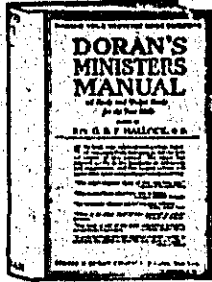


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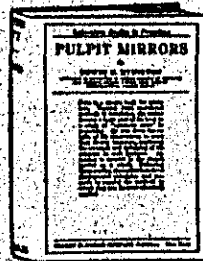


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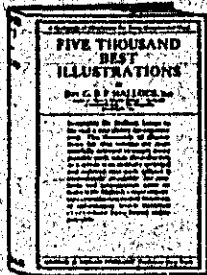
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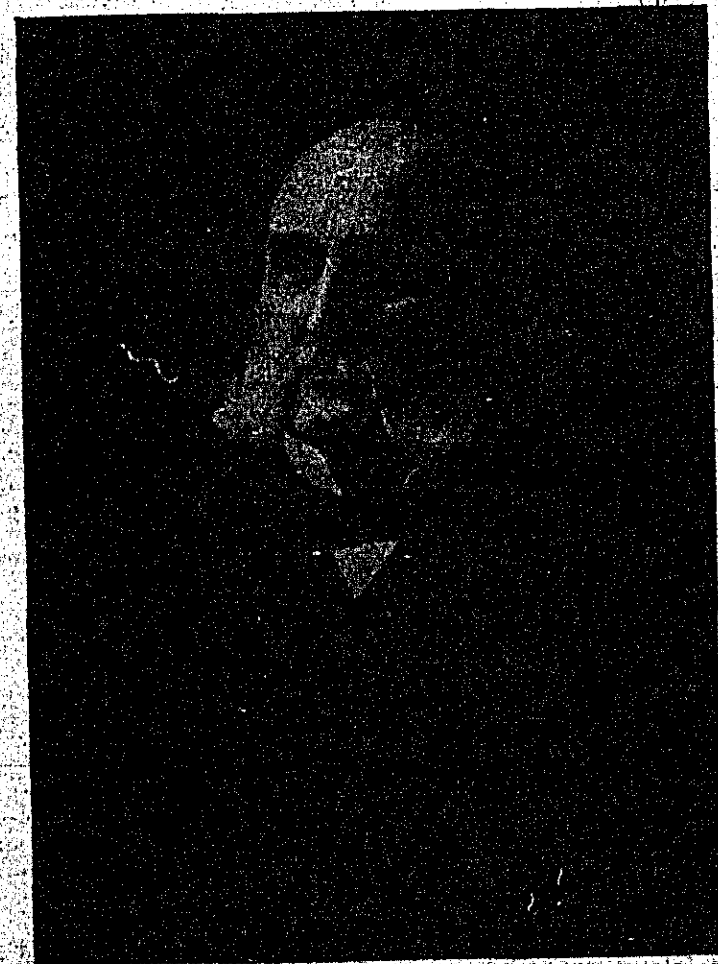
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# The Preacher's Magazine

VOL. III NO. 5

MAY, 1928

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IRA D. SANKEY

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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

MAY, 1928

NUMBER 5

## "REDEEMING THE TIME"

IN reality, of course, one man has just as much time as another. But it is possible to "kill time," and also to "redeem" time. Wesley vowed, in his own practice, to be neither unemployed nor triflingly employed. By this latter he did not mean to ignore the necessity of mental relaxation and physical exercise, but he did mean that he would not permit either of these to become an end within itself. And if the preacher must go to one extreme or the other, it would undoubtedly be better that he should relax too seldom than too often and exercise too little than too much.

But every earnest preacher finds himself pressed for time—time to pray, time to study, time for pastoral visitation, time for direct pulpit preparation, time for his family duties and associations, time for many things which he would like to do in the course of the day, week, month, year or period of life. There is this that is encouraging in the contemplation of death: "It makes no difference in that hour of passing whether one is on a throne or in the dust." If it were not for that, surely no earnest human being could die happy.

But there are a few things regarding the use of time which we think are worthy of mention. In the first place, avoid hurry and impatience. Start at the task as early as possible and work patiently and, in the proper sense of the word, slowly. In the second place, work with proper regard for "order." Do first things first and satisfy yourself that what you are doing now is "next." This has made it necessary for me to push back a whole list of editorial suggestions in the morning and answer my personal correspondence. I wanted to write an editorial, but in the layers of mental and moral order, this was not "next," and I couldn't do it. Everyone of you has doubtless had like experiences. Then it is an advantage to follow out a sort of "order of business" in the routine affairs of the day and week. In sleeping, eating, and in all the small affairs of life, which after all consume a great deal of time, cultivate the "habit" of doing certain things at a certain time of day and just before and just after you do certain other things. It is found that by such practice you save much time and energy. As instinct assumes the place of intelligence you can make higher use of intelligence. Students in school have discovered that after they have used a certain hour in the preparation of a certain lesson for a while they get where they can get that lesson then more easily and quickly than at any other hour of the day. And I have observed to my own satisfaction that I even preach better at just the right hour than when I begin a half hour too soon or am held off for a half hour or more beyond my customary hour. And finally, it is remarkable how adjustable the human body and mind are. If a preacher will take care of his health for the first five years, gradually increasing his hours for study and his efforts on other lines as his parish grows, he is not likely to break down at all. Take care not to over-do as a "novice," and after a while you will get to where you thrive on long hours and hard work and will become practically immune to their ill effects.

## AN APPEAL FROM THE EDITOR

Knowing how scarce really helpful material for the preacher is, and believing that there are abundant sources from which to gather material of the sort that is needed, I talked The Preacher's Magazine for several years before it was finally started. I believed that it would be possible to make such a magazine a great blessing to the preachers and that by this means it would be a great blessing to the church and to the world. And now I think, after two years of experience, that I was correct in these conclusions. We have received so many commendations from earnest preachers of various denominations that we have felt glad over and over again that the Magazine was undertaken.

But we were surprised when the Publishers' report showed that the Magazine cost between seven and eight hundred dollars more than it brought in during the year 1927. The Publishers had not expected to make any money, but we had not expected them to lose. Many have written us that they would be glad to pay two dollars for the Magazine, rather than do without it. But we think it can have a wider field of usefulness with the subscription price of one dollar than it could if it were more expensive. But there is "a better way." If we had more subscribers, we could make it. In round numbers, we have 1500 now. If we had 2500 we would be self-supporting. Now, brother preacher, can't you mention this matter to at least one neighbor preacher and secure his subscription and one dollar and send these to The Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.? Get him to order his subscription to begin with the January number of this year and all the numbers now due will be sent at one time. This will, no doubt, be quite acceptable to him, and it will be doubly helpful to the Publishers. Please, brethren, help us out in this matter. WE WANT 1000 NEW SUBSCRIPTIONS WITHIN THE NEXT THIRTY DAYS.

## IRA D. SANKEY

IRA D. SANKEY was brought up in a Christian home and from his youth was active in Sunday school and church work. He was gifted with a splendid baritone voice and always made good use of his talent. During his enlistment in the Civil War he interested the soldiers in a musical club called "The Singing Boys in Blue." Later, he sang for various meetings and conventions and finally, when he was thirty years of age, met D. L. Moody at a Y. M. C. A. convention. This was a red letter day in his life. Moody asked him to join him in his work in Chicago, saying, "I have been looking for you for eight years." Sankey replied that he could not leave his government work. Moody suggested that they should pray over it and the result was the connecting of the lives of these two men. Moody was the preacher and Sankey was the "Singing Evangelist"—the first, in fact, to be designated as such. To Mr. Sankey belongs the credit of bringing to the front the service of song in evangelism and of demonstrating its importance as an aid in enforcing the claims of the gospel. His talent for musical expression was consecrated unreservedly to Christian work and was blessed of God in equal measure. The hymns, "I'm Praying for You" and "Yet There Is Room," have been used for many years to the salvation of uncounted numbers of souls. Subsequent compositions placed him among the most gifted writers of devotional music. It is interesting to know that the music for the famous "Ninety and Nine" came as an inspiration in a service following an address of Moody's on "The Shepherd." Sankey had the words in the form of a newspaper clipping. Feeling their appropriateness for this special occasion, he seated himself at the organ and sang spontaneously. Moody and Sankey labored together for many years both in this country and Great Britain. Much of Sankey's influence was due to his magnetic personality. His wholesome spirituality and utter sincerity made him a dominant force for all that was good and right. During the later years of his life his health became so much impaired that he had to relinquish active service in the work he loved so dearly. The last two years were spent in physical darkness though the spiritual ever became brighter until in August, 1908, with eagerness and confidence, he passed from this life to that which is to come.

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## DEVOTIONAL

## LETTERS ON PREACHING

By A. M. HILLS

## XXX. Winning and Holding an Audience

It is vain to preach to empty pews. They may be very plain and rustic; but they need no change of moral character. It is the people who ought to fill them that need your ministry. Somehow, in some way, the people must be induced to come and hear you. It may be God only knows how it is to be done. A previous, repelling preacher, or one about whom there was some unsavory notoriety, or a division in the church, or a discontinuance of services, or a long period of candidating, or some other of the devil's chosen methods of killing a church, may have scattered the congregation, or weaned it from the habit of attending services. Somehow an audience must be gained and retained.

I. It may be done by the pastor on his knees.

1. In answer to importuning prayer, the Holy Spirit has amazing resources for awakening a community from its death-stupor. He can, by some startling providence, ring the bell of curiosity, or public interest, or conviction of sin, and get the people to the house of God.

2. Then a visitation from house to house with enticing conversation and prayer, such as St. Paul practiced in Ephesus, may stir a vast community and awaken a wide sweeping and lasting influence. It is an old saying that "A house-going pastor makes a church-going people." It would certainly be safe for a good many preachers to practice and experiment along these lines. When in England we heard of a rector who was very fond of hunting hares. One of his parishioners made this comment on him: "Our rector is invisible six days in the week and incomprehensible the seventh!" Now that may do for a rector in a state church. It will not build up a pastor's flock in an independent denomination. Nothing but wise and indefatigable work there can possibly win.

3. The man who wins must love the people for their own sakes, because they are children of God, possessing immortal souls, and heirs of eternity. That is the way Jesus loved. He saw

not their rank nor station, nor wealth nor pomp nor power; He saw them only as moral beings with an endless future of bliss or woe before them. He who loves his fellowmen only for what he can get out of them, or profit by them, loves not at all. A truly soul-loving preacher has at least one element in him that draws. The people usually find out by instinct who only pretends to love for selfish ends, and who really loves. Sooner or later the life will show.

II. When people do stray into the sanctuary, whatever the motive that moved them, do not offend them by some personal idiosyncrasy. A little thing may send a person from the house of God in disgust, never to return. Let me name some of the things I have personally known.

1. I have known a talented preacher whose father was a prominent Doctor of Divinity. This son, with his fine education and princely gifts, was careless about his personal appearance, and also absentminded. He would appear in the pulpit with unwashed hands, and untidy apparel. Once he appeared with his pants tucked in high rubber boots, and he went through the entire service without knowing it. It was in a town with several thousand self-respecting people. He had more gifts than any other two preachers in the town, but he did not draw! The psalmist wrote, "Who shall ascend into the hill of the Lord? Who shall stand in His holy place? He that hath clean hands and a pure heart." When a preacher has neither, his success is not likely.

2. Again I have known truly godly ministers to offend by their public prayers. They disregarded the words of Jesus, "When ye pray, use not vain repetitions as the heathen do, for they think they will be heard for their much speaking." Then follows the model prayer with only one name of Deity in it. We have heard ministers use the names of Deity four and five times in a single short sentence, and continue on and on, until it was torturing to listen to them. And people said they would not go to church and listen to such blasphemy!

What if someone should obtain an audience with the President of the United States, and

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should address him after this fashion, "O Mr. President, dear Calvin. I have come into your august presence, O Coolidge, to ask you to appoint me the postmaster, O powerful Calvin, of Podunk Corners!" and keep it up for ten minutes. What would the President think of it? Now this is no exaggeration. We have listened to such public petitions from good men till it was painful to listen to them.

3. Another fault similar to it, is to repeat the same name of God forty or fifty times in one prayer. These things may be regarded as a trifle; but nothing is a trifle that offends the refined tastes of cultured people, and makes the sanctuary less inviting.

4. Absurd, unnatural gestures that do not help the thought or interpret the feelings of the speaker, and only awaken the sense of the ludicrous in the hearers is a great hindrance to usefulness. Anything that naturally and justly repels, tends to keep people from the house of God. Even facial expression may here be named. The great actors and actresses who have captured the public, and won fame and fortune, pay the greatest attention to these minor affairs. They practice before mirrors and study the effect of every detail of expression of face and gesture to produce the desired effect. If they should speak the same words they now speak, with faces as immobile and limbs as motionless as those of the wooden Indian in front of the tobacco shop, their drawing power would not last a single season. Now, if a tragedian will make so much of these little arts just to amuse an audience for an hour, what ought a preacher to do who is entrusted with the most important business ever committed to mortal men, to turn people from the ways of death into the path that leads to heaven. A lusterless eye and dead face and motionless hands in such a profession are unpardonable!

5. A monotonous, or a harsh, undisciplined, raucous voice, that grates on the nerves and offends the ear, and wearies the one who hears, is a fearful obstacle to gaining and holding an audience. Oh, the power and majesty of the human voice! Who can measure the importance of this wondrous gift of God!

When we were in England a banker described to us a Sabbath spent in Spurgeon's tabernacle. He told with striking effect how Spurgeon read a hymn, that thrilled the people and nearly lifted them out of their seats. He captured and held spellbound seven thousand people by his voice, and kept it up for thirty years.

President Mahan led a great religious service in London. A cultured gentleman came forward and told him he would rather hear him read than any professional elocutionist in London, and he would go ten miles to hear him. Mahan could speak to the satisfaction of ten thousand, but when he began his public career he could only make two hundred hear him.

Everybody has heard of Whitefield's voice that could thrill twenty-five thousand people. John Wesley was a little man, weighing about one hundred and twenty pounds; yet he once addressed successfully thirty-seven thousand people.

Mary A. Woodbridge, Frances Willard's great assistant, once addressed an audience of seven thousand people at Ocean Grove, and made them hear. Mrs. Aimee McPherson has addressed ten thousand people successfully, time without count, and is speaking to five thousand continually. Years ago when the National Democratic Convention met in Chicago, it was addressed for five hours by leaders of the Democracy of national fame. Then "The Boy Orator of the Platte" was permitted to speak. In three minutes those fifteen thousand weary men were listening breathlessly to his every word. In twenty-four hours William Jennings Bryan was nominated for the presidency, and was the most famous young man in all America. And for twenty-five years that voice never failed to sway the masses, pleading for righteousness.

But half of our preachers speak as if God had never given them a voice, or make such imperfect tones that they cannot be heard. Of course they cannot gain or hold the crowds. We heard an evangelist preach recently, and never got one full sentence of his sermon. We asked a young woman if she could hear him distinctly. She replied, "Practically nothing." To make sure, we asked a young couple sitting in the rear on the other side of the church, and the answer was the same. The preacher who opened the service with prayer, and whose every word could be heard distinctly, afterward told us that he could not get all the evangelist said, sitting on the platform within ten feet of him. And yet he made noise enough; but it was lost by too rapid utterance, and bad tones, and indistinct enunciation.

In the same church, with an equal audience afterward a woman preached with half the voice, but was heard by all, and made a profound impression upon the people. Now are such things trifles? No indeed! These things are all tremendously important.

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III. When the audience comes, give them a message that will be worth hearing. With the matchless Book of all books in our hands, what an exhaustless treasury of truth we have to draw from! To preach a rapid, worthless sermon to an endangered audience of immortals on the way to eternity is unpardonable! What divine attractions may be offered them to break the spell of the world upon them! What comforts may be brought to those who mourn! What light to shine upon those who are sitting in darkness! What inspiration to offer the discouraged! What hopes to bring the sin-burdened and ready to despair! What promises and encouragements to bring to those who are weary of sin and long to be holy! There is no subject of such universal, profound and abiding interest as the concerns of the soul. There is no lack of themes to interest the public when the preacher loves the people and his heart is in his work.

It is this affectionate solicitude for the true interests of his congregation that we catch in Andrew Fuller's *spilloquy in his study*: "I am expected to preach, it may be, to some hundreds of people, some of whom may come several miles to hear me; and what have I to say to them? Is it for me to sit here studying a text merely to find something to say to fill up the hour? I may do this without imparting any useful instruction, without commending myself to any man's conscience, and without winning, or even aiming to win, one soul to Christ.

"It is possible there may be in the audience a poor miserable creature, laboring under the burden of a guilty conscience. If he depart without being told how to obtain rest for his soul, what may be the consequence? Or, it may be, some stranger may be there who has never heard the way of salvation in his life. If he should depart without hearing it now, and should die before another opportunity occurs, how shall I meet him at the bar of God? Possibly some one of my constant hearers may die in the following week; and is there nothing I should wish to say to him before his departure? It may be that I myself may die before another Lord's day; this may be the last time that I shall ever ascend the pulpit; and have I no important testimony to leave with the people of my care?" (*Pattison, page 363*).

When a man preaches with such a spirit, with such a love for his hearers, and such a passion for souls that people can hear the heartbeat of his sermon, they are likely to come again to get their own hearts prepared to "meet God." Have your

congregations always before your mind when you prepare your sermon. Keep your heart tender with sympathy, and "full of love and light." The philosopher may study the nature of man as a scholar; the preacher must regard the people as spiritual beings who need to be saved. He must feel the solicitude of a brother, and speak to their hearts. "Strike the cords of common human feeling; they are there, behind the eyes into which you are looking; and you need not be doubtful of some response."

So, brother preacher, forget yourself, and be lost in concern for the souls of others—the men and the women who toil and suffer and are broken-hearted, who hunger and thirst for the living God. Shepherd those lost sheep, as the Savior did, who called you to represent Him, and repeat His ministry to a needy world.

There is an un-Christlike style of preaching, with no blood-earnestness in it; the people in the pews with their burdens of business, and family, and cares and sorrows, and sins—and in the pulpit a preacher displaying his brilliant intellect, discussing some irrelevant notion, utterly foreign to any spiritual concern or need of his congregation! How very far removed from the ministry of the Master. Cultivate, then, a passion for souls that will force you to "avoid all flippancy, jesting, and trifling," such as moved Whitefield to pray from the heart "O God, give me souls, or take my soul!"—such as moved Richard Baxter to preach

"As though he ne'er would preach again,  
And as a dying man to dying men."

