spoken unto us by his Son." With this brief statement, he leads directly to his text, and his theme. Yet this insistent note of God speaking to men through Christ is carried all through the sermon; and after the inspired writer has throughout the chapters of the book held up to our gaze every phase of the eternal, exalted ministry of the Son of God, at the close of his sermon he brings us back to the thought with which he started—"See that ye refuse not him that speaketh" (ch. 12:25).

And how short is this introduction to the sermon—only three verses, yet these verses not only call us to listen to the voice of God speaking to us, but they are an epitome of all that the writer sees in the text, and lead us to the consideration of his first division of his theme.

I. He who sits at the right hand of God is the divine Son of God. He is shown to be not a high order of angel, as Pastor Russell has tried to deceive the world into thinking. All through this opening chapter, Christ is declared not to belong to the angels. Angels are servants (vs. 7, 14); Christ is a Son. Angels were created (v. 7, "maketh"); Christ is eternal (v. 8, "forever," and vs. 10-12). Angels are helpers (v. 14); Christ is the supreme authority over the universe (v. 3). Angels are creatures (v. 7); Christ is the Creator (vs. 2, 10). Angels worship Him (v. 6); Christ is Deity to be worshiped (vs. 6, 8). Twelve times in the book of Hebrews is Jesus called the Son of God. It is the Son who is the divine Spokesman (ch. 1:2). It is the Son whose kingdom is eternal (ch. 1:8). It is the Son who is to be worshiped

by the angels (ch. 1:5, 6). It is the Son who is head of the Church (ch. 3:6). It is the Son who is our great high priest (ch. 4:14). It is the Son who is not only priest but sacrifice (ch. 10:29).

The key-expression to this division is the phrase, "the brightness of his glory." Four definite points regarding the glory of the Son of God are presented.

1. The glory of His inheritance. Twice in rapid succession is the thought of Christ's divine heirship mentioned. He is called heir of all things in earth and heaven; and as heir He controls all the affairs that pertain to God's dealings with this world, and besides is the center around which heaven revolves. Then another inheritance is mentioned—the inheritance of a name. This is not, as is the case with those who have a great name here, an empty title, a self-imposed importance, or an accidental fame, but a character revealed by supreme achievement, a name that is the outshining of a matchless character of love revealed in vicarious suffering, victorious resurrection, and glorious exaltation at the right hand of God.

2. The glory of His power. His was not the glory of the angels, a glory of helping another, but the glory of a Creator who made the universe (v. 2), and who planned and spoke into being all the wonderful complexity of the earth with its rich mineral resources, its multiplied forms of vegetable and animal life, and its currents of electrical and other forces; and in addition scattered a myriad blazing orbs around it each pursuing with undeviating precision its mathematical way laid out for it by this master mind, the Son of God (v. 10). Yet beyond this power of creative mind and act is the power of redemption, referred to in connection with the creation and upholding of the universe: "When he had by himself purged our sins."

3. The glory of His eternity. How beautifully the quotation from Psalm 102:25, found in verses eight to twelve of the first chapter of Hebrews, calls our attention to the eternity of the Son of God. All through the book this thought of the eternal as manifested in Christ is to be found. It is a vital part of the author's exposition of his text with its context, called forth by the word "forever" in the fourth verse of the Psalm in which the text is found. This verse with its "forever" is quoted verbatim four times in the book. Then besides the reference to this verse, eight times in the book the thought of the eternal is applied to Christ: "Thy throne is forever and

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ever" (ch. 1:8); "Thy years shall not fail" (ch. 1:12); "Made like unto the Son of God, abideth a priest continually" (ch. 7:3); "Made . . . after the power of an endless life" (ch. 7:16); "Continueth ever" (ch. 7:24); "He ever liveth" (ch. 7:25); "Consecrated forevermore" (ch. 7:28); and, "Jesus Christ, the same yesterday and today and forever" (ch. 13:8). And at least eight things connected with salvation are spoken of as having God's forever stamped upon them: eternal salvation (ch. 5:9); eternal judgment (ch. 6:3); eternal redemption (ch. 9:12); the eternal Spirit (ch. 9:14); eternal inheritance (ch. 9:15); one sacrifice forever (ch. 10:12); eternal perfection (ch. 10:14); an everlasting covenant (ch. 13:20).

4. The glory of His deity. This is the crowning glory of the Son, the culmination of His inheritance, His power and His eternity. At the very beginning of the book we have this truth emphasized as well as introduced in the words, "The express image of his person," and its reality settled in the words of verse eight, "But unto the Son he saith, Thy throne, O God, is forever and ever." In this verse the word translated "God" is the word universally used in the Greek for deity. Even Pastor Russell, that great perverter of truth and denier of the deity of Christ, dared not face this scripture; and while he has attacked many of the Scriptures that declare the deity of Christ and has tried to explain them away, he leaves this passage unquoted and ignored; and well he might for it gives the lie to his sacrilegious statement that Christ was simply the highest order of angel, and shows Christ to be God himself, on God's throne, the express image of God's person.

After presenting in the first chapter of the book this fourfold glory of the Son in His exalted place at the right hand of God, the inspired author follows with his first note of warning, not to neglect the great salvation brought to us by this exalted Christ (ch. 2:1-4). Yet in this warning, the current of the thought he has just been presenting pours over the note of warning, and breaks out in reminding his hearers that God the Father bore witness to the message of His Son, and that God the Holy Ghost added His attestation by His miracles and gifts, completing his presentation of the glorious deity of Christ by associating Father, Son and Holy Ghost in the Holy Trinity.

II. He who sits at the right hand of God is also the Son of man. (Chapter 2:5 to the close of the chapter.)

The first division of the book of Hebrews is

grounded on the opening words of Psalm 110:1, which functions as the text for the book as a sermon, "The Lord said unto my Lord." The second division grows naturally out of the last clause of the text, "Until I make thine enemies thy footstool." Just as he illuminated the first part of his text by a kindred passage, so he expounds this by interpreting it in the light of another scripture, Psalm 8:4-6, which he quotes in the second chapter, and uses it to bring out a beautiful disclosure of the humanity of Jesus.

1. Jesus partook of humanity to demonstrate the perfection of man. As such He is our perfect example and facsimile of what we may be. This scripture declares that Jesus was the fulfillment of that pronouncement in the Psalm which is being quoted, "Thou madest him a little lower than the angels," and also shows that to Him alone as the pinnacle of humanity belongs the prophecy of the triumph of having all things put under His feet. Some writers led by Bernard Shaw have talked much about the "Superman," a race of superior human beings that will be brought about through evolution from the present imperfect race. But the Superman has already appeared in the person of Jesus Christ, and the race of supermen will come only as in His likeness we will appear when He comes again and in His image live with Him on the earth (ch. 2:8, 9).

2. Jesus partook of humanity in order to suffer and die. Only death could atone for sin, and only a man could die for the sins of men. While it took the personality of deity to make an atonement that would satisfy the claims of justice upon so many millions of sinning men, yet nothing but a man could be an acceptable substitute for man (ch. 2:9, 10).

3. Jesus partook of humanity to enter into a perfect relationship with us (ch. 11-13). How the inspired writer dwells on this theme, quoting scriptures where Jesus calls His redeemed ones "brethren" and "children," and then states that it was to bring about this relationship that He partook of flesh and blood (v. 14).

4. Jesus partook of humanity in order to bring to man a perfect deliverance from sin and everything connected with it—Satan and death (v. 14), bondage and fear (v. 15).

5. Jesus partook of humanity in order to become a perfect mediator (vs. 16-18). As a man, He has entered into a perfect sympathy with us because He underwent every form of human suffering, and on the other hand we are drawn to

Him because we feel that He knows just how we are suffering.

The keyword to all this section is the word "perfect" (v. 10). This thought is carried on through the book, the word and its derivatives as applied to Christ occurring twelve times.

This division, while preparing the way for further exposition of the text, also fits in with the purpose of the sermon to warn believers against letting go of God. Christ's brotherhood with us, His pride in us as His children, His conquest of sin and Satan and death, and His power to help in temptation, are all strong incentives to faithfulness.

#### Outlines and Studies

A splendid analysis of the first chapter of Hebrews will be found in *The Preacher's Magazine* for July of 1927, page 11, under the heading, "The Son of God," by R. J. Klefer, while on page 10 of the same number, under "An Uttermost Salvation," by P. P. Belw, the heading, "I. Christ the Mediator," is a good study in Hebrews. Especially good in the latter study is the point that "Christ is greater than the universe" (Hebrews 1:10-12).

TEXT: Hebrews 13:8.

THEME: Our Eternal Jesus.

I. A. One of the great texts of the Bible. A text that cannot apply to anyone who is not deity. Mankind universally marked by change, in being, in character, in tastes, in viewpoint, in activities. How often through the changeableness of men have we been disappointed and our dearest hopes blasted. "What a relief to come to one whose assurance that He will not change down through misty ages of the forever is the blazing record of an unchangeable eternity in the past."

B. But another great truth, as great, as blessed, lies hidden in this text—that the great outstanding characteristic of our religion, whether we look into the yesterdays, the todays, or into God's forever, is the personality of Jesus.

I. His unique personality is the key to the yesterday of the gospel.

(a) His personality alone is the worth of His teachings; these, though unique and different from earth's philosophy, are meaningless unless we take into consideration the deity of His personality.

(b) And His miracles. Not alone the fact, but the way He revealed His personality through them. No conscious effort; no striving after effort. Three words at Lazarus' tomb. Three words, and the wind and sea hushed. He knew exactly what

He was going to do. He never met a disappointment, never hazarded a guess.

(c) Look how His personality shone out in His dealings with men. No man ever loved as Jesus did—the blind beggar, Mary Magdalene, the rich young ruler, His disciples; regardless of their past, or of their standing with others. No man ever pitied as Jesus pitied—wearied disciples, hungry multitudes, a bereaved mother, a defeated Peter, a doomed city. No man ever hated sin as Jesus hated it—in positive rebuke, in constructive teaching, in exposing hypocrisy, in a scourge of cords. No man ever forgave sin as He forgave—sin against God if only the heart looked and longed, sin against Himself when they kept on with their malice. No man ever bestowed blessings as Jesus bestowed—not material blessings alone, but rest, truth, life, peace, joy, fulness, cleansing.

(d) And the only thing that differentiated His death from many another death was His personality. If He were not the Lamb of God, the atonement for sin, He was merely another one of the millions of earth who have met death unjustly. Unless He were God, His death can awake only our pity but not our love and worship.

II. Our salvation today begins and ends in the personality of Jesus.

1. His words alone insufficient. He who limits the power of Jesus to belief in His word, leaves us unsatisfied. Nothing can make me sure that I am not mistaken in my faith but personal contact with Jesus.

2. His example not enough. A little child in Chicago, crippled from birth. He who would say to her, "Watch me, walk as I do," would only mock her. But the great Dr. Lorenz of Austria comes with his skilled fingers, puts the poor hip-bone back into its socket, and thus makes it possible for her to walk. Unless a real Christ can personally give me power to live right, His perfect life would only make me despair.

3. It is the personality of Jesus that makes our salvation real. When you believe, something happens beyond just the working of your own faith—Jesus really touches, makes you over, changes your personality. When sanctified, not so much the absence of carnality, as the fulness of Christ. When healed, not so much relief from suffering as it is the presence of Christ in your physical being. Not blessing, not feeling, not works, not faith, not service, but Christ—a living, loving, lifting Christ.

III. And His personality the key to our forever, whatever it may be.

1. It is the center, the interest of the coming millennial day. "This same Jesus shall so come."

2. In heaven, He is the center. True, no need then for forgiveness nor healing nor soul rest. But the happiness of heaven centers in the presence and personality of Jesus. Its songs are praising Him. "His name shall be in their foreheads." "The Lamb is the light thereof."

#### IV. Conclusion.

1. His word can satisfy my intellect, His blood can satisfy my conscience, but only Christ Himself can satisfy my heart. If you find Him you can be satisfied today, and satisfied forever.

2. Are you satisfied?

### DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

#### Evangelistic Themes from Romans

THEME—The Powerful Gospel.

Text—"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth (Rom. 1:16).

This text is the key-verse to the book of Romans which is a treatise on the gospel of Christ.

I. Paul was not ashamed of the gospel because of WHAT IT WAS.

1. The gospel makes a proper diagnosis of the disease of man.

(a) Shows the universality of sin. (The gospel alone does this, no false cult shows sin as it really is.)

1. Shows the condition of the heathen world (ch. 1:18-2:16).

2. Shows the condition of the Jewish race (ch. 2:17-3:20).

3. Concludes that all are under sin (3:9, 22-23).

(b) Shows the awful burden of guilt because of sin (ch. 3:29).

(c) Shows the fearful outlook of penalty because of guilt (ch. 2:8-9).

(d) Shows the impossibility of man to save himself (ch. 3:20).

2. The gospel shows the only remedy for sin.

(a) The incarnation of Jesus Christ (ch. 5:15).

(b) The death of Jesus Christ (ch. 5:7-9).

3. The benefits derived from the gospel, or the remedy applied.

(a) Deliverance from the guilt of sin (ch. 5:1; 8:1).

(b) Deliverance from the power of sin (ch. 6:14).

(c) The adoption into sonship (ch. 8:15-16).

(d) Deliverance from the inbeing of sin (ch. 8:2).

II. Paul was not ashamed of the gospel because of WHAT IT HAD DONE.

1. It was a living personal testimony for Paul. His preaching was around one central theme: "It saved me, it will save others."

Note the personal aspect of 1 Tim. 1:15; Gal. 2:20; Tim. 1:12.

2. It had worked wherever he had preached it. At Antioch; at Philippi with Lydia and the jailer; at Thessalonica; at Ephesus, etc.

III. Paul was not ashamed of the gospel because he knew WHAT IT WOULD DO. He knew it was the power of God unto salvation to EVERYONE that believeth.

1. This sweeping statement takes in all from Paul's time to the end of the gospel age.

2. Show the conquests and victory of the gospel from that day until the present, both as to individuals and the world.

3. If it has worked thus with others, it will work with people today.

THEME—How God Sees Man.

Text—"For there is no difference: for all have sinned and come short of the glory of God" (Rom. 5:22-23 with 10:12-13).

Class distinctions and differences are common to us here, but with God who looks on the heart there is no difference.

I. There is no difference; ALL are born with sin in their nature. Men may be born in different places and under different environments, but all have the taint of sin in their nature.

The Bible description of this nature (Psalm 51:5; Jer. 17:9).

Illustrations—Hazaël, king of Syria, and Elisha (2 Kings 8:11-13 with 2 Kings 10:32-33). It is said that Nero, emperor of Rome, was such a timid lad that he would not so much as kill an insect; but later he killed his mother and fiddled while Rome burned. Thus sin is there although it may be kept under and hidden for a time.

II. There is no difference, all have sinned—have sin as an act. This is the outcome of the first point, because of a sinful nature, all sin. Who has kept all the commandments? How many must a man break in order to be lost?

III. There is no difference, all come short of the glory of God—have the absence of positive righteousness.

1. Some pride themselves that they do not come

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as far short as others; but the comparison proves the statement of the text, they are coming short. It isn't how far one comes short, but the fact that he comes short that counts.

#### 2. Illustrations:

The rich young ruler came short—"One thing thou lackest" (Matt. 10:21).

The young lawyer came short—"Not far from the kingdom" (Matt. 12:34).

The rich fool came short—"Thou fool, this night thy soul shall be required of thee" (Luke 12:20).

IV. There is no difference—all may be saved. Romans 10:12-13.

THEME—The Just and the Justifier.

Text—"To declare I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus" (Romans 3:26).

I. The righteousness of God as witnessed by the law and prophets (v. 21).

1. The righteousness of God was witnessed in the law.

(a) By showing His moral law.

(b) By declaring His infinite justice.

(c) By declaring His infinite holiness.

2. The righteousness of God was witnessed by the law and prophets. The rites and ceremonies of the one and the preachings and prediction of the other bore testimony to the great design of God and also to the absolute necessity there was for the sacrifice and salvation which God has provided.

II. The righteousness of God declared in Jesus Christ.

1. This is declared in the redemption purchased through His blood; thus He was the propitiation for sin.

2. In the death of Christ the righteousness of God was declared by His hatred for sin in the cross.

3. In the death of Christ the righteousness of God was fully met.

(a) The moral law was satisfied.

(b) The infinite justice of God was satisfied.

(c) The requirements of God's holiness were fully met. Thus God can be just and the justifier of him that believeth.

III. The righteousness of God is ours by faith in Christ (vs. 22, 25).

1. We are justified. Acquitted and made righteous.

2. We are free from the claims of the law, although not free from obeying the moral law.

3. We are able through the divine assistance to keep the law as a child of God.

THEME—Access by Faith.

Text—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand" (Romans 5:1-2).

I. We have access by faith into justification.

1. We are justified by faith. We are forgiven, declared righteous, and accepted of God through our Lord Jesus Christ.

2. This brings "peace with God." Peace where once its opposites ruled, the enmity is removed, the warfare with God has ceased.

II. We have access by faith into a second grace. "By whom also we have access by faith into this grace."

1. After one is justified there is to follow by a definite step of faith admittance into this "also" grace. They are not one and the same.

2. Note the similarity of the statements.

(a) The first statement.

1. It is "through our Lord Jesus Christ" that we are justified, that we have peace with God.

2. Faith is the condition which brings this blessing to our hearts.

(b) The second statement.

1. This "also" or second grace is through our Lord Jesus Christ, His mediation and intervention, "By whom also."

2. Faith is also the condition for access into this second grace, "We have access by faith."

(c) The Medium by which these blessings are provided is the same, "our Lord Jesus Christ." The Channel through which these blessings are given us is the same, "through him." The act by which we avail ourselves of these blessings is the same, "By faith;" but the experiences are entirely different and distinct from each other.

III. This "Second Grace" described. This grace wherein we stand and rejoice, etc. (vs. 2-5).

1. A "grace wherein we stand."

(a) Note this is "a grace," a statement which never carries with it the idea of obtainment through effort, but rather bestowment through the kindness of another. In this case a gift to unworthy recipients which deserve something else.

1. This "standing grace" gives the idea of spaciousness. Not the feeling of being cramped and crowded; but liberty, ample room for development, for standing, for the exercising of our powers. A "grace" where the soul is continually conscious of

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God's presence: A "grace" where he is continually enriched with God's fulness. A "grace" where the life of the possessor is made beautiful through the manifestation of this inward possession of God's fulness.

(b) This grace implies steadfastness—"Wherein we stand." The vacillations of the natural or carnal heart are checked and we may now steadfastly stand. It means more than to continue, for one may continue whose faith wavers; but rather resistance, stability, and firmness are implied.

(c) This grace wherein we stand implies "erectness" as opposed to crouching or bowing. Stand erect as men.

2. A grace which rejoices in a clear vision of future glory. "And rejoice in the hope of the glory of God."

3. A grace in which the presence of the Holy Spirit is manifested. "By the Holy Ghost which is given unto us" (v. 5).

4. A grace "where the love of God is shed abroad in our hearts." Lit., "poured out," into our hearts, until every nook and corner is filled with love. Does this not strongly imply the absence of everything foreign to love?

(a) This love shed abroad brings rejoicing in tribulation. "We glory in tribulation also."

(b) This love shed abroad enables tribulation to work patience. Not a passive endurance of tribulation, but rather a persistent pressing forward in spite of the tribulation; this works patience.

(c) This love shed abroad enables patience to work experience, or rather approvedness, R. V. Such experience or approvedness as one who has stood the test acquires.

(d) This love shed abroad enables patience to work hope. A calm yet sure hope that the future will be as the past, the past through Christ has been victorious, in six trials He has been with us, hope assures us that He will be with us in the seventh, and on until there will be no more trouble, for heaven is ours.

#### THEME—The Second Man.

Text—"The gift of grace which is by one man, Jesus Christ, hath abounded unto many."

The great comparison is made in verses 12 to 21 between Adam and Jesus and their relation to the race of men. They are both leaders of a race, both human; one is man made in the image of God, the other is God made in the likeness of man. Adam is the head of the natural race, or

old creation, who through his disobedience and death brought this race down to death and ruin. Jesus Christ is the head of the new creation, the spiritual race, who, by His life, death and resurrection brings man back into union with God and to eternal life. Note the contrasts.

I. The contrast made between the sin and the free gift.

1. Through Adam as the head of the race sin entered into the world, into the race (v. 12).

2. Through Jesus Christ as the head of the new race righteousness and life as a free gift is made possible to the race (v. 17).

II. The contrast made between the guilt and the provision of grace.

1. Through Adam as the head of the race, "all have sinned," and thus brought guilt. Not in any sense that we all sinned in Adam, or that we are in any way responsible for Adam's sin. But through the disobedience of Adam he became a fallen man, and passed on his fallen nature to his posterity (it is not our fault, but rather our misfortune); until man is so morally twisted that it is the uniform law of human nature to sin. All do it when probation is presented to them, just as truly as water runs when gravitation permits.

2. Through the obedience of Jesus Christ righteousness was offered to the race, "many were made righteous" (v. 19).

III. The contrast made between penalty and justification.

1. Through Adam as race head, because of his sin, death passed upon all men—spiritual death as well as physical death.

2. Through Jesus Christ, the second race head, this penalty was fully paid by His death, and all may have life; both spiritual and eternal life.

IV. The issues presented are personal.

We may choose our relationships. By accepting Jesus Christ and by faith in Him man can be set free from the results of the disobedience of Adam. By continuing in sin, he is excluded from the benefits of the works of Jesus Christ. Which will you have?

#### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

##### Christian Assurance

Dr. Frederick Shannon, in a recently published sermon, says there is a "type of assurance which makes the disciples of Christ equal to the emergencies arising in each and all generations; I have seen a few specimens in my own lifetime. The

first was D. L. Moody. As a country boy I came to the World's Fair held here in Chicago. Vivid, indeed, is the memory of how that great new world of industry, commerce, art and science burst upon my wondering eyes. I was filling the role of a printer's devil in those far-off days. I little dreamed then, as my employer, Milton F. Conley, later announced when I preached my first sermon in Louisa, Ky., that I was to be promoted from "devil to divine." Fascinated as I was by anything pertaining to printing, I remember how I used to stand before that giant press exhibited by the Chicago Daily News and dream of the day when I might possibly be the foreman of all the pressmen who ran it. But one of the ineffaceable memories of that period is hearing Moody preach in a downtown theatre at noon. I don't remember what he said; but I do remember Moody. It is the memory of a man who had experienced something too great to be told; of one who knew spiritually where he was and where he was going; of one who overflowed with joyousness attuned to great common sense. Now there was a lot of things Moody did not know and made no pretense of knowing. Like Robert Louis Stevenson, for example—and others—he never really learned how to spell. Fleming H. Revell, his brother-in-law, once told me this story: Sitting in the writing room of a Philadelphia hotel, Moody asked: 'Flem, how do you spell Philadelphia, "Fil" or "Fel"?' Yet Henry Drummond, a man with many-sided human contacts as wide as the world, declared Moody was the greatest human he had ever met. And the greatness of Moody consisted in the fact that he had met Christ in life's way, and he knew Him, and was assured that he would continue to meet Him forever.

"Some years ago it was my privilege to be one of the speakers at the annual banquet of the Civil War veterans in Brooklyn. The other speaker was General O. O. Howard. Along with many others who were privileged to know him, I shall never forget that nobleman of God. He carried an armless sleeve about with him, having lost his right arm at the battle of Fair Oaks of June 1, 1862. He also carried a strong, gentle, beautiful face as he went to and fro in the earth—a face whose inner smile refused to come off. Where did he get that smile? Some of it came through his ancestors, some through civilization, but the most of it came, according to his own confession, from the deathless light Christ struck into his soul while he was kneeling one night before a table with his Bible

on it, in the old barracks room at Tampa. Next morning a fellow officer said to him, 'Howard, I hear that you have become a Christian.' 'Yes,' answered Howard, 'I have, and I'm not ashamed of it.' 'Why,' the other continued, 'I can show you a hundred inconsistencies in the Bible.' 'Perhaps you can,' rejoined Howard, 'but you can't show me that last night I did not surrender to the Lord Jesus Christ and I've been so happy I couldn't sleep. I can wait God's time for an explanation of the inconsistencies.' For years Howard was a teacher of mathematics at West Point; but in that old barracks room at Tampa he himself was taught something which kept him through the years and beyond—even as he journeyed the way of the unreturning."

#### Fear

The armistice in the Great War was signed in the forest of Campiagne, near a village called Rethondes. The document was completed in a railway carriage which is now exhibited in Paris near the tomb of Napoleon. At the spot where the actual signing took place a monument has been erected bearing the inscription "Here succumbed the criminal pride of the German Empire." Though that inscription was written by the French, their haunting fear today is that the inscription is not true. It is fear that makes peasants restless and statesmen sleepless. At that monument bearing the inscription, "Here succumbed the criminal pride of the German Empire," pride and fear meet and make common cause. The pride of Germany humiliated and embittered, seeking revenge, walks arm in arm with the fear of France for her future.—Daniel A. Poling, D.D.

#### The Message of a Psalm

It was in the year 1812, Napoleon was preparing for the campaign against Russia. Great was the excitement in Russia. Only Prince Gallitzin remained noticeably calm and content. Called before Alexander, he was asked what made him so calm. He drew a Bible from his pocket and holding it out to the czar, he let it fall to the ground and it opened at the 91st Psalm. "Oh, that your majesty might seek this refuge," he said as he read the words of the Psalm. They separated. A general day of prayer was ordered. The minister who preached before the czar took for his text the 91st Psalm. The czar, surprised, asked the prince if he had told the preacher about their conversation. The prince assured him that he had not. Soon afterwards the czar sent for his chaplain and asked him to read the Bible to him. He came



and began to read the 91st Psalm. "Stop," cried the czar, "who told you to read that?" "God," answered the chaplain. "When your majesty sent for me I fell upon my knees and besought Him to tell me what to read. Then I thought of the 91st Psalm and could not get away from it," and the czar, too, could not get away from it. He carried thereafter in his pocket a paper whose contents no one knew. It was supposed to be a most important document. After his death it was found to be the 91st Psalm.—*Turbell's*, 1913.

#### The Assurance that Comes of Experience

One night that rugged and wonderful worker among men whose lives had been broken by sin, Sam Hadley, was speaking to a large gathering of poor wrecks who had come into the doors of his mission hall. A trained physician sat among the men as an observer of a condition which drew him merely out of curiosity. The vigorous appeal of the preacher for immediate decision for a new life finally so impressed the physician that he could not restrain the protest of his scientific objection to it all, and he arose and, speaking feelingly, said, "Mr. Hadley, you have been appealing here with a glowing passion to these drunkards for a new and made-over life. I speak as a physician to say that you would not talk to these men, thus if you had ever seen what the inside of a drunkard's stomach looks like." As quick as a flash from the experience which was the basis of all the great mission worker's preaching, he replied, "Sir, I had a drunkard's stomach and Jesus Christ saved me from it, and saves me from it now."—*Merton S. Rice, D.D.*

#### The Sting of Harsh Words

The story of the bee is thus described by F. A. Root in his work, *Bee Culture*:

"After a bee has stung you and torn itself away from the sting you will notice, if you look closely, a bundle of muscles near by and partly enveloping the poison-bag. Well, the curious part of it is that, for some considerable time after the sting has been detached from the body of the bee, these muscles will work with a kind of pumping motion, working the sting farther into the wound, as if they had a conscious existence and burned with a desire to wreak vengeance on the party attacked."

Words have a life of their own. Many a harsh word, many a vicious lie, many a scandal from a gossip's tongue has thus worked its "sting farther into the wound" and continued to ply its poison, even after its author has forgotten, and sometimes after the grave has closed over him. And like the

bee's sting, the lie or the scandal cannot be drawn back after it has been flung at a fellow mortal.—*Homiletic Review*.

#### The Face of Christ Revealed

The most magnificent church building in the world and possibly the oldest, is the one dedicated in Constantinople one thousand three hundred and sixty-six years ago by the Emperor Justinian, and named the Sancta Sophia, that is, the "Holy Wisdom," or Holy Word. It cost many million dollars, and was begun and finished in the incredibly short space of five years.

Nine hundred and sixteen years after its dedication Constantinople fell into the hands of the Turks, and ever since then the majestic Christian church has been known as the Mosque of St. Sophia, the Mohammedans adopting it as their religious temple, and covering, as far as they could, the Christian symbols with those of their own faith. Bible verses chiselled in the stone, carved crosses, cherubim, etc., with faces of saints and martyrs, were concealed with plaster, and written over with Koran texts and praises of the califs.

For five centuries the sacred sculptures have lain hidden under the usurper's mortar, among them a relief of the face of Jesus on the wall of the apse or pulpit end of the great nave or center aisle; but around this, we are told by visitors who have been admitted into the guarded sanctuary, the crust has cracked and crumbled, and the stucco is falling away, until, looking forth from its long eclipse can once more be seen the countenance of Christ.

In the turmoil of the world the forgetfulness of even the declared followers of the "Son of Man" may suppress His spirit and ignore His presence as effectually as the trowel of the Turk concealed His image. But all the mistakes of men and the strifes of nations cannot hold Him unseen and silent forever.—*Youth's Companion*.

#### Lincoln's Love

"But the crowning glory of Lincoln's religious life was his love. He was one of the tenderest and the most forgiving of men. He never spoke unkindly of any man, even an enemy. 'It was his nature,' said General Grant, 'to find excuses for his adversaries.' Indeed there has not been another man in the public life of America so supreme in gentleness and broad sympathy as Lincoln, though William McKinley was much like him in this gracious and Christlike quality."—*Dr. Edgar DeWitt Jones*.

## PRACTICAL

### THE PREACHER HIMSELF

By E. P. ELLYSON

#### His Objective Life

The task of the preacher is a most difficult one, there is no task of man more difficult or more serious. It is his task to help men, and help them where they are hardest to help. He is to influence men for good, to win them to and train them in righteousness—in the true religion. It is not so difficult to train a vine to a trellis, or to train a bush or tree to a desired shape; and many animals may, with comparative ease, be trained to work and to do tricks; but it is quite a different thing to train a man. Men are self-willed and independent, they desire a certain kind of instruction and a certain kind of information but they do not greatly desire truth for its own sake, especially that moral and religious truth which affects their lives and reveals One who is greater than they are to whom they owe obedience; they want encouragement and approval of their own way but do not care for much advice or for correction nor for one with authority over them—sin has made them self-assertive and self-sufficient. But the true preacher must in no way cater to this condition, he must give forth truth and work for man's highest moral and religious welfare irrespective of his approval or disapproval. The preacher's task being thus difficult, and being the most serious of all tasks, it is very essential that he shall be in possession of the very best equipment and know and be able to use the best methods, that he may have that which will enable him to exercise the very strongest influence.

From the point of view we are now thinking there are two methods by which this task is to be accomplished, both of which are to be used; one of these methods is by precept—by word teaching, and the other is by example. The former is well known as a method of the preacher, of course he must preach, he must speak forth the truth. And it is the part of his work to which we have usually given the largest attention. Often we have measured the preacher most by his language, his rhetoric, his oratory and his logic. It is to

be freely conceded that these are of no small value; that to succeed the preacher must give good care and due attention to these things. It must also be just as freely conceded that this is not all, nor is the most important; there is no large success without it, and there is no success with it unless there is more accompanying it. This must ye do, and the other ye must not leave undone; precept must be accompanied by example. Unless the example, unless the daily living of the preacher conforms to his preaching, the preaching will be of no avail. Not nearly so many good sermons are wasted by going over the people's heads as being trampled underfoot by the daily walk and conversation. The successful preacher cannot preach one way and live another way, the preaching and living must go together.

The power of illustration is well known by the business man and by the teacher. The business man has his sample case, the sample room, and the show window. In these he has examples—samples, illustrations—of that which he wishes to sell. You can tell the kind of a store by that which is in the show window, and that which is in the window often induces one to make a purchase. The teacher can greatly enforce the lesson by illustration and object teaching, and the successful teacher is ever using these methods. There is no stronger illustration than personal illustration, no stronger influence than personal influence, no more effective example than personal example; the preacher preaches as loudly and as effectively by what he does, by his attitudes and behavior, as by his words. The exhortation to "Take heed to thyself" not only means to take heed to the subjective experience, character and disposition, but also to the objective reputation and example. Note these further words of Paul in his instruction to the two young preachers to whom he writes, "Let no man despise thy youth; but be thou an example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity," (1 Tim. 4:12). "A bishop then must be blameless, the

husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; . . . not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil. . . . That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God," (1 Tim. 3:2-7, 15). "In all things showing thyself to be a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed having no evil thing to say of you" (Titus 2:7, 8).

To be the example of the believer to men is the privilege of a man only. Angels may announce the message of God as they did at the birth of Jesus, but they cannot put on exhibition or be an example of the life of Christ to men. They are not Christians, they are not in the realm where this is possible, the realm of man, hence they cannot be an example to men of the Christian life. To influence by example, to be a sample of the work of grace belongs alone to man and to do this is his highest privilege. This is man's most effective way of influencing others in favor of Christianity.

Character is what one is, reputation is what the people think of him; character is the subjective life, reputation is the objective standing; the nature and strength of the example is according to the reputation. It is a very great mistake for one to be careless, or indifferent, or independent, relative to his reputation. It may have a show of boldness, and to some of religious depth, for one to say he does not care what people think of him or say about him, but such statements savor of the bigot or smarty, they are not symptoms of real piety; and what is more, such an attitude is to invite failure. A person with such a feeling is not safe, is not fit to grace a pulpit, he cannot be a successful preacher. To successfully win a soul to Christ the preacher must first to some degree win that soul to himself, he must gain the person's confidence. There is but little to come from a preacher preaching to those who have no confidence in him or who do not respect him. One

must have a good reputation in order to have a good influence. It is on this account that Paul tells Timothy that a bishop "must have a good report [a good reputation] of them which are without."

The preacher who is to be successful in a community must be well thought of in that community. We do not mean that he must be loved in any wrong sense; that he must be petted and idolized, this would be his ruin. Neither do we mean that he will meet with no opposition, for there is a woe pronounced upon one when all men think well of him. Nor do we mean that he will be a compromiser to gain favor, or so broad minded as to stand for nothing definitely and clearly, lest he should offend someone. This would be a very great weakness and most unworthy of honor. But he must have the confidence of the people as to his character, the genuineness of his Christian character, and the sincerity of his purpose and message. He must be careful in his living, in all of his behavior, so as to keep out of the community gossip, to give no occasion for suspicion or unfavorable talk. Others may do many things and get by with them where the preacher cannot, and he should not even try; he is to be an example.

Being an example will require personal attention and special effort, one cannot be careless, or indifferent, or all taken up with other matters, and neglectful of this and yet be a good example. We are sometimes told that "being" is the important thing and we need pay but little attention to "doing," that if we will "be what we ought to be" then the "doing" will follow correctly without much effort. This is to say that we need to pay no attention to the reputation and example, all we need to see to is that the character is right and the example and influence, the reputation, will then be right. This all sounds very well, the only trouble being that it does not always work out that way in practice. It is freely granted that what we are is of first importance and character does influence action, but as a result of ignorance or poor judgment or bad training or carelessness or other reasons, good men are sometimes poor examples of what they preach, and the more careless and indifferent the preacher is the poorer example he will be. No preacher can afford to neglect taking special heed to his example, he must think of the influence that which he says and does is having upon others and try to shape his outward life so as

to have the largest influence for Christ. It is not enough for the preacher to give heed to his subjective life. He must do this, and to do so is of first importance, but to do this perfectly will not insure the proper forms of speech and manners and attitudes—correct expression. It is true that unless the subjective life is right there will be no merit to correct forms of objective living, but with the subjective life right there must then be careful attention paid to the objective life that the example may be what it should be and rightly represent that subjective rightness. We know some people whose character we cannot question, and who desire to serve effectively, who cannot be largely used because they are not exemplary in their actions and attitudes.

Behavior, as well as preaching, is a method of the preacher in accomplishing his task; by his manner of living, in the things he does and the way he does them, and in his attitudes he is to be an example of the Christianity which he presents in his preaching, and by this he is to influence men and women for that life. By his behavior he is to give people the opportunity of seeing, as by preaching he causes them to hear about the Christian way of salvation and life. Seeing is usually more convincing than hearing. Men have heard much of doctrine and teaching and exhortation but they need also to see that which is preached in actual practice. If we cannot make good our preaching in actual living we can hope for no great success through preaching. The world's present great need is for this example. The preacher who expects to succeed must take heed to his example. He is expected to diligently study the art of preaching and give very careful attention to sermon preparation. He must just as diligently study the art of expression in correct behavior, and practice the same to the best of his knowledge. By rudeness, by bad manners, or by impropriety he may spoil all of the effect of his preaching however good and correct that may be. Politeness and cultured behavior is not a necessary indication of pride or worldliness, it may be the means of larger influence, the open door to larger service for Christ. If the preacher could but see in his mannerisms and attitudes his most effective means of accomplishing his task he would then give a more careful heed to these things. "Watch your step," is good advice for the preacher; "that ye walk worthy of the vocation wherewith ye are called," is the Bible way of putting it. You will note

that it is not just to "be worthy," but to "walk worthy." The preacher must take heed to his daily walk and give attention to the acquiring of such mannerisms and attitudes as will give him the largest and strongest influence for righteousness.

The exhortation to Timothy enjoins upon him the being an example of the believer along six special lines. These are the most important lines for the preacher and call for our careful consideration at this time. May the Holy Spirit make each of us feel the force of each one of these.

The first is, "Be thou an example of the believer in word," and calls for a taking heed to the speech. This is not simply to be an example of correct grammar and rhetoric and logic, it is this but it is more, it is an example of the believer in speech, it is speech becoming a Christian. "Hold fast the form of sound words" (2 Tim. 1:13); "Not doubletongued," not slanderers" (1 Tim. 3:8, 11); "speak evil of no man" (Titus 3:2). Upon one occasion Jesus spoke these words: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). This judgment on the basis of one's speech is not by God only, men pass judgment on one another on this same basis. We are influenced both by words and the way in which the words are spoken and we pass personal judgment on others from this. The wise preacher then will give care to the use of such forms and tones in his speaking as will make his words the most effective.

It may not be a sin for a preacher to use bad grammar and poor rhetoric; but it is wrong for him to do so if he can help it, for both are a hindrance to the best and largest effect of his message. "Got" may mean the same as "get," "done gone" may mean the same as "already gone," "have got" may mean the same as "have," but none of these carry the thought so effectively and their influence upon the hearer is never so good. Correct grammar and pronunciation have a wholesome effect upon all and the opposite is offensive to many, hence it is the part of wisdom for the preacher to seek this correctness. Also, big words, especially those not understood by the hearers, should not be used. The true preacher is not after a reputation for scholarship, but for clear presentation of the truth, and he must never try to show off smart and scholarly by the use of technical and unfamiliar words. Such words

obscure the thought and not only hinder, but sometimes they provoke disgust. Someone has said that big words are graves in which small men bury their small thoughts. A young man from one of our schools, not yet through high school but taking some theological studies in preparation for preaching, went out to a country charge to preach over Sunday. He had memorized quite a few big words and he used them quite freely. When he had finished the people were not blessed, they said he must be wonderfully educated and no doubt he said wonderful things but they could not understand much of it. And if they could they probably would have known that he had not said much. Not long afterward one of the professors, a college graduate, was preaching in the same place. The people did not know that he was a professor, though they knew he was from the same school. When he had finished the people were highly pleased and blessed and said they liked him much better for he did not seem to be so well educated and they could understand all he said. But the latter had the true education. He had given forth much more profound truth but had clothed it in simple language that could be understood by all. The preacher who is to have any large success must learn to use simple and correct language, such as will convey the thought the clearest with the least possible attention drawn to itself. This is eloquence, and he can afford to work a bit hard at this learning.

It may not be a sin for a preacher to use slang and street expressions, but it is wrong for him to do so if he wants his message to be the most effective and uplifting and his life to be the most influential for the best things. There is a dignity, not a stiffness or pride, but a holy dignity that is becoming the preacher which must be manifest in his selection of words, his influence must be cultural rather than rowdy. It may sometimes be a little difficult to tell just what is and what is not slang, but all that borders on the "streety," that is at all vulgar or suggestive, should be avoided. The preacher must be chaste and refined in all of his pulpit utterances and his daily conversation. Provincialism should also be used sparingly. And the Bible should always be used reverently. Do not speak of Abraham as Abe, or of Jacob as old Jake, or as Moses as the old man Moses.

The tone of voice is also very important, and must be given attention. Some speak so low they

cannot be heard, they put the people on a strain to listen to them and their message is thereby greatly hindered, if not entirely lost. Some speak so loud that their words are lost in mere noise and many of the people's nerves are set on edge and the message lost. And occasionally a preacher of this type will speak unkindly about the "poor people's nerves." Some speak so fast, and others with such mumbling of words, and yet others in such a monotone that their words cannot be easily distinguished and they tire the listener. Then there are those who speak with such rasp or harshness in their voice, or with a nasal twang or high key that greatly detracts. Now if you are at fault here do not say that this is natural to you and you cannot help it, thus excusing yourself. To do this will be your defeat. It may be that you can never overcome all of this trouble, and that you never can acquire the silver-tongued orator tones, but still you may do very much by way of improvement if you will but take heed and try. Many have greatly helped themselves along this line by persistent practice. And as the preacher who is thus hindered must do this practicing if he is to succeed largely with his message, he can well afford all the time and effort this practice will require.

As we have already said, the preacher is not to be an example of good grammar and rhetoric and tone alone. This might indicate simply that he was a good, an expert, linguist and orator, with no suggestion of Christianity. The preacher is to be an example of the believer in word and this will require that the words shall have a spiritual backing, something of that which we call unction. He may talk on current topics and neighborhood affairs but there must be in this nothing of the gossip or news-peddler. He must never be double-tongued, saying one thing to one person and the opposite to another person. He must never use slander or have any part in the spreading of evil surmises. A preacher may kill himself about as quickly by his words as any way. How very careful he needs to be. He should feel free to introduce moral and religious topics for conversation when it is opportune; not that he should be a bore to the people, but there are opportune times for these themes to be introduced. And the preacher must view and discuss all questions in the light of his moral and religious convictions. His speech must always be such as is befitting a Christian.

(To be continued)

## THE GREEK TESTAMENT IN THE LIGHT OF RESEARCH

By BASIL W. MILLER

### Studies in the Greek of Matthew

WE know but very little concerning Matthew. The name signifies literally "gift of God." Only two facts of his personal history are given in the Gospels and they are his call by Christ while he sat at the receipt of custom, and his farewell feast. He was a tax collector under the Roman government and hence was hated by the Jews. Numerous traditions have come down to us as to how he lived his later life, but none are known to be true. According to the Greek tradition he died in peace; but according to the tradition of the Western Church he suffered martyrdom.

Matthew wrote probably in Palestine and evidently for Greek speaking Jewish Christians. There are two views as to the language in which he wrote, one saying that it was in the Aramaic, or the Hebrew of Palestine, closely allied to the Syriac, and the other that he wrote in Greek. Papias refers to the *Logia of Matthew* written in Aramaic. This is not the present Gospel, but contained parts of it, and is possibly included in the Gospel. (A former article of this series dealt with the *Logia*.) Though standing first in order in the New Testament still it is not first to be written. This distinction belongs doubtlessly to Mark. Matthew was written previous to A. D. 70. There are indications that Jerusalem was not yet destroyed, and hence could not have been written after this calamity.

The object of the writings of Matthew was to exhibit the "good news"—as the Greek word for gospel signifies—as the fulfillment of the law and the prophecies; to connect the past history of the Hebrews with the present and to show that Jesus was really the Messiah of the Jews, and that His life and words were but the revealing of that which was concealed in the Old Testament. Hence his Gospel had a more decidedly Jewish note than any other of the synoptics. Since he aimed to show that the Old Testament was fulfilled in Christ we could but expect that his allusions to that Testament would be numerous and frequent. He uses more than sixty references to the Old Testament, and it is interesting to note that his quotations are from the Hebrew Old Testament and not from the Septuagint, the LXX. He has more terms and expressions which are called Hebraisms—or thought cast in a Hebrew mold—than any of

the other New Testament writers. To Matthew Jesus is not only the Messiah of the Jews, but He is also the Savior of the world. For in the genealogy he refers to Rahab the Canaanite, and Ruth the Moabitess. Then he alone gives the story of the visit of the magi, and the Great Commission. Thus Matthew links the Christ of the Old Testament with the Christ, the Light of the world.

The following is an interesting outline to aid in a rapid survey of the Gospel:

- I. Preparation for Public Ministry (1-4:11).
  1. Genealogy, birth, wise men, Egypt (ch. 1-2).
  2. Ministry of John, baptism and temptation of Jesus (3-4:11).
- II. Christ's Ministry in Galilee (4:12-15:20).
  1. Removal to Capernaum, recall of disciples, fame spreads (4:12-25).
  2. Sermon on the Mount (chs. 5, 6, 7).
  3. Healings—leper, centurion's servant, Peter's wife's mother. Stilling tempest; cure of demoniac, and paralytic; call of Matthew; raising of Jairus' daughter; cures of woman, two blind men and demoniac (8-9:34).
  4. Christ's compassion; the twelve journey and preach (9:35-10:42).
  5. Message from John; woes against cities; criticism from Pharisees, for plucking corn; warnings against blasphemy (ch. 11 and 12).
  6. Parables concerning the kingdom (13:1-52).
  7. Opposition; rejection at Nazareth; John dies; feeding 5,000; walking on sea; eating with unwashed hands (13:53-15:20).
- III. Retirement to Northern Galilee (15:21-18:35).
  1. Journey to Tyre: Canaanitish woman, feeding of 4,000, a sign demanded (15:21-16:12).
  2. Journey to Caesarea Philippi: Peter's confession, death predicted, transfiguration, cure of the epileptic boy (16:13-17:23).
  3. Return to Capernaum, temple tax paid, speaks on humility and forgiveness (17:24-18:35).
- IV. Ministry in Perea and Judea (ch. 19 and 20).
  1. Forbids divorce, blesses children, rich ruler, and dangers of wealth (ch. 19).
  2. Parable of laborers in vineyard, foretells

death, ambition of James and John, cure of blind man at Jericho (ch. 20):

V. Last Week of Christ at Jerusalem (ch. 21-28).

Triumphal entry on Palm Sunday, controversies, passover, death and glorious resurrection, great commission.

To get the beauty of Matthew's *word studies* one has to live with his Gospel in the original Greek. Nevertheless many treasures are to be found by the ordinary student of the Word. In many of these instances entire sermons are wrapped up in a Greek word or two. These sermons are like gold and white ivory—for them one must dig as for gold, and travel far as for white ivory.

In the superscription the word gospel, *euangelion*, signified originally a present given in return for joyful news; in Attic Greek it meant a sacrifice for good tidings; later it came to signify the good news itself—the happy tidings of the Messiah's appearing. In the New Testament this always means not a written book, but the preached word.

Chapter 1:1. Christ, *Kristos*. This is a translation of the Hebrew word Messiah, the king, spiritual ruler from David's race. In the Greek this means anointed. In the original this word was applied to kings, prophets and priests. Hence rightly the Anointed One unites in Himself the office of king, prophet and priest. The sick were anointed. Jesus is "the Great Physician," the anointer of the sick as Isaiah writes, "to bind up the broken hearted . . . and to give the oil of joy." In the genealogy three fourteens are given. Abraham . . . David . . . the next is the captivity. The Coming One fulfilled the promises to the first two, and broke the bonds of that typical captivity.

V. 21. Jesus, *Iesoun*. Again this is the Greek form of a Hebrew name, borne by two illustrious individuals in past history, Joshua, the captain, deliverer, and Jeshua, the high priest. Our word, Hosea, meaning saving, is from the same original word. This word then means, salvation, the Savior. Jesus is the Captain as Joshua, the High Priest as Jeshua, and the Savior as Hosea.

Their sins, *amartian*. This means to miss a mark as a warrior who throws his spear and fails to hit his adversary, or as a traveler misses his way. This is sin—falling, missing the true end of our lives.

Ch. 2:1. Bethlehem. The Hebrew for this means the House of Bread. How wonderful then

that He who called Himself the Bread of Life was born at Bethlehem. V. 2. Wise men from the east, *anatole*, literally from the rising, the land of the rising sun. The same word signifies in Luke 1:78, the dayspring. In verse 6 the word translated shall rule, *poimanei*, literally means shall be shepherd of. It comes from *poimen*, a shepherd. They shall be guided, guarded, folded, as well as fed by the "great shepherd of the sheep." Peter who is bidden of Christ to shepherd, *poimaine*, His sheep, calls Him "the Shepherd of Souls," "The Chief Shepherd." In Revelation "the Lamb . . . shall be their shepherd."

Ch. 3:2. Repent, *metanaitē*. This word is a compound of the preposition *meta*, after, or with, and the verb *noō*, to perceive; and to think as a result of observing, or perceiving. The two significant thoughts are after, and different. As Vincent says, it means to think differently after. *Metanoia* (repentance) is literally an after-thought, different from the former one; then a change of mind that results in regret and in a change of conduct. Bengel, that great Greek scholar of three centuries ago, states that this word means literally, change your disposition. Sorrow is not the prominent part of the word, though this is present, but it is the changed disposition and life that is outstanding. Paul writes, "Godly sorrow worketh repentance" (2 Cor. 7:10).

V. 11. To bear, in Mark 1:7 it is to unloose. This gives us the position of John; he was a slave to Jesus. In the days of the Greeks and Romans only the slaves brought, took off, or fastened the sandals. We then, as John, are to be slaves to Jesus Christ, our lives and our all are to be absolutely in His hands for service.

Ch. 4:4. It is written, *gegraptai*. Perfect tense. Literally "it has been written, and stands written." It is wonderful to note that the first statement of Jesus after entering on His public ministry is an assertion of the authenticity of the Scriptures. Let the critics answer that. V. 17. To preach, *kerussein*, originally signified to discharge the duty of a herald; thus to cry out, proclaim—the standing expression in the Bible for the proclamation of the gospel. Our duty is not continuous teaching which is expressed in the Master's command to *didaskēin*, to teach, but it is primarily to give out the announcement.

Ch. 5:1. A mountain, *to oros*. Literally the mountain, a specific one. MacLaren calls the Mount of Beatitudes, "The Sinai of the New Testament." A great sermon could be preached

by comparing the messages of the two Sinais. V. 6. Shall be filled, *kortusdesontai*. A strong word applied to the feeding and fattening of animals in the stall. It means that we shall be completely satisfied from spiritual hunger and thirst. Wycliff rendered this by the word fulfilled—they shall be filled full.

Ch. 6:7. Use vain repetitions, *battalogeseite*. To stammer, to babble, or prate, to repeat the same thing many times. Would this be the proper word to use for many of our lengthy, public prayers? To stammer before God, to babble at Him? V. 19. Rust, *brosis*, that which eats; the Latin word is *rodo*, meaning to gnaw, from which word we also get our corrode. V. 21. Full of light, *photeinon*, of which Bengel says, "As if it were all eye."

Ch. 11:29. Ye shall find, *euresete*. Christ said, "I will give you rest, and ye shall find rest." It is a twofold rest, given from Christ, and found in service by the saint. Given in pardon and reconciliation; found under the yoke of obligation and the burden of Christian labor. No other teacher since the world began ever associated learning with rest. The philosopher says to learn from him gives restlessness for more knowledge. But Christ says, "Learn of me and ye shall find rest." Easy, *krestos*. The rendering of this word by easy is not satisfactory. The same word is rendered elsewhere as good, wholesome, serviceable, kindly. Jeremy Taylor writes, "Christ's yoke is like feathers to a bird; not loads, but helps to motion."

Ch. 13:21. Tribulation. The original meaning of the word is to press or to squeeze. The word tribulation is derived from the Latin word *tribulum*, the Roman threshing roller. So our tribulations are threshing for the soul to undergo, pressure from the enemy to withstand. V. 43. Shine forth, *eklampousin*. To dissipate the darkness; a bursting forth into light. The righteous shall shine forth as the sun that comes from behind a cloud.

Ch. 16:18. Church, *ekklesian*. From two words, *ek*, out, *kaleo*, to call or summon. Literally those called out. The Septuagint, the Greek translation of the Old Testament, uses this word for the congregation of Israel, as summoned for a specific purpose. The Christian community in the Jewish community was called *ekklesia*, the called out ones, and not the *synagoge*, or those of the synagogue. *Syn*, together, and *ago*, to bring, are the two words that give origin to the word synagogue.

Ch. 17:2. He was transfigured, *metemorphothe*. From *meta*, change or transfer, and *morphe*, form, literally to change the form. This form, or *morphe*, partakes of the essence of the thing, and refers not to the incidental, or the *skema*. In Mark it says that "Christ appeared in another form." The last word is used as a compound when Paul speaks of being not fashioned according to the *fleeting fashion* of this world. But when he speaks of the transformation of the inner man, he uses the other word. In Rom. 12:2, "Be ye transformed, *metamorphousthe*." Christ was metamorphosed from the earthly to the heavenly, from the human to the glorified. Likewise we are to be metamorphosed from earthly, sinful creatures to the celestial, the holy character of our Lord and Savior Jesus Christ.

Ch. 19:12. Wax cold, *psugesetai*. This verb originally meant to breathe or blow; and the picture is of a blowing, blighting, chilling wind, malign and poisonous, destroying or cooling off the Christian's soul energy, or spiritual life.

Ch. 26:15. Thirty pieces of silver, *triakonta arguria*. This was the price in the days of Moses a man had to pay if a bull gored a servant of another man. Christ was literally sold at the price of a slave, a servant. "He took on himself the form of a servant."

Ch. 27:50. Yielded up the ghost, *apheke to pneuma*. Literally dispelled His spirit. This was a voluntary act, not a forced one. The word for ordinary dying, *ethanen*, is not employed by the writers. Mark says, 15:37, "he breathed out his life, *exepneuse*," and John writes, "he gave up his spirit, *paredoke to pneuma*; 19:30." Augustine writes of this, "He gave up His life because He willed it, when He willed it, and as He willed it."

Ch. 28:19. In the name, *eis to onoma*. Lit. into the name. This denotes union with or communion with as in Rom. 6:3, "baptized into Christ Jesus." Baptism implies a mystical and spiritual union of the believer with the Trinity. It is literally being baptized, immersed into all of God, the Father, the Son and the Holy Spirit. This is to know and depend upon God as the Father, to receive Jesus as the Mediator and Redeemer, and to have the Holy Spirit as the Sanctifier and Comforter. Always, *pasas las emeras*. Lit. all the days; Wycliff has it "in all days." All the time, every hour, and everywhere, He is with us. Amen.

PITTSBURGH, PA.



**"THEY HAVE TAKEN AWAY MY LORD"**

A. W. ORWIG

Poor Mary! Disappointed, bewildered, eyes streaming with tears, and with aching heart, while viewing the empty sepulcher of Jesus, she sorrowfully exclaimed, "They have taken away my Lord." But her sorrow was soon turned into joy as the resurrected Christ disclosed to her his identity, and very tenderly said, "Mary."

Not very long ago a relative writing to me of a sermon she and her husband heard while from home, declared, "We heard a modern sermon today, and it made us feel very sad." By the word "modern" she simply meant to say that the sermon denied the virgin birth of Jesus Christ, as well as repudiated one or more other claims of the inspired Word of God. It was but another instance, among many others, of an attempt to take away from devout souls their faith in the Lord Jesus Christ as the world's Redeemer through His sacrificial death and of His resurrection from the tomb.

And thus the sacrilegious and destructive work goes on amid huzzas in hell, and, if it might be, tears in heaven. It were not so lamentable if the onslaughts were those of open infidelity. But when proceeding from the professed friends of the divine Son of God, the fact is the more deplorable and ruinous. But it is a fulfillment of the Apostle Paul's prediction that "grievous wolves" would "draw many disciples after them," and "not sparing the flock."

But not only are some pulpits thus converted into "Satan's seat," various colleges and theological seminaries also disseminate rank error, extending even to the foreign mission field. One of the most deadly channels through which false teaching is promoted is often that of the secular and avowed religious press. Periodicals coming into the homes of the people are among the mightiest forces in molding the opinions and lives of the family. Especially is this true of the church paper, and with the young who are not well instructed in Biblical truth and not deeply rooted in Christian experience.

Some time ago a denominational paper, which I receive weekly, contained a number of articles, some accrediting and others disavowing the virgin birth of the Lord Jesus. By way of explanation for inserting the latter, the editor declared that he wanted to be "fair to both classes of writers." But was he fair to his professed Lord and Master? Did he not rather assist in increasing

the number of those who possibly might have their Lord "taken away" from them? What a dreadful responsibility he assumed in allowing the divine Savior to be "crucified afresh and put to an open shame," and that, too, in "the house of his friends!" Is it unkind, or is it Scriptural to say that it were "better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea"? Far better for any of us to lose our natural life than "put a stumbling block or an occasion to fall in his brother's way."

Oh, beloved brethren in the gospel ministry, next to getting souls saved, you have no greater work than to protect them from the wiles of Satan and the poison of his emissaries in "sheep's clothing."

LOS ANGELES, CALIF.

**HERE AND THERE AMONG BOOKS**

By P. H. LUNN

One of the most unusual books that ever has come to my attention is "Doran's Minister's Manual" (Doran \$2.00), edited by Rev. G. B. F. Hallock, D. D. First of all it is unusual in the scope and quantity of its contents. For each week of the year it presents the following material: (1) A complete sermon outline, (2) Illustrative material which may be used with the sermon, (3) A short sermon usually in story form to tell to the children, (4) Another complete sermon outline for the evening service, (5) A list of eight or ten suggestive evangelistic texts and themes, (6) A brief exposition of the Sunday school lesson and pertinent illustrations to go with it, (7) An outline for the prayermeeting message, (8) Two or three terse, spicy bulletin board slogans, (9) one or two blank pages for sermon notes, (10) one page on which to list engagements for different days of the week. When all this material has been arranged the result is 680 pages, nicely bound in cloth boards. And all for \$2.00. Brethren, there is hope, after all, that some day we shall be back to normalcy. Incidentally this is the third annual edition of the Minister's Manual and we understand that it is growing in popularity. I am not actively engaged in preaching but I have a copy of this book on my little shelf, just for reference and to be used for occasional sermons and addresses. This article, of course, is a review and not an advertisement yet I cannot refrain from saying that here is the biggest two dollars' worth I have seen in many days.

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Another volume of especial interest to our readers is "Five Thousand Best Illustrations" (Doran \$4.00). And by the way it is compiled by Dr. Hallock of whose Minister's Manual we have just been writing. A book of illustrations seldom fails to interest a preacher. I suppose this is because preachers, almost to a man, appreciate the value of a good illustration and the difficulty of finding such. Well, if the good ones aren't in this volume I wonder where they are. Certainly, it would seem that the author has scoured land and sea to run down every illustration that a preacher ever would need to enliven a message and to drive home a truth. There are 5,308 illustrations, by actual count. And nine pages of index so that by looking up your subject you may locate a pertinent illustration. I am not much of a mathematician but I was just curious to know how much the publishers were charging per illustration, in this volume. According to my computations 5,308 at \$4.00 makes each one cost \$0.00075. One can afford to leave several of the poorer ones unused in order to get the good ones, at that figure.

**FACTS AND FIGURES**

By E. J. FLEMING

In 408 colleges and universities of the United States last year, 39% of all the students were wholly or partially self-supporting. These students earned a total of \$25,500,000 for the year. It is learned that 44% of the students in co-educational schools, 33% of those in men's colleges and 16% of those in women's colleges were earning at least a part of their expenses. Only 27 of the 600 institutions surveyed reported no students paying their own way through school. So reports the Bureau of Education of the Department of the Interior at Washington.

Recommendation was made by a joint commission that the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church be united. If that is done it will create one organization with 1,500,000 members, 10,000 churches and \$36,000,000 worth of property. The proposed name of the new organization is The United Methodist Episcopal Church.

We read that American tourists spent \$650,000,000 in 1927 in Europe, of which it is estimated that France got \$250,000,000.

We hear that the Treasury Department will begin July 1, 1928, to circulate paper money which will be one-third smaller than the bills now in use, to be made of the strongest currency paper that can be manufactured.

The War Department gives the following figures:

There were 77,771 deaths in the American Expeditionary force of the World War, including those on transports. Of the Americans killed in the war, 99.9 per cent have been identified. The number of graves registered up to June 30, 1927, was 77,771 or 99.9 per cent of the whole. Of these 46,284 bodies have been returned to the United States, 605 were sent to foreign countries for private burial, and 30,812 remained in Europe.

The following item is of interest as showing the cost which the world pays for its advances:

In the first transoceanic air race from San Francisco, of the eight planes that started two were wrecked at the start, two put back with engine trouble, two reached Honolulu and three are missing. Three aviators were killed on the way to San Francisco, one plane stalled at the home hangar and one was disqualified by the judges. It is estimated that the contest cost \$300,000 at the time of the take-off.

The following is taken from the Christian Advocate:

Prof. George W. Carver (negro), director of agricultural research of Tuskegee, Ala., will have a display of 199 separate commercial by-products of the peanut at the Nashville, Chattanooga, and St. Louis Railway exhibit at the Tennessee State Fair this year. From the peanut Professor Carver has succeeded in drawing in addition to peanut butter, ten varieties of milk, five kinds of breakfast food, two grades of flour, ice cream in all flavors, candy, salad oils, five different kinds of punches, bisque, Worcestershire sauce, chili sauce, oleomargarine, cheese, and four kinds of cattle feed. Other derivations include nine varieties of wood stains, nineteen shades of leather dyes, metal polishes, axle grease, toilet and laundry soaps, ink, tannic acid, and glycerine. At present the research worker is perfecting several medicines and making quinine from the outer skin of the peanut.

The fifty-third convention of the National Woman's Christian Temperance Union was held at Minneapolis, in August. The organization has a present membership of 600,000 having made an

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increase of 200,000 new members in the past year.

The Commissioner General of the immigration service reports that 538,001 aliens entered the United States during the fiscal year ending June 30th, but that the country's net gain was only 248,493.

It is reported from the New Orleans Cotton Exchange that the world used 17,428,000 bales of cotton during the year ending July 31st.

The grand lodge of New York states that there are approximately 4,450,000 Masons and 4,150,000 are English speaking. In New York state there are 329,295; in Illinois, 285,956, and in Pennsylvania, 207,343. The Free Mason organization is the leading one of the oath-bound secret orders and fraternities.

An exchange reports that in America we spend \$18.15 a person for candy, ice cream and soda and \$1.10 for books; 16 times as much for sweets as for books. Notice this contrast: In Russia five times as many books are sold every year as in the United States. The figures are 240,000,000 to 50,000,000.

Talking about increase of church members, the Seventh Day Adventists have been doubling their membership every ten years. One in fourteen of their members is engaged in religious work. They have sent out 1,694 foreign missionaries in ten years. Their annual per capita giving for religious work approximates \$90.

We are all interested in what the large schools are doing. Yale University enrolled 5,457 students for the current year. There are 5,007 candidates for degrees, of which number 4,734 are

men and 723 are women. The student body represents thirty foreign countries.

A recent report from the University of Kansas shows 4,091 students, of which number only 290 had no church affiliation or preference. Of that number there are 3,146 church members. Of the 945 remaining, 655 have church preferences but are not members. Of the 290 students not members of a church or having a preference 244 are men. Of the student body 1,316 are Methodists, 697 are Presbyterians, 467 are Disciples of Christ.

The annual report of the Young Men's Christian Association shows that during the year 234,966 men and boys were in Bible classes, that there were 33,350 decisions for the Christian life reported and 12,818 united with the church.

A recent survey of 414 private schools in the United States shows an enrollment of 52,000 pupils paying \$48,000,000 annually in tuition. The Greater New York Council of Churches entertained 800 students at an international student dinner on Armistice day. Fifty-four nations were represented. It was announced that more than 10,000 foreign students are now studying in the United States, while more than 5,000 Americans are studying abroad.

We quote the following from the Christian Advocate:

"The United States is not through issuing medals for valor in wars long since passed, and the number given out now exceeds a million and a quarter. The distribution for the various campaigns follows: Civil War campaign medal, 464; Indian campaign medal, 1,963; Spanish campaign medal, 18,209; Philippine campaign medal, 32,953; Cuban occupation medal, 3,996; Porto Rican occupation medal, 324; China campaign medal, 1,685; Cuban pacification medal, 6,340; Mexican service medal, 16,449; Mexican border service medal, 36,548; victory medal, 1,256,555."

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*For thou hast been a shelter for me, and a strong tower from the*

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24. Ta-hath his son, U-ri-el his son, Uzzi-ah his son, and Sha-ul his son.