"One reason, indeed, for the lack of interest shown in preaching is that it is often so unspiritual. Let a man speak from his conscience to the conscience in other men; let him stand before the people from Sunday to Sunday, and really interpret to them the spiritual life, bringing it home to their faith and feeling, and declaring the power in Christ to save, out of his own experience; and he will not fail of recognition. Some will turn away with indifference, some will wonder and turn away, and some will harden their hearts; but all will feel the touch of his power, and many will receive the Word of God from his lips, and be saved" (*Kern's Ministry, page 393*).

The real object of all preaching should be the conversion of sinners, the sanctification of believers, and the extension of God's kingdom, and righteousness in the earth.

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## HINTS TO FISHERMEN

By C. E. CORNELL

### Ministerial Dignity

We do not mean so stiff and starchy that if one should bend it would crack the enamel. Neither do we mean so prim and precise as to be like an icicle. Nor do we mean to be robbed of liberty; nor so careful with gestures and pose as to be shorn of pulpit strength and power. But for a preacher to "rave," jump, swing his arms, run all over the platform, jump on the altar rail, down the aisle, swing his body in acrobatic fashion, clap his hands, jump on a chair, grab the chair and swing it over his head in perilous manner and do a hundred other gymnasium stunts during a sermon is, to say the least, questionable and undignified.

To preach is a very high and holy calling, and a minister should not do those things in the pulpit that seriously detract from his message, get the eyes of the congregation off Christ whom he is supposed to represent, and on to the acrobatic performer. Certainly those who are called to preach the gospel should do so with some dignity and authority. Here is a recent description of a popular pulpiteer:

"Sometimes he paces to and fro on the platform like a lion caged. Again he doubles up like a jackknife, or crouches like a leopard about to spring. Then he thrusts both hands deep into his pockets and throws back his head. Now he is viciously stabbing the air with his forefinger, driving in his point, or those long arms swing like pendulums. Again he frenziedly rumples his hair or clutches it by handfuls. There is no predicting what his next gesture will be. He slaps his thigh like a man telling a story to a group of his cronies. I have seen him stand for more than a minute on his left leg, kicking the calf of it with his right toe!"

### Abnormality

Very often the Roman Catholic churches of the country celebrate the feast of Mt. Carmel and the foundation of the order of the Carmelite nuns. This is said to be the most rigid religious order in the world. There are eleven women, cut off from the world. They live in

almost absolute silence, doing penance, fasting, and denying self. Their food is the coarsest; they wear next their skin at all seasons rough woolen clothing, frequently using sharp instruments in torture. They break their fast at five o'clock with black coffee and bread, eaten in silence. The only ornament is placed before the plate; it is a human skull, reminding them to prepare for death. After breakfast they go to chapel. In the morning they work on vestments and scapulars. They are never to be idle; even if ill some bit of sewing is at their side. The noonday meal consists of bread and tea, two vegetables and sometimes codfish. No word of conversation is spoken. They are allowed to talk a little before retirement. Their sleeping apartment is not much larger than a grave. The bed is made of two pine boards laid across two wooden benches. There are many other things that can be described. The daily habit the Carmelite nun wears is her shroud, and she is laid to her final rest with feet all bare, as having followed Christ in the path of poverty. No wonder that Charles Wesley wrote:

"Not in the tombs we pine to dwell,  
Not in the dark monastic cell,  
By vows and grates confined;  
Freely to all ourselves we give,  
Constrained by Jesus' love to live  
The servants of mankind."

### How We Should Witness

1. By our attitude toward Christ and His cause. By our known position regarding the Bible, religion, and Christianity. Are we for them or against them? Or are we trying to take an equivocal position, play double, act neutral? We each owe it to ourselves, to our Savior, and to our fellow-men to be out-and-out in this matter.

2. But this general stand involves particulars. Let this enlistment be followed by all the evidences of loyalty. In holy living, in Christlike service, in good works, in opposition to evil in all forms. Our devotion to Christ must often be proved by how really and much we hate the devil. We cannot love Christ truly and keep

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on good terms with the evil one. Witness for Christ, then, not only through the forms of religion but through a consistent devotion to all forms of personal, social and political righteousness.

3. Then, if it is time, talk, profess, witness. And then talk will be more than pious twaddle, profession more than sanctimonious pretense, and witnessing more than wasted breath. "With the heart man believeth unto righteousness, with the mouth confession is made unto salvation," and with the life evidence is given of the truth of these things.

### Dying Rich

Andrew Carnegie at a reception was asked by a young woman whether he really believed that it was a disgrace to die rich.

Mr. Carnegie parried the question gracefully. "Well," he said, "I should hate, after my death, to have such a speech made about me as an old cobbler once made about a millionaire. This millionaire had been notoriously close-fisted all his life. His tomb was a magnificent one, and on it was carved the Bible verse: 'He that giveth to the poor lendeth to the Lord.' The cobbler, having known the millionaire, took occasion to visit his tomb as soon as it was completed. He examined the monument carefully. Then he read aloud the verse upon it. Afterwards he commented on the verse like this: 'True, very true. But when that man died the Lord didn't owe him a cent.'"

—Selected.

### A Perfumed Sin

If Christianity is the supreme religion, it will grapple with the deadliest and most conspicuous sin. So we argue, but when we open the book we find Jesus apparently ignoring the cardinal vices of humanity, devoting Himself to sins which have hardly been counted sins at all. He reaches over the heads of murder, drunkenness and lust, and strikes repeated blows at the perfumed sin of hypocrisy. Never did He speak a word with such blistering breath as this word "hypocrite." Never did He apply to any other class of sinners such scorching epithets as those which He overwhelmed the hypocrites. He called them "fools," "blind men," "whited sepulchers," "serpents," "a generation of vipers," "children of Gehenna." While other men were shivering at the awful iniquities of the Roman empire, He

shuddered at the hypocrisy of the religious people of His day. Never did He speak with such passionate earnestness as when exhorting His disciples to save themselves from hypocrisy.—Dr. C. E. JEFFERSON.

### The "Second" Touch

1. The blind man desired to see Jesus.
2. He had confidence that Jesus could heal him.
3. He was not mistaken.
4. He began to see when Jesus touched him.
5. Improvement on his former condition.
6. The second touch restored.
7. Could see clearly.

### Imperishable Literature

In Westphalia the manuscript of Tacitus was accidentally found by a miner.

Dante's great work was hidden for years under a window-sill.

The immortal Galileo's manuscript was being sold to a butcher for wrappings—when rescued.

Luther's "Table-Talk" which convulsed the Catholic Church and was suppressed by Pope Gregory XIII, was discovered in the foundation of an old house.

### The Heavenward Current

Rev. 7:13: "What are these which are arrayed in white robes? and whence came they?"

On the castle terrace we went through a long, narrow curve in a turret to seek a broader esplanade. As we approached it I felt . . . a little uncertain in my motions . . . But with a little unobtrusive guiding by one who knew better than I how to do it we soon came out of the dim passage on to the broad, bright terrace we sought, and in an instant my fears were as much left behind me as if I had not had them. So will it be, I think, I hope—nay, I believe—when, children that we are, we tremble on the brink and fear to launch away; but we shall find that death is only a bend in the river of life that sets the currents heavenward.—Frances E. Willard.

### Dead Men at the Post of Duty

Rev. 2:10: "Be thou faithful unto death."

One night the United States submarine S-51 went down off Block Island, with all but three of her crew on board. The efforts to raise her occupied months and brought out acts of heroism the story of which, as told by Lieutenant-Commander

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Ellsberg, who had charge of the work, is as thrilling a tale of the sea as was ever written. When at last the divers penetrated the sunken hull and worked their way through the maze of pipes and machinery, they found every officer and every man of the crew at his post of duty. The

wireless operator sat at his instrument, the ear-phones still on his head. Engine room, battery room, control room, all told the same story. Dead hands still rested on valves that it was their duty to close or on levers that it was their office to move.—The Youth's Companion.

## HOMILETICAL

### THOUGHTS FOR A SUNDAY EVENING EVANGELISTIC SERMON

By C. E. CORNELL

#### NO BIBLE, NO HIGH MORAL STANDARD

Tell the story of Nathan Leopold Jr. and Richard Loeb who killed Robert Franks thirteen years of age, both now in the Joliet penitentiary for life.

Betrayers of young women, degenerates of indescribable character.

Brilliant in educational attainments.

Both students in the Chicago University.

THE CHICAGO UNIVERSITY—Materialistic and Modernistic. The Bible is tabooed altogether or else wrongly interpreted.

ELIMINATE THE BIBLE, criticize it until all lose confidence in its pages and it becomes ineffective as a moral guide. Unbelief takes the place of faith; imminent peril here.

Brilliance without character is fatal.

The danger of educated criminals.

The extreme wickedness of the natural human heart. "Desperately wicked."

BACK TO THE BIBLE, BACK TO GOD, OUR ONLY SAFETY.

Jesus is the Savior.

No other salvation except through Him.

#### SERMON OUTLINE

By A. M. HILLS

THEME: St. Peter on the Perseverance of Saints. Scripture: 2 Peter 1:1-10. Saints are most likely to persevere.

I. Peter is writing to Christians. "Them that have obtained like precious faith with us through the righteousness of God and our Savior." This is a picture of saints—not sinners.

II. There are conditions in which perseverance depends.

1. There must be advance in the Christian life. Verse 2, "Grace and peace be multiplied." A stagnant, unprogressive life is unsafe. Whatever graces you have, multiply them by increasing knowledge of God and Christ.

2. By the use of His gifts: "all things that pertain unto life and godliness," Bible, privilege of prayer, communion of saints, Christian service, teaching and guidance of Holy Spirit.

3. Make use of the promises to become partakers of the divine nature, and positive side of sanctification. Verse 4, "Having escaped the corruption that is in the world through lust"—the negative side of sanctification, cleansing.

4. Verses 5, 6, 7. Beside diligently add! add! Increase! Grow! Faith is not enough! Add manhood. To that add knowledge. With a Bible in your hands, do not be ignorant of the truths of salvation! Then acquire self-control. Then patience in all trials and hardships and afflictions. Then get Godlikeness. Then add love of the brethren. Then let that develop into love of all mankind.

5. With all this splendid equipment of graces, bestir yourself, that ye be neither barren nor unfruitful. All these virtues and Christian graces are not bestowed on us just to make us graceful, lovely, idle, barren good-for-nothings, but mighty soul-winners for Christ!

III. He that fails to get this vision and conception of life, is nearsighted, and can see only his own little self and self interests. He has lost his faraway vision, and forgotten what he was redeemed for, that he might make himself felt far and wide, as a helper and Savior of others.

The exhortation that follows shows that it is quite possible for any believer to become shortsighted and self-centered, and utterly fall. "Wherefore, the rather brethren, give diligence to make your calling and election sure; for if ye

do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (verses 10, 11).

But if ye do not heed the exhortation, ye may fall fatally and forever (Revelation 3:5; 3:11; Matthew 10:22; Romans 11:22).

#### A PERFECT SAVIOR

By C. E. CORNELL

Jesus is a Savior who saves from the guilt of sin. Luke 1:77.

Jesus is a Savior who saves from the power of sin. 2 Thess. 2:13.

Jesus is a Savior who saves from the presence of sin. 2 Tim. 2:10.

#### THE SINNER'S PRAYER

By J. E. LINZA

Text: Luke 18:13

Introduction: A sinner.

A transgressor.

His condemnation great.

His punishment is sure.

I. He Was Conscious of His Guilt (Psa. 51:1).

1. Robbed him of peace.

2. Destroyed his freedom.

3. Felt the pangs of condemnation.

II. He Was a Penitent Sinner.

1. He was not contented.

2. He was sorry of his state.

3. He was willing to make a change.

III. He Was Very Humble (Luke 18:14).

1. Not to plead justice.

2. Not to plead some excuse.

3. He was humble to the truth.

IV. He Was Sincere in Confession (1 John 1:9).

1. I am a sinner.

2. Regardless of punishment.

3. His judgment was good here.

V. His Wise Earnest Petition:

1. Because of his need.

2. Because of its importance.

3. Because he had counted the cost.

#### SERMON OUTLINE

By JOSEPH H. JONES

THEME: Faith.

Text: Heb. 11:1-6.

Introduction: Illustrates the saying in 10:38, 39.

I. Definition of faith;

1. Substantiating conviction (SCOFFIELD).

2. Ground or confidence for things hoped for, but not seen.

II. Our approach to God by faith:

1. He that cometh to God must believe.

2. He that cometh to God must believe that He is a rewarder or answers.

3. Without faith, we cannot please Him.

III. The discoveries of faith:

1. The otherwise invisible God.

2. The Christ.

3. The nature of indwelling grace.

4. The nature of Satan.

5. Future and eternal things.

IV. Faith in action:

1. Receives (John 1:12; Luke 18:17).

2. Rests (Matt. 11:28-30; Heb. 4:3).

3. Saves (Luke 7:50).

4. Purifies the heart (Acts 15:9).

5. Works by love (Gal. 5:6).

6. Overcomes the world (1 John 5:4).

7. Strength in weakness (Heb. 11:34).

8. Joy in sorrow.

V. Victorious faith. Examples:

1. Abraham (Gen. 22:8).

2. Caleb (Josh. 14:12).

3. Jonathan (1 Sam. 14:6).

4. David (1 Sam. 17:37).

5. Job (Job 19:25).

6. Three Hebrew children (Dan. 3:17).

7. Paul (Acts 27:25; Rom. 4:20).

8. Ancient worthies (Heb. 11:33).

Summary:

1. Worlds framed (Heb. 11:3).

2. Time would fail me (Heb. 11:32).

3. In heaven at last by faith (Heb. 11:13-16, 39, 40; Rev. 7:9-17).

#### THREE IMPORTANT QUESTIONS

By NANCY GALBREATH

1. What is man? (Psa. 8:4).

Created by God (Gen. 1:27).

For His glory (Isa. 43:7).

Failure under test (Rom. 3:23).

Yet loved by God (John 3:16).

Redeemed by God (Titus 2:14).

2. What must I do? (Acts 16:30).

Turn from sin (Ezek. 33:11).

Give me thine heart (Prov. 23:26).

Believe on the Lord (Acts 16:31).

Confess Him before men (Rom. 10:9, 10).

3. What wilt Thou have me to do? (Acts 9:6).

Go home and tell (Mark 5:19).

Go into all the world (Mark 16:15).

Bear witness (Acts 1:8).

Let your lights shine (Matt. 5:16).

Be fishers of men (Matt. 4:19).

Be living epistles (2 Cor. 3:3).

Glorify God in body and spirit (1 Cor. 6:20).

#### THE FIERY EYES OF GOD

By C. E. CORNELL

Text—Prov. 5:21; Gen. 16:13; Rev. 1:14.

INTRODUCTION

God's eyes—everywhere.

His eyes searching.

He never sleeps.

## THE ATTRIBUTES OF GOD

**Omniscience.** Meaning, God knows all things, and is absolutely perfect in knowledge.

Proof: "The eyes of the Lord are in every place, keeping watch upon the evil and the good." No habits hidden from God.

**Omnipotence.** That attribute by which He can bring to pass everything which He wills.

Proof: "I know that thou canst do everything and that no purpose of thine can be restrained (Job 42:2). "There is no resisting thy might, and there is no purpose thou canst not carry out." "Is anything too hard for the Lord?"

**Omnipresence.** Meaning that God is everywhere present. This attribute is closely connected with the Omniscience and Omnipotence of God, for if God is everywhere present He is everywhere active and possesses full knowledge of all that transpires in every place.

Proof: "Am I God at hand saith the Lord, and not a God afar off? Can any hide himself in secret places and shall I not see him? saith the Lord." "Do not I fill heaven and earth? saith the Lord" (Jer. 23:23, 24).

## NONE CAN HIDE

None can hide away from the eyes of God. He sees the evil as well as the good.

"Whither shall I go from thy spirit, or whither shall I flee from thy presence?" (Psa. 139:7-12).

## A SERIES OF ALPHABETIC SERMONS

By W. D. SIELOR, Billings, Mont.

As a busy pastor of a growing church the writer is always on the lookout for sermon themes that will attract attention and help him to get gospel truth to the hearts of men and women after they have been attracted to the church. Some time ago a suggestion came to us on a Sunday evening while on the pulpit platform: "Why not preach a series of Sunday evening sermons from themes suggested by the letters of the alphabet of the English language?" The thought struck fire immediately and announcement was made to the audience that this would be our course for sometime to come. At this writing, February 20th, we are about half through the series and very much gratified with the results thus far obtained. Many have been the expressions of pleasure and profit from these alphabetic messages and we hear people say, "I don't want to miss one of them." Both attendance and interest are increasing and a revival spirit prevails. All these messages have the evangelistic appeal and are followed by altar calls. The series are as follows:

A—Atonement: (1) Grounds for. (2) The Demand for. (3) Provided.

B—Born Again. (1) Necessity. (2) Character. (3) Results. (4) Condition.

C—Christ and the Church. Outline too lengthy to submit here.

D—Three Bad D's—Dirt, Debt, Devil.

E—Eternity: (1) Past and Future. (2) Duration. (3) Things that belong to—God, Jesus, Holy Spirit, Heaven, Hell, Soul, Influence. (4) Eternity's Rewards.

F—Fads, Fakes, Fools.

G—Garbage Cans: (1) Corrupt politics. (2) Bad literature—Newspapers, magazines and bad books. (3) Divorce evil. (4) The modern dance, cards and movies.

H—Holiness: Outline too lengthy to submit here.

I—Inspiration: (1) Of the Bible. (2) Of man.

J—Joy: (1) In Christian experience. (2) In Service. (3) In tribulation.

K—Kingdom Truth: Second coming message.

L—Loyalty: (1) To God. (2) To Bible. (3) To Church. (4) To men.

M—Money: A stewardship sermon.

N—Neglect: (1) The sinner. (2) The un-sanctified. (3) Christians generally.

O—Obedience.