25. And the sons of El-ka-nah; A-ma-ea, and A-hi-moth.

26. As for El-ia-nah; the sons of El-ka-nah; Zo-phai his son, and Nahath his son.

of Ba-a-sa-ah, the son of Ma-chi-ah.

41. The son of Eth-ni, the son of Ze-rab, the son of A-da-ah.

42. The son of E-than, the son of Zimmah, the son of Shim-ah.

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## The Preacher's Magazine

VOL. III NO. 4

APRIL, 1928

WHOLE NO. 28



**FANNIE CROSBY**

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By W. G. Bennett



The Author

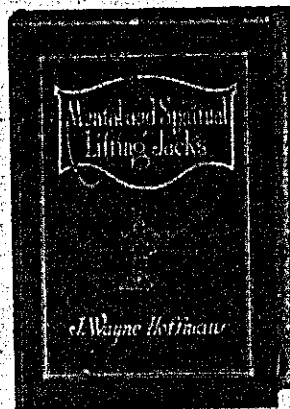
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# The Preacher's Magazine

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

J. B. Chapman, *Editor*

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VOLUME 3

APRIL, 1928

NUMBER 4

## THE PREACHER'S UNCONSCIOUS INFLUENCE

THE sign said, "Johnson, and Sons, Lawyers," and I remarked to the preacher with whom I was riding that men in other callings have an advantage over preachers in respect to the callings of their children. For while others make partners of their sons and train them for places in the business or profession which they themselves have followed, the preacher is not permitted to do that; for God will call whom He will to preach the gospel and the preacher must hide his strong desire to have his children follow him in this wonderful work. But our preacher friend said: "Yes, that is true, just from the standpoint of formal arrangement. But yet the parsonage is a preacher incubator and from it comes a large proportion of those who preach. Just think of the preachers' sons whom you know who are in the ministry. It may be that the preacher's father did not say by word of mouth, 'Son, be a preacher,' but the example of the devoted, useful and happy life of the man of God could not fail to impress the child, and in that period when sons think of their fathers as the strongest and wisest men in all the world, many a preacher's son hears the voice of the Spirit of God and yields to the call to the Christian ministry."

And then, just yesterday, I talked with a preacher about the waywardness of the children of a preacher whom we both knew, and he said, "Well, it's pretty hard on a preacher's children. So often they see the work of their father unrequited and unrewarded and unappreciated by the people whom he serves, and this embitters them. And then they are spotted as 'preacher's children' wherever they go, and they resent this. And then, with them, in their father's home, goodness and religion are 'professional' necessities, and when they are old enough to act for themselves, they are not prepared to choose wisely and to act from principle. Of course, the spirit with which their father bears the inconveniences and sacrifices of his holy calling have a lot to do with it. If he chafes and complains and resents, it is so much the worse for the children. And if the preacher's wife is not fully reconciled to the unpleasant features of her life in the parsonage and enthused over the quality of her husband's work, that makes it still worse for the children. And, oh, so many things which are not tangible enough to enumerate enter into the making or breaking of the preacher's children."

From both these brethren we obtained a strong impression of the force of the preacher's unconscious influence, not only upon his children, but upon all who know him intimately and see him under trial and under stress and in the midst of life's changing moods.

Always, it has been considered a part of the preacher's work to "recruit for the ministry." In summarizing their work, preachers unconsciously add up the number whom they have influenced to enter the ministry and count this in with the "visible" results of their work. But in this part of the task, there is no stronger force than the preacher's unconscious influence. He may not do much good and he may do much harm by approaching young people too frequently or too forcibly on the subject of the call to the ministry. But if he is happy and contented in his own work, if he does not murmur and complain, either because of his treatment or his mistreatment; if he is enthused and enamored of his task; if he holds his work, as well as himself, in the highest respect among the callings of men; if he despises and refuses to assume the "poor preacher" attitude, if he demonstrates with the passing years that the joys of the



soul winner are the deep and lasting kind, if he ignores all real estate and "get rich quick" schemes and keeps out of business and politics and goes right on with his holy employment through rain and shine, he will not fail to turn the attention of eligible youth in his parish to the preferment found in the preacher's calling.

### LAYMEN WANT THE WORD OF GOD

A few days ago I was handed a note, written by a layman, which said: "The tendency of some of our best preachers to make very little use of the Word of God in their sermons troubles us. Many preachers seem to depend upon their oratorical ability and upon the stirring effect of 'stories' when they might be giants in expounding the Scriptures. It is true they get seekers, but we cannot believe the work is as deep and genuine as it would be if they preached the Word of God in the power of the Spirit."

Without entering into the question of the quality of the content of the sermon, we are convinced that the people generally love to hear the Bible preached, and we are convinced that the layman loves to be able to say of his favorite: "He is a 'Bible preacher'."

Of course the preacher is not expected to be simply a verbal concordance, still there is nothing which "proves the point" to the average listener like the citation of Scripture texts. If the thought is to assure the average listener of the position taken, Solomon is worth a hundred Huxleys, David is worth a hundred Shakespeares, Paul is worth a hundred Gladstones and the word of Jesus Christ settles the question entirely.

We have said it often, but if repetition will bring results, we shall be glad to say again that the preacher, especially the young preacher, can do no better thing than to store his mind with scripture texts and verses from the standard hymns of the Church. The preacher who can quote the Scriptures is better prepared for the eloquent period and for the time of drought than anyone who knows nothing, but secular prose and poetry, no matter how much of it he may possess.

### FANNY CROSBY

ON A windy day in March, 1820, there was born to the Crosby family of Putnam County, New York, a baby daughter who was destined to become an outstanding character in the history of American Sunday school and evangelistic hymns. Though afflicted with blindness almost from her birth, Fanny Crosby possessed a disposition of rare cheerfulness and never failing sympathy. She was deeply religious in the truest sense of the word, delighting in being spent for others to the fullest extent of her ability. Her talent for poetic expressions was early manifested and early recognized by Drs. Lowry and Doane as well as many others among the musicians of those years. Her first hymn to attain universal favor was "Safe in the Arms of Jesus" because, as Dr. John Hall said, "It gives more comfort and satisfaction to mothers who have lost children than any other hymn I know." Fanny Crosby wrote over 8,000 hymns, many of which have long been favorites the world over and have been translated into many languages. Touching experiences are associated with many of the hymns and numerous incidents are related where erring souls were won to the Savior through the ministry of her songs. "Blessed Assurance," "I Am Thine, O Lord," and "Jesus, Keep Me Near the Cross" are among the best known. In 1858 the celebrated hymn-writer was married to Alexander Van Alstyne who was totally blind like herself. Fanny Crosby died at her home in Bridgeport, February 12, 1915, after ninety-four years of devoted service to her Lord.

Praise Him - Draw me Nearer.  
Draw me Jesus - Tell me the Story of Him

## DEVOTIONAL

### LETTERS ON PREACHING

By A. M. HILLS

#### XXIX. The Delivery of the Sermon—Continued

We have mentioned preaching the memorized sermon. There are those who, with a noble style of composition and a keenly retentive memory, have made a widely recognized success by this method of delivery. It may be questioned if they would have succeeded so well by any other method. It is certainly very impressive to see an orator stand before a great audience so consciously master of the occasion, and pour out a stream of eloquence in choicest speech. It seems almost superhuman. No one will question that this method in the hands of a master mind, produces to a rare degree, elegance of expression and great power.

I. But there are grave objections, also, to memoriter preaching.

1. Committing to memory and reciting is an exercise of mind quite inferior to reasoning, invention and reflection. And while the memory is active, the higher faculties are suppressed, and left unused.

2. While the memory is at the front, leading the soul's forces, it drags the incoming of any new idea that might break the connection and sequence of clauses and sentences and paragraphs. It is inhospitable to any new thought that the Holy Spirit might suggest to the mind. No new revelation is welcome from God or man, as it might break a link in the chain of memory.

3. As a practical fact, the memoriter preacher is, after all, with his mind's eye, reading an invisible manuscript, and there is liable to be a vacant look about the face and eye which proves it. The audience is quite likely to detect any lapse of treacherous memory; and some may be wicked enough to hope that the preacher will forget and break down, so that they will have a new thrill.

4. This unhappy experience is always possible to a memoriter preacher. Once the eminent Dr. John Barrows was preaching to his admiring

congregation in Chicago. Perhaps from overweariness, or indisposition, or partial preparation, in the midst of his sermon, memory failed him. His agitation and humiliation made extemporizing impossible. He could not think of another word and his discomfiture was complete.

Another acquaintance of mine was preaching in Cleveland, Ohio, when a similar lapse of memory occurred. He halted. Then he called to the janitor: "Please adjust the window." Meantime, he was standing there like a ninny, belaboring his brain to recall what came next. With such a method, the fiery fervor and liberty of true eloquence are conspicuous only by their absence.

"Of all methods," says Dr. Pattison, "memorizing seems to us to be the one least to be recommended."

II. It still remains to consider critically the extemporaneous method of preaching. A careful distinction must be made here between extempore and impromptu preaching. The latter is the method of preaching without previous preparation. Such a thing is ordinarily needless and inexcusable. Once or twice in a lifetime it might be necessary and of the Lord. An extempore sermon, on the other hand, may mean and ought to mean, a sermon carefully studied and outlined and all the parts from the introduction to the conclusion thought through; but whose exact wording is left to the hour of delivery. This method, therefore, is no cloak for intellectual indolence, and no bed of down for the slothful.

It is well here to listen to the golden counsel of Wendell Phillips, one of the most consummate orators America ever produced, and a prophet of righteousness to this guilty nation: "Think out your subjects carefully. Read all you can relative to them. Fill your mind, and then talk simply and naturally." The matchless expository preacher of London, Dr. Joseph Parker, said, "There is only one thing I am more afraid of than extemporaneous speaking, and that is extemporaneous thinking."

It will be seen, then, that extempore preaching, to be successful, requires critical and laborious study of subject, a complete mastery of the plan of the discourse, a written outline, and even in places, such as definitions or statements of doctrines, carefully written sentences. Things so profoundly important should not be left to chance or accidental wording.

In this kind of preaching, especially, the Holy Spirit should possess the whole being. The preacher is open-minded and alert, and accessible to any new truth, and God may send it unexpectedly at any time. A practical, soul-winning extempore preacher of a past generation said, "In order to succeed the preacher who adopts this method needs a full mind, a glowing heart, and a relentless purpose to secure practical results."

III. The advantages of this method are many, and very decisive.

1. It is natural. We are all making speeches on a hundred subjects continually, and no one dreams of taking a little paper out of his pocket and reading what he has to say. He looks his neighbor in the eye and forthwith proceeds. Why should we do otherwise here?

2. This method leaves us free and accessible to any new thought, or suggestion or impression which any unexpected circumstance or event may bring before the mind. Sometimes a new inspiration of the greatest importance, according to the promise of Jesus, may be suggested by the Holy Spirit, which would change the complexion of everything, and which the enemies of truth and God would not be able to gainsay or resist. Remember the preacher wrestles not with flesh and blood merely, but with the prince of darkness himself, and against spiritual wickedness in high places, and God himself is no idle spectator in these conflicts.

3. This method is best calculated to call into action all the latent and perhaps unconscious and unsuspected powers and resources of the mind and heart, which were always there, and only waiting to be aroused. Doubtless young David did not know what a supreme hero of moral courage he was, until the blasphemous taunts of the uncircumcised Philistine giant insulted David's God, and touched off the moral dynamite of his soul. Masterful moments thus come to the God-made orator who is pleading God's cause, when rare and fitting words and resistless arguments appear at command, when

noble trains of thought marshal themselves like armed hosts at his bidding, and the truth glows with fiery passion in his breast and burns its way into the hearts of all who listen. This is the supreme achievement of all eloquence.

Undoubtedly extemporaneous speech reaches the highest summit of human oratory. "What would I not do or suffer," wrote Emerson, "to buy that ability." But let not everybody think he can attain unto it. While on rare occasions some favored mortals may rise to the sun-kissed heights, others by the same method may sink to fathomless depths of failure. Canon Farrar, Queen Victoria's eloquent chaplain, said, "It is certain that not one man in a thousand has the requisite gifts to preach in this manner."

4. This method is best adapted to evangelistic preaching. The heart-searching truth, the intense earnestness, the pungent personal appeal for instant decision, seem peculiarly adapted to be wedded to the tender eye and expressive face of the extemporaneous preacher. A bit of personal experience may be pardoned here. In our early ministry we were the pastor of two Congregational churches that had each been trained by written sermons for fifty years. They rather expected it as a matter of course. During those pastorates we wrote out our five hundred sermons in full. But in a hundred series of revival meetings which we have led, in which fifteen thousand souls have found God, we cannot recall having ever preached one written sermon. It always seemed to us that a written sermon was not quite the material the Holy Spirit would then have us use.

IV. There are some peculiar dangers that lie in wait for those who have deliberately adopted this method.

1. There is acquired a certain conscious ease in speaking. There will be times when there are many interruptions to the time set apart for study. Your own personal affairs or domestic arrangements will infringe upon your preparation, or unexpected demands will be made by the parish or the public. Yet, in spite of all you had to speak, and by the help of God, you did surprisingly well. Then the devil or your own foolish mind suggests that you are really a genius, and do not need to study so hard, as you have been accustomed to do. Your reputation is made, and your success is sure.

That is Satan's hour and the power of darkness. You were simply using the subconscious

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acquisitions of other days. Not one man in a million has any marked genius but the genius of hard work. It is composed of two per cent inspiration and ninety-eight per cent perspiration. "I practiced on the violin ten hours a day for thirty years," said Paganini, "and then they called me a genius." A minister's genius is usually incessant toil and prayer.

2. There is, with extemporaneous speakers, the danger of neglecting to study, and to bow down to the slavish toll of continual composition. This insidiously tends to impoverish their vocabulary and dwarf their resources, both of thought and speech. Ere they are aware of it, they have moved down unconsciously to a lower plane of thought and achievement. They have ceased to grow, and ceased to strive. Their sun of life has passed its zenith, and they are prematurely growing old.

3. Again, since it is the man of ready speech who is most likely to adopt this method of pulpit address, he is the very one in danger of falling into the snare of fluent mediocrity and verbal commonplace. It is so natural for a mortal to do what is easy, to move in the path of least resistance, to use the figure of speech most familiar, to choose farthing, and ha'penny words, when golden diction is at hand for the choosing.

There is also a constant peril that the extempore preacher will exaggerate the common into the wonderful, and the petty into the great, and the diminutive into the sublime. Such hasty and ill considered speech easily becomes insincere and untruthful, undermining in the end the conscience of the speaker himself, and the confidence of the hearers in his reliability.

Such speakers must prayerfully refrain from the reckless use of words. They must keep their faculties well in hand, their mind well stored with truth and facts, and carefully train to accuracy in the expression of them.

To this end they may well impose upon themselves three inflexible demands:

1. Conscientiously study and master their subjects.

2. Be rigid, unsparing masters of themselves.

3. Speak as if they expected Christ to be in their audience, and they know they were. "His ambassadors beseeching men in his stead to be reconciled to God."

4. There is always with this class of preachers the danger of over-confidence. They have spoken readily, and, as they thought, eloquently so many

times, they become rash and venturesome. They do not feel the need of making an outline or at least, of taking it into the pulpit. "They will not need it." They do not perceive that this kind of spirit is the prelude to decline, and fairly invites failure and defeat.

Dr. Pattison makes this closing comment, "We may sum up as to the extemporaneous sermon by saying, that while it has been the method used by some of the greatest of preachers—men who have possessed richness of thought, clearness of intellectual perception, fervor and fulness of expression, and the natural and acquired graces of the true orator—yet it is an exceedingly dangerous method for the majority of preachers, especially for those, and their name is legion, who have more language than thought. Certainly, of all methods of delivery, it is the one that produces the most unequal results. To it belongs the most triumphant achievements of the pulpit, and also the most humiliating defeats."

But this kind of delivery of a sermon prepared as we have described, and as it ought to be, prayerfully and conscientiously studied and thought through, and as carefully outlined, and the outline taken into the pulpit and lying on the desk before the preacher, this for the average man, and even for the greatest, is probably the most successful method of all.

So we have heard Henry Ward Beecher speak forty times. He might not look at his outline for ten or even fifteen minutes. But it was all thought out even to the gestures, and there before him. If, in the rush of noble oratory, he forgot, as occasionally he did, where he was in his speech or what was the next point, yet he felt no panic nor agitation nor perturbation of spirit. The brief was before him, and in ten seconds he could pick up again the thread of his discourse. This fact quieted both him and his audience. So did the great Finney preach, from a carefully prepared outline, lying on the desk before him. And, oh, how he did preach. It was as if God himself was there, speaking through his anointed lips, calling upon men to choose whom they would serve.

Lord Brougham laid it down "as a rule admitting of no exception, that a man will speak well in proportion as he has written well." Both Beecher and Finney were voluminous writers. They were always responding to the public that cried, "Give, give!" No doubt this helped them to become world renowned orators; and the

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same, was true of Dr. T. DeWitt Talmage and F. W. Robertson. Much writing preserved them from a slovenly, slipshod, indifferent style of oratory.

We will close by observing that both the careful writing and the extemporaneous preaching should begin early and be practiced together continually. One day when we were a student in Yale Seminary in the senior year, our beloved Professor Timothy Dwight, afterward president, came to our room in a fatherly way and gave us the following affectionate advice, "Brother Hills, I think you can excel as an extemporaneous preacher. To this end I advise you to begin at once and preach half the time extempore. If you do not begin at once, your ability to think and speak on your feet will not keep pace with

your education and your ability to write. You will then become discouraged and disgusted with your efforts at free delivery, and neglect them until you lose your ability. That is the way it was with me. I preached written sermons at the beginning, and postponed trying to preach extemporaneously until when I did try, I was disappointed, discouraged, and never recovered from it. I can address a body of fellow-citizens on any other subject freely; but I cannot preach unless I read."

Young Spurgeon went shouting his extempore efforts about the city alleys, and became an expert in free delivery when no more than twenty-one years old. Soon the eyes of the world were upon him.

## HINTS TO FISHERMEN

By C. E. CORNELL

### The Kaiser as an English Woman Saw Him

Miss Anne Topham was governess to Princess Victoria Louise, the kaiser's only daughter, from 1902 to 1909. She had, of course, many personal meetings with the kaiser and unusual opportunities for gauging the attitude of the German court towards this country. She has written an interesting account of her experiences during that time in "Chronicles of the Prussian Court." The picture she draws of the kaiser does not show him in a favorable light. "Never could he bear any contradiction, and divergence from his own views. It required enormous courage to say, 'I do not quite agree with your majesty,' and I cannot remember that I ever heard anyone say it. Perhaps it was a transgression of etiquette—nobody ever told me that it was—or perhaps it was merely that people knew that it was useless to try to change the emperor's opinions; and yet, on the other hand, a plausible, adroit talker who seemed to agree with all that William advanced would often succeed in altering his views. Only in one thing was he constant, and that was in his belief in himself. His opinions might change—if they did so every-body else's must change with him.

"It was absolutely impossible for any man of decided views and strong character to get on long with the emperor. Either he must suppress

his own personality to an unbearable extent or inevitably come into unpleasant conflict of opinion—and all expressed divergences of opinion were unpleasant where the emperor was concerned."

### The Speaker Makes a Suggestion for a Daily Silence

The speaker of the house of commons, Mr. J. H. Whitley, responding to a toast at the Hardwicke Society dinner in London, said in a few days' time we should all be taking part in that solemn ceremony, the "Two minutes silence." He sometimes wished we had more silence in our lives. It would help some of us to think a little more of our own infirmities, and a little less of those of our fellows.

"Suppose we had a one-minute silence," continued Mr. Whitley, "every day after we had asked 'Forgive us our trespasses as we forgive those who trespass against us.' A one-minute pause after each day would lead to a little more charity to others." —*The Evening Standard*.

### A Pithy Life Story

"I abandoned a professorship to give my life to the British army on the western front. I was with them when the last shot was fired. Yet I hate war. It is the greed and selfishness of men,

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greed armed and regimented. It is a violent betrayal of Christ, and cannot be reconciled with any form of religion," writes Dr. Alexander Irvine in the Yorkshire Evening News.

"I was not a candidate for medals or honors or emoluments. When the work was done I went back into obscurity. Life to me is an adventure, an inspiration, a chance to work and serve. I ask for only that which keeps the human machine going. I give all I have, I give it to anybody, anywhere.

"My home is the world. The inhabitants thereof are my family and friends. In matters of small importance, such as money, houses, land and investments, I am a poor man, I have none of these. In the values of great importance I am a millionaire. I have capacity. I can appreciate great paintings, great sculptures, and great architecture.

"I understand good music. I know the literature of my race. I have capacity to serve a good cause and to work and suffer for it, as I have in the past. I know life. I understand men. I have a sense of humor, and it keeps me young. I warm both hands at the fire of life. And all of that is wealth, real wealth:

"I am now climbing the steps of my seventh decade, and I am neither a fool, incompetent, nor a wastrel, but I do believe in the first four books of the New Testament and try to square my life with the philosophy therein."

### Luther's Indomitable Courage

Luther, going to his trial before the Diet of Worms, said to his friends who opposed his going, "Were there as many devils in Worms as there are tiles on the roofs, I would go on." He also said of his enemy, Duke George of Leipsic, "If I had business in Leipsic, I would ride into Leipsic, though it rained Duke Georges nine days running."

### An Answer to Prayer

At the time the Diet at Nuremberg was held Luther was earnestly praying in his dwelling, and at the very hour when the edict granting free toleration to Protestants was issued he ran out of the house crying, "We have gained the victory!"

### Inner Spiritual Power

"When I was a student at Princeton," says Dr. Theodore L. Cuyler, "Professor Henry had

so constructed a huge bar of iron, bent into horseshoe form, that it used to hang suspended from another iron bar above it. Not only did it hang there, but it upheld 4000 pounds' weight attached to it. That horseshoe magnet was not welded or glued to the metal above it, but through the iron wire coiled around it there ran a subtle current of electricity. Stop the flow of the current one instant, and the huge horseshoe dropped. So does all the lifting power of a Christian come from the currents of spiritual influence which flow into his heart from a living God. The strength of the almighty One enters into the believer. If his connection is cut off, in an instant he becomes as weak as any other man."

### Self-Depreciation

In moments of despondency even Shakespeare thought himself no poet, and Raphael doubted his right to be called a painter.

### Self

A number of years ago we read a pointed and pertinent tract on the subject of "Self." It is here reproduced and is worthy of personal consideration:

The last enemy destroyed in the believer is self. It died hard. It will make any concessions if allowed to live. Self will permit the believer to do anything, give anything, sacrifice anything, suffer anything, be anything, go anywhere, take any liberties, bear any crosses, afflict soul and body to any degree—anything if it can only live. It will allow victory over pride, penuriousness and passion, if not destroyed itself. It will permit any number of revivals so long as it can be promised the first place. It will consent to live in a hovel, in a garret, in the slums, in far away heathendom, if only its life can be spared.

It will endure any garb, any fare, any menial service rather than die. But this concession must not be granted. Self is too great a foe to the child of God. It is the fly that spoils the ointment, the little fox that spoils the vines. It provokes God and man and its own possessor. It drives to insomnia, invalidism and insanity. It produces disorder and derangement in the whole physical, mental and spiritual constitution. It talks back, excuses and vindicates itself, and never apologizes. It must die.

Dying to self is a poetic expression. It sounds

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romantic, heroic, chivalrous, supernatural, saint-like. It is beautiful to read about, easy to talk about, entertaining to theorize about, fascinating to write about, refreshing to dream about. But it is hard to do. There's the rub. But it must be done (Rom. 12:1, 2). There is no abiding peace, power or prosperity without it.

We must die to good deeds and to bad deeds, to success and to failure, to superiority and to inferiority, to leading and to following, to exaltation and to humiliation, to our life work, to our friends, to our foes, to every manifestation of self and to self itself. Jesus said, "The hour is come that the Son of man should be glorified."

"Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. He that loveth his life shall lose it, but he that loseth his life [himself] shall find it. He that will come after me, let him deny himself."

Christ could not be glorified till after death. Nor can He be glorified in His people till self dies. In close connection with this passage Jesus says: "I, if I be lifted up from the earth, will draw all men unto me." Self lifted up repels. Lifted up with Christ on the cross it draws. Happy those who can say with Paul from a real experience:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20).

Higher than the highest heaven,  
Deeper than the deepest sea,  
Lord, thy love at last has conquered;  
None of self and all of Thee.

### We are Great Travellers

"Insignificant ephemerae though we humans be, we are great travellers. For the duration of our lives we ride on a non-stop express planet at the rate of a 1000 miles a minute. I have continued this circular tour for 74 years, and, as the earth's orbit is about 552 million miles, the amount due from me in fares at one penny a mile is more than 165 million pounds. I blush to realize that I have not worked my passage. Who, proudest of us all, has worked his passage? And besides our fares we owe for meals in the refreshment car and nights in the sleeping berth, I am abashed and feel like hiding under the seat."—Mr. ROBERT BLATCHFORD in "As I Lay A-Thinking."

## HOMILETICAL

### SERMON OUTLINE

By A. M. HILLS

TEXT: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Ephesians 4:1).

"Therefore" refers to the truths of the preceding chapters. Now he makes practical applications. This was Paul's method of preaching—to make a personal application of truth. Good for all preachers yet.

#### I. NOTE. WE HAVE A CALLING FROM GOD.

The catechism talks about "effectual calling." That is not Bible language. We decide whether the call shall be effectual. God complains, "I called and ye refused." "I would, but ye would

not." "Make your calling and election sure."

#### II. TO WHAT ARE WE CALLED?

(1) "To be saints" (Romans 1:1). (2) "To be sanctified" (1 Thess. 4:7). (3) "To fellowship of Christ" (1 Cor. 1:9). (4) "To liberty" (Gal. 5:13). (5) "To be partakers of the divine nature" (2 Peter 1:4). (6) "To eternal life" (1 Timothy 6:12).

#### III. HOW DOES GOD CALL US?

(1) His Word. (2) By preaching. (3) By providences, sickness, loss, death of loved ones. (4) By Christian conversation. (5) By Holy Spirit.

#### IV. HOW DO WE WALK WORTHILY?

1. To take our religion with us to all places, companies, employments. Not merely at church,

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but everywhere. Not merely on Sunday, but on all days.

2. Do nothing inconsistent with the most elevated Christian character.

3. Do right always, tell the truth, be honest, clean, pure.

4. It is to live as if you soon expected to be in heaven. He who feels that tomorrow he may be in heaven will try to live worthily today. He who begins today reflecting that before the sun sets he may look upon the glorified Christ, and the burning throne of God, will feel the importance of living a holy life.

### SANCTIFIED BY FAITH

By A. M. HILLS

TEXT: "Sanctified by faith in me" (Acts 26:18 R. V.).

God teaches that this work of grace is indispensable to the Christian, to fit him for usefulness here, and for the society of heaven hereafter (Hebrews 12:14). Men are bold enough to deny it. But notice.

I. Jesus speaks with infinite authority, the final word, from which there is no appeal. "Heaven and earth shall pass away; but my words shall not pass away."

II. There are two essential works of grace taught in Scripture. "I have received a hundred blessings." Yes, but there are two epochal experiences—regeneration and sanctification, brought or wrought in us by the Holy Spirit, which are essential.

III. We are sanctified "by faith" says Jesus. But notice the conflicting voices of men.

1. "We are sanctified by growth" say theologians.

2. "We get it all at conversion" say others.

3. "We get it at death, and by death" say Calvinists.

4. "We get it by purgatory" say Roman Catholics. But Jesus says: We get it by faith, instantaneously, now.

#### IV. What is the nature of this faith?

1. It is more than an intellectual apprehension of the truth and doctrine. That is a part; but it is not all.

2. It is a heart faith. "With the heart man believeth unto righteousness" (Romans 10:10). It is taking God at His word on the subject of sanctification, and acting as if it were true. Moody: "Faith is assent, consent, and laying hold." Dr. Whedon: "Faith is that belief of the intellect, consent of the affections, and act of the will by which the soul places itself in the keeping of Christ as its ruler, and Savior." Faith complies with the revealed conditions of sanctification

and then accepts the blessing as its own, by appropriating confidence that God keeps His word, and gives you the blessing He promised.

3. It involves a ceasing from struggle and labor. Our own efforts and anxiety end. We must stop our striving and trust God (1 Thess. 5:23, 24).

4. It is a self-committal of the whole matter to God, believing that the work is done.

Blondin wheeled a man in a wheelbarrow across the chasm at Niagara on a rope. The man surrendered himself in faith. Blondin took him over. We commit ourselves to God for the blessing. Christ takes us over.

Faith is a confident trust, without any evidence of feeling, that God keeps His promise, and the work is done. God sends the feeling and witness when and as He will.

### THE MEANING OF SANCTIFICATION

By J. E. LINZA

TEXT—John 17:17.

#### INTRODUCTION

How?

When?

The purpose.

#### I. THE COMMAND JESUS GAVE TO HIS PEOPLE

1. Important.

2. It is necessary.

3. No time to neglect.

#### II. IT IS A SEPARATION—SETTING APART

1. From the world.

2. Setting apart to a sacred use.

3. To a complete willing consecration.

#### III. IT IS A CLEANSING FROM SIN

1. Sin principle.

2. The root of sin.

3. It washes the soul white.

#### IV. IT IS A FILLING OR INDWELLING OF—HOLY GHOST

1. Filling with joy.

2. Filling with love.

3. Filling with peace.

#### V. IT IS AN ENDUEMENT OF POWER

1. To stand.

2. To do right.

3. To advance holiness.

### CONTENDING FOR THE FAITH

Jude 3.

#### I. CAUGHT IN THE UNDERTOW OF AN ANTI-CHRISTIAN CIVILIZATION

1. The Sabbath.

2. Marriage.

3. The Home.

4. The Church.

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## II. THE ATTACK UPON THE AUTHENTICITY OF THE SCRIPTURES

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

## III. "COMMON SALVATION."

Not common in the sense of quality, not inferior—but common because of its universality; for Jew and Gentile the world over.

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

Not one to the exclusion of the other. We are to contend for "The Faith," once delivered to the saints."

## V. THE COURAGE NECESSARY TO STAND

Sin is weakness—many fail to stand.

Full salvation is "added strength."

Stand, if we stand alone.

*Illustration:* The lone sentinel of Pompeii.

He stood faithful to duty when Vesuvius was belching forth lava, scoria, cinders, and fire.

## THE CHRISTIAN'S STOCK OF FORGIVENESS

By C. E. CORNELL

TEXT: Matt. 18:22.

### I. INTRODUCTION

(a) How far ought one to forgive?

(b) How far can one forgive?

### II. FORGIVENESS—ITS RELATION ONE TO THE OTHER

(a) Unforgiveness, where does it spring from?

(b) Unforgiveness has its root in carnality.

### III. FORGIVENESS—ITS RELATION TO GOD

(a) How does God forgive?

(b) What does He require?

### IV. THE TRUE SPIRIT OF FORGIVENESS

(a) The teaching of Christ in the lesson.

(b) The pure in heart have the true spirit of forgiveness.

(c) Any sin in the heart is dangerous.

(d) The way must be clear between your brother and yourself. No wires down between you and God.

## SERMON STUDIES IN HEBREWS

### V. The Theme, Concluded

By W. W. CLAY

We have already examined the first two divisions of the writer's treatment of the text, viz.:

I. HE WHO SITS AT THE RIGHT HAND OF GOD IS THE SON OF GOD.

II. HE WHO SITS AT THE RIGHT HAND OF GOD IS THE SON OF MAN. THIS LEADS US TO THE NEXT DIVISION.

III. HE WHO SITS AT THE RIGHT HAND OF GOD IS THE LEADER OF REDEEMED HUMANITY. Chapter 3:1 to 4:13.

1. He is the divine Apostle, the one sent from God to be our leader.

2. He is our High Priest. The word is here used not in the sense of the one who was to offer sacrifices, but as leader. Peter in Acts 5:31 gives the meaning when he says, "Him hath God exalted with his right hand to be a Prince and a Savior." In God's plan, the high priest was to be the divine vice-regent in the theocratic government. This plan was never fully worked out in the land of Canaan, but is a reality in Christ, the antitype.

3. He is the antitype of Moses, the leader (Ch. 3). All through this chapter, and the beginning of the following chapter, the refusal of the Israelites to follow Moses is used as the basis of exhibiting Christ as our leader.

4. He is the antitype of Joshua the leader (ch. 4:8).

Through the presentation of this phase of his text, the preacher carries out his purpose of warning. It is our leader who is speaking, and we are warned to hear, and not to forsake His leadership, but to hold fast lest we not only fail of the rest of faith but fall through our unbelief and distrust of our leader.

IV. He who sits at the right hand of God is our High Priest. Ch. 4:14 to the end of chapter 7. The following points of comparison with the Aaronic priesthood are dwelt on by the sacred writer, based on the fourth verse of the 110th Psalm, "The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedek."

1. As was the earthly priests, He was taken from among men, one of us, knowing our temptations (ch. 4:14 to 5:2), yet not having infirmity as they (ch. 5:3, compared with ch. 7:26-28).

2. He is divinely appointed. Not as the priests by natural birth (ch. 7:3), or by legal appointment (ch. 7:16), but by the oath of the Father was Jesus made our eternal High Priest. This establishment of Christ's priesthood by the oath of the Father is one of the telling points of the sermon. And indeed back of it lies one of the deepest truths of redemption, the consummation of the new covenant. For the covenant primarily was not between God and the people, but between the Father and the Son. We have the Son's part in that covenant revealed to us in the words, "slain from the foundation of the world," (Rev. 13:8). But here in this division of the book of Hebrews we have the Father's part in which he accepts the sacrifice of the Son and with His eternal fiat made Him a priest at His right hand. This

is why the writer says in chapter 6:17, 18, that there are two immutable things that give us strong grounds for our faith: the immutability of His promise, which is His covenant with men, and the immutability of His oath, which is His covenant with His Son, both guaranteeing salvation to every lost sinner who will come to God by Christ in the way He prescribes and under the conditions He lays down.

3. His priesthood is eternal—in the seventh chapter seven different expressions are used to emphasize the eternal priesthood of Christ.

4. His priesthood is perfect and never will need to be superseded by another. It is adequate for the uttermost of sin and guilt, and perfectly adapted to our need, and hence will endure to the uttermost of time.

The inspired writer does not attempt to directly apply this thought of the priesthood of Christ to his purpose of warning, as his argument is not complete without the thought next following. Yet he has not forgotten his purpose, for in his announcement that the things he was about to say of Melchizedek were deep and could be understood only by those who were versed in the deep things of God, he brings one of the most serious warnings of the book—the warning that unless they grow spiritually and go on to perfection they were in great danger of falling away, crucifying the Son of God afresh, and being rejected of God.

V. He who sits at the right hand of God is not only priest but offering as well (Chapters 8, 9 and 10).

This is perhaps the greatest division of all—the one most emphasized by the writer, the one that bears most perfectly on his purpose of warning, the greatest fact in the activity of Him who sits at the right hand of God. The outstanding work of Jesus, both as to the yesterday of His earthly ministry, and His present and future work as long as time shall endure is His perfect atonement. Note how this is brought out in this division of the book. The word "blood" as referring to an offering is not mentioned before this in the book: from this on it is mentioned twenty times. The words "sacrifice" and "offering" are found only twice in the first seven chapters; in the remainder of the book they are found seventeen times. The author is still considering Jesus at the right hand of God—he introduces this new thought by a fresh reference to his text (ch. 8:1); but all his thought is focused on the offering that He bears before the gaze of the Father.

1. This offering was the seal of the new covenant, a covenant based on the primary covenant between the Father and His Son as the Lamb.

Chapter 8 is the covenant chapter, the word "covenant" occurring seven times in this chapter, and only four times in the remainder of the book.

2. This offering was blood; not as in the old covenant, the blood of animals, but His own blood. Chapter 9 is the blood chapter, the word being found twelve times in this chapter. Blood is the symbol of death, and as such is the appropriate symbol of the new covenant, which is based on the substitutionary death of Jesus for us, His physical death being a by-product of the spiritual death He suffered in separation from the Father's fellowship because of His bearing the load of our sin and guilt. Of all this the blood is a token (Ex. 12:13), to man: "shall be to you for a token," and to God: "when I see the blood."

3. It was His voluntary offering. Chapter 10 is the sacrifice chapter, the words "sacrifice" and "offering" occurring thirteen times in this chapter.

It is while he is discussing this division of his theme, Jesus as the sacrifice, bearing as High Priest His own blood, that the author reaches the height of his warning. Serious as it is to reject Christ the Son of God, and Christ our Brother, and Christ our divine Leader, and Christ our great High Priest and Intercessor, it is the crowning act of sin to spurn the blood—his own blood—that blood which has perfectly blotted out our sin till no more offering is needed (v. 18); that blood that has given us access to the holiest (v. 19); that blood that assures us of heaven (v. 34). There is in the Bible no stronger language than that of the 29th verse of the 10th chapter in its threefold condemnation of the sanctified man who deliberately turns his back upon God and leads a life of sin—the Son of God trodden under foot, the blood counted a common and cheap thing, the Spirit of God spited and insulted.

VI. The climax of the sermon (Ch. 10:38 to 12:29).

The preacher has finished the framework of his sermon. He has shown that He who speaks to men from the right hand of God is Son of God, Brother, Leader, Priest and Offering. With this as a basis, he proceeds to warn his hearers. Yet he has not forgotten his text (ch. 12:2, 24).

1. To the one who is tempted to give up because of persecution and testing and suffering, he holds up the record of the heroes of faith (ch. 11). Each one of these held on, went through with God, and at great cost and the sacrifice of life itself held fast to their faith in God. They had only dim light; they "saw the promises afar off" only; they had only the dimmest foreshadowing of Christ's glory and joy; yet to win these heavenly treasures they refused

earthly glory and earthly treasure. How they must wonder, the writer argues, as they gaze at us, who have the bright light of the promises, who can fix our eyes on Jesus as He acts at the right hand of God, and see Him in His passion for us and His joy at our redemption, and His grace in interceding for us, if with all this we let go of our faith and lose our heavenly riches.

2. To the one who thinks that suffering and testing are a sign of God's carelessness or forgetfulness or injustice, he points out that chastening is but a proof of God's love for them as His sons, and thus turns the temptation to let go into an incentive to hold on with strengthened hands and to walk on with strengthened feet (ch. 12:4-13).

3. To the one who hesitates about going on in holiness, he brings the warning that only by the way of holiness can we see the Lord. As long as a single root of bitterness remains in the heart, not only is that heart in danger, but others may be defiled and fail of the grace of God (ch. 12:14, 15).

4. To the one who might lose sight of the priceless value of his eternal possessions he brings a double warning based on two metaphors—the fornicator, and the unthinking barterer of a priceless inheritance, Esau. Just as a fornicator for a moment of fleshly gratification throws to the winds his honor and his life of chastity with its rewards; just as Esau "for one morsel of food sold his birthright," and all his life suffered for it, so many a man for a few days of sin throws away the glories of eternity. And here the writer applies the same logic to those who were tempted to turn back to Judaism. He counts up all that the law could boast of in glory: a smoking mount, blackness and darkness and tempest, nothing but fear and condemnation and terror. Against this he shows them the heritage that is theirs under the new covenant, a heavenly Jerusalem where God lives and reigns, a host of shining angels who are their helpers, a church born from above and recorded in heaven, a Judge who will reward them and requite their enemies, the spiritual affinity with others who have made it through and are safe on the other shore, and last and best of all, to the Christ who sits as mediator at the right hand of God bearing before God the blood that is the token of redemption, deliverance and final triumph (ch. 12:16-24).

5. To all who for any reason refuse to listen to the voice of him who speaks from the right hand of God, he has but one warning. In the end of the ages that same voice will again speak, shaking into confusion and destruction all things of earth and its sin-dominated order of things; and all who fail to possess the kingdom which

cannot be moved will go down in the day of the consuming fire of the wrath of God.

VII. The conclusion of the sermon (ch. 13).

The climax of the sermon is passed and the writer brings the sermon to a close with an application both as to concrete and to spiritual details that directly apply against apostasy and backsliding.

1. He exhorts them to hold on to their love: toward brethren because they are brethren (v. 1); toward strangers (v. 2); toward all who suffer (v. 3).

3. He pleads with them to keep a contented spirit, remembering their infinite resources (v. 5, 6).

4. He urges them not to forsake the preaching of the Word, but to listen to their pastors, and follow their teaching (v. 7).

5. He warns them against listening to every new doctrine, reminding them that Christ does not change (v. 8-10). It was His grace that saved them, not ceremonialism; and the same grace without a return to the law alone could keep them. How appropriate this warning in this day of religion by "doing" and ceremonialism, on the one hand, and of professedly new schemes of religion on the other. Christ never changes, and His gospel was as perfect on the day of Pentecost as now.

6. He urges them gladly to accept reproach for Christ's sake, though it be a lonely path and lead outside the gate of Judaism and popularity and all that this world prizes, for it leads to holiness here and to Him (v. 11-14).

7. He exhorts them to a life of continual praise and thanksgiving. What a safeguard against apostasy is a joy-crowned life (v. 15).

8. He enjoins them to do good and to bless others by sharing with them their own good things, reminding them that God is watching them in this, and that these things are more precious to Him than the smoke of the burnt offerings from which they were shut away (v. 16).

9. He repeats his injunction that they stay true to their pastor and his counsel reminding them of the grief of that pastor if they should depart from the faith (v. 17).

10. He asks their prayers for himself, not for his salvation for he tells them his conscience is clear, but that he in his love for them might be restored to them. This is the only personal touch of the inspired author in the whole sermon, yet it has its place in the motive of the sermon. The tie of love for a faithful minister has held many a wavering heart true, and so the pastor here adds his own personal love to the other inducements to hold them true to God.

11. Then follows that wonderful benediction,

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so full of the thought of their peril and need and of the supply of grace for that need. How beautifully he speaks of the God of peace who can bring peace in the wildest tempest; of the Lord Jesus who was dead, but now lives at the Father's right hand: of Christ's care for us as a shepherd; of His blood, the token of His love and of our redemption; the covenant that never can fail and let us slip out of His hand; the will of God that was shaping all their lives; the hand of God using their testing to work out His own purposes through them; and the glory that comes to Christ Jesus through our faithfulness. All this brings to a beautiful ending God's message to the saints of all ages that though the world reject us, though Satan harass us, though God himself seems to be against us, yet He is counting on us to be true and His power will both save us now and keep us saved to His praise and glory.

This ends the sermon. A few words are added as a postscript, or possibly as a note enclosed with the sermon, apologizing as it were for sending them this "word of exhortation," telling them the joyful news of Timothy's release, and of his hope of soon being with them, as he had asked for them to pray. Just as the worshiper lingers after the sermon and exchanges friendly greeting with the speaker, so we hear with regret the closing words of the book and pass out, to meet the temptations of life with new hope and new joy, as we fix our eyes on Him who lives for us at the right hand of God.

#### Outlines and Studies

TEXT—Heb. 13:20, 21

THEME—"PERFECT"

1. The words of one of the most beautiful benedictions of the Bible. Yet they are more than a beautiful saying, or a fitting benediction. A revelation here of one of the great truths of the Bible, Christian perfection.

I. The source of our perfection—"The God of peace."

II. The agent whose power accomplishes our perfection—"our Lord Jesus," who was "brought again from the dead;" "through Jesus Christ."