P—Pentecost: (1) Purity. (2) Power—a. To witness. b. To live. (3) To serve.

Q—Quality: Outline incomplete.

R—Repentance, Restitution, Regeneration.

S—Sanctification, Entire.

T—Time, Talent, Tithe.

U—Unpardonable Sin.

V—Victory.

W—Witness of the Spirit.

X—X-ray, Spiritual: (1) Discovers and reveals disease. (2) Treats and cures disease. The Bible is God's X-ray.

Y—Youth: A sermon to the youth of the church.

Z—Zeal: No outline yet.

Someone may ask, "Why follow such a course anyway?" Another, "What good is to come of such a pulpit procedure?" Another, "Is not the tendency in such series to grow formal and tedious?" Our answer is that experience is proving to us that this series affords such variation of theme and latitude of treatment and breadth of application as to give freshness and aptness to each message for its own occasion. After all, the writer is not suggesting that any-

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one else should attempt to use his armor, and does not assume that anyone will want to, but just thought he would show the readers of The Preacher's Magazine the kind of Sunday night armor he is using for a few weeks change. "Variety is the spice of life"—and of the pulpit too. I would not, however, want to try the above variety on Sunday mornings. For Sunday evening audiences we are finding them well adapted. Inspirational, not expository; evangelistic, not formal; hortatory rather than doctrinal, and taking the themes from letters of the alphabet helps the hearers to remember them, and gives the preacher opportunity of brief reviews of previous messages.

## SEED THOUGHTS FOUND BY COMPARING SCRIPTURE WITH SCRIPTURE

By J. B. GALLOWAY

## MEASURING BLESSINGS ACCORDING TO GOD'S MEASURE

Adopted, *According to His will* (Eph. 1:5).

Called, *According to His purpose* (Rom. 8:28).

Not according to our works (2 Tim. 1:9).

Grace, *According to the measure of the gift of Christ* (Eph. 4:7).

Saved, *According to His mercy* (Tit. 3:5).

*According to His purpose and grace* (2 Tim. 1:9).

Forgiven, *According to the riches of His grace* (Eph. 1:7).

Established, *According to the gospel* (Rom. 16:25).

Strengthened, *According to His glorious power* (Col. 1:11).

Need Supplied, *According to His riches in glory* (Phil. 4:19).

Made Heirs, *According to the hope of eternal life* (Tit. 3:7).

Transformed, *According to the workings where-by He is able* (Phil. 3:21).

## HOW WE ARE TO WALK

Walk in His ways (Deut. 8:6 and many others).  
Walk in His statutes (Ezek. 11:20; 20:18, 19; 36:27).

Walk in newness of life (Rom. 6:4).

Walk in fear of the Lord (Acts 9:31).

Walk in truth (3 John 1:3). Walk in wisdom (Col. 4:5).

Walk in love (Eph. 5:2). Walk in light (1 John 1:7).

Walk in the steps of faith (Gal. 5:25).

Walk in the Spirit (Gal. 5:16, 25).

And we shall walk in white (Rev. 3:4).

## GOD DESCRIBED ACCORDING TO FIRST JOHN

God is light (1 John 1:5).

God is righteous (1 John 2:20).

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

## WHY WE SHOULD SEEK A BETTER COUNTRY

1. The Old Testament saints sought a better country (Heb. 11:10, 13-16).

2. This world is not fit to be our eternal home. (1 John 5:19).

3. We can stay here only a short time (Psa. 90:10).

4. This world will pass away (1 John 2:17).

5. Jesus has chosen us from this world (John 15:19; 17:16).

6. Our enemy is the prince of this world (John 14:30).

7. Jesus prepares a place for us (John 14:2).

## LIFE IS BRIEF: THEREFORE LIVE RIGHT

Text: Psalm 90:12.

The Bible likens life unto the following.

1. A tale that is told (Psa. 90:9).

2. As a dream (Psa. 73:20).

3. As a sleep (Psa. 90:5).

4. As grass grown up (Psa. 90:5; 1 Peter 1:24; Matt. 6:30).

5. As a flower. (Job 14:2).

6. As an eagle hastening to the prey (Job 9:26).

7. As a swift ship (Job 9:26).

8. As a swift post (Job 9:25).

9. As a shepherd's tent removed (Isa. 38:12).

10. As a handbreadth (Psa. 39:5).

11. As a wind (Job 7:7).

12. As a weaver's shuttle (Job 7:6).

13. As a thread cut by the weaver (Isa. 38:12).

14. As a shadow (Eccl. 6:12).

15. As a vapor (James 4:14).

## HOW TO KNOW THAT WE HAVE FOUND GRACE

From Exodus 33:16.

1. If God is with us.

2. If we are separate from all the people of the earth.

## A CONDITION FOR ANSWERED PRAYER

The Lord to Moses: "I will do this thing also that thou hast spoken: for thou hast found grace

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in my sight, and I know thee by name." (Exodus 33:17).

#### HOW PRAYER CHANGES THINGS

1. "I will not go up in the midst of thee" (Ex. 33:3).
2. After Moses prays we read: "My presence shall go with thee" (Ex. 33:14).

#### GIVING TO GOD'S HOUSE ACCORDING TO GOD'S DIRECTIONS

1. A heart stirred offering (Ex. 34:21).
2. An offering of the best (Ex. 34:22-24).
3. An offering for service (Ex. 34:25-28).
4. A willing offering (Ex. 34:29).

#### WHAT WE NEED TO STIR UP

1. Our giving (Ex. 35:21; 36:2).
2. Our service (2 Chron. 36:22; Ezra 1:1).
3. Our appropriation of God (Isa. 64:7).
4. Our prophetic ministry (2 Tim. 1:6).
5. Our minds in remembrance. (2 Pet. 1:13).
6. Our spiritual knowledge (2 Peter 3:1).

#### SERMON SEED

By T. M. ANDERSON

*Text:* "That . . . we . . . might serve him" (Luke 1:74).

We have broken into the passage in order to lift out these words which give us the heart of the whole message of the prophet. The great end of the redemption through Christ was to bring out a people to serve the Lord. They are not to be slaves or domestics; they are to be worshipers. To serve means to worship, to adore, to praise Him.

1. That God should have such a people has been the message spoken by the prophets through all ages. Salvation was to mean just this that a people should be separated unto the service of the Lord (verses 69-71).

2. This was also embraced in the covenant to Abraham which God made under oath (verse 73).

Thus all that has ever been spoken by the prophets, and all that has been promised in the covenant concerning the coming of Jesus and the purpose of the atonement which He was to make, was to have a holy people that would serve the Lord.

Every soul saved is saved to serve God. Full redemption means a full service to God and all His interests among men.

I. Deliverance is necessary before a man can serve God acceptably. "That we being delivered out of the hand of our enemies might serve him."

Let us note the enemies from which we are delivered.

1. Satan as an enemy has men in his hand. His grip upon them can only be broken by the power of Jesus the Deliverer. Men are held in the power of Satan. The powers of darkness rule them. From this they must be turned, or perish.

2. The material world holds men in its grip. It has enslaved them to Mammon. They live, suffer, labor, sacrifice and die trying to enrich themselves and satisfy their hearts with the world. Material things engross them to the damnation of soul and body, mind and spirit.

3. Men are enslaved by each other. The fear of man is a terrible bondage. To have the honors and praises of others, men have denied Jesus. Some love the praise of men more than the praise of God. God delivered Paul from the people in order to make him an able minister.

4. Deliverance from sin is necessary.

- a. Delivered from the love of sin.
- b. Delivered from the power of sin.
- c. Delivered from the life and practice of sin.
- d. Delivered from the inbeing of sin. The carnal mind.

II. The nature of the service to be performed: "In holiness and in righteousness."

Here is both the inward and the outward condition of the servants as they render worship unto God. They are holy in all manner of living. Holy in all relations and dealings with men. They are righteous in soul, body and spirit. God has made them righteous. Such can serve Him without fear; which is the perfect spirit of service.

III. This service is to be "before him." That is, in His sight who alone can judge of it as being perfect. He only can approve of it.

1. Service rendered before Him means to be able to draw upon God for all power for performance. He is ever at hand to enable the worshiper to do always those things that please Him.

2. To serve before Him is to be guided by His eye, and directed by His will and Spirit.

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3. Such servite will have as its only motive the pleasing of God; seeking only His glory.

IV. They are to serve Him all the days of their life.

1. There are days when sufferings come as a result of temptation and persecutions. One must not let these cause a break in service of the Lord.

2. There are days when sacrifice must be made in order to serve Him. Personal interests and comforts must be sacrificed: God must be first.

3. There are days when one must worship without feeling. Faith must be pure and simple. Nothing that can come in all the days of life must hinder the worship and service of the Lord.

4. All the days of our life can only mean, that through all seasons, and times, and under all circumstances of life, one must keep in touch with God. Not a break in the whole period of our earthly days. One must not lose sight of God's face. In such service only is there supreme happiness and satisfaction.

*Text:* "For ye are yet carnal" (1 Cor. 3:3).

#### INTRODUCTION:

1. There are various terms in Scripture that apply to the carnal mind. We give here a few of them: "The old man," "The body of sin" (Rom. 6:6). "Sin that dwelleth in me" (Rom. 7:20). "The sin which doth so easily beset us" (Heb. 12:1).

2. Each of these terms reveals a certain aspect of the carnal mind. As the old man it is seen to belong to the old life. As the body of sin it applies to the source and embodiment of all that is sinful.

As the sin dwelling in us it reveals its place to be in the very heart of the moral nature. As the sin that doth so easily beset us it hinders and retards the believer in the Christian race.

I. The carnal mind is the problem of all believers. It is the residue of evil that remains after regeneration.

1. These persons of whom it is said, "Ye are yet carnal," were "babes in Christ." Such a relation means they are children of God. They were forgiven of sins. They were adopted into the family of God. They had the witness of the Spirit as all babes

in Christ have. Yet they were carnal. So are all babes in Christ.

2. Regeneration does not remove the carnal mind. Regeneration is a complete and perfect work, doing much for the soul; but it does not destroy the carnal mind as some teach. These persons were not backsliders. Their relation as babes in Christ is recognized by the apostle. But they are carnal, thus proving that regeneration does not remove the carnal mind.

II. We will now consider some facts about the carnal mind as shown here.

1. Carnality is a hindrance to the believer receiving of the things of the Spirit.

"I could not speak unto you as unto spiritual, but as unto carnal." "Ye were not able to bear it." But why? Surely not because they were not intelligent enough to comprehend it. It was not a mental hindrance; but a heart hindrance. The carnal mind kept them from receiving spiritual things which would have enriched their lives.

a. They were hindered from spiritual development. They had remained in a state of protracted babyhood. They had not come to spiritual manhood. What is responsible for this deplorable condition in the church if carnality is not the cause?

b. Carnality hinders fruit bearing. It hinders spiritual service. Why such a meager crop of graces, if carnality is not the cause? Why such a powerless prayer life? Why such little patience under trial? Why such want of charity? The answer is, "Ye are yet carnal."

2. Carnality can so assert itself as to make some "walk as men." "Are ye not carnal, and walk as men?"

Here carnality had caused them to drop to the level of the world.

a. They had envyings. Thus were wrong in heart.

b. They had strife. Thus were wrong in word. For it was strife of words and controversies that caused church troubles.

c. They had divisions. Thus were wrong in actions and deeds. These are sure evidences of the carnal mind.

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3. Persons that are carnal show it in other ways:

- a. They may glory in men (verse 21). Thus may be divided over their preferences as to the type of preacher they want, as these were, and fail to get the benefit of the ministry. They see only the instrument of God, and not God.
- b. They show carnality by insisting on doing works which will not pass the test of fire. They are busy; but do nothing that is worth while. They make no contribution to the cause of Christ that will pass the judgment test. Their building is wood, hay, stubble.
- c. Such as are carnal fail to appreciate what full redemption can and does mean. "All things are your's" (v. 22). Yet they see it not. "The world, life, death, things present, things to come," can be possessed by faith that is unhindered by carnality.

## SERMON STUDIES IN HEBREWS

By W. W. CLAY

### VI. Holiness in the Book of Hebrews

We have already noted that the apparent purpose of this book is that of warning, warning against falling short of all God expects of us in grace or growth, and warning against backsliding and apostasy, and that the theme is Jesus exalted at God's right hand. Each of these is a path that leads to holiness. There is no greater safeguard against backsliding than to realize the cost and worth of holiness; and any consideration of Jesus in His exalted ministry brings us face to face with the holiness of God and the need of holiness in man. So it is not surprising that in such a book we not only catch glimpses of holiness, but confronting us at every turn, it is revealed as the culmination of God's will for men, as the climax of his plan of redemption.

One remarkable aspect of the revelation in regard to holiness in this book is the viewpoint from which it is considered. Other books of the Bible have as much to say about holiness as this, but their viewpoint is the plane of man's sin, man's failure, man's loss, man's need. From this lowly ground we look up through the earth-clouds and catch glimpses of the holiness of God as down through the rifts come streams of His grace touching our sin and need. But in the book

of Hebrews we are looking at holiness from the plane of the heavenlies, in the very presence of the holiness of God, in full view of the great High Priest with His offering of precious blood, while looking down to earth we catch glimpses of man's need and see the great purpose and will of God being worked out in human life and character.

Holiness is definitely included in the introductory words of the book: "When he had by himself purged our sins." The word "purged" means more than cancellation of the penalty—it definitely relates to taking out of us the defilement of sin. Holiness is breathed in the final benediction: "Make you perfect in every good work to do his will." The word "perfect" here cannot mean the perfection of development or achievement, for it is a perfection that comes by the hand of God—"make you perfect"—and hence can refer only to holiness.

Then there are two great key texts that sum up all that is said in the book about holiness. One is the first distinctive reference to it, in ch. 2:11, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." The other is the last formal reference to holiness, found in ch. 13:12, 13: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." These texts both reveal the essentials of the doctrine of holiness, and all other references in the book to holiness naturally group themselves around these two. Both texts unite to show the following truths.

I. The Sanctifier. The first text says, "He that sanctifieth." The final one says, "Wherefore Jesus also that he might sanctify." In the introduction we read, "When he had by himself purged our sins."

1. Christ was a perfect Savior and brought a perfect salvation (ch. 5:9). Perfect as God, perfect as man, perfect as an offering. Hence He could bring a perfect salvation from all sin.

2. Christ came to accomplish all the will of God (ch. 10:5-10), and this will definitely includes our sanctification.

3. Christ's blood alone can sanctify (ch. 13:12; 9:14; 10:29). Hence it can never come through growth, nor lapse of time, nor human effort, nor environment, nor death. All the holiness we now have or ever can have in this life or the next must come through Jesus.

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4. Christ suffered with this purpose in view. "Wherefore Jesus also that he might sanctify, . . . suffered" (ch. 13:12). "Lo, I come" (ch. 10:9).

### II. The sanctified:

1. People (ch. 13:12). Not angels or "dead folks; hence the experience is a possibility in this life. "They who are sanctified" (ch. 2:11).

2. Saved people (ch. 10:22). Only those who have a true heart, a blood-sprinkled heart, and a body washed from sin's practice and habits, can have "boldness to enter into the holiest."

3. Those who earnestly desire it, who are willing to "go forth unto him without the camp, bearing his reproach" (ch. 13:13), who fear lest, a promise being left them of entering into His rest, they should come short of it (ch. 4:1).

4. Those who diligently seek it. "Let us labor to enter" (ch. 4:11).

5. Those who believe. "We which have believed do enter into rest" (ch. 4:3). "Let us draw near in full assurance of faith" (ch. 10:22).

### III. The experience.

1. A cleansing experience. A taking away, a negative work. "Purged" (ch. 1:3). "Purifying . . . sanctifieth . . . purge" (ch. 9:13, 14). "To put away sin" (ch. 9:26).

2. A filling experience. The adding of a divine increment, a positive work. God's law written in heart and mind (ch. 10:16). His Holy Spirit given in special measure to the sanctified (ch. 10:15).

3. A conscious experience. "Whereof the Holy Ghost is a witness unto us" (ch. 10:15). The only sin that God has given us that we are sanctified is not emotion or blessing but the infilling and indwelling of the Holy Spirit. He not only bears witness, but he is the witness. On the other hand, the divine sign of the coming of the Holy Ghost is not the speaking in tongues or any other gift of the Spirit, but heart purity (Acts 15:8, 9). These two witness to each other. There can be no sanctification without the pentecostal fullness of the Holy Ghost, and no pentecostal baptism apart from entire sanctification.

4. A perfecting experience. Holiness is perfection, not of knowledge, nor of activity, but of conscience, the controlling spiritual impulse, causing our will constantly to coincide with the will of God (ch. 9:9; 10:1, 2; 10:14).

5. A victorious experience. "We which have believed do enter into rest" (ch. 4:3). All wandering over, all warfare with inbred sin ended, all striving in our own strength ceased. Christ

is master of the situation, having dealt not only with our sins but with our sin, and we have entered into perfect rest of heart (ch. 4:1-10). We have the note of victory in the benediction in ch. 13:21: "Perfect in every good work, . . . working in you . . . through Jesus Christ."

6. A separating experience. Just as Jesus was separate from sinners (ch. 7:26), just as he died an outcast without the camp (ch. 13:11, 12), so the path of holiness will lead us beyond the gates of sin and worldly pleasure.

7. A joyful experience. "By him therefore"—since He has sanctified us—"let us offer the sacrifice of praise to God continually" (ch. 13:15). The word "therefore" links the word "sanctify" in v. 12 with the word "praise" in v. 15. How this coincides with the high-priestly prayer of Jesus, (John 17) when He prayed that His own might have His joy fulfilled in themselves, and in order that this might be realized, prayed, "Sanctify them."

8. A practical experience. "Purge . . . to serve the living God" (ch. 9:14). "Grace whereby we may serve God acceptably" (ch. 12:28). A delightful and restful service.

IV. The effect of holiness on the relationship between Christ and the believer. "All of one" (ch. 2:11). "Unto him" (ch. 13:13).

1. A unity of nature. He partook of our nature (ch. 2:14), and we through holiness partake of His. "Partakers of Christ" (ch. 3:14).

2. A unity of harmony with the will of God. Jesus was wholly yielded to the will of the Father (ch. 10:7-10), and He makes us "perfect in every good work to do his will, working in you that which is well pleasing in his sight" (ch. 13:21).