III. The procuring means of our perfection, "through the blood of the everlasting covenant, make you perfect."

IV. The assurance of the possibility of my perfection, "the everlasting covenant."

V. The direction and extent of perfection, "perfect in every good work to do His will." Only as we are consecrated and cleansed and

filled are we completely in the will of God.

VI. The results of perfection—God can do with us all He pleases—"working in you that which is well pleasing in his sight."

VII. The glory and boast of our perfection, "Jesus Christ, to whom be glory for ever and ever."

TEXT—Heb. 10:22

THEME—A CHANGED CONSCIENCE

1. An evil conscience—a state.

2. An evil conscience sprinkled—its peace-destroying accusations silenced by the blood that covers our past.

3. An unclean conscience purged, so that it will function rightly (Heb. 9:14).

4. A perfect conscience—a state, in contrast to the first (Heb. 9:9 and 10:2).

TEXT—Heb. 10:19-22

THEME—THE RENT VEIL

G. D. Watson, in "Love Abounding," and J. Gregory Mantle, in "The Counterfeit Christ," each give a fine exposition of this text.)

1. Four great historical sanctuaries—the tabernacle, Solomon's temple, the temple as restored by Nehemiah and Ezra, and Herod's temple. All differed in some respects. Yet alike in others, all had the veil:

2. Describe veil. Typified Christ—in its colors, blue, white, scarlet, purple; in its location, hung between the shekinah that represented a holy God, and the holy place, where sinful men came to worship; in its supporting hangings: wood—humanity; gold—deity.

3. Describe the rending of the veil when Christ was crucified. It did not rend through weakness—four inches thick. Nor because of age—a comparatively new veil, and never exposed to wear or weakening influences. The earthquake could not do it. A miracle, regarded as such by the priests, a miracle with a divine purpose, a part of God's plan to show the perfection of the tabernacle as a type, as well as to indicate the passing of the old covenant.

I. A grace-given provision, "into the holiest . . . by a new and living way." The rent veil speaks of

1. Divine satisfaction—God is pleased with the offering of Christ, and His rending of the veil is the token to us that Christ's offering has made an acceptable way for us.

2. Reconciliation—"My God is reconciled," etc

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No longer a barrier between God and man. The veil a token of God's unutterable hatred of sin, the rent veil a token that through the cleansing blood we may be made free from sin and fitted for the presence of God.

3. It speaks of sin put away. Not covered up, not ignored (Heb. 9:26). Christ on the cross put away sin's crime, sin's curse, sin's penalty, sin's burden, sin's mastery, sin's pollution.

4. Hence it speaks of holiness. Whatever the holiest of all in the tabernacle typified, our text says the rent veil gives us access to it. All sin cleansed; in the light not of dim candle but of the blazing Shekinah; no barrier of fellowship; out of touch with the world—this, perfect cleansing, perfect light, perfect holiness, perfect separation, is holiness. And we may enter boldly.

II. A grace-given opportunity—"to enter."

1. We instinctively shrink from the possibility of holiness, for by every natural reasoning, it is an impossibility. "Who can bring a clean thing out of an unclean?" The devil flaunts this in the face of those who want to enter. Yet the death of Christ opened the way. Heaven's logic is triumphant.

2. We are urged to enter. Nothing we can do—it has all been done. The door is opened, the blood has been sprinkled, all we can do to make ourselves holy is to enter.

3. We may come boldly. In spite of sinfulness—the blood takes care of that. In spite of weakness—the High Priest takes care of that. In spite of the logic that says it is impossible—the rent veil takes care of that.

4. We are to enter preparedly. As the priest had to leave behind his old garments, and come with body and garments clean and white, so we must come with the body washed of every sinful habit, every doubtful practice, every contaminating influence; with a heart that is true—sincere and transparent; a believing heart "in full assurance of faith," that enters not with a feeling of presumption but in trusting faith; a "heart sprinkled from an evil conscience," forgiven, born again. Only the blood-sprinkled soul can enter the blood-sprinkled presence of God.

III. God is pleading with you, "let us draw near."

#### Sin Located in the Heart

Matt. 12:34. Mark 7:21.  
Matt. 15:19. Luke 6:45.

## DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

### Easter Themes

THEME—An Age Old Question Answered by Easter.

Text—"If a man die, shall he live again?" (Job 14:14).

THEME—The Victory Easter Brings to Us.

Text—"Death is swallowed up in victory. O death, where is thy sting? O grave, where is victory?" (1 Cor. 15:54, 55).

THEME—The First of the Harvest.

Text—"But now is Christ risen from the dead, and become the firstfruits of them that slept . . . Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:20, 23).

THEME—How are the dead raised up?

Text—"How are the dead raised up? and with what body do they come? . . . It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body" (1 Corinthians 15:35, 42-44).

THEME—Jesus, the Gate of Life.

Text—"Who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10).

THEME—Lost and Restored.

Text—"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22-23).

### Evangelistic Themes With Easter Setting

THEME—Christ Rejected.

Text—"Not this man, but Barabbas" (John 18:40).

THEME—The Great Question.

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

THEME—Christ Prayers—Before and From the Cross.

Text—"Sanctify them" (John 17:17).  
"Forgive them" (Luke 23:34).

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THEME—A Bad Bargain.

Text—"And they conventioned with him for thirty pieces of silver" (Matt. 26:15).

THEME—Peter's Denial.

Text—"Peter said unto him, Though I should die with thee, yet will I not deny thee . . . Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew" (Matt. 26:35, 74).

### Evangelistic Messages From Romans, Continued

THEME—Sin and Grace.

Text—"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans 5:21).

I. The Two powers which rule human life.

"Sin reigns" "grace might reign."

These two powers are given as two warring forces. The one (sin) has established its reign; and the other (grace) is seeking to establish its reign in the country in which sin now reigns.

1. Note, "sin reigns." It is an established fact.

a. The effects of the reign of sin are apparent everywhere.

b. See its effects in the individual soul which bows to its reign.

2. Note, further, "grace might reign."

There is nothing about man or in man that makes him a fit antagonist against the warring power of the reign of sin. He needs to bow in surrender to the reign of grace in order to be freed from the other.

II. The Two Results of Submitting to the Reign of these powers.

"Sin hath reigned unto death." "Grace might reign unto eternal life." Sin—death; grace—eternal life.

1. The results of the already established power of sin are death—spiritual, physical, and eternal death.

2. The results of submission to the reign of grace are life—spiritual life, immortal life, eternal life.

III. How we may obtain the results of the reign of grace?

"Grace might reign through righteousness unto eternal life by Jesus Christ our Lord."

1. There is no life without righteousness.
2. There is no righteousness without grace.
3. There is no grace but "through Jesus Christ our Lord."

THEME—Our Old Man Crucified.

Text—"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).

I. The Fact Stated. "Our old man is [was R. V.] crucified with him."

1. This is part of the answer to the question, "Shall we continue in [the] sin, that grace may abound?" and shows the complete deliverance provided by Jesus Christ in His death from "the" sin.

2. Note the analogies used preceding this text.

a. That of baptism.

In the act of being "buried with him in baptism" it is analogous to being partakers of His death. In the act of rising from this buried baptism, it is analogous to being raised with Him into the sanctified life.

b. That of the seed being placed in the ground, the outer part dies in order that the germ of life within may come forth in life. So the Christian dies to the carnal, the "old man," the sinful; that he may have the sanctified life with Christ.

3. Note the complete provision for "the old man" in the cross. "Knowing this, that our old man was crucified with him." The fact stated is that when Jesus died He made complete provision for this "old man" to be destroyed. He was crucified with Him, so every Christian is sanctified provisionally in the death of Jesus Christ. Christ need not die over again in order that we may be sanctified, the price is fully paid, the provision fully met. There is no provision made for retaining "the old man" in the heart, but ample provision is made for his removal.

II. The Experience Enjoyed—"That the body of sin might be destroyed."

1. "The body of sin" and the "old man"

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are the same. The first states that Jesus *did something* for "the old man" on the cross, that now makes possible the second statement, the destruction of the body of sin in us today.—A completed transaction of the past, that a complete deliverance may be enjoyed in the present.

2. How may we obtain this experience? Since this deliverance was provided on the cross, we must bring ourselves to the cross by faith in order to have it made real to us. Bring pride, self with its ambitions, its desires, its selfish interests, the carnal with all its manifestations, to the cross, and there receive deliverance from "the body of sin." "Let me die!" is the cry of the seeking heart.

3. This is a very real death and a blessed experience. Nothing hypothetical about it, no mere mental attitude, but a very real death, just as real as that symbolized by baptism, by the planted seed dying in order that it may live. Thus a real death to carnality brings a blessed experience of sanctified life.

### III. The Results that follow. "That henceforth we should not serve sin."

1. Many think the result is getting into heaven, that is incidentally a result; others that they "feel good," this also is incidental.
2. The result is complete deliverance from the servitude of sin, both in the outward life and inward affections, desires, and being of the soul.
3. The deliverance is so great it is compared to the deliverance brought in the resurrection of Jesus Christ (vs. 8-11).

#### THEME—Saved to Serve.

*Text*—"But now being made free from sin, and become servants to God, ye have your fruits unto holiness, and the end everlasting life" (Romans 6:22).

"Servants to God" is the direct results of being "made free from sin," or sanctified wholly.

There are three marked contrasts in the sixth chapter. ("Whenever truth is taught by antitheses all true interpretation requires that a perfect balance of the antitheses be maintained. One must be the exact counterpart of the other.")

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- I. The First Contrast. Between death to sin and life in Christ. "Dead indeed unto sin, but alive unto God" (vs. 11). If this life in Christ is to be real and absolute, then death to sin is real and absolute. There cannot be the one without the other.

### II. The Second Contrast.—Between servitude to sin and obedience to God. This is shown in verses 12-17.

1. There are two conditions stated in this contrast.
  - a. They were the servants of sin.
  - b. They became the servants of righteousness. One is to be as real and complete as the other.
2. There are two modes of conduct shown in this contrast.
  - a. When the servants to sin they yielded their members to uncleanness and to iniquity.
  - b. As the servants to righteousness they now yield their members as servants of righteousness unto holiness.
3. There are two results given in this contrast.
  - a. When the servants to sin, they "were free from righteousness": they had no righteousness and death was the result.
  - b. As the servants of God, they are now free from sin; they have no sin, but rather "have their fruit unto holiness and the end everlasting life."

### III. The Third Contrast. Between bondage to sin and liberty of holiness (vs. 20-22).

The bondage of sin positively separates from all righteousness; the liberty of holiness lifts us to glorious freedom from all sin both actual and inbred, until with full purpose of heart we may serve God; love Him supremely, and serve our generation in a manner acceptable to God.

#### THEME—The Law of the Spirit of Life.

*Text*—"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2).

- I. Note the operation of "the law of sin and death."

The seventh chapter gives us a complete description of the operation of this law of sin and death. Note its gradual de-

velopment in the heart of the individual, also the steps in this operation:

1. Sin is discovered (v. 7). Just like the "I" of this seventh found sin when the law came; so each of us found sin when we reached the age of responsibility. Had we applied for deliverance then we could have received it through Christ, but we courted it as a guest; retained it in our lives.
2. "Sin deceived me" (v. 11). This guest soon deceived us and became the deceiver. How?
  - a. By seducing man to break the law and thus work his ruin.
  - b. By persuading men they need no assisting grace in order to keep the law, they may be able to do so in their own strength.
  - c. By exciting rebellion against it as opposed to their good. Makes one feel like God is against him, and the law opposed to his liberty.
3. Sin Slew Him (v. 11). As a confidence man he became his guest, later deceived him by taking him off to some by-path, now he slays him, brings death to the high and noble capacities within him, all that was best, to his peace, joy, and love, bringing their opposites instead.
4. Sin worked death in him (v. 13). "Worked death" as a permeating, spreading disease into every fiber of his soul, bringing on further depravity. As shown by the figure of v. 24, "the body of this death"; said by some to be a punishment for criminals. That of binding a dead, putrefying body to the living criminal—arm to arm, limb to limb, face to face. He lives but he is breathing in death, mortification, putrefaction, until soon instead of one living and one dead body there are two corpses, "working death in him."
4. Sold under sin (v. 14). This is more than a voluntary surrender to sin, but it means slavery of the worst kind. He is
  - a. Under the dominion of evil thoughts.
  - b. Swayed by vicious habits.
  - c. Controlled by sin and its master the devil.

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Note, the guest, is now not only the deceiver, the murderer, but the master, the tyrant.

5. Sin dwelleth in me (v. 17). Instead of having the place of a guest, sin now occupies every part of his being. "He dwells," controls, directs, drives.
6. Thus sin becomes a law in his members (v. 23).

### II. Note the fight of an awakened man against this law of sin and death.

1. He finds the law of God, the moral law, admires it but finds it powerless to save him (v. 15).
2. He brings the "law of his mind" into play endeavoring to overcome the law of sin and death (v. 23). Note, this proves the utter helplessness of modern applied psychology to deliver man from sin.
  - a. His reason approves the law—it is good (v. 16).
  - b. His judgment delights in the law (v. 16).
  - c. His awakened sensibilities, or emotional nature, causes him to hate his sin, yet he continues in it (v. 15).
  - d. His awakened consciousness brings his will into play and he endeavors to overcome this law of sin by his will (v. 18).
  - e. All fail—the gravitation of sin is too strong. He may make some improvement, scale some peaks of achievement, but under the pressure he fails, and cries out in desperation of soul, "O wretched man that I am! who shall deliver me" (v. 24).

### III. Deliverance is brought only through the operation of the Law of the Spirit of life in Christ Jesus.

1. This delivers him from the gravitation and power of sin.
2. This imparts new energies, which enable him to keep the law.
3. This brings complete deliverance from the inbeing of sin, or sanctifies him wholly.

Law in this sense does not mean statutes, but rather constancy of operation. "When anything uniformly occurs in the same way or order under the same conditions it is called a law." "The law of sin and death



describes a certain constancy of operation, uniform and fixed, under the dominion of which men struggle. The law of the Spirit of life, means constancy of operation, uniform and fixed, which frees from the dominion of the former."—MACLAREN.

THEME—Condemned Sin.

Text—Romans 8:3, 4.

#### I. The Weakness of the Law and Man.

"What the law could not do, in that it was weak through the flesh." This is the moral law, it was good, but it had to operate through sinful flesh. It brought no new element into humanity, could not atone for past sins, could not save man. It was weak through the flesh.

#### II. Christ did what the law could not do.

##### 1. Christ Condemned Sin.

- By His incarnation "in the likeness of sinful flesh."
- By "an offering for sin" (margin ref.) or His perfect sacrifice.
- By God sending His own Son. This Son not only died for our sins, but lives today to impart the Spirit of holiness to us.

##### 2. Christ condemned sin in the flesh.

- Showing sin is not essential to the flesh, "but is inherent in it as a foreign, unnatural, condemnable, separable, alienable element."
- Showing "that sin can be separated from the entire human nature by means of the Spirit proceeding from Christ."

#### III. The Results of this work by Christ.

"That the righteousness [requirements] of the law might be fulfilled in us." This means an imparted righteousness, or holiness, where the requirements of the law are fulfilled in us.

THEME—The Flesh and Spirit.

Text—Romans 8:5-13.

Definitions—the flesh: "Sinful desires of godless human nature."—MACLAREN.

"The life of self as their law."—MOULE. "The carnal nature."—HILLS.

In this chapter a series of four strong contrasts are shown in dealing with the flesh and Spirit. Let us note them.

##### 1. The two possible spheres of life opened to

the Christian. Walk after the flesh, or walk after the Spirit (v. 4). Both are present in the regenerated but unsanctified heart. He chooses his walk.

#### II. The contrast of the two interests.

"Minding the things of the flesh, or the things of the Spirit" (v. 5). To mind means—to have moral affinity for, converse with, think of, care for, relish, strive after. We need to be sanctified.

- That we may not "mind" the things of the flesh.
- But rather "mind" the things of the Spirit.

#### III. The contrast between the two issues.

Fleshly minded—death; spiritually minded—life and peace (v. 6).

- Minding the flesh brings death, a present death. Death to the spiritual life, the mind in ignorance of spiritual things, in condemnation and separation from God.
- Minding the Spirit brings life and peace. Life, present life, in union with Christ, conscious of His life within, life eternal. Peace, present peace, free from condemnation, from the harassing presence of carnality.

#### IV. The Contrast Between the two Natures (vs. 7-11).

- The carnal or fleshly mind is declared to be enmity against God.
  - It is the very essence of hatred, a principle or state of enmity. In its very nature opposed to the pure and holy law of God.
  - It is not subject to the Law of God—an outlaw. "For this reason it must be destroyed for it will not come under obedience to God."—CLARKE.
  - The person "after the flesh cannot please God." This carnal nature cannot be educated or refined into holiness. There is no taming, subduing, or suppressing it. It must be destroyed.
- The Life of the Spirit, or holiness, pleases God.
  - The manifestation of the Spirit of Christ is the test of possession (v. 9). The very opposite to the above is true in the truly sanctified soul.

He possesses the Spirit of Christ, is controlled by Him, has life and glorious liberty.

- Though the body may die as the results of Adam's sin, yet the spirit is alive because of Christ (v. 10).
- This presence will bring immortal glory to us (v. 11).

#### V. The Final Obligation (vs. 12, 13).

- We are debtors to live after the Spirit. We are free from the law of sin. The sin was condemned in the flesh. Life, glorious, sanctified life, is provided for us through the Spirit. Let us have it.
- We are to put to death the deeds of the body. These must either be put to death or they will destroy us.

#### FOR THE MISSIONARY SERMON

By F. H. C.

TOURISTS in general are inclined to under-rate and ever make fun of the value of missions, but recently The Ladies' Home Journal sent Charles A. Sheldon on a tour to find out the real state of things and the value of missions. Mr. Sheldon traveled in all about 30,000 miles and interviewed peoples of all countries; altogether he made a very exhaustive study of foreign missions and then came back with a strong belief in the value of Christian missions to non-Christian nations. The results of his study are now published in a book, "Are Missions a Failure?" In this book he deals with the disadvantage of the missionaries in having to work in spite of the commercialism and dishonesty of professed Christians in the business world. He also tells of the actions of tourists and the wrong ideas that the orientals get of American life from moving pictures.

There have always been Christians in Turkey but they have been of the eastern type and laid stress on form and creed only and have not emphasized the value of the teachings of Christ in a practical way. However, the western missionaries have been faithful and loving in looking after the poor and needy and have stood by them in time of trouble. So today these Christian missionaries are not spoken of as Christians but as Protestants and they are thought to teach Protestantism as opposed to the Christianity which they have seen practiced. Thus while they have always been down on the

Christians they look with a great deal of favor on Protestants and Protestantism.

Under the new government in Turkey, all restrictions on a Christian's holding public office have been removed and it is no disadvantage in a public way for a man to be a Christian. Because of this, many, and particularly the students, are taking up Christianity and there is a great interest in the teachings of Christ now in Turkey as there is practically in all countries.

Turkey has been modernized but there is still in Europe a Mohammedan country. This is the small country of Albania in the Balkans. Here there are 3,850,291 Moslems, and they are only forty-eight hours from London. There are many mosques and the men still wear the fez. In theory there are supposed to be some missions for spreading Christianity but really there are practically no Christian influences.

In Japan there is a great falling away from the old religions, but a very slow increase in conversions to Christianity. The people show much interest in the story of Christ and come in large crowds to hear evangelistic sermons but are slow to be won over. Today only one-half of one per cent of the total population in Japan is Christian. However the influence of Christianity is all out of proportion to the number of adherents. This is evidenced by the fact that various social remedies that are essentially Christian are strongly advocated. Also there is now no social bar to professing Christianity as there has been ever since the Jesuit brothers first began teaching in Japan. This gives them the chance to at least study the teachings of Jesus without being left out of the social life of their people.

In Formosa all school children are compelled to go to the Shinto shrines on national holidays, and this is one of the most severe problems of the missionaries in that country. The Christian church there is largely self-supporting and is on very good terms with the government.

It was reported at the Student Volunteer Convention in Detroit during Christmas week, that about one-third of the Christian churches in China had combined without denominational lines with the idea that they can do more to spread Christianity by working unitedly. It is their wish to persuade the various other churches to do away with denominations in China. They are partly self-supporting but it was brought

out that the help and financial support of the people here are needed more than ever.

The Methodist Episcopal church has provided funds for a conference to be held in China with no missionaries present. Only Chinese ministers and laymen will be allowed to attend and they will discuss the problem of organizing the church in China with Chinese directors and government. Probably the greatest drawback to this, and always the drawback to progress in China, is the fact that practically all the women in China and more than 60 per cent of the men are illiterate. This prevents them from being able to take an intelligent part in directing.

At present the Southern Presbyterian church has 499 missionaries and a missionary income of \$1,333,780; the Southern Methodist church has 470 missionaries and a missionary income of \$2,247,928.89; and the Southern Baptist church has 513 missionaries and a missionary income of \$1,606,948.05. In numbers Nazarenes are far behind them, but in proportion to our membership, we outclass all three.

### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

#### O Death, Where is Thy Sting!

How slight a thing is death! How very easy it becomes for us to understand the Bible story that Christ, by His death and resurrection, killed death and took away its victory and sting! If the new spirit is formed in men here, if you and I may have eternal life abiding in us, clogged, hampered and blinded, indeed, by the constraints of the poor body that we live in, and yet genuine and vital even here, and if death be nothing but the breaking down of the body to let the spirit free, then how clear it is! The word of summons comes and the soul leaps to answer it. The eternal life in us answers to the eternal life beyond the grave, recognizing it, flees to its own. There is no violence of transfer. It is a continuation of the same life. The grave is only the moat around the inner castle of the King, across which they who have been His loving and loyal retainers on the farther side, enter in, sure of a welcome to the heart of His hospitality. Far above any morbid or affected, unnatural, unhuman pretense of a wish for death there towers this calm Christian confidence, ready to die, yet glad to stay here until the time comes; knowing that death

will be release, and yet finding life happy and rich with the power of the resurrection already present in it; counting both worlds God's worlds, so neither despising this nor dreading the other. That is the Christian light on the dark river and the fields beyond, that streams forth only from the open door of Jesus' tomb.—PHILLIPS BROOKS.

#### Be Reconciled to Thy Brother

John Wesley once had a disagreement with Joseph Bradford, his traveling companion of many years, and they agreed to part. They retired for the night, each firm in his determination, and each doubtless deploring in his heart the separation soon to follow between two friends who had been so devoted and mutually helpful. In the morning Wesley asked Bradford if he had considered during the night their agreement to part.

"Yes, sir," said Bradford.

"And must we part?" inquired Wesley.

"Please yourself, sir," said Bradford grimly.

"But will you not ask my pardon?" demanded Wesley.

"No, sir."

"You won't?"

"No, sir."

"In that case," said Wesley gently, "I must ask yours."

It was not the ending which Bradford had expected. A moment he hesitated, and then, breaking into tears, he followed Wesley's example, and forgave and was forgiven.—Selected.

#### Forgive

During one of his congressional campaigns Mr. McKinley was followed from place to place by a reporter for a paper of the opposite political faith. While Mr. McKinley was annoyed by the misrepresentation to which he was almost daily subjected, he could not help admiring the skill and persistency with which he was assailed. His admiration, too, was not unmixed with compassion, for the reporter was ill, poorly clad, and had an annoying cough. One night Mr. McKinley took a closed carriage for a near-by town at which he was announced to speak. He had not gone far when he heard that cough, and knew that the reporter was riding with the driver in the exposed seat. The major called the driver to stop, and alighted. "Get down off that seat, young man," he said. The reporter obeyed, thinking the time for the major's vengeance had come. "Here," said Mr. McKinley, taking off his coat, "you put on this overcoat, and get into

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the carriage." "But, Major McKinley," said the reporter, "I guess you don't know who I am. I have been with you the whole campaign, giving it to you every time you spoke, and I am going over tonight to rip you to pieces if I can." "I know," said Mr. McKinley, "but you put on this coat, and get inside and get warm, so that you can do a good job."—*The Chattanooga.*

#### Who Can Be Against Us?

When Admiral Farragut was entering Mobile Bay the monitor *Tecumseh* was suddenly sunk by the explosion of one of the torpedoes with which the bay was mined. The *Brooklyn* was behind the *Tecumseh*, and her captain, seeing the monitor's fate and the buoys which indicated the torpedoes, began backing his ship upon the *Hartford* and the *Richmond*. What must be done? A cross fire was pouring upon them from the enemy's vessels and from Fort Morgan; to go ahead meant probable destruction from the hidden torpedoes, to retreat meant defeat. Farragut was lashed up aloft on the *Hartford*, and in his dire need he prayed to God for guidance. "O God, who created man and gave him reason, direct me what to do. Shall I go on?" were the words of his prayer, he said afterwards, and then added, "It seemed to me as if in answer a voice commanded, 'Go on!'"

The admiral shouted "Four bells!" the signal for full speed, and as the fleet obeyed, the cases of torpedoes were heard knocking against the bottom of the passing ships, but none of them exploded and the bay was safely entered.—Selected.

#### Purifying Fire

There comes to my mind the story of the historic fire that swept the city of London in the year 1666. The loss was staggering in life as well as property. The firemen fought the devouring flames with a heroism that made the whole world applaud, but in spite of all that could be done not until one-third of that greatest city in all the world was consumed could the fire be stopped. But something was accomplished by that fire that before had baffled all efforts of human skill and knowledge. It was only the year before, 1665, that an equally historic epidemic of a dread disease had spread throughout the city. Death was taking its toll in frightful numbers so that trenches were used instead of graves to lay the dead away. Thousands left the city and weeds grew in streets once busy with

traffic. Physicians were baffled, and each morning ordinary street carts rolled by the houses and drivers shouted, "Bring out your dead!"

Medical help arrived from other cities but still the epidemic spread. And when every effort to stop it failed and the city was about to give up in despair, the fire broke out, and what medical skill could not do, and where human efforts utterly failed, that the fire accomplished and there the flames worked wonders. The fire halted the plague. It destroyed the germs of the malignant disease. It renovated the city with its purifying power and the health and happiness of the people were restored.

Do you know there is such a thing as the "baptism with the Holy Ghost and with fire"? and without this baptism we too shall find ourselves powerless before the plague of sin that works with such disaster in this life of yours and mine. Try as we will, without this purifying and quickening power from on high, no one knows like ourselves how miserably we have failed. Oh, for the Baptism of Fire!—DR. WILLIAM E. BIEDERWOLF in *Expositor*.

#### Man Proposes, God Disposes

Before Napoleon Bonaparte invaded Russia he told the Russian ambassador that he would destroy that empire. The ambassador's reply was, "Man proposes, but God disposes." "Tell your master," thundered the arrogant and self-confident Corsican, "that I am he that proposes and I am he that disposes." It was a challenge to the living God to show who is the ruler of this world; and God sent one of His most humble messengers, the crystal snowflake from heaven, to punish the audacious boaster! Napoleon flung his forces into Moscow, but in his retreat, he left on the frozen plains the bulk of his vast army; and the official returns of the Russian authorities reported 213,516 French corpses buried and 95,816 dead horses. When in 1815 Napoleon, escaping from Elba, again threatened to dispose events in European history at his will, the Sovereign of this world, whose hand is on the helm of history, ordained that Blucher should join the Iron Duke at the turning-point of the conflict of Waterloo, and that the decisive battle should turn the fate of Europe. That was the crowning victory that ushered in thirty years of peace. Napoleon found, at St. Helena, that God disposes.—ARTHUR T. PIERSON.

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# PRACTICAL

## THE PREACHER HIMSELF

By E. P. ELLYSON

### His Objective Life

The becoming of this example cannot be altogether incidental, there will here again need to be some intelligent and purposeful taking heed, it will call for some special attention and effort. There must be some special study of the proper use of words and forms of speech—of formal grammar and rhetoric. Then there should be the reading of good literature. Paul exhorted Timothy, "Till I come give attendance to reading" (1 Tim. 3:8). The Bible is of course the superior book; it is not only the source of theology but it is excellent in literary style and gives the spiritual tone. But there are also other books that should be read. These should be correct in teaching and high in literary style. The preacher should be very careful in the selection of the books he reads. He should also associate with persons of correct speech. We are all much influenced by what we read and by our associates, we pick up words, expression and style in this way. Again memorizing beautiful expressions and passages will help one in this work of culture. Also the writing of short paragraphs, and then going over them several times correcting and improving them, will be very beneficial. By taking heed the preacher may attain to some degree of excellence in the use of words and become a very good example of the believer along this line.

Next, the preacher is to be an example of the believer "in conversation." This is the old English word "conversation," which refers to actions rather than words. It means "manner of life," mannerisms and attitudes. A clearer rendering for us might be, "behavior." Paul tells us that love "doth not behave itself unseemly" (1 Cor. 13:5), and he writes to Timothy, "That thou mayest know how thou oughtest to behave thyself in the house of God" (1 Tim. 3:15). The preacher's pulpit manners, his bearing and his gestures, will have much to do with the effect of his sermon. His bearing as he enters the pulpit, whether it be with dignity or lightness, will make

a first impression which will be lasting. He must not lounge in the pulpit chairs. Slovenly or odd habits such as standing with the thumbs in the armpits of the vest or the hands in the pockets for any length of time, hammering the pulpit too hard, playing with a handkerchief or buttonhole, will attract attention away from the thought of the sermon. It is a mistake to consider these as just small things. They may be small in themselves, but they are not small in their effect upon the work the preacher is trying to do. At the close of the service the preacher should be social, but there is need for care lest he spoil the good effect of what he has preached by some lightness or roughness or attitude of familiarity or by some neglect. The right kind of a handshake and smile and word of cheer will help, but any of these may be such as will hinder. The preacher must take heed to his behavior in the church.

In the eyes of the people a preacher is a preacher all of the time and wherever he may be and whatever he is doing and he is expected to be an example in his behavior outside as well as inside of the church. His manners and attitudes on the street and in the homes, toward men and women and children, will have much to do in the determining of his influence. And his pulpit influence can scarcely be stronger than his everyday influence. The preacher should be an example of behavior, of good manners, of correct attitudes, of friendship without undue familiarity, to the entire community and upon every occasion. The influence of his life in this way may be as effective in the accomplishing of his task as his preaching, and by this he will enhance the influence of his preaching.

Correct behavior, being an example in conversation, will also be the preacher's protection. But seldom is one person approached by another with ill intent unless there is something to some degree inviting or suggestive in his actions or attitude. Whenever there is an insult, or an attempted flirtation, the aggressor has seen something that has suggested invitation or at least has suggested the possibility of success. There is an

attitude, and a way of behavior, that makes all such approach well nigh impossible, and this without being ugly or unnecessarily cold and unsocial. Such behavior is most important for the preacher if he is to be held in that respect which is necessary to his success. Overfamiliarity and freedom on the one hand and stiffness and coldness on the other hand will hinder, if not destroy, his usefulness. Satan seems to make a special attack upon preachers at this point of their behavior toward the opposite sex. The one safe path is not to begin playing with the fire, to refrain from ever in any way breaking down that holy reserve and respect that is correct in behavior between the sexes. There is practically upon all occasions an inner sense or voice that indicates the behavior that is correct and that which is questionable, and this voice must be heeded. The preacher should be a good mixer, but all of his mixing must be with a proper dignity and reserve; he must ever remember that he is the representative of Christianity.

For one to become this example of the believer in conversation will again require special attention. There will need to be a careful study as to what is the correct behavior and a faithful practicing of that which has been discovered to be correct. And it need not be expected that one can with ease be correct in manners and attitude upon the more public occasions if he is careless in his more private home life. If he is careless about his home table manners, is not courteous to his family, does not say "thank you," "please" and "excuse me" when they should be said to them, he will find it most difficult to do so in other society and thus he may hinder his influence through his awkwardness. If we are to succeed we must make of this study of the behavior an every day job. It is in no way unbecoming to the preacher, nor hindering to his larger spirituality, but it is conducive to his usefulness, to observe and practice those mannerisms and attitudes that are acceptable in the better society, and to become accustomed to the same so that he will be natural and will not appear affected and stiff. He must learn to be at ease with good manners, "giving no offense in anything," in the homes of the people, in the parlor and in the dining room, at the social and other public gatherings, and on the street, "that the ministry be not blamed" (2 Cor. 6:3). The preacher may often be asked and expected to take a leading part in affairs, to preside at meetings, to intro-

duce visitors and speakers, to make addresses of welcome, to act as toast-master or serve at the table, and such things. If he does not know how to behave correctly upon such occasions, and to do so with grace and without embarrassment, he may lose much of his influence and his larger work in the community be hindered. He may also be expected to take his turn with the other preachers addressing the high school and other institutions of the community, and possibly to serve on committees of public interest. These will be opportunities for him to enlarge his influence and draw more largely to his work if he is able to fill these places with credit. To keep out of all such things is to limit his usefulness. He must allow none of these things to interfere with his regular work, but unless he mixes some he will not be able to have any broad influence. The preacher who is to succeed largely must cultivate such behavior, without compromise, as will make him acceptable; not that he may be a mere man-pleaser, but that he may have the larger influence in connection with the accomplishing of his task. He who argues that these things are no part of the gospel and therefore have no place in the preacher's culture, but exposes his ignorance and smallness of vision. While they are not directly a part of the gospel they nevertheless do largely affect his influence and efficiency in his gospel work in the community. There is a wholesome study and practice of correct etiquette, and there are special courses in elocution and expression that will be of real benefit to the preacher who is desirous of the best things and largest success. He who treats with lightness his pulpit manners and his general behavior is inviting failure. We cannot be indifferent to or take an attitude of independence toward the standards and usages of better society and hope for any marked success. Some have seemed to think it a mark of deeper religion to shock cultured society by their rudeness and impoliteness, they have mistaken culture for pride and have thought they should humble that pride. But this is a great mistake. We are in no sense advocating, or even favoring, that "high-browed stuff" that is found in the self-styled high society that is mostly "made up" and "put on" and is hypocritical, that is proud and snobbish. That of which we are speaking is that true culture which belongs to good and respected society and is becoming the best Christian society. This the preacher must respect and cultivate in himself.

Third, the preacher is to be an example of the believer "in charity." This is that new word, "agapa," and it here means love in its outward manifestations. Possibly if the word had here been translated "benevolence" the meaning might have been a bit clearer to us. In our day we largely think of charity as a special act of condescension in helping the poor and unfortunate, but the meaning here is very different, it is general and means a manifestation of goodness and helpfulness toward all, a desire to promote the happiness and best interest of others. The preacher must have this charity or benevolence, this feeling of goodwill and compassion toward all. He cannot be cold and selfish, he must not have pets and special friendships in his work, he dare not show partiality if he is to make a success of his work. Paul exhorts Timothy, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (1 Tim. 5:21). The preacher must not seek the best places for himself, especially at the expense of others, and expect the people to minister unto him and pay his salary without adequate service, he must have the spirit of his Master who "came not to be ministered unto but to minister." He must not only love his neighbor as himself, and preach this standard of love, but he must be an example of this love in his daily mingling with the people. And especially must he be compassionate toward all who are in need of help. Do you remember how often it is said of Jesus that He had compassion on the people or on an individual when He saw their need? This is a way into people's hearts: to make them know you are thus compassionate, to help them when they are in temporal need, opens the way to help them spiritually and show forth the Christlikeness. Selfishness, and clannishness, and partiality, have ruined the influence of more than one preacher and made his message of no effect. The preacher cannot live off of the people, he must minister to the needs of the people, and must not be fussy and sensitive about the people's treatment of him. If he thinks he is not being treated right, if this cannot be corrected without disturbance, let him quietly leave as soon as this may be done without seriously injuring the work. The preacher who is to succeed must be an example of the command to "bear ye one another's burdens." He must live for the people and be an example of

goodwill and helpfulness, of benevolence, an example of the believer in charity.

The preacher must, fourth, be an example of the believer "in spirit." He must not only have a good disposition and correct motives, but he must manifest these in his life before the people. He must not be moody, or impatient, or rash, or critical, or grouchy, or jealous, or sensitive. Just what he is subjectively will be largely shown forth in this respect, so that the most essential thing in being an example in spirit is to have a right spirit; but this is not all. There are people who are much like the chestnut burr, the best part—the meat, is on the inside and the outside is more or less prickly. They show off but poorly what they really are. These bodies of ours are sometimes poor agents of manifestation, and the human nature that is in them is greatly impaired by the fall making this manifestation more difficult, so that special attention and study should be given as to how we may best show forth the Christian spirit and be an example of the believer in spirit. The preacher must be guarded at all times against that which may have the appearance of ill-temper, and unChristian spirit, he must as far as possible avoid the very appearance of evil. The preacher who shows a bad temper or spirit cannot succeed.

The preacher is also to be an example of the believer "in faith." Paul has much to say about faith in these letters to Timothy and Titus. In his statement about "the end of the commandment," already quoted, he includes "faith unfeigned" (1 Tim. 1:5), genuine faith, not just put on or pretended faith. Faith is an essential in Christianity. We are saved by faith, the just are to live by faith and to serve by faith. Unbelief makes success impossible and doubt greatly hinders success. All things are possible to him that believeth, and without faith it is impossible to please God. Faith must have a large place in that which is to be an example of the unbeliever. The successful preacher must be an example of faith in God, faith in the cause, faith in the success of the task. And this means faith in God's willingness to use him and the other persons concerned to successfully accomplish this task. There must first be strong faith in God, and then some faith in self and in the people, in God's ability and willingness to use the persons and means available; and he must have faith in the immediate task in hand, and such faith as will inspire others to believe and serve. If the preacher does

not believe in the program, and that it can be put over, and the project successfully carried out, he is not fit to be the leader. No person can work with heart, nor can he inspire others, when he has no faith. And should he have some question, bordering on doubt, as to the success of the project he must be very careful how he lets this be known, for by this he might so discourage his helpers as to make failure certain.

The pastor who does not believe much can be done in the community, or that the church of which he is pastor can be successfully built up; the evangelist who does not believe a revival can be held at this place at this time with these people, is already defeated and should not continue the effort unless he can get faith. To continue he will be but a cumberer of the ground, a holder down of the job, and receive the people's money with no prospect of giving value for the same.

Just here a caution is needed. Not all that is called faith is faith. There must be a careful differentiation between faith and presumption, between faith and mere profession or boast of faith; it must be a faith that makes good. To make assertions of faith and then fail in its practice discourages. Genuine faith may be put on exhibition in deeds as well as profession, and here is a good place for the preacher to practice what he preaches and be an example of faith.

Last mentioned, but by no means least, the preacher is to be an example of the believer "in purity." Not only is there a purity of heart and of mind, but also of appearance and manner and attitude, required. Paul exhorts Timothy, "keep thyself pure" (1 Tim. 5:22); and tells Titus that "unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure" (Titus 1:15). Our own moral and religious condition makes a difference as to what we see, and how we feel when we see certain things, and this affects our looks and attitudes. The preacher must be social but not soft, a good mixer but not "mushy." All suggestive acts, words, looks and attitudes must be avoided. It is useless to condemn the flapper and manifest some flapper traits, to preach against flirtation and play in the edge of the fire, to talk against immodesty and have an evil eye. The members of the opposite sex are not poison so that one must not associate with them, nor are they such that if one does go near them he must act as if they were monsters, and it is most unkind for

one sex to continually attribute to the other impure design. There is an oversensitiveness and a suspicion that is suggestive and its effect is bad upon the mind and heart. But there is a holy reserve and respect that is right and necessary and that must be observed between the sexes, and none must be more careful than the preacher. It is very easy for a preacher to lose in influence by carelessness at this point. There are always tongues ready to wag when they can catch anything suspicious and the preacher is to be pitted when he gets into these mouths.

There is no more essential nor prominent characteristic of Christianity than purity. It is the pure in heart that can see God and have fellowship with Him. Whatever else there may be that is commendable about the preacher, unless he is an example of purity he fails in being an example of the believer. God is pure, Christ is pure, the Christian must be pure and an example of purity. There is a purity that may be manifested in manners, in appearance, in attitude. But do not get the idea that purity is something related to the sex alone, it is far deeper than this. Purity is freedom from all uncleanness and the preacher is to be an example of this moral cleanness, of holiness, in all things. "Love thinketh no evil," looks no evil, speaks no evil, acts no evil. Agapa-love is always pure. There must be the culture of this purity in the preacher's actions and attitudes if he is to succeed.

The importance of the preacher's example along all of these lines is such as to justify very careful heed to the same and the putting forth of his very best effort. At best we are all too poor examples of the wonderful grace of God and the possibilities of Christian living. But it behooves us as preachers to do our best. We do not suggest such a taking heed to oneself as to bring him into bondage to himself or into an abnormal and hindering fear as to what people may think and say about him, but there must be a wholesome care as to the example and a use of the example in the accomplishing of the task.

Just before we close we would have you note how Paul employed this method. Have you ever thought about the number of times in his epistles he exhorts the people to "follow me," or to "follow us." To the Corinthians he writes, "Wherefore I beseech you, be ye followers of me" (1 Cor. 4:16), and "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). To the Philip-  
pians he writes, "Brethren, be ye followers to-



gether of me, and mark them which walk so as ye have us for an ensample" (Phil. 3:17). Dare you give such exhortations to the people to whom you are preaching? Whether you dare or not the people are going to look to your life for the example and if they do not find it they will lose interest in your preaching; whether or not you dare there are those who are going to follow you, and are you following Christ so that in following you they will be led to follow Christ? This is an important and essential part of your task.

A certain well-to-do business man joined the church and became quite active, he would pray in public and testify and otherwise help in the work. He frequently spoke of his family as being religiously hard and cold and refusing to go with him, and this seemed to give him much concern. He often asked the people to pray for them, but he always left the impression that they were quite unapproachable so that the people of the church feared to visit them. Finally the pastor decided to make the venture. To his great surprise he was very kindly received and the members of the family were quite friendly and talked freely. In the course of the conversation the pastor was told, "Papa is not the same man at home that he is at church, his life as we see it is different from what you see. What we see does not harmonize well with his profession and the teachings of your church. About the home he is very grouchy." And the truth was out as to the reason the family was as it was, there was no example of the believer before it. May there be some explanation here as to the children in some other homes, and as to the lack of strong influence in the community of some other persons who are professors of religion and are active church workers? Is there here any suggestion to the preacher, any explanation for his lack of larger success? Let the preacher look well to his example. "Actions speak louder than words." One has said, "I cannot hear what you say because of what you do." The preacher must use both precept and example, and these must harmonize. It is not enough that he shall be a believer, he must be an example of the believer.

Again we call you to a few moments of prayer before we leave the room.

### THE DIVINE PROGRAM

By C. E. CORNELL

1 Thess. 4:13-18.

1 Cor. 15:51-57.

### THE MINISTERIAL CONVENTION

By J. G. MORRISON

A GOOD ministerial convention is, we believe, one of the necessities of district work. The annual assembly does not give the opportunity for consideration of various problems that confront ministers and laymen in the work of the local church. The assembly is a gracious occasion, but cannot quite take the place of a mid-year convention.

However, it is easily possible for conventions to grow intolerably stale. After the first few have been held, many district program committees run completely out of fresh and "taking" subjects of discussion. When a convention is compelled to consider some of the same old dry-as-dust subjects that were thrashed over by the majority years ago, and have not now a kernel of wheat in a ton of straw that is required to be rethrashed, the convention, but for the fellowship found there, is not worth attending.