3. A unity of fellowship with him in suffering. "Bearing his reproach" (ch. 13:13). How this reminds us of Paul's prayer, "That I may know . . . the fellowship of his sufferings" (Phil. 3:10).

4. A unity of fellowship with all whom he has sanctified. "All of one" (ch. 2:11). If we are one with Him, we are one with all others who are one with Him, sharing each others burdens, reproaches, suffering, and joy (ch. 10:23, 13:3, 16, 17). This is in accord with John 17:17, 21.

5. A unity of expectancy. Two things are revealed in the book of Hebrews concerning Christ's program for the future. First, He is to "appear the second time" (ch. 10:28). This will be the day when His enemies will be made His footstool, and all things shall be put in subjection

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under Him (ch. 2:8). Every reference in the book to the coming of Jesus and the day of His power is a logical development of the text of this great sermon, Psalm 110:1, "till I make thine enemies thy footstool." Christ looks forward expectantly to this event, "From henceforth expecting till his enemies be made his footstool" (ch. 10:12, 13), and His sanctified ones share in this expectancy (ch. 9:28). Second, the book keeps referring to the city Christ hath prepared for His sanctified ones (ch. 11:16); "a city which hath foundations," (ch. 11:10); the city of which the earthly Jerusalem was only a symbol (ch. 12:22); a city of perpetual blessing, which lies at the end of the path of reproach which the sanctified through the blood are travelling (ch. 13:12-14).

V. The anxiety of the inspired writer for his hearers to have this experience.

1. "Let us go forth therefore unto him" (ch. 13:13). The word "therefore" links the path of reproach in this verse with the statement of the preceding verse that He suffered to sanctify with His own blood, hence the holy urgency for us to go is not that reproach is desirable, but that the sanctification He holds for us is worth more than all the suffering of the way to get it.

2. "Let us labor to enter" (ch. 4:11). It means a struggle, a fight, just as Jesus said, "Strive."

3. "Having therefore, brethren, boldness to enter" (Heb. 10:19). If our holiness depended on our own merit or consecration or endeavor or earnestness, we might well despair, but since it depends wholly on the shed blood of a perfect Savior, we may boldly enter, that is the only thing we can do to receive it, just in simple faith to enter.

4. "Follow holiness, without which no man shall see the Lord" (ch. 12:14). Holiness of heart is a necessity to fellowship with God, either here or hereafter. Sin defiles; that is why God has shut it out of heaven; and if you would see the Lord in loving fellowship throughout eternity, you must have your heart cleansed from every stain of sin.

#### Outlines and Studies

Text: Heb. 4:11.

Theme: The Rest for the People of God.

1. The Scriptures here give us the inspired interpretation of the entering into Canaan as a type of the entrance of God's people into an experience that as it follows the type must be

definite, epochal, and distinct from conversion.

2. There are many terms in the Bible for this experience; entire sanctification, perfect love, crucifixion of the old man, the endowment with power, etc., and of which carries with it a special shade of meaning that illuminates our understanding of the experience, yet embracing all the other names.

3. This is true of the name given in this chapter, the rest of God (v. 1), the rest of faith (v. 3).

I. The nature of this rest.

1. An experience subsequent to regeneration, "a rest to the people of God" (ch. 4:9). Note the two rests in Matt. 11:28, 29. Always a second grace in the divine order; Jesus says it cannot be otherwise (John 14:17).

2. An experience of holiness, "hath ceased from his own works" (ch. 4:10). The old man dead. Ceased from the works of a carnal nature. Rest because of the eradication of carnality, rest through the presence of the Holy Ghost in his fulness.

3. A victorious experience. Rest to the children of Israel meant victory over the privations of the wilderness life, over the enemies that harassed them by the way, over the enemies who sought to trouble them in Canaan. How many times the expression is used in Judges, "Then had they rest from all their enemies round about." This earthly rest was never fully realized in Canaan; they failed through unbelief to have the full rest as a people that God planned for them. But the fulfillment of that of which this is a type is perfect rest for the soul in holiness. Rest in life, in death, at the coming of Christ, in the judgment day.

II. How to secure this rest.

1. A strange paradox. In the words, "labor" to find "rest." Yet to the man who would find rest, there must first be conflict. Jesus said, "Strive." No man gets saved or sanctified without a fight, a contest, a struggle.

2. A struggle with Satan. Tell why he opposes. Show his methods of opposition: deceit about what holiness really is, threats as to what it will cost you in loss of friends or material things, discouragement as to its possibility, an opposing environment around you. You must fight your way through, and God will help you through.

3. A struggle with carnality. How it will plead for itself. It must be dragged out to death.

4. A struggle with self. The reason the Israelites did not go up from Kadesh to possess the

land was not because of the opposition of their enemies, but because of the opposition within themselves. Self will make reservations, will put everything else on the altar but itself. But until God gets self on the altar, and self dies, there can be no blessing, no holiness perfected, no perfect rest (ch. 4:10).

III. The danger of failure to enter into this rest.

1. A danger of falling (v. 11).

2. A danger of loss of faith (v. 11).

3. We ought to be afraid of the displeasure of God (v. 1).

Text: Heb. 12:14.

Theme: Holiness, God's Inflexible Demand.

1. A necessity for a sailor not only to have a chart, but to know his ship's position on the chart. So we need to know where we are. Some rocks ahead. Some storms coming.

2. We can get our bearings: our chart, the Bible; and the compass, the Holy Spirit. There is a point that God has fixed to which the compass points unvarying, and by which we may get our bearings in every phase of life; and that point is holiness.

3. A brief word as to the nature and meaning of the holiness God requires. Not a theory alone, nor feeling, but the presence of the Holy Ghost in His fulness, cleansing the heart from all sin. It is subsequent to regeneration, effected through the blood of Jesus, by faith, based on the promise of God. Nothing but life can overcome death. Nothing but God can destroy sin. You may love holiness people, espouse the doctrine, join the movement, exhibit great physical demonstrations in the name of holiness, sacrifice to spread it and contend for it; but unless you have the fulness of the Spirit who is holy, you do not have the holiness that God here demands.

I. An inescapable command. The text as inclusive and exclusive and conclusive as John 3:7. You cannot tunnel under, climb over or get around God's "must" and "without which."

Why God demands it:

1. Holiness a necessity for perfect fellowship with God. God is holy and hates sin, not only the act but that deformity, disease, taint, moral distortion, called carnality. As leprosy in a child; the mother may love the child but loathes the disease, and is barred by it from complete fellowship with her child.

2. Holiness a necessity for happiness. Carnality always breeds unhappiness; that is why

in the words of the text God has shut it out. Sin defiles every source of happiness on earth; the home, ties of kinship, friendship, love. But it can never enter heaven, and God seeks to drive it from your heart and forever close the door against it.

3. Holiness a necessity to secure the approbation of God. He cannot approve of the heart which harbors that which he hates and which hates him (Rom. 8:7).

4. Holiness a necessity for our safety. No heart is safe where carnality dwells. Carnality always treacherous. Always an ally of Satan. We can only be perfectly kept as we let God perfectly save us.

II. The meaning of the command, "Follow holiness."

1. It means to believe what God says about it: that it is necessary (text); that it is His will (1 Thess. 4:3); that it is for us (1 Thess. 5:23, 24); that it is the crucifixion of the old man (Rom. 6:6).

2. It means earnestly to seek it. Even the Lord's work must wait until this is done (Luke 24:49). A complete consecration, at any cost.

3. It means to cherish it. The most important thing in your experience is the presence of the Holy Ghost in His cleansing, keeping fulness.

4. It means definitely to make it the outstanding feature of your testimony and preaching. If Christ put it first in His wonderful prayer, if God has made it the test of fitness for heaven, we must give it the first place in our ministry and witnessing.

III. Conclusion. Have you this experience? If not, what excuse have you for refusing this blood-bought gift of your Savior.

#### DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

Sermon Suggestions from First Peter

Theme—The Trinity and Man's Salvation.

Text—"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2).

I. The Father in Redemption.

"Elect according to the foreknowledge of God the Father."

1. Through the foreknowledge of God our salvation was planned.

2. They were the "elect" through this foreknowledge.

- a. There are four other uses of the original word translated "elect": (1) Chosen; (2) Separated; (3) Excellent; (4) Beloved; which give to us the real meaning of the word "elect."

### II. The Spirit of Redemption.

"Through sanctification of the Spirit."

1. This "election" by the Father is completed through sanctification.
  - a. By the Holy Spirit, the executive of the God-head.
  - b. "And belief of the truth" (2 Thess. 2:13).
    1. Our sanctification is revealed through the truth.
    2. Because of this revealed truth faith is born. "Faith cometh by hearing, and hearing by the word of God."
    3. Belief of the truth as a possible present experience brings the experience through the operation of the Spirit in our hearts.

### III. The Son in Redemption.

"Unto obedience and sprinkling of the blood of Jesus Christ."

1. The blood of Jesus Christ is the procuring cause of sanctification.
2. The "sprinkling" or application of the merits of that blood is our only means of sanctification.
3. The "elect," the "sanctified," are obedient to Christ.

THEME—The Living Hope.

Text—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [living R. V.] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:3-4).

#### I. The Basis of this living Hope.

"The resurrection of Jesus Christ from the dead."

#### II. The Reason for this living Hope.

"Who according to his abundant mercy hath begotten us again." Having been "born again" was the reason for this hope within them.

#### III. What is this living Hope?

"To an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven for you."

1. The contrast is evidently made here between the earthly inheritance of the Jew and the heavenly inheritance of the Christian. Their inheritance, the Canaan land, was corrupted by the coming in of strange people; it was defiled by the worship of heathen gods; it had faded away from them, being now in the hands of their conquerors, the Romans. The heavenly inheritance will not thus disappear.
  2. The Character of this Inheritance. Three negatives are used. We have but a meager conception of this inheritance, and only frequent glimpses of it given to us in the Scriptures in terms like these; thrones, victor's palms, conqueror's rewards, everlasting life, gold and precious stones; are the positive statements given to us.
    - a. It is incorruptible. Will not decay, does not have within it the principle of dissolution or decay.
    - b. It is undefiled. Does not admit of any impurity.
    - c. It fadeth not away. It is evergreen.
  3. The Place of this Inheritance. "Reserved in heaven for you." It is a prepared place for a people prepared through being "begotten again."

THEME—God's Method of Preserving His Children.

Text—"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5).

#### I. Note we "are kept" or "guarded," R. V.

Dr. Maclaren states the picture is that of a defenseless position, of an unwallied city out in the open, garrisoned with a strong force or guard through which no assailant can break.

1. There are two ways of guarding a position:
  - a. Throwing a strong garrison around the position to be defended.
  - b. Strengthening the point within to withstand the siege.

God uses both methods in preserving His children.

#### II. By What are we Kept?

"By the power of God." By the same supernatural power which worked in us in

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regeneration and sanctification, and not our own power.

### III. Through What are we Kept?

"Through Faith"—Faith or trust in God is the medium by which this keeping power of God is made ours. Note; we are not called upon to "hold out"; we are called to "hold on" by faith, and the power of God will "hold out."

### IV. For What are we Kept?

"Kept unto . . . salvation ready to be revealed at the last time." Salvation is a wonderfully inclusive word. It comprehends the present experiences of grace which the Christian enjoys; also as a progressive experience in which he is being saved or kept through all his days; and as in the text as a complete, final deliverance from all the effects and world of sin "at the last time."

THEME—Why Christians Rejoice.

Text—"Wherein ye greatly rejoice." (1 Peter 1:6).

- I. They rejoice because they have new life. Have been "begotten again" through the mercy of God (v. 3).
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THEME—The Trial of Your Faith.

Text—"Though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:6, 7).

#### I. The Necessity for Trial.

"If need be . . . manifold temptations," (trials, R. V.).

1. Trials or testings are necessary for discipline. "Whom the Lord loveth he chasteneth."
2. Trials are necessary to stress the gods. "The trial of your faith cometh today? Christ

the trial of love; hope, grace, etc., but of faith.

3. Severe trials, as by fire, are sometimes necessary. Fire is used for two purposes in this sense.
  - a. To purify, by removing the dross.
  - b. To strengthen, as by tempering steel.

### II. A condition sometimes produced by trials: "heaviness through manifold temptations."

1. There is a condition of "heaviness," depression, or darkness into which Christians sometimes lapse which is consistent with holiness. God's choicest saints have been there. Note Moses in Numbers 11:14, 15; David, "why art thou cast down, O my soul"; Elijah under the juniper tree; John the Baptist in prison, sending to Jesus to know if He was really the One to come; John Wesley in this condition once said,

"I am a poor sinner and nothing at all But Jesus Christ is my all in all."

Charles Spurgeon in this state could only say, "Jesus died for me." George Whitefield said; "Perish the name of George Whitefield forever, but let the name of God stand before the people." Note also 1 Peter 4:12.

#### 2. What to do in this condition.

Hold steady, do not waver in your faith, it is a trial of your faith. Read Isaiah 50:10. Note about this verse.

- a. They were fearing the Lord, obeying the voice of His servant. They were not backsliders.
- b. They were in darkness; heaviness, depression, having no light.

c. They were not commanded to seek God over again as backsliders; but rather to "trust in the name of the Lord and stay [rely R. V.] upon his God." Let us do this rather than doubt when in heaviness through manifold trials.

### III. The Result of Trials.

"Praise, honor, and glory at the appearing of Christ," if these trials are successfully met and overcome.

THEME—Universal Interest in Christ and His

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THEME—Universal Interest in Christ and His

"Of which salvation the prophets . . . of the grace that should come unto



you: . . . The Spirit of Christ . . . testified beforehand of the sufferings of Christ, and the glory that should follow. . . . The things, which are now reported unto you . . . which things the angels desire to look into" (1 Peter 1:10-12).

In these few clauses is shown the unity of the Old and New Testament; Christ and His sufferings, His cross, was the center of prophetic utterance, and Spirit inspiration in the Old Testament; also the theme of gospel preaching, and Holy Spirit unction in the New Testament, and the attraction of angels.

- I. Christ and His Sufferings the Center of Prophetic Utterance (v. 10). Their whole message had to do with the creating of an expectation in the hearts of men of a great Person, who should deliver them from all iniquity.
- II. Christ and His Sufferings the Purpose of Spirit Inspiration (v. 11). This is a wonderful testimony to the divine inspiration of the prophetic message of the Old Testament. Note, the prophecy was centered around His sufferings and subsequent glory; much more than around the life of Christ.
- III. Christ and His Sufferings the Theme of Gospel Preaching (v. 12).
  1. The substance of all gospel preaching is given in these few verses. a. Salvation; b. the grace that should come unto you; c. the sufferings of Christ; d. the glory that should follow; e. the presence of the Holy Spirit in preaching.
- IV. Christ and His Sufferings are the Study of Angels. In the sufferings of Christ as well as His incarnation God is revealed in a manner in which He has not been known to them.
- V. The benefits of Christ and His sufferings, by the gospel are offered to each of us.

**THEME—God's Call to Holiness.**

**Text—**"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Peter 1:15-16):

- I. Note, This Is a Command: "Be ye holy."
  1. Why this Command? "Because I am holy" God, the holy God wants His children to be like Him. We are going to a holy heaven, to associate with holy men and angels; we must be holy to be in harmony with our surroundings.
  2. Objections raised to being holy.
    - a. It is impossible to be holy charges God with being

demanding something man is not able to obtain. God is just and good and with every demand He provides a means.

- b. I have never seen a holy person, therefore there are none.
  1. The one offering this objection is not a capable judge; he is so tainted by sin that he would in all probability not know a holy person should he see one.
  2. If God has ever made any person holy, He is able to make people holy today. See following references concerning holy people; we may be holy today (2 Kings 4:9; Psa. 86:2; Eph. 1:4; Eph. 5:27; Col. 3:12; 1 Thes. 5:27; Heb. 3:1; 1 Peter 3:5; 1 Peter 1:21).
  3. How can a person consistently object to holiness when he demands purity elsewhere? We demand pure food, pure drugs, pure milk, pure air, pure gasoline; purity everywhere, why not a pure or holy heart?
- III. What does it mean to the holy? Consult dictionaries, etc.
  1. It means heart purity, free from dross, from moral defilement, free from sin. To be free from everything that does not naturally and normally belong in the heart of a Christian.
  2. It means holy in conduct. "Holy in all manner of living." This holiness within will work out in our actions, deeds, motives and conversation.
- IV. The Necessity of Being Holy.
  1. Like all other commands it must be obeyed. It is not optional with us any more than any one of the ten commandments.
  2. It is necessary to get to heaven. "Without holiness no man shall see the Lord" (Heb. 12:14; also Matt. 5:8).

**THEME—How We are Redeemed.**

**Text—**"Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ." (1 Peter 1:18, 19).

**THEME—Heart Purity.**

**Text—**"Seeing ye have purified your souls in the truth through the Spirit unto the brethren, see that ye

love one another with a pure heart fervently" (1 Peter 1:22).

- I. Heart Purity is obtained through obeying the truth.
- II. Heart Purity is effective by the work of the Spirit.
- III. Heart purity produces unfeigned love for the brethren. "Unfeigned"—without hypocrisy, sincerely.

**"Used" Evangelistic Messages**

**THEME—What Think Ye of Christ?**

**Text—**"What think ye of Christ? Whose son is he?" (Matt. 22:42).

Note the context. A day of questioning for Jesus; His answers astonished them; this, His question confounds them?

- I. Christianity is especially a system of truth which challenges thought.
  1. Unlike many other religions which progress through the ignorance of its people; Christianity and Christ challenges thought, appeals to the reason, addresses itself to the highest powers of man.
  2. It challenges the highest class of thinking. Not so much that of the world, but the thought regarding the soul of men; to "seek ye first the kingdom of God and his righteousness;" which is the very foundation of real life.
- II. What did the people of Jesus' day think of Christ?
  1. What were their thoughts concerning Christ, or Messiah (separate from Jesus)? This may be gathered from the testimony of the Old Testament writers and prophets.
  2. What did they think of Jesus as the Christ, or Messiah?
    - a. His enemies. Sadducees, Pharisees, Caiaphas, Pilate, etc.
    - b. His friends, John the Baptist, Peter, women, disciples, Saul of Tarsus.
- III. What should we think of Christ today?
  1. We see the fruits of His life and character everywhere. We view him not only as the people, to whom this question was presented but as He was then and is today plus nineteen centuries of work.
    - a. Where Christ has been preached other systems of worship have passed away. Where is Diana of Ephesus? the gods of Greece and Rome today? Christ

overshadows them all, has wrought their ruin.

- b. Where Christ has been preached it has altered society. "The way to altar society is to change the people making that society."
  1. It has changed mankind.
  2. It has exalted womanhood.
  3. It has bettered home conditions.
  4. It has brought humanitarian uplift; hospitals, orphanages, etc.
  5. It has regenerated and sanctified individuals; drunkards, blasphemers, habit driven mortals, harlots, the more moral persons, all have been transformed by its power.
2. What do you think of Christ. Is He worthy of your heart? your life? your service? Do as others have done, give Him your heart; He will give you what others have received, salvation.

**THEME—Whom Do Men Say That I Am?**

**Text—**"Whom do men say that I the Son of man am?" (Matt. 16:13).

The answer to this question may be modernized; "Some say thou art a good Man, some a peerless Teacher, some a matchless Example, and others a wonderful Physician." Our opinion of Christ will largely determine what we will receive from Him, also shows our view of the condition of mankind today. He will be no more to us than our own conviction of our need.

- I. Men Say that He was merely a Good Man. The sum total of human perfection and attainment; the only perfect man, the one in whom goodness was supreme; but all a product of human attainment and not divine. If there has been one such character as a result of human attainment, why not others? That He was a good Man, we all agree, but He was more, He was the Son of God.
- II. Men say that He was merely a Peerless Teacher. They look upon man as being ignorant; ignorant of his best interests, ignorant of the powers of his own soul, ignorant of what his relations to his fellow-man should be, also his relation to God. He studies the teachings of Jesus along with the teachings of other religious leaders, but gives no higher authority for their origin. If man is only ignorant then all He needs

is a teacher to instruct him; so he endeavors to follow the teaching of Jesus, to apply the principles of these teachings, etc. But with what success? He fails. Man is more than ignorant, he is sinful and needs a Savior as well as a teacher; for the teachings of Jesus apart from His power as a Savior only mock man's vain endeavors to follow them.

### III. Men say that He was a Matchless Example.

They look upon man as having lost his way, as groping around in the dark needing a light, conscious that he should do better, but needs a pattern to follow in order to do right, for other men are about as himself. He finds this pattern or example in Jesus. He studies and admires the life of Jesus and by his own endeavors tries to follow this example. But with what success? He fails. The very first thing necessary in following His example is "to do no sin" (1 Peter 2:21-23). He is more than an Example, He is a Savior, imparting power to follow His example.

### IV. Men say He was a Wonderful Physician.

They assume that man is sick, physically and mentally, and thus all he needs is a great Physician. But man is more than sick, he is sinful and a sinner, and needs a Savior as well as a Physician.

### V. "But whom do ye say that I am? Thou art the Christ."

1. As the Christ He is the Savior, Redeemer.
2. As Savior, etc., He imparts strength to follow His example, to obey His teachings, to bring us from our sin and ignorance and enables us to live for Him here in this sinful world.

#### THEME—To Whom Shall We Go?

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

The crowds were leaving Jesus because of His teachings. He looked to His disciples with the question, "Will ye also go away?" The text is their answer.

I. To whom shall we go for authority in religion? To the world? to modern teachers? to other religions in the world? No! To Jesus. "I am the way, the truth and the life."

II. To whom shall we go as a competent guide in obtaining eternal life?

To our own minds? to our self-trust? to

false teachers of today? No! to Jesus. "Thou hast the words of eternal life." "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

III. To whom shall we go for an answer to our questions about immortality? To pagan or godless philosophers? to the world? No! to Jesus. "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live." "Because I live ye shall live also."

IV. To whom shall we go to supply the heart needs of sinful men? Of forgiveness, removal of guilt, deliverance from the power of sin, victory over the king of terrors, death; for the cleansing from all carnality? To Jesus alone. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

#### THEME—What Shall I do With Jesus?

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

I. This is an important question, because of the character of the person in question.

He is particularly a world character in a sense that no other man is a world character. The question is then much different from that asked about any great man of the world. No other person bears the same relation to the world; He came as the world's Redeemer, His unique character as the God-man proves this, no other such character ever lived.

II. This is a challenging question, because it demands choice:

1. What may I do with Jesus?
2. What does it matter what I do with Him?

III. This is a personal question, because each must answer it for himself.

1. He is particularly the Savior of the individual, so each must decide what he will do with Him.
2. Such a question demands immediate decision.

IV. This is a vital question, because eternal issues are involved.

1. What I do with Jesus now determines where I shall spend eternity.
2. What will you do with Jesus?

## ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Says Bishop Matthew Simpson: "I shall never forget an exhibition I once attended. Shortly after schools for the imbecile were commenced in Europe, a young man, moved with benevolence, crossed the ocean to examine their mode of operation and success. Assured of their utility, he returned and commenced a similar institution. He advertised for the most idiotic and helpless child that could be found. Among those brought to him was a little boy of five years of age. He had never spoken or walked, had never chewed any hard substance, or given a look of recognition to a friend. He lay on the floor, a mass of flesh, without even ability to turn himself over. Such was the student brought to this school. The teacher fruitlessly made effort after effort to get the slightest recognition from his eyes, or to produce the slightest intentional act. Unwilling, however, to yield, at the hour of noon he had the little boy brought to his room, and he lay down beside him every day for half an hour, hoping that some favorable indication might occur. To improve the time of his rest, he read aloud from some author. One day, at the end of six months, he was unusually weary and did not read. He soon discovered that the child was uneasy, and was trying to move itself a little, as if to turn toward him. The thought flashed upon his mind: 'It misses the sound of my voice.' He turned himself closely to it, brought his mouth near the child's hand, and after repeated efforts the little fellow succeeded in placing his finger on the teacher's lips, as if to say, 'Make that sound again.' The teacher said that moment he felt he had control of that boy. He gained his attention, and by careful manipulation of his muscles succeeded in teaching him to walk, and then to read. When I saw him at the end of five years he stood on a platform, read correctly, recited the names of the Presidents of the United States, and answered accurately a number of questions on our national history. I looked with astonishment and said to myself, 'Was there ever such patience and such devotion? and how strong should be the love of that little boy for his teacher!' I said, 'Was there ever an instance of one stooping so low and waiting so long?' Then I said, 'Yes, there was one instance—the Son of God came down from heaven, laid Himself down beside me, His great heart by my heart; watched me with perpetual care, infused into me of His own life, and waited for nearly

twenty years before I reached my finger to His lips, and said, 'Speak, Lord, for thy servant heareth'."

### Reckon Ye!

In foggy or cloudy weather mariners at sea are often compelled to resort to what they term dead-reckoning. Sometimes for days together the sun is hidden by clouds and no observations can be taken with the usual instruments for determining latitude and longitude. Then the captain ascertains by the compass what direction he is pursuing, and by the log the rate at which the ship is sailing, and thus by marking out his daily advance on a chart he is enabled with astonishing accuracy to determine when and at what point he will sight the shore toward which the voyage is directed. What he reckons becomes real when he tells the passengers, "Within five minutes we ought to see the Irish coast," followed within the specified time by the cry from the lookout, "Land, ho!"

To the Christian believer the Bible is both compass and log and chart. Sometimes he enjoys the witness of the Spirit clear as the sunshine, assuring him that he is going in the right direction, and informing him as to his whereabouts in Christian experience; but when not thus favored he can still move on by faith, he still has his compass and his chart, and he can still employ the dead-reckoning, and go forward with a holy trust that in due time he shall land in the heavenly port.—

DR. DOUGAN CLARK.

### Importunity

On one occasion in Kentucky I've seen a group of negroes try to start a balking mule. Their efforts, however, were not successful. One slapped him on the back with a small board; another took his hat and whipped him in the face. Presently an old negro came down the road and told the others to stand aside. He took a small switch and whipped the mule lightly on the front knees. He continued, it seemed, a very long time, and whipped him in one place all the time. Presently the mule started to go. Those standing around asked questions about the method, and the old negro said, "There's only one secret in my method, and that is, you just got to keep pecking away until he starts."—REV. C. H. HOLCOMB.

### Can the Ethiopian Change His Skin?

A little colored boy, so the story goes, having watched his old mammy's success in bleaching clothes, covered his face with soapsuds and lay down on the lawn in the hot sun with the hope

of turning white. It was a very uncomfortable and disappointed little boy whom his mother admonished a couple of hours later.

"Lan's sake, chile! Don't you know ye can't make white folks of yours'f by bleaching from the outside?" she asked.

Did you ever see a man or woman trying to follow Christ by the bleaching method of the colored boy?—*Record of Christian Work.*

#### The Wiles of the Devil

In ancient Greece among the fairest of maidens was one called Dejanira whom a host of suitors strove to win. Among the suitors were Hercules and Achelous, to whom the rest gave way, and these two mighty gods came to battle over her. Achelous, the river god, found himself no match for the powerful son of Jove, and found himself, after a terrific struggle, on his face with his mouth in the dust and his throat in the grip of Hercules' mighty hand.

But Achelous was possessed of a strange power to transform himself at will either into a hissing serpent or a raging bull. First he curled his body into a coil and hissed with his forked tongue in Hercules' face. But Hercules had strangled snakes in his infancy and was soon choking the very life from his rival's body. Vanquished in this form, Achelous turned himself into a bull, but Hercules rushed upon him, threw him upon the sand, wrenched one of his horns from his angry head, and compelled him to acknowledge his mighty foe his conqueror.

That bull is a man's besetting sin in the sense that it is the ultimate form it assumes to cause a saint to fall. The devil is a pastmaster in metamorphosis. The essence of evil is ever the same, but its form is as varied as the passions of men. You conquer it in one form, and it appears in another. But there are those who have victory at practically every point but one, and here is where the death struggle must take place. But thank God, there is divine strength of a mightier sort than Hercules ever knew, and even the bull can be thrown and throttled and overcome. It is not necessary to sin, and after all he is the mightiest hero who alone on his knees with God, with no applauding hands to cheer him on, meets his foe and remorselessly rides it down.—Dr. W. E. BIEDERWOLF.

#### We Would See Jesus

In the recent "Life of the Anglican Bishop of Chelmsford, Dr. Watts-Ditchfield," appears an anecdote, the beauty of which will appeal to every parent. It will serve as an illustration of

another yearning of the human heart, which is not always satisfied by the provision made for its needs by church architects:

One day his little daughter entered her father's study. "What do you want, my darling?" asked the future bishop, who was busy at his work. There was no answer. "Would you like a sweet?" went on the father, meanwhile opening a drawer in which he kept supplies for the bairns. "No, daddy," was the reply. "Well, then, tell me what you want." "I don't want anything, daddy," said the little one, as she came near her father and climbed up on his knee. "I just came to see you."

Some folks go to church for that reason. They don't want to be instructed. They do not want to be amused. They do not want to be admonished. They want to see God. That is in them which cries out for the living God, and pitiful is the church which is dedicated to His name in which He is not visible! Yet how many substitutes are offered—the "sweet" eloquence, the entertainment of travel, biography, fiction, drama. The preacher has many things to remember, but one thing he must never forget. He is God's man, ministering in God's house, and his first duty after knowing God in his own experience is to help others to know Him, to make all the services contribute to the sense of his real presence.—*The Christian Advocate.*

Nahuala and Ixtahuacan are two very primitive Indian towns for which workers in the Central American Mission have often asked for special prayer from their supporters at home. Workers have been thrown into jail, their literature burned, and their lives saved only by miracle. W. C. Townsend writes: "Now where mobs formerly gathered to kill, sympathetic crowds listen hungrily to the Word of Life. Threatening frowns have turned to friendly smiles. The workers are sought out for explanations from the 'Wonderful Book.' When two students from the Bible Institute returned recently from a week-end visit to Nahuala, their eyes beamed with joy, although their faces at once wore a rather puzzled expression. They had gone to this town expecting the usual persecution, but instead had been received in a kindly fashion by almost everyone. Then we remember that 'prayer changes things.' This is the beginning of great things. All Guatemala will notice when the gospel receives a large entrance into Nahuala and Ixtahuacan."—*Missionary-Review of the World.*

## PRACTICAL

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

By BASIL W. MILLER

#### Greek Theological Words

FOR the student of the Greek Testament a knowledge of the different original words used to express theological ideas and doctrines is essential. Improper exegesis either in writing or in the pulpit is due to a lack of such information. Basic to any study of theology is an understanding of the Bible in the original. Certain Greek words are so outstanding in their importance that every minister should be acquainted with them.

1. *Sin.* A number of words are used in the Greek Testament to denote disapproved conduct. The English equivalent of such are words like transgression, offense and sin. The most frequently used for the term sin is *hamartia*. The first meaning, etymologically, is that of "missing the mark" and it always signifies either an action, or a character that does not conform to the will of God, the Christian standard of life. The word is used in two different ways: (1) the committing of sin, the doing of that which is not in accordance with the will of God. In general, the word as used in this meaning carries with it the idea of responsibility and guilt. (2) The sin committed: the deed as distinguished from doing it.

2. *Repentance.* The New Testament uses two words to express the idea conveyed by the English term repentance, or repent. The less frequent of these is *metamelomai*, denoting, "I have a care afterwards." It usually signifies to regret an action already performed. The more frequent word for repentance is *metanoeo*, which means in the Greek Testament in moral terms a change from an evil to a good purpose—a thought which will control one's action. The verb means to turn away from a sinful purpose which has had reference to a certain course of action; and also to change the sinful trend of the life, with no particular reference to a specified action, but rather to the whole course of one's career. Right conduct is the sequence of repentance. The cor-

rect kind of sorrow—godly sorrow—leads to repentance.

3. *Forgiveness.* The word used in the Greek Testament for forgive in the verb is *aphiemi*; and for the noun it is *aphesis*. Etymologically the verb signifies to send away, and the noun denotes the act of sending away. The usage takes on various meanings according to the context. Thus *aphesis* may signify release, dismiss (as a criminal), acquittal, relaxation, exhaustion, divorce, discharge, a letting go, or an omission. As employed with reference to sin *aphiemi* and *aphesis* are taken from the legal vocabulary of the time and refer to remitting or forbearing a debt or a penalty. To forgive sins is to forbear to enforce the penalty. To forgive the sinner is to remit the penalty which would have otherwise been enforced. *Charizomai*, meaning properly to be gracious, to bestow graciously, is also used to express forgiveness. With Jesus the legal sense is held in the background, for He used the term as including reception, fellowship and favor, as with the prodigal son.

4. *Law.* The word *nomos* translated law in the New Testament meant in Greek writers an established usage to which men should conform. The word most commonly used in the Old Testament carried the connotation of direction given to another, instruction, a rule of action, a body of instruction, and then a code of rules. In the New Testament as well as in the Old the idea expressed in the term law is pervaded by the thought that the law, the code of action, is from God. In the New Testament the usage is: a single statute of principle; the divine law, the law of the Old Testament, the revelation of the divine will as a historic fact, and finally the divine will in general. This had reference to the Mosaic law taken from the purely legalistic standpoint.

5. *Faith.* The words translated faith, *piasis*, and believe, *pisto*, in the Greek Testament are from the same root and are cognate in meaning. The idea common to both of them is expressed more fully and concretely in the verb than in the noun. The New Testament usage of *pisto*

is: to accept as true a proposition or a person making a statement. This may be a proposition relative to religious truth. But in the majority of cases that which is believed is pertaining to God or Christ, or one bringing a divine message, and it is clearly indicated that the conduct is harmonized with this belief in the person or message. When the verb is accompanied by the preposition "in" or "on" it means to trust and to have confidence in, and when so used it refers only to Christ or God, or that which represents God. It also signifies, when thus employed, to commit one's self to Christ or God.

The word *pistis* commonly translated "faith" in the New Testament is used both in a passive sense of faithfulness or trustworthiness, and in the active sense of faith. As a noun in the latter case it signifies: belief in a proposition, or person, intellectual assent; belief of a truth, apprehension and acceptance of the truth concerning God and Christ with an emphasis on the intellectual element; belief in the power and willingness of God to bless and help and save, which Jesus enjoins His disciples to exercise toward God, belief in the power and willingness of Jesus to do a certain thing, heal the sick, etc., accompanied by a committal of oneself to Him, the acceptance of the gospel message concerning Jesus and submitting to His will for salvation. Three distinct conceptions appear in the New Testament that are worthy of note: the simplicity of the conception of faith in the Synoptic Gospels; the fuller expression in the Fourth Gospel; and finally Paul's association of Old Testament faith in God, with the distinctively Christian faith in Jesus as the Savior.

6. *Righteousness and justification.* There are three words that are treated in this connection: righteous, *dikaïos*, righteousness, *dikaïosune*, and justify, *dikaioo*, all of which are closely related.

The adjective righteous, *dikaïos*, in the New Testament is clearly a moral-forensic term in general signifying conforming to the true standard, meeting the moral requirements under which one is placed; the first emphasis is on the moral element, persons who are upright, righteous in actions, purpose or conduct, who satisfy the moral requirement of God and so acceptable to Him; also actions which are conforming to the will of God. When the emphasis is on the forensic or legal phase the thought is that one is acceptable to God legally or as fulfilling the requirement of His moral government. Finally,

there is the meaning in this term of being righteous in one's actions and attitudes toward his fellowmen.

The noun righteousness, *dikaïosune*, corresponds closely to the adjective and denotes in general the character or position of one who is righteous. It signifies conduct and character which satisfy the moral requirement of God and thus render one acceptable to Him. This term for righteousness is also used as the basis of acceptance with God. It also refers to the way of acceptance with God. Since such acceptance is provided by Him in His will, not on merit alone, but by faith in Christ, such an acceptance is called God's righteousness.

The verb, *dikaioo*, corresponding to the adjective and the noun is translated in the New Testament by the English word justify, and as such means to recognize, declare, or accept as righteous, or innocent, and in the strict moral sense declare one righteous as involving the action of grace, and finally to be recognized by God as acceptable to Him.