Some then resort to a special lecturer to relieve the tedium, and produce something fresh. However, at best, this is but a makeshift unless a good program accompanies the lectures. For the lecturer sometimes proceeds to monopolize all the time, and to take unwarranted liberties as to length of discourse, until it occasionally resolves itself into an "endurance test," as to whether the lecturer or the audience will tire out first. This, on the whole, is not satisfactory.

Many of our ministers are "self-made." That is, they have had few opportunities of college or seminary culture. What they have acquired they have gotten from reading, study, and observation. But all these will frequently not prevent a person from acquiring unfortunate habits, or mannerisms or attitudes that greatly retard his usefulness. Members of a preacher's congregation will rarely offer him any correction as to his unfortunate habits of dress, language, attitude or deportment. For the most part, few preachers will accept humbly and profitably any such suggestions from their parishioners. Many preachers cannot rely on their wives to offer them suitable corrections. Possibly some of the wives are as unaware as the preacher that any given habit, mannerism, or attitude is incorrect. More probably, the preacher will not thank his wife to offer her corrections in the matter. So much the worse for him, but sometimes this is presumably the case. As a result there is scarcely any place where these difficulties can be overcome. It is the

writer's experience that the annual preacher's convention can be made of the utmost advantage in this respect. Not only will this make every session unusually profitable, but it will make every session intensely interesting.

In order to follow out such a suggestion the convention, or its chairman, should have a critic appointed, who will observe each speech, paper, or discussion, and note all grammatical errors, all wrong attitudes in the pulpit, all needless repetitions, all mannerisms, all hurtful habits. At the close of each day, if the convention lasts several days, the critic should give his report. It is not a bad idea, also, unbeknown to the afore-said critic, to have another critic appointed to observe the report on the first critic. This will make it even all around.

Care must be taken not to push such a program too far, or it loses its value. Great tenderness should be employed in offering criticisms, and it should be made very clear that no one is to permit himself to get into bondage because he is being criticized. Better a thousand times, have freedom with the presence of the Holy Ghost, and violate every canon of grammar and every standard of supposed excellence, than to be "splendidly regular, icily null." But with tenderness and with warning, many ministers can secure untold profit from such efforts.

In order to secure the greatest benefit from such a convention let several subjects be given out touching on some of these corrective items. Often it is better to have such a theme presented orally than to have a paper written on it. Papers grow stale more quickly than the uttered word. The writer of a paper will many times go rambling on, writing platitudes, just to have so many sheets of paper ready for the convention; while, for the most part, when a person is put up to talk about a subject he quickly senses when he has exhausted his information about that subject and will stop. Papers, when they are dry and a rehash, are insufferable, while a speech of ten minutes, or fifteen, can be made fairly piquant, fresh and original. At all events almost anyone can stand up and frankly admit that he knows next to nothing about the subject in hand, and that, with sundry apologies which later appear in the critic's report, are interesting.

Many of our best and wisest leaders think that conventions are played out, that they have been squeezed dry. We agree that in many places this is true—or at least seems to be true. How-

ever we feel that they are chiefly worthless because so little "gray matter" has been exercised in the preparation of a suitable program, and then little or no originality is exercised in the execution of it. Like the new beginner in art painting, when he asked an old painter how he mixed his paints, feeling sure that the difference in the pictures each produced was in the mixing, and not in the execution. The old painter dryly responded that he usually mixed his "with brains." Enough said! If the program committee will mix a convention program with brains, and then sprinkle a bit of the same commodity along through the sessions when they are being held, it will be found that instead of dying out, district conventions have never been remotely tapped as to their latent possibilities.

We subjoin herewith a few suggestive subjects which might profitably be used in connection with district conventions. The list might be made endless and expanded as to some of its themes almost without limit. But let it be remembered that no program, however excellent it may be, will run itself. There must be a concrete effort on the part of those who have the matter in hand, for making every minute electric with interest.

1. Pulpit Mannerisms, how corrected.
2. The Need of Systematic Study, how to secure the necessary time.
3. Preaching Holiness. How frequently? Shall it be "doctrinal," "experiential," or "practical"?
4. How to make Pastoral Calls.
5. The Delivery of a Sermon—its grammar, enunciation, pronunciation, length, style, shouting or whispering.
6. The Etiquette of the Pulpit.
  - a. Inviting other ministers to sit on platform, to pray, to make remarks.
  - b. The proper dress for the pulpit—i. e. hair? clothes? shoes? hands? fingernails?
  - c. The most effective way to read a scripture lesson.
  - d. Appearance in pulpit: leaning on pulpit stand, hands in pockets, pounding desk or Bible, standing stock still, running around, jumping, loud laughter, etc.
7. The Preacher's Finances. What about debts?
8. The Pastor's Wife.
  - a. Her home duties.
  - b. Her church duties.
  - c. Her social obligations.

9. The Pastor's Children.
  - a. At home.
  - b. At special events such as picnics, District assemblies, Christmas or Thanksgiving services.
  - c. At public worship.
10. How shall a Pastor Treat
  - a. A church board?
  - b. A choir?
  - c. An evangelist?
  - d. A District Superintendent?
  - e. A General Superintendent?
11. The Pastor's Health.
  - a. Food.
  - b. Rest.
  - c. Sanitation.
  - d. Sunday visitors.
12. The General Assembly.
  - a. Shall we restate any doctrines?
  - b. Shall we readjust our district machinery?
  - c. Shall we change any general features of our church?
  - d. Can the missionary cause be advanced by General Assembly legislation?
  - e. Can the education phase of the church be improved by legislation?
13. How shall we treat
  - a. Backsliders?
  - b. Children who have professed salvation?
  - c. Old fossils?
14. The Pastor at Funerals.
  - a. Calling on the bereaved?
  - b. Conduct of funeral?
  - c. The funeral sermon?
  - d. The "follow up" after funerals?
15. The District Assembly.
  - a. How can it be made more interesting?
  - b. Shall the preaching be to the assembly members, or to those outside?
  - c. Shall two-thirds go home Saturday, or all stay over Sunday?
  - d. Would more "free for all" discussion and fewer reports improve an assembly?
16. A Symposium
  - a. "What is my greatest desire?"
  - b. "What is my greatest shortcoming?"
17. Give Some New Idea
  - a. Concerning Sunday schools.
  - b. Concerning work with young people.
  - c. How to lead a prayermeeting.
18. Is a revival with just the local church and pastor possible? Tell how to have one.
19. Reading new books

- a. How many each year?
- b. How many on theology?
- c. How many on holiness?

### WHAT IS YOUR PRAYERMEETING—HASH OR FRESH THOUGHT?

By D. S. CORLETT

SOME time ago I read this statement, "Prayermeetings are usually poorly attended because the preacher does not give sufficient thought to the preparation for this service, and hence the people feel it is not worth while." Too often the pastor gives very little thought to his prayermeeting theme or the plan of his service until several hours or minutes before time for the service, and then hurriedly looks over his stock of prayermeeting material and chooses some "hash" that he thinks will be fitting, and presents this to the congregation. He largely depends upon "the inspiration of the moment" to give the desired impetus to the service; but when the moment fails to inspire the service falls flat. It has been my observation in traveling over the country that the pastors who have the largest attendance, and whose people are more deeply interested in this service, are the pastors who give thought, time, attention, and prayer to this important mid-week service. The spirit of the pastor is catching, if he does not consider this service worthy of as much time as a Sunday service, or if he looks upon it as being insignificant, so that "any old thing will do" for the prayermeeting; his people will feel that it is not worth their time and effort to attend.

The prayermeeting in order to be successful must be made interesting and inspiring. People will attend the Sunday services largely because it is Sunday; but if they come during the week they do so usually because they feel it is worth their while to attend. Of course the dutiful members and faithful ones will be there, but should we not make the service interesting enough to interest the other groups of members in the church and those friends who attend? One great fact is to make the service different each time. Don't let the people know just what is going to take place. Don't run the prayermeeting in a rut so that everybody knows before they come that there will be several songs, several prayers, another song, some announcements, a sermonette or some "hash" from the pastor, a testimony service, and the benediction. If the general meeting is thus run in a rut, the testimonies and prayers are apt to get in a rut until it will be almost like something I over-

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heard recently. A young lady who is faithful in attendance at the church, but none too spiritual, said concerning the prayermeeting, "I could repeat to you the prayers and testimonies of most of the members of this church. I've been attending prayermeeting here for years and it has been largely the same thing every service; the same people pray and usually pray about the same things; the same people testify and usually give the same testimony. I wish we had something fresh." Let us keep out of the ruts.

How about having a general program for the prayermeetings throughout the year? Of course this program would be "subject to change without notice," when something special is impressed upon our minds by the Holy Spirit. Also the program is to be the personal, private and secret property of the pastor, for too often programs lose their force by being announced too much and often. Personally as a pastor I am running my prayermeetings after the following program and I pass it on as it may be of interest to others. We run in a cycle of six weeks, varying the services so as not to run them in the same order each six weeks, but making sure to have the variety within that period of time.

1. A Bible Reading service.
2. A Question Box service.
3. A service where a sermonette on some special theme is presented.
4. A service of prayer and praise.
5. A special service presenting a book review, a character sketch, or special denominational feature.
6. A Missionary service.

In all these services it is kept in mind that it is a "prayer" meeting and prayer is given a prominent part. At least there are several continued seasons of prayer in which a number of the members of the congregation pray. It is well as far as possible to make it a service where the people will be free, and in which they will have a prominent part.

In the Bible Reading service some special doctrinal or devotional theme is presented with a number of scripture references. These references are given out to the congregation, either at the service or in advance, and the person taking the reference reads and gives some comment if he feels so disposed. The pastor or leader is always prepared to talk and give helpful comment upon all the references given. We have a short theme with not too many references. If there are a large number of references we divide the theme

and give it in sections. In this service the pastor and people both have part and it is usually very interesting and helpful.

The Question Box service is indeed a helpful one, but one which requires work on the part of the pastor. Many members of the congregation have questions concerning the interpretation of portions of Scripture, some practical phases of doctrines, some personal problems in their religious experience, all of which they would like to have the pastor discuss. Place a box in a convenient place where these questions may be deposited. Announce a time which will limit the questions to be discussed at the service, give yourself plenty of time to have suitable answers. Avoid controversial subjects, but make use of helpful questions. It may be in order to get this kind of service started you may have to present your own questions; but the people will respond after awhile. Let them put these questions in unsigned, of course the pastor has the privilege of "culling" these questions and using only those which are expedient.

The service where the sermonette is presented is the usual form of prayermeeting. Something is specially on the pastor's mind, which he feels is not suitable for a Sunday morning message, but which should be brought to the attention of the people. Some special exposition may be presented. Make it a prayermeeting talk. They should be practical, helpful, and spiritual.

The service of prayer and praise is after the order of an old-fashioned cottage prayermeeting. Singing of old standard songs and hymns, having selections given from the congregation; praying, reading the scripture without comment, if any comment is made make it very short; giving the people opportunity to testify freely, not that "short and snappy" sort that we hear so much about; but rather an experience meeting. Just a good old-fashioned home-spun service, and it is usually enjoyed by all. (This does not mean that testimony is only limited to this service during the six-week cycle. We bring it in wherever practical.)

The special service is exceedingly interesting, but also requires hard work on the part of the pastor. Present a book review of some new religious book. Just now we are preparing a book review of "The Uttermost Salvation" by Dr. A. M. Hills. This brings the book before the people (and incidentally you may have some on hand to sell at the close of the service) and encourages them to read. A book of the Bible may be reviewed showing a few of its high points. A character sketch of some bibli-

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cal character or some outstanding character in the Christian Church may be presented, or some special denominational feature such as church extension, ministerial relief, special appeals, or manual review, general rules, discussion, etc., may be brought to their attention. This opens a wide field for thought, and is also interesting.

The Missionary service is where different phases of missionary work are presented to the congregation. In the last issue of the *Missionary Review of the World* the progress of missions during the past fifty years is shown on a large scale. This will be the subject for discussion at our next missionary prayermeeting. This brings the men under missionary inspiration as well as the women of the W. M. S. In this service different missionary leaders in the church may be used; the W. M. S. president, or study leader; chairman of the N. Y. P. S. missionary committee; or returned missionaries if available.

The field will enlarge as one goes along. The cycle may be increased to include expositions from choice psalms occasionally. Discussions of the prayers of the Bible, the parables of Jesus, His miracles, or some other important phases of Christian teaching. At any rate it keeps the pastor from offering "hash" and assures the congregation of something fresh.

### THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

#### That Hour During Preaching

THESE are very few, if any, callings or professions, that are more strenuous than that of the ministry. Using a modern expression, I would say, that if a minister is able to "put over his message," he must by all means throw himself into the delivery of the same. Someone might ask why we should say the *hour* during preaching when a preacher should not deliver a message that long. If I am allowed to criticize sermons, I would say that I do not believe that any person is able to deliver a real message, or address, in less than 35 to 50 minutes. He is not able to get into the subject and to make it clear and satisfactory to the public in less time. However, to say that simply because a message is of this length that it is a first class sermon, would certainly be a mistake. But it is not altogether the act of preaching which makes it so strenuous on the minister, but if he is really a God-called preacher, he certainly is under a strain longer than just the time he

is preaching. He carries the burden from the beginning of the service until the close, and the last amen. I listened to a preacher once who poured out his heart to the congregation for about 40 or 45 minutes and then entered into the exhortation, and carried the burden for 15 to 20 minutes longer for those anxious seekers, and I said to a friend of mine that it was harder for a preacher to go through two services of like nature during one day, than it was to do eight or ten hours of hard manual labor. There is a greater strain upon the mental and nervous system, speaking nothing of the entire physical exhaustion.

The preacher's voice is his greatest asset. As has been stated previously, if a preacher loses his voice, it makes no difference how well he may be qualified otherwise, his public ministry is over. Then it is very important that he know how to care for his voice during the hour of preaching. First, he should never begin with the pitch with which he intends to close. There should be that gradual raise of the voice. To start with an intense strain and continue through the entire time of preaching will certainly sooner or later, produce a strained voice, or as we would say, a cracked voice. Of course it may seem useless to emphasize again the statement that he should never drink any water during preaching. Nature has provided certain glands in the mouth to secrete a fluid which is all sufficient to keep the mouth moist, but if we undertake to do that which nature intends the glands to do, then they will cease to perform the work which has been given to them. This has something to do with the development of what is called a clergyman's sore throat.

During this hour of strenuous work, the individual is at his highest tension mentally and nervously. There is a great demand, as has been stated, upon the heart and other organs. Therefore, every minister should undergo a physical examination once a year and see if there is any organic heart trouble. If there should be, he should carry out the instructions of the physician very carefully. There is a great destruction of tissue during this time of intense physical and mental strain, consequently, the kidneys have to handle this torn-down and destroyed tissue. There is therefore more work placed upon them and may cause the development of what is commonly known as Bright's disease.

It is well for the preacher himself to look to

the ventilation of the building in which he is to preach. A poorly ventilated building is very hard on anyone, but more so on the preacher. He is continually drawing into the lungs, more than anyone else in the building, the impure air which has been breathed by the congregation. Consequently he is getting more poison in his system than anyone else. Together with the ventilation, the temperature of the building is very important. An over-heated auditorium is a very dangerous thing for the speaker. To go into details as to why the danger, would necessitate quite an explanation. But we might say that it is hard on the throat and bronchial tubes together with the lungs. Then there is danger in getting too warm and then the danger of becoming chilled when leaving the building, which is very dangerous. How often does the minister scold his congregations because the services did not go just as he expected. He may state that there is an Achan in the camp, or that someone is not doing what God requires. In many cases the trouble is with the minister himself. He may have gone into the pulpit with a loaded stomach, preached in a room that is not properly ventilated, or overheated. He is not at himself, nor is his congregation, and it is very easy to say that there is something wrong with the people. I know of an evangelist who under these conditions prayed that if there was anyone in that church who was hindering the progress of the revival and would not straighten up for God to get him out of the way, and on his return to the parsonage that evening, fell and crippled himself—so we suppose God answered his prayer. I have heard it said that Sam Jones, the noted southern evangelist used to make the statement that, "The best time to use a preacher is between 10:30 and 12 o'clock before he is full of beef-steak and the devil."

If a preacher is to preach in the open air, there are some precautions in regard to drafts. It should never come directly in his face or on his back. It is better to preach at right angles to the draft. This holds true in ventilating a building. In attending a campmeeting once, it being very warm, someone's sympathy was stirred for the evangelist, and he proceeded to get an electric fan and place it in a position so that the current of air struck directly on his head and shoulders. Before the service was over, the preacher's voice was gone, and it came very near ruining him for the entire camp. Remember

that this poor perishable body, which creeps languidly on the earth, is the sport of every adverse element, trembles at every storm blast, often faints under that which is thought to be care.

### HERE AND THERE AMONG BOOKS

By P. H. LUNN

Reviewing books, buying books for stock, advertising them to prospective customers, possibly should immunize a man against "thrills." But I'll confess that occasionally I pick up a volume perhaps in a blasé attitude, intending to give it a conventional or professional, sketchy examination and before realizing what is taking place I am absorbed and carried away, transported out of my surroundings into that magic land of Book Lover's Delight. If you have never succumbed to the lure of books, of course you know not of what I am speaking but I am sure that scores of my readers feel the sympathetic response.

One of these outstanding books—these thrillers, of which I spoke in the preceding paragraph is "Pulpit Mirrors," by Edward H. Byington (Doran \$2.00). It is something altogether unique on the art of preaching; the author uses the laboratory method of study, presenting more than a score of specimen cases, and showing what in each service made for or against effective preaching and worship. Wide observation is apparent and he writes with great charm. After outlining certain general principles for an effective ministry, he devotes the latter part of his book to a convincing statement of these principles. An intensely practical book, first assembling the facts, then proceeding to make the interpretations.

Another distinctive volume on an important subject but seldom touched upon is "At The Lord's Table," by David Owen Thomas (Doran \$3.00). This is a series of addresses on the Communion Service. Here are messages which enable a minister to view the Communion Service as a meaningful sacrament of the church and thus to interpret it vitally to himself and to his congregation. It is a striking recognition of the importance which the Lord's Supper bears to the Christian church and to the individual Christian life. An important book which every pastor should have.

One would think that some time since Clovis G. Chappell has run the gamut of Bible character studies, but here is another volume, "Familiar

Failures" (Doran \$1.60). Simple, engaging, illustrative material rendering alive in your imagination The Drifter, The Trifler, The Faultfinder, The Man With an Alibi, and other characters whose mistakes stand out as a warning to present day folk. That strange, warm, human element that pervades all of Chappell's writing is just as manifest in this new book as in previous volumes. It's a book of heart throbs, and human interest is what "puts over" an article, an advertisement, an address, a sermon.

Sermons to children? This one is excellent—"Balanced Burdens," by Stuart Robinson (Doran \$2.00) Messages of children must be simple, yet to be effective they should be permeated with a definite purpose. Prattle will not do, even though we may have a sort of instinctive feeling that it's easy to "put something over" on the kiddies. Each one of this interesting group of addresses is based on some incident or story—good stories with appeal and point. The author is splendidly natural, not a trace of condescension here. The book is full of suggestions and illustrations for preachers or children's workers.

#### ADVICE TO YOUNG PREACHERS

*Author Unknown*

If you've got a call to preach, why heed it;  
Multitudes of struggling sinners need it;  
Providence will aid your course and speed it.

If your call is coy, don't coax and charm it;  
Wait a bit; a short delay won't harm it;  
Many a preacher had a call—to farm it.

Pulpit manner? Pshaw, I can't unfold it;  
Fill your head with facts, and they will mold it;  
Fill your heart with love too full to hold it.

If you have a taste for speaking, whet it;  
If you're awkward, shy, reserved, forget it;  
Thought of self will spoil the best, don't let it.

If your right arm imitates a rocket,  
Or revolves grotesquely in its socket,  
Never mind, that's better than the pocket.

If your left hand wants to wave, well, wave it;  
Leave the petty rule to those who crave it;  
Millions perish, help! A world sinks, save it!

If your feet are big, don't try to hide it,  
Forward right foot, plant the left beside it;  
Down with dudishness! I can't abide it.

Though the body hides the soul, or frames it,  
Soul enkindled conquers flesh and shames it;  
Roused once to assert its might, it tames it.

If you feel you're something of a poet,  
Pay the world the debt of song you owe it,  
But pray don't put prose in verse to show it.

If you've read a clever passage, note it;  
Possibly the time may come to quote it;  
Only don't pretend 'twas you who wrote it.

If you have a word to say, just say it;  
Speak it out with all your heart, don't play it,  
Nor, as some well-meaning folks do—bray it.

If you'd be an orator, why be it;  
You can act your own fate to decree it;  
See the truth, and thus make others see it.

Use your own gifts; there's no need to covet;  
Love the light of earth and heaven above it,  
Others then will know the light to love it.

Cultivate pure English, don't abuse it;  
Have your voice trained; learn how best to use it;  
If a simple phrase will answer, choose it.

Gain the power to read well; 'twill adorn you;  
But, unless you wish the wise to scorn you,  
Shun the actor's arts and wiles, I warn you.

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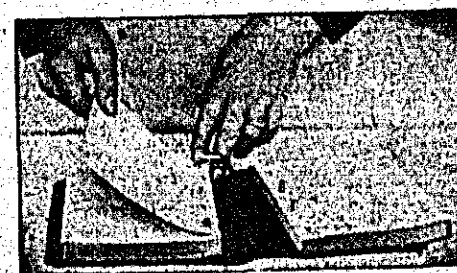
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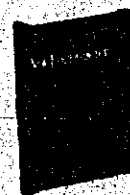


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