7. *God as Father.* The idea of God as Father both among Greek writers and in the Septuagint receives in the New Testament a marked development and as such becomes one of the outstanding elements of the Christian faith. In Jas. 1:7 God as Father, *Pater*, designates God's relation to the heavenly bodies. The conception of God as the Father of all men is rarely expressed. The use of God as Father of those who put their trust in Him, and believe in Jesus, is found in almost all parts of the New Testament. The term *Pater* is also found as signifying God as Father of Jesus.

8. *Title of Jesus.* Jesus is a personal name, the Hellenized form of the Hebrew name Joshua, which etymologically signifies Savior. This original connotation might not have lingered long in the usage of the New Testament, but rather it might have meant the name of the individual.

Christ, the English word, is an abbreviated form or transliteration of the Greek word *Christus*, which in turn is a translation of the Hebrew *Mashiach*, meaning anointed. In the literal sense the Hebrew word was applied to the high priest, the anointed of Yahweh. In the New Testament this term signifies: (1) the Messiah, along with the power of the Messiah; (2) the Messiah as identified with Jesus; (3) the title for Jesus the individual; (4) the title for Jesus in connection

tion with other titles, such as Jesus Christ, Jesus Christ the Son of God. Throughout the connotation of the power of the Hebrew Messiah is found.

The term Lord as applied to Christ in classical Greek, *kurios*, designates a person who has control over another person or thing, either by right of divinity or ownership. In the Septuagint this term occurs hundreds of times, and is a translation of twenty or more different Hebrew words and phrases. Two of the most important are *Adonai* and *Yahweh*. As a title for Christ in the Greek Testament it denotes or represents the Hebrew *Yahweh* or *Adonai*, and signifies the sovereignty of God. As applied to Jesus it is sometimes used in the theocratic sense. The title Lord as applied to Jesus did not originate, Burton thinks, in Greek or Hebrew, but rather in the Aramaic. In the Christian sense the following is significant: The Christian confession that Jesus is Lord; Christ as Lord, and Christians as His servants; the lordship of Jesus and that of God are closely connected.

9. *Spirit.* In the Greek writers, from Homer to Aristotle, the word which is translated in the New Testament spirit, *pneuma*, bears four meanings: wind, breath, life, air. This meaning of spirit in the personal sense does not occur. But from Aristotle to the beginning of the Christian era *pneuma* is used to denote wind, life and air. In both classical and post-classical Greek *pneuma* is occasionally employed to denote soul substance or the ultimate reality of all things. The Stoics say that the soul is *pneuma* and Posidonius states that God is *pneuma*, intelligent and fiery. In the Greek literature of the first Christian century this term adds the meaning of the medium or bearer of psychic energy. The term in Hebrew closely allied to *pneuma* is *ruach*, and bears the meaning of spirit, wind and breath.

In the New Testament usage this word signifies wind, breath, and spirit as incorporeal, sentient, intelligent, willing being. It is used for embodied spirits, the human spirit; and for the unembodied such as the Spirit of God, the spirit of man as separated from the body after death, the angels and demons.

10. *Soul.* The Greek term soul, *psyche*, appears in Greek literature from Homer to the present, and it is apparently related to the verb meaning to breathe, to cool, and its primary meaning is breath. In the Greek Old Testament it occurs regularly and is a translation of the He-

brew term *nephesh*. The following meanings occur in the Greek Testament: (1) life, the loss of which is death; (2) the soul of man as distinguished from his body; (3) the soul as a constituent element of man's nature, the seat of vitality, thought, emotion, will; the human mind in the larger sense of the word; and also with reference to the religious capacity of man; (4) following the Septuagint the soul of life means a living being; (5) more frequently the soul indicates a human person, and by metonymy it is used for the powers, possibilities and interest of the human person.

11. *Flesh.* The Greek word for flesh, *sarx*, throughout all Greek literature bears the meaning of flesh, and occasionally the body as a whole. The Septuagint translates the Hebrew term *basar* by this word. In the New Testament the following meanings are found: (1) flesh, the soft muscular parts of the living or once living body; (2) body, the material part of the living being; (3) by metonymy, the basis or the result of natural generation, the flesh as the basis of natural kinship, and as a collective term equal to kindred; (4) the product of natural generation apart from the morally transforming power of the Spirit of God; all that comes to man by natural inheritance rather than by the operation of the divine Spirit; (5) that element in man's nature which is opposed to goodness, that which in him makes for evil.

12. *Grace.* The Greek word translated grace, *charis*, is of the same root as the words for joy and rejoice. It has been used by Greek writers from Homer to the present time. In the New Testament while retaining all of its classical meaning, it takes on under the Christian influence new shades of connotation. (1) Gracefulness, attractiveness is so rendered; (2) kindly disposed, favorable attitude toward another, approval, kindly feeling because of the benefit received, thanks; (3) but in the New Testament it takes the added meaning of favor toward man contrary to his desert. In this sense grace is attributable only to God in His beneficent relation to sinful men and to Christ in the same relationship; or in the position of Savior. It means strictly all that God showers on His children as His free gifts.

12. *Peace.* Peace, *eirene*, is one of those New Testament words which shows clearly the influence both of the classical sense and of the Hebrew word *shalom*, of which it became the recognized representative. In the classical writers



peace means a state of harmony, freedom from or cessation of war or strife. With the Hebrew term *shalom* the meaning has its fundamental idea as that of prosperity, well being, and acquires the sense of freedom from war, and harmony of nations or persons, only as a secondary meaning. The New Testament usage of the word *eirene* follows that of the Old Testament *shalom* more closely than that of the classical *eirene*, and it goes beyond either of these and takes on the distinctively Christian meaning of tranquility of mind. Thus it means harmony, the absence of strife of any kind; reconciliation between man and God; prosperity, well being, safety, spiritual well being as a state into which men are brought by the mercy and grace of God in delivering them from sin; and finally, tranquility of mind which comes from the assurance of being reconciled to God and under His loving care.

PITTSBURGH, PA.

### THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

*That Hour After Preaching*

THE proper care of the physical man is the duty of every Christian. That passage of scripture, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile [or destroy] the temple of God, him shall God destroy," is oftentimes quoted to prove that it is sinful to destroy the body by drinking alcohol or the use of nicotine or other habit forming drugs. I would say there are more ways to destroy the body than the use of these things. It is an easy matter for us to fail to observe the simple things and in that way subject ourselves to certain diseases, which may prove fatal or shorten our lives by several years.

The first thought that should come to the mind of every preacher after he has delivered his message is that his entire system must be restored to normal. He should remember that his nervous system has been at a high tension, his brain has been at hard work, the lungs have been receiving and expelling a great quantity of air; the thousands of air cells, the walls of which are very thin and elastic, have overexpanded; the blood has been circulating faster, and the heart has been doing as much work at this time as it would do in several hours under ordinary conditions; the muscular system has had to undergo a certain amount of exertion; the sweat glands of the entire body have been open; the

vocal chords have been on a strain, and have had to be subjected to air which was not of the right temperature, and at the same time the muscles which control the vocal chords, and in fact, all of the muscles of the throat and mouth have been doing an extreme amount of work. When we stop to think of these conditions, it should convince anyone that it is very important for the minister to know how to get himself back to normal, and at the same time, prevent, as far as possible, any condition conducive to disease. Most of us do not exercise as much care and good judgment in protecting ourselves as the horse jockey does in caring for the fine, blooded race horse.

The first thing that a preacher usually does after delivering his message is to relax all at once, and probably proceed to get water to drink. In many cases, he is delighted to get a large amount of ice water. In the meantime, he has put on his overcoat and binds up his throat with a scarf or handkerchief and probably stands around the church and talks to the people. After spending some time in this way he then walks out into the open, and goes to the place where he is being entertained where he sits around and talks to the people for awhile, and then eats a big meal. I have called your attention to these things in order to impress upon you, if I possibly can, the danger to which ministers usually subject themselves. My purpose shall be to bring before you three ways by which he may combat the same.

First, I want to call your attention to the practical things that enter into the care of a fine, blooded race horse. After the race he is immediately covered with a blanket and walked for an hour or more. After this exercise by walking he will then be given a good rub-down, and maybe at this time allowed to have just a little water, and later a small amount of food. It does seem that we could exercise the same care for ourselves. The speaker should never relax immediately after preaching, but if he is compelled to stay awhile at the church, he should at least keep moving, and as he leaves the building it would be well for him to put on his overcoat, go at once to his room, remove all clothing, rub down with a rough towel, or produce friction of the body by rubbing with the palm of the hand. After this, begin by massaging the muscles of the face, throat, arms and chest, and the entire body, and it would be well for him to take some simple exercise. Almost any of the

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deep breathing and other exercises that are given would be suitable at this time. After several minutes of such care it would be well, if thirsty, to drink only a small amount of water. If a speaker finds that he is extremely warm the most simple and direct way to cool is by washing the face and hands, the wrists, and even the arms, in cool water. This helps to cool the blood which is taken back into the system and in that way helps to reduce the temperature. It would be better, if convenient, for the individual to lie down for ten or fifteen minutes at least. After he is normal, it is all right to drink water, and even eat a meal. If it is impossible to do that which has been stated above, before eating, I would advise to eat a small amount of food, and drink very little water. If the reader would like to know something of the strain which has been placed on the heart, he can experiment a little upon himself by counting the pulse before going into the pulpit, and then counting them again after he has finished preaching. He can see that the rate of heartbeat has been increased, and of course the flow of blood is faster and the pressure in the arteries is higher. I mention this in order that the reader can help to determine when he reaches that place where he might consider himself as being back at normal. When he finds that his pulse is beating about the same as before preaching the pressure is about the same, he can have an idea then as to the condition of his entire system. Unless some of these simple rules are observed, it is a very easy matter for anyone to subject the different organs of the body to conditions which will produce the effect upon them that may not be realized at once, but will be in later life. Then, furthermore, it is a very easy matter to contract certain, or we might say a good many, different diseases at this time. Rest assured that almost any individual can and does prevent diseases when he is normal. Most of us are daily breathing into our mouth and throat and lungs, or taking into our system by food or water, the different pathological bacteria which are ready to set up activity and produce different diseases, but as long as our system is in a good condition we are able to prevent their producing any effect upon the body. When the physical vitality is lowered, and the system is not able to resist them, we may expect the development of some disease. Again, I would impress upon you, "Know ye not that your body is the temple of the Holy Ghost," and God will hold us responsible for its care. We can

only be at our best in doing His service when we are at our best physically and mentally.

### SIX PASTORAL MISTAKES

By FRANK LEHMAN

THE saddest thing of life is a failure. The saddest failure of life is that of a preacher. The saddest of preacher failures are those which come by making mistakes that could have been avoided.

It is possible for us to make serious mistakes and yet not realize that we are doing it. Shelhamer tells us of a man who built a bridge over a gutter near his house. Later he was so dissatisfied with it that he tore up part of it and built it over again. One reason he made his mistake was, when he planned the bridge he looked at it from a point too close by. Had he walked away a few rods and looked the situation over, he would not have made the mistake. If perchance someone who reads this is making one of these blunders, and these remarks will help him to correct it, I shall be very thankful.

#### No. 1. NOT AGGRESSIVE

It is natural to let things "slip" along as they are. "Oh, yes, our Sunday school is small but it's hard to get the children out." "Our membership is still thirty, but we had a good backdoor revival this year." "There are only five in our Young People's Society, but you see young people don't want to take the narrow way these days." "No, our revival didn't pan out well, but then we live in a burnt over district where the people are gospel hardened."

These and similar remarks are heard from thousands of holiness preachers over the country. Just content to hold their own, feeling they have done their duty if they have kept their job and gone through the routine of the work. Listen to what God says: "Go in and possess the land." "Every place that the sole of your foot shall tread upon, that have I given unto you." "The people that do know their God, shall be strong and do exploits." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." With promises like these, every Nazarene preacher should be aggressive. He should be willing, if need be, to take a newly organized church, work hard, pray much, call at every open door, live on plain food, and get along on a small salary until the work grows

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and, thank God, ninety-nine times out of a hundred it will grow.

The chief stimulus to aggressiveness is the baptism with the Holy Ghost and fire. The Holy Ghost burns out carnality, the fire puts a move on us.

The next stimulus is vision. This enables us to look past the present into the future. Past conditions as they are, to conditions as God can make them. Vision will not let us be contented in simply holding our own. It makes us feel we must capture a big slice of the devil's territory in the name of the Lord. It sends us to our knees and to our study. It takes us up off of the lounge and sends us to the homes of the people. It makes us wear out shoe leather and burn up gasoline until things commence to move for God. Vision sounds out in our preaching and gets into our praying. Our people catch it and commence to push things. Best of all, it has results. The Sunday school picks up interest, congregations increase, more souls are seeking God, revivals break out. Beloved, the hill country is ours, let's believe God for great things.

#### No. 2. DOESN'T CONCEAL TROUBLE

There is a characteristic of the oyster that every one of us ought to know. That is—it conceals hurts. You can wound a pearl oyster, leave it a little while, come back again and you can't see the wound. The oyster has folded its flesh over the wound until it is concealed, there, protected from further injury, it has a better chance to heal.

I wish that all of us would conceal the faults, and blunders and even blame of our people, rather than spreading them abroad and perhaps that publicly. If you are unfortunate enough to have trouble in your church, seek to hide it rather than aggravate it.

There are several helpful rules along here:

(a) Don't take to heart all the things disgruntled people say. It's easy to believe criticism. Really, you are safe in believing only one-tenth of what you hear and half of what you actually see.

(b) Don't be in a hurry to settle matters. Time and the blessing of God will iron them out.

(c) Don't take sides, be fair to both parties, "without partiality" the book says.

(d) Don't feel bad when trouble arises. The early church had lots of it. We will never be free from trouble until the devil is cast into the lake of fire. Nine times out of ten it comes

through misunderstanding. The mistake comes in admitting publicly that there is any trouble. That is the very worst possible thing that a preacher can do. All differences should be ignored from the pulpit. The right way is to get the parties together privately, following out the suggestion of Jesus: "Blessed are the peacemakers, for they shall be called the children of God."

#### No. 3. NOT STAYING PUT

I learned the expression, "staying put," at God's Bible School on Thanksgiving day, 1917. That is the day of the year when thousands of poor women and children are fed and preached to. To handle the multitudes in such a small space, there was one strict rule to the students. That was, "stay put." In the kitchen, in the dining rooms, at the runways, in the tabernacle, every student was exhorted to stay put. The rule that worked so well at feeding the poor, works well at feeding souls.

I believe we pastors, while we are pastors, should be pastors, working at the job all the time. An occasional leave to hold a revival may be permissible, but making a practice of it leaves the sheep without protection and without food. It sounds nice to say, "I will hold a number of revival meetings this year and still keep my church." The trouble is, it doesn't keep the church. Then, there are those who are always gadding here and there as if they had no responsibility. An English writer covers my ground when he says, "The devil comes to preachers disguised as a railway train." These days we could say, "He comes disguised as an automobile," coaxing them to run here and there so much of the time that the sheep wonder if they really have a shepherd.

One of my members once said to me, "We feel the best when our pastor is in town," and I believe there are thousands of other sheep just like that one.

C. W. Jones, pastor of our First church at Cleveland, gave a good rule for pastors when he said, "Work at your job all of the time." A better known preacher than Brother Jones said, "Having then gifts differing . . . whether prophecy, let us prophesy . . . or ministry, let us wait on our ministering . . . he that exhorteth on exhortation. . . . Not slothful in business, fervent in spirit, serving the Lord."

#### No. 4. OVERSTAYING HIS TIME

My platform is this: When it comes time to vote on the recall of a pastor, and there is a

strong minority voting against me, I believe it's God's time for me to go. I do not mean when some opposer pulls wires and works politics till a goodly number vote against the pastor; but I mean, when I really know that a number of the strong members really desire a change, then I agree with them. There may be times in the calling of a pastor that because of trouble the new man is unable to get a united church; but I am, speaking only of a recall.

It is nothing against a preacher's character that people vote against him, nor is it anything against the people. To me it looks as if it's God's time to move. And yet, some preachers have a bulldog tenacity that says, "I'll stay even if they don't want me. I'll stay and fight it out." That may hold his job but it spells ruin for the church. There are two reasons why a man might take that stand.

First: He lacks the spirit of perfect love.

Second: He is afraid of his bread and butter. Afraid to trust God to open another door for him, so he puts his foot in this door to keep it open, even though a church is wrecked.

Dr. Chapman said a splendid thing in the Preacher's Magazine recently. He said, "It is difficult for some preachers to believe that people can truly love God and not be especially fond of them; or, to think it possible for someone else to succeed in a church where their success has been small. The smallness or largeness of a man's caliber is shown about that time."

Brethren, I would think a man's loyalty to God's work, would make him willing to step down and out under conditions like these, and let some other man come on whom the people would unite in supporting. I am heartily in favor of an amendment at the Seventh General Assembly of the Church of the Nazarene, requiring a two-thirds vote to recall a pastor instead of a majority as the Manual now reads.

#### No. 5. NOT QUITTING WHEN HE LEAVES

This is what we mean. A pastor has resigned or has been voted out, another man is on the field, but pastor number one still keeps connected up with the people of his former flock and works against the new pastor. He may still reside in the same city, or he may keep up a lively correspondence with his former parishioners. At any rate he seems to want an active part in the affairs of the church. There will always be some disgruntled members and some that are up the mill tree in every church. About the smallest thing that a small former pastor can do is to

sympathize with them against their present pastor. This cripples the new man and keeps up a turmoil in the church.

A big man in leaving a field will speak well of his successor, and will do everything in his power to assist him. Then when he meets with or hears from those who are displeased with present conditions, he will be a true friend to the man who has followed him.

#### No. 6. BECOMING MECHANICAL

There is of necessity a certain amount of sameness in our work. We have our accustomed ways of getting a text, of gathering material, getting it in form, studying it and preaching it. Right along here is the danger of becoming mechanical. We may have an excellent sermon, clearly outlined, and saturated with practical truth; we may be earnest in manner, may shout loudly and pound the pulpit, yet our sermon may lack the gripping power that moves men's hearts. What's the trouble? I answer, "The message lacks unction. The preacher lacks anointing." That is why his words do not go down into the hearts of his hearers. To be brief, the greatest step toward an anointed heart is prayer, real intercessory prayer, heart burdens over the lost, sharing the burdens of our people, pleading our dependence on God, pleading for God's anointing on our hearts and on the hearts of the people.

Some one objects, "How can I have time for prolonged seasons of prayer with all that I have to do? Between the work of the church and home cares and errands of all kinds, I am rushed from morning to night." The disciples got into a situation just like this one time so they called all the church together and said, "It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

Brethren of the ministry, we have nothing to do but save souls. Our time, night and day, belongs to God. What if our sermons are not as carefully prepared. What if we don't run as many errands. What if we shorten our hours of rest. We must have time for the Word and for prayer. We owe it to God. We owe it to our people. We owe it to our hope of success. Let's do it.

**FACTS AND FIGURES**

By E. J. FLEMING

The American survey of the Interchurch World Movement reported that 5,000 churches were needed west of the Mississippi River to care for communities still unevangelized. In Georgia 600,000 white people are out of the Church.

(What about Rhode Island and Washington and Louisiana and Minnesota and Maine and California and all the rest of them?)

"Less than one-third of the Indian population is related to the various Christian communions; approximately 46,000 are neglected by Christian agencies and unreached by Roman Catholic or Protestant missionaries.

"Nine thousand Indian youths heard their country's call in the late war and left their tribal clans to fight for liberty. Six thousand were volunteers."

The force of chaplains in the United States Army represents twenty-eight denominations. During the last fiscal year 21,208 religious services were held with an estimated attendance of 1,780,578. The chaplains officiated at 584 army marriages, 1,079 baptisms and 1,283 funerals.

The latest compilation of statistics of American Baptists shows the following:

In the northern convention 8,285 churches are represented having 1,399,931 members. These churches raised for all purposes last year \$34,212,858. These churches report 65,951 baptisms.

In the southern convention are 26,003 churches with 3,708,253 members. These churches raised for all purposes \$40,106,791, and report 195,858 baptisms.

The National Baptist Convention (negro) shows 20,665 churches with 3,253,369 members. These churches raised for all purposes \$2,199,823 and report 64,042 baptisms.

Figures from Canada show 1,335 churches with 144,537 members.

There are ninety-three Mexican churches with 6,653 members.

**We call these "Tithing Experiences":**

Children enjoy tithing more than older people. Large givers uniformly begin giving systematically in early life. John D. Rockefeller began tithing when he was eight years of age.

Mrs. Russell Sage, who gave away \$100,000,000, was a tither when, as a country school teacher, she was receiving a salary of \$200 a year.

The slave traffic is not dead by any means. The Slavery Commission appointed by the League of Nations has recently submitted its report to the League Conference. It declares that there are not less than 5,000,000 chattel slaves in nineteen countries and has developed a program for the abolition of slavery everywhere.

The Publication Society and the Home Mission Society of the Northern Baptist Convention have many colporteur missionaries serving under their joint support and administration. These workers report 323 baptisms during the first six months of the current convention year; families visited, 67,728; conversions in homes and churches, 1,837; Sunday schools organized, 36; churches organized, 6; Bibles, Testaments, Gospels and other books given away, 13,448; and sold, 15,588; tracts given away, 397,365.

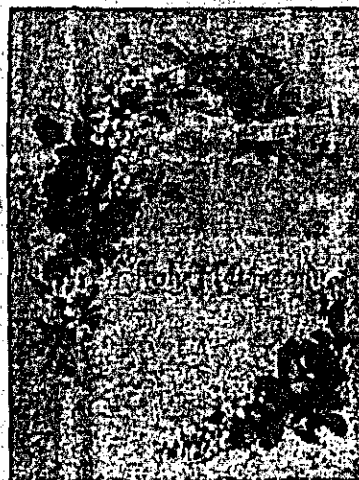
The Baptist denomination has had a splendid growth in the State of Alabama. The first statistical report was rendered in 1880 showing 67,876 Baptists in the state. In 1926 there were 276,328.

In this connection, we would remark that the old building formerly used by the Nazarene Publishing House in Kansas City, Missouri, is now occupied by a plumbing school. On the front window appears the following statement: "Do not envy the plumber; be one." We say: "Do not envy the Baptist hustler; be a hustler."

One-fifth of all rural churches receive "home mission aid."

Of these aided churches, about 71 per cent are in active competition with other aided churches.

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and fallowdeer, and fatted fowl.  
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 from Tiph'sah even to Az'rah,  
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# The Preacher's Magazine

VOL. III NO. 6

JUNE, 1928

WHOLE NO. 30



**P. P. BLISS**

Author of "Let the Lower Lights Be Burning"  
 and other immortal hymns.

From "George C. Stebbins: Reminiscences and Gospel Hymn  
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# The Preacher's Magazine

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

J. B. Chapman, Editor

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## THE DEMAND FOR BETTER PREACHING

CHARLES FISKE, in Scribner's Magazine, says, "Sometimes one marvels, when the sermon is over, that so many persons still go to church. It is true that much of the criticism of the pulpit is unjust. I myself listen to many speeches, as well as make many, and I cannot see that the average lawyer is a brilliant pleader, or the average after-dinner speaker or noonday luncheon orator a shining success; but making all allowances, it cannot be denied that the clergy do not, as a rule, think very clearly, or make their teaching as well as their preaching definite and effective."

The writer then goes on to deplore the general tendency toward sensationalism which he has observed in the efforts of the preachers to attract crowds. But attention is also called to the fact that there are indications that the people generally want and appreciate clear, definite, logical, informing preaching; and that no factors are as good and as lasting as sincerity and truth. The pulpit cannot cope with the world in the field of cheap thrills and questionable sensationalism. If it cannot offer something with a better foundation and a more enduring nucleus it will lose in the race in which human interest is the prize, and it deserves to lose.

The pathetic part of the story is not that so many of us are mediocre preachers or worse, but that so few of us are as good preachers as we are capable of being. Some good preachers preach such a poor gospel that they do but very little good, while some preachers preach a good gospel so poorly that the good gospel has but a small chance. And some of us are inclined to turn the attention of listeners to the poor gospel that good preachers are preaching and thus to avoid the criticism which we deserve for having preached a good gospel in such a poor manner.

In fact we sometimes wonder if some of us are not still living in a sort of atmosphere of superstition, after all. We know the gospel we preach is the true gospel and we depend upon its doing its work without the full co-operation we are capable of giving. We say that no matter how splendid the arguments, how faultless the diction and how fanciful the elocution, if the content is not truth and if the Spirit is not present, the effort is vain. But such reasoning was never intended to become the defense of carelessness and want of organization and proper effort. Just as grace alone cannot make saints without the co-operation of manhood, so the true gospel languishes without a proper human channel, and the unction of the Spirit must rest upon something and someone, it cannot ride upon the thin air.

And when we are not superstitious we swing clear over to the other extreme and become the worshippers of talent and genius and great natural ability. If we think we possess any of these, then we depend upon them. If we do not think we possess them, then we excuse ourselves and adopt a passing and inefficient standard for ourselves. But the fact is that talent, genius and ability are usually about forty-five per cent application and forty-five per cent hard work—only ten per cent is made up of qualities that we do not all possess.

In confidence we expressed our fear that a certain minister of our acquaintance did not take his work and calling as seriously as he should. But we were shocked when informed that his own statement was that it required but thirty minutes for him to prepare to preach.

Now it is well to be able to preach on short notice in an emergency, but if a man can preach at all with a little preparation, he can preach better with fuller preparation.

And we would not speak alone of preparation, but of execution also. We would have every preacher make the best preparation possible and then in all sincerity we would have him do his very best every time. There is said to be a general rebellion against long sermons, but let it be known that objection to the length is also an objection to the depth and quality. No one ever objected to the length of the sermons of Spurgeon or Finney, and yet each was in the habit of preaching from one to two hours. Every preacher preaches too long when the impression of his listeners is that he preaches too long. But if he can preach long and no one find it out, let him preach as long as he will. There is simply a demand for better preaching, brother, and it is fortunate for you and me that there is. There is only one way for us to meet a situation like that, and that is for us to just become better preachers.

### HAVE YOU SENT IN THAT OTHER SUBSCRIPTION?

Last month in "A Special Appeal from the Editor," we asked each of our present subscribers to mention The Preacher's Magazine to some brother preacher, and solicit his subscription. A good many are responding, and we appreciate this co-operation very much. All we ask is just more of it.

The Nazarene Publishing House undertook the publication of this Magazine upon the earnest and continued request of the editor, and we feel a great sense of gratitude to it for this favor. But we never expected that the Publishing House would spend more money than it received on the venture. The Manager did not expect any profit, but we did not expect any loss. The Manager will be grateful if we increase the subscription list until the expenses of the operation are met, and we shall not be content to do less. The Publishing House suffered a loss of between seven and eight hundred dollars during the year 1927, and we have set for our standard a thousand new subscriptions for the present year so that this year will at least break even.

Our field is limited. We have confined the subscription list to preachers, and have adapted the Magazine entirely to preachers. It is strictly a "shop paper," and therein is its strength. Our files are full of letters of commendation from subscribers and we are striving to make each issue better than the one before it. If we could get to other preachers with the appeal, we believe they would want the Magazine and that they would subscribe for it. But we have no way, except through present subscribers, to get to them.

Busy pastors, regular evangelists, licensed ministers and local preachers will appreciate the Magazine. Do you not know one such to whom you can speak and from whom you can secure a subscription? Get him to order his subscription to begin with the January issue and that will give him the six numbers at once and the others in the order of publication, and this will please both him and the publishers.

### P. P. BLISS

Philip Paul Bliss, better known as P. P. Bliss, was born in the country in Clearfield County, Pennsylvania, July 9, 1839. Although his early advantages for the development of his musical talents were meager, yet he made the best of every opportunity, attending every musical convention possible and while yet a very young man was recognized as one of the professional convention leaders.

About 1873, through the influence of Mr. Moody, Mr. Bliss and Major Whittle were led to give up their business pursuits and enter the evangelistic field. Mr. Bliss then gave his attention more than ever to writing hymns suitable for evangelistic work. In 1875 he assisted Mr. Sankey in editing the first book of the series called "Gospel Hymns" and a year later the second number of that series was published.

His songs were doubtless written under inspiration since they have lived down through years and are still dear to the hearts of Christians the world around. His purpose in life seems to have been to give forth the gospel by this means.

"Hold the Fort," written upon hearing the incident of Sherman sending word to his soldiers, who were being pressed hard by the enemy, "Hold the fort, for I am coming," soon became a great favorite both at home and abroad.

"It is Well With My Soul" and "Eternity" were both written about the same time. It is believed "Eternity" was the last song Mr. Bliss ever sang, having used it in Peoria on the last night of the meeting there. On the return trip from Rome to Chicago, where they were to assist Mr. Moody in meetings, Mr. and Mrs. Bliss met their tragic death.

"Hallelujah, What a Savior" gives a clear-cut presentation of the atonement. "Free from the Law" is said to have done more to break down the prejudice that existed against Gospel hymns in Scotland up to that time than anything else, as its teaching was so scriptural and in such perfect accord with the teaching of the Scottish divines. This song was used at the time of Moody and Sankey's first visit to Scotland.

Who has not felt the solemn appeal contained in the words of that invitation hymn, "Almost Persuaded," which has no doubt been the means of bringing many souls to Christ.

Among the writers of Gospel hymns, he holds a place of pre-eminence; he was a song leader of great prominence by reason of his native gifts, and his leading was without display or any attempt at attracting attention to himself. He sang with a humble spirit, playing his own accompaniment on the organ. His life was spent unreservedly giving forth of those talents with which he had been endued in an effort to draw a lost world back to a loving Father.

### LET THE PREACHER BE HIMSELF

THE Watchman-Examiner says, "Did you ever realize that there are many kinds of folks to be ministered to? The preacher that suits one class is abominated by another class. Some people demand dignity, others like their preacher to be free and easy. . . . Let ministers go right on and do their work in their own way the best they can."

This should not be warped into an excuse for stubbornness or into a defense for inefficiency or made into a hiding place for laziness and indifference. But people have a tendency to discount any preacher who is not like "their preacher," and a preacher may be tempted either to imitate the favorite or to needlessly discount himself because he is not like him. But it takes different types of preachers to reach different types of people, and God, who knows the people, calls His preachers.

Of course every preacher cannot succeed everywhere. In fact we have never known even one preacher who can succeed everywhere with equal degree. But God has a place for every preacher and when the preacher finds and fills that place he is as great a success as any other preacher.

And then, again, let the preacher forbear wanting to make other preachers like himself. If God has blessed his efforts, let him rejoice, but if he thinks that God blesses only those of his type, let him look about himself for a little and he will find that it is not so. God blesses some preachers who are slow and deliberate, but He also blesses some who are fiery and emotional. He blesses some who are scholarly, but He also blesses some who are "unlearned and ignorant men." Let us not attempt to make others like ourselves. It is said that one approached a great preacher and, thinking to insult and hurt him, said, "I don't like you and I don't like your way of doing things." But to his surprise and chagrin, the great one replied, "I do not blame you. I don't like myself and I don't like my way of doing things. But I have prayed to God to change me and He has only partially answered my prayers. It seems therefore that you and I will have to ask for more grace that we may be able to endure me and my way of doing things, for awhile yet." Would not a soft and sincere answer like this disarm wrath and make friends of our enemies in many instances where defenses are futile?

But we started to say, let every preacher be himself. Let him be his very best self. Let him not ruin even a poor style by imitating a better one. Let the changes that come be real changes and let the preacher be better in order that he may appear so.

# DOCTRINAL

## THE CURRENT REVIVAL OF ANCIENT ERRORS

By BASIL W. MILLER

### Introduction

THROUGH the centuries the Church has been shaken by numerous conflicts within her ranks over her credal statements, her dogmas concerning doctrines, polity and organization. Every age has presented its peculiar errors; and each century has seen the rise of doctrines which are unconfirmed by the standard of all theological tenets, the Word of God. As the ages passed on these untruthful doctrines were labeled by the Church fathers, and set aside as unworthy of the sanction of the Church. In many cases councils were called to formulate the true definition of doctrines under contest, and to state with certitude the position of orthodoxy on the dogmas of Christianity. Though a heterodox theory would be sufficiently answered by one age, its power would reassert itself in another, usually under a different cloak, only to be answered once more by the scholars of the Church.

Numerous erroneous doctrines have arisen, which bade fair to shake the credal foundations of the Christian religion; but through it all a divine hand guided, and the erroneous theories soon lost their prestige, and the theological and philosophical background of the Church returned to normalcy. *Arianism*, in the contest concerning the nature of the Trinity and the position of the Son to the Father, affirmed that Christ was but a creation of the Father. The Council of Nice adopted a confession of faith which declared that the Son was of the same essence (*homoousios*) as the Father. But through the succeeding eras this doctrine has been faced time and time again; though from the Nicene Council on there has been no community of Arians, nor any creed of Arianism in Christendom, as an accepted, affirmed doctrine of the true Church.

The doctrine of *Pelagianism* has caused the Church much difficulty; its outstanding tenet being that sin can be regarded only as an act of the individual will, that Adam was created

moral, and his sin affected himself alone, and that all men are born moral, without the taint of carnality, or depravity. On the other hand the *Arminian doctrine*, or as restated in the Wesleyan revival, is the accepted position of historical *Methodism concerning depravity, or original guilt*, "In Adam all have sinned, and all men are by nature children of wrath."

*Socinianism*, in its original conception, taught that Christ was miraculously born, that He had a transcendent fellowship with God in heaven during His life, and that after His resurrection He was exalted above every other creature. It did declare that even with all these distinctive virtues Christ was still man, and not essentially God. In its historical development, *Socinianism is the father of modern Unitarianism*, which denies the divinity, the true deity of Christ. As the ages passed this doctrine underwent numerous restatements and slight changes, but as is the case today, it was always marked with the distinctive feature that it made Christ to be only a man.

From the standpoint of Christian perfection as taught by Wesley, *Antinomianism* still presents itself as an opposer of the true doctrine. This theory separates the observance of morality and the performances of good works from the life of the Christian. It affirms that we are saved by faith, that the righteousness of Christ is imputed to us through faith, and that our good works do not aid in salvation. This view goes hand in hand with Calvinism concerning the imputation of the righteousness of Christ to the believer, and the dogma of the perseverance of the saints. This affirms that a believer, accepted by Christ, may commit the most iniquitous of deeds, and still the imputed righteousness of Christ maintains his status as a child of God.

*Calvinism*, briefly, affirms that the atonement is limited to the predestinated, that the human will is not free in its choice, and that all the elect shall finally be saved irrespective of their acts, and those who are not among the elect, or predestinated, shall finally be damned, irrespective of their deeds.

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*Naturalism, or rationalism*, through the centuries has existed in one form or another. It affirms that God does not exist, that the material universe is all, that man is only a material mechanism, that the mind of man is sufficient as a standard of purity and of morals. Naturalism has appeared through the centuries under many various covers. Pantheism affirms that the material universe is God, and that besides it there is no God. Deism affirmed that there was a God, but that the universe was under the control of natural laws, and that providence played no part in the affairs neither of nature nor of man. Rationalism, when it appears historically or at present, is in one way or another connected with naturalism. The distinctive tenet of rationalism is that God or no God, the mind of man is supreme as authority, that revelation is an impossibility, that man's codes of ethics are his only standards of conduct to which he shall be amenable.

With this brief survey of some of the outstanding historical errors in the realm of theology, let us turn to modern Christianity with a view of finding such ancient errors in their more recent cloaks. Suffice it to remark that at least in principle every erroneous dogma of the present is but a reoccurrence of an ancient one, and that when rightly understood the same arguments which overcame these doctrines in the past are now applicable to them. Also, when the theological background for these present day theories, creeds and cults is known, it is easier to keep one's self from their clutches and quagmires. The most virile seedpot for the incubating of cults, isms and heresies, which are groundless and illogical as well as intangible, is the present century. There has never been an age when so many ancient errors have been revived in a modern garb as in this one. Nor has there been a time when within the Church so many subtle, aberrant theological doctrines have made their reappearance as today.

Ours is an age, an epoch when the Church is without a theology. The ministry of the denominations has lost its moorings in a positive statement of orthodox Christian dogmas, and for this reason no standards for the testing of cults, and isms and theological and philosophical tenets are known for judging them as they appear on the stage of action. The cry of modernism is "away with theology!" The reason for this is that without a theological background the church and the ministry are wholly at its mercy. When every minister was a theologian and every seminary felt that its prime duty was to train theolog-

ical thinkers and heresies were found without the pale of the Church; but when the minister boasts of his lack of interest in doctrine and creed, and bravely affirms that his is a creedless church, then there is created the proper atmosphere for the flourishing of isms and cults, which when tested by those theological positions based on the Bible, are found to be heterodox.

The tragedy of modern Christianity is the fact that our seminaries and ministers, teachers and churches are throwing to the winds the basic doctrines, which through the ages have been the foundations, the elemental positions of Christendom. Now without a creed, without a proper training in things of a doctrinal nature, the Church becomes the target for every new theory and every new doctrine. Under the searching light of theology modernism and present day cults and theories will be revealed in their true light, and will lose their grip upon our age. Our cry then should be, "Let in the light of theology."

The modern reoccurrences of ancient errors in the realm of theology are so numerous that it is almost impossible to classify them. The conception of the average minister in those denominations which tend toward liberalism concerning the doctrine of the Trinity would easily be classified as belonging to Arianism. To him Jesus, while he represents a superior type of manhood, is still man. He would reply to our criticism that he refuses to make Jesus divine, that of course Christ is divine as are all men divine in that they are the sons of God. With reference to Pelagianism it is found that the theology of the modern Church classifies itself thus; for the church that leans toward liberalistic theology conceives of all men as being born neither moral nor immoral, but rather non-moral, and hence without depravity. The present position of religious education is based directly on the thought that there is no such entity as depravity, or carnality. The religious educator conceives of original nature in terms of modern psychology, and not in terms of theology; that is, he states that human nature consists of the inherited natural mechanism, reflexes, instincts and capacities, while theology conceives of man as being born under the moral government of God, and if that theology be Arminian, or Wesleyan, in the fall of Adam, the representative of the race, all the race fell, and man inherits a fallen nature, or in theological phraseology, depravity, or carnality. It is on this basis of the non-moral conception of the original nature that the program of religious

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education is built, in that it affirms that religion can be taught, rather than achieved through a *devotement to the will of God.*

Socinianism is the position of Unitarians; it is not only found in this denomination, but it is the view of ninety per cent of the seminary professors of the North, and is being accepted by the younger generation of ministers. This occurs without any great amount of alarm on the part of the Church; for we are living in an age when theology is forgotten, when creed is cast aside, and when dogma must give place to *psychology and sociology.*

As an outstanding doctrinal tenet Calvinism seems to have been modified, and the position to have shifted somewhat; but when one views the case a little closer and scrutinizes it a little more it is found that the basis of Presbyterianism and of the Baptist Church is still strongly that of Calvinism. Not only is this true, but the position of Calvinism finds an ally in modern mechanistic psychology and naturalistic science, in that both affirm that the will of man is not free in choice, that man is but a mechanism which reacts in a naturalistic manner to outward stimuli.

As to naturalism and rationalism one finds them written large over the pages of modern religious thought. Naturalism as a theory is superseded by evolution as a scientific postulate. There are no naturalists at present unless they are evolutionists. The same can be said of rationalism. Rationalism is the setting up of the mind of man as the only standard former, in antithesis to the revelation of God. The modern movement of liberalism in religion is an outcropping of the more ancient form of rationalism. The elemental facts are identical. Each is but the desire of man to test revelation by mind power, mental acumen, and the codes of man's machination.

*Mysticism* finds its modern expression in the tongues movement in that this belief seeks for an emotional expression which is unnatural. Mysticism in its ancient form was a reveling in mental and emotional ecstasy, a breaking of the contacts of consciousness with outward and overt stimulations, resulting in a mental revelry with its basis in things religious. This is likewise discovered in the tongues experience. The manifestations are due to a control of the stream of consciousness by the element of the unconscious mental reactions. It also finds its expression in the tendency of the present for many people to

seek the guidance of God directly without any basis of finding His leadings and will as revealed in the Bible. A modern mystic may seem extremely religious, but with this he is liable to set up his own convictions, mental opinions, emotional desires, as the will of God.

*Idealism* as a religion is clothed in Christian Science, the Unity school of religion, and what is termed New Thought. Idealism is a form of pantheism. Pantheism views the natural world as being God; this pantheistic conception of the universe may be either naturalistic or idealistic, that is, it may conceive of the universe being matter or mind. The first case is naturalistic pantheism, the second is idealistic pantheism. Christian Science thinks of God as being all, and all being mind, and all being good.

It is thus seen that the outstanding theological postulates which have been classified as heterodox by Christendom of the centuries have found their expression in modern movements. The elemental tenets are identical, though in many cases the cloaks are diverse. Christian Science is pantheistic-idealism, and can well be termed neo-pantheism. It is also Socinianism in that it denies firmly the deity of Christ, and hence can be labeled neo-Socinianism. The modern Keswick movement in that it denies that carnality can be eradicated allies itself with Antinomianism and can be labeled neo-Antinomianism. The modern movements of religious education, religious psychology, can likewise be termed neo-Antinomianism, for they also deny the existence of depravity in the original nature of man.

Every minister should be well acquainted with the historical development of theology and its erroneous aspects, so that when he is forced to meet their modern expressions he will be able to cope with them, understand their foundation facts, and their essential nature. The Church that is to prevail in face of modernism must be one that is well-grounded in historical theology. It is well that our popular literature give expression to theological discussions of a practical nature so that even the laity will be informed. In knowledge there is safety, in theology there is an anchor for the Church that she cannot be shaken.

In the following articles we shall point out the present revival of these several erroneous theological postulates from the past ages.

PITTSBURGH, PA.

## DEVOTIONAL

### PASTORAL THEOLOGY

By A. M. HILLS

#### CHAPTER I. *The Call to the Ministry and The Preacher's Spiritual Life*

THIS week I pass the line of four score years. Since the age of three I have been a constant attendant of churches. I have heard great preachers whose fame filled the earth, and have been a critical student of the ministry. But it is with unfeigned dissidence that I assume to write words of counsel to the younger ministry yet to be.

Humbly admitting my own shortcomings and failures, and confessing that my own pastoral life has been far from ideal or a model to others, yet I trust I may be pardoned for suggesting some things I have learned by experience, study and observation. Allow me, then, to suggest:

I. *We are under a solemn obligation to live lives of exalted piety.* We have the highest calling God ever gave to man. We are ambassadors for Christ, appointed by the divine government to represent its Sovereign before a sinful, dying world. We hold a commission to declare terms of peace and alternatives of war between the offended sovereign of the universe and his rebel subjects. No higher position can be conceived of for a mortal man; and none can demand a more exalted character. We cannot fitly represent God unless we are morally and spiritually like Him.

The ministers are the official "pastors and shepherds of the flock of God"—"the church—the body of Christ." It is the first essential duty of these undershepherds to make the most of themselves for the Church's sake, and for the sake of her blessed Lord.

You must be, and are expected to be, an example to the flock. Thirty years ago Andrew Murray said in Chicago, "A good while before I came away from South Africa, I read a sentence that impressed me deeply, and I wrote it down in one of my note books. It was this, 'The first duty of every clergyman is to beg of God, very humbly, that all he wants to be done in his hearers may first be fully and truly done in himself!'

I cannot say what power there appears to be in this sentence. Brother minister and brother worker, the first duty of one who works for Christ, and speaks for Him is to humbly come to God and ask that everything he wants done in his hearers, may first be thoroughly and fully done in himself. That brings us to the root of all true work. When I speak about the love of God, of the power of redemption, of the salvation from sin, or the filling of the Holy Spirit, or the love of God shed abroad in the heart by the Holy Ghost, you and I need to have God do the thing in ourselves, and the more earnestly we seek that, the more there will be a hidden power of the Holy Spirit to pass through from us, in whom God has done what He sends us to preach. God shines into our hearts by the Holy Spirit and by the Holy Spirit He reveals the light of the knowledge of the glory of God. . . I pray you, O workers, get the light of the glory of God into your souls, and you will go forth with new confidence and power" ("Spiritual Life," pp. 159-162).

II. *It is the shame and reproach of the ministry that for the last seventeen centuries at least, it has lived beneath its privilege and its obligation.*

Listen, please, to these ringing words of the Bishops' Address of the Methodist Episcopal Church thirty-two years ago (1896). "It cannot be too deeply impressed upon our minds that in all ages the church (in her ministry) has fallen short of the divine ideal, both in purity and power. God's thoughts and plans for His Church are as high above ours as the heavens are above the earth. His Scriptures are full of promises. His skies are full of Pentecosts. 'Ask what ye will, and it shall be done unto you' is the limitless divine promise. Heaven and earth are put in pledge for fulfillment. Both shall pass away sooner than one jot or tittle of His Word can fail. When we look at His ideal, promise, provision and power, at the humiliation and exaltation of the Lord Jesus Christ, at the unavoidable groanings of the Holy Spirit, it seems as if provision and performance were scarcely at all related. God's ideal for His Church is that both



as individuals and as a whole, it should be 'without spot or wrinkle or any such thing,' a pure bride fit for the spotless Lamb, and therefore strong enough to cope with any evil.

"As a church we have taught from the beginning that believers have power to become the sons of God, to be made partakers of the divine nature. We have insisted on the glorious privilege and duty of all men becoming saints, of immediately being made perfect in love, and of gradually ripening into Christian maturity in all faculties.

"This doctrine was never more definitely stated, clearly perceived, nor consistently lived by greater numbers than now. But how lamentably the church falls short of the divine possibility.

"God is always 'able to do for us exceeding abundantly above all that we ask or even think' The reason of our impotence, then, is not in God, but in ourselves. God teaches us that we should present our souls and bodies a living sacrifice, every faculty, power and possession devoted to His service. . . How few consecrate all of their all! God waits through centuries to show what He can do with perfectly and completely consecrated men. And the whole creation also waiteth for the apocalypse of a full-grown son of God."

Did not this body of bishops divinely sense the real source of the weakness of the Church of our day? "God has waited for centuries to show what He could do with a body of perfectly and completely consecrated men." "A great body of sanctified preachers wholly lost in the will of God, and wholly devoted to the salvation of men."

A church is not likely to rise above its pastors in spirituality. The old proverb is, "Like priest, like people." Oh, if we only had a hundred thousand pastors like Barnabas. "For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord" (Acts 11:24). A hundred thousand pastors and preachers wholly sanctified and filled with the Holy Spirit could evangelize the world in a generation. The whole Church would speedily be on fire, and "Arise and shine, her light having come and the glory of the Lord having risen upon her." Sinners would flock to her altars like doves to their windows. A golden stream of tithes would flow into the foreign missionary treasuries of the churches. Every train would be carrying the heralds of the gospel. Every ship would be a mission ship, steering for a missionary port to

unload its missionaries and its cargo of Christian literature and Bibles.

Moody sought the baptism with the Spirit, and said, "Here is a man that God shall own!" And now God used him! General Booth said, "God has owned every inch of me," and what land or shore did not feel the blessing of his holy influence?

Three months after his conversion John Wesley sought and obtained the baptism with the Holy Spirit. Under His mighty influence, Wesley became one of the most effective preachers and religious reformers, and the most successful founder of a church this world has ever seen. Jonathan Edwards and his wife, early in his ministry, sought and obtained this Spirit baptism. It put them at the head of the great spiritual awakening which knew no bounds, and crossed continents and oceans, and was felt from shore to shore throughout the civilized world. If there were a hundred thousand such preachers as these four, equally sanctified, and filled with the same Spirit, and endued with similar power, each as consecrated and laborious and zealous, each feeling that "the world was his parish," and that nothing was too much to sacrifice or suffer for Jesus, what might be accomplished! In a single generation this poor, stricken world would be swinging into the millennial glories of its ascended Lord.

III. *How becoming and appropriate it would be for all preachers to be thus filled.* Dear brothers, let us never forget that even the sinless Jesus did not attempt to preach until He was baptized with the Spirit. He began his first recorded sermon by saying, "The Spirit of the Lord is upon me for he hath anointed me to preach the gospel." Alas! that so many of us, with amazing presumption, have ventured to enter the ministry and preach so many times without this divine anointing!

More than half a century ago a sermon was preached before the Boston University School of Theology on the "Qualities of a Successful Ministry," in which is found the following: "We must accept the historical fact of Jesus' baptism with the Holy Spirit as a preparation for His ministry, and not till then do the gospels speak of Him as 'full of the Holy Ghost,' 'led by the Spirit,' and 'in the power of the Spirit.' He left us an example that we should walk in His steps, in everything not peculiar to His person and mission. This blessing of the Spirit is not peculiar to Christ, for it is promised to all who fully

believe. Hence it is instantaneous as it was with Jesus at Jordan.

This gift of the divine fulness must be instantaneous, because it is conditioned on a definite act of faith. God has made this gift accessible to all, and it is the most essential and fundamental need of any preacher of the gospel. Absolutely nothing else can be an adequate substitute for it.

Get this Holy Spirit blessing, brothers in the ministry, and you will have such inner illumination, and such intuitive conviction of the truths of the gospel that you will not be troubled by every new fad of semi-infidelity, hatched up by speculating and unspiritual minds. Drinking perpetually to the full from the fountains of God's living water, and from the upper and nether springs of His holy mountain, ministers will not wander off into the desert searching for the alkali pools of infidelity. Yes, get this blessing, brothers, as the most essential equipment for signal success. It is all very well to have scholarship and culture and oratory and even genius; all these qualifications are quite desirable. But if we look upon them as all-sufficient, and trust in them alone we shall miss the secret of success. God will not give His honor to another. We shall accomplish only a fraction of what He called us into the ministry to do. "It is not by [human] might, nor by power [of oratory] but by my Spirit, saith the Lord of hosts." It is the Spirit of God alone that imparts power to the Word preached, without which all the truths of the Bible may be of no avail.

A humble, obscure Irish preacher in Western Vermont (James Caughey) one day wrote in his diary, "No man has ever been signally successful in winning souls to Christ without the help of the Spirit. With it the humblest talent may astonish earth and hell by gathering thousands for the skies, while without it the most splendid talents are comparatively useless." With this conviction he sought the baptism with the Holy Ghost, and then saw in six years over twenty thousand souls accepting Christ at the altar. Dear brethren, a barren ministry is not pleasing to God and is a needless thing. Seek this great blessing as the one thing absolutely essential to your work.

In the strain President Finney wrote, "It is painful to observe the constant tendency to substitute culture for this Holy Spirit power, or human learning and eloquence in the place of this divine endowment. I fear this tendency is increasing in the church. The churches are calling

for men of great learning and eloquence instead of men who are deeply baptized with the Holy Ghost. The seminaries of learning are much at fault in this thing. They do not lay half stress enough upon the possession of this endowment as an essential qualification for usefulness in the world. A theological professor who does not believe in this endowment of power, and who does not possess it in a manifold degree, cannot fail to be a stumbling block to his students. If he does not speak of it as altogether indispensable, and urge it upon them as the most important of all qualifications for the ministry, his teachings and his influence will be vitally defective."

IV. *The history of the Christian ministry amply supports this great truth.* John Wesley was an honored scholar of Oxford University, and son of an English clergyman, and of a remarkably gifted mother. But during the first ten years of his ministry he made no marked impression upon his times. No one dreamed of his coming greatness. But when he was past thirty-five years old, he obtained the endowment of power from the Holy Spirit, and in a few months, and to the end of life he was the astonishment of men. The radiance of his life has lighted almost two centuries and is growing brighter with the years.

"Yet," says a biographer, "his preaching was simple—a child could understand him. There were no far-fetched terms, no soaring among the clouds. All was simple, artless and clear. He declared that he would no sooner preach a fine sermon than wear a fine coat. Yet Mr. Wesley was styled 'The mover of men's consciences.' While he was calm, collected, deliberate and logical, he was more powerful in moving the sensibilities as well as the understanding of his hearers than any other man in England. Men fell under his words like men in battle." It must have been the Holy Spirit that produced such extraordinary effects.

Similar words might be written of Charles Wesley, John Fletcher, George Whitefield, Jonathan Edwards and Charles G. Finney. We are told of Robinson Watson, a lay evangelist of England, that he spent the first six years of his Christian life in inefficiency. Then he sought and obtained the sanctifying baptism with the Spirit. Afterward, says Mahan, "As the result of four years of labor he secured the names and addresses of ten thousand individuals who attributed their conversion to his instrumentality."

Moody said of the effect of this baptism upon

him: "May God forgive me if I should speak in a boastful way, but I do not know of a sermon that I have preached since but God has given me some soul. Oh, I would not be back where I was four years ago for all the wealth of this world. If you would roll it at my feet, I would kick it away like a football."

Mr. Moody said of B. Fay Mills: "He was a Congregational pastor of very ordinary success until he got hold of Finney's 'Lectures on Revivals' and sought and obtained power from on high." Then he was a mighty power till he lost this blessing; when he at once became like any other man.

Dr. A. T. Pierson preached eighteen years trusting to literary power and oratory and culture. He then obtained the baptism with the Spirit and afterward testified to a body of ministers, "Brethren, I have had more conversions and accomplished more in the eighteen months since I received that blessing than in the eighteen years previous."

A hundred such illustrations might be given of the marvelous results produced by the baptism with the Holy Spirit. No human power or accomplishment can compare with it for effectiveness in service.

## HINTS TO FISHERMEN

By C. E. CORNELL

### For a Sunday Morning Sermon

1 Peter 4:7-9.

1. "Be ye therefore sober." Do not be rash or impetuous or hasty, but *sober*; make a prudent and moderate use of all you possess.

2. "Watch unto prayer." Prayer is seldom overdone, but is more generally underdone. Watch and pray is the divine command. Pray for the supporting hand of God to be upon you for good.

3. "Have fervent charity among yourselves." Have intense love or, love at white heat among yourselves.

4. "For charity [love] shall cover a multitude of sins." Cultivate a loving disposition, and this will lead you to pass by the faults of others, and to forgive offences against yourself, and to excuse and lessen, as far as is consistent with truth, the transgressions of men.

5. "Use hospitality one to another without grudging." Be ready to feed the hungry, to divide your bread; to invite the stranger home for a meal. Cultivate hospitality and it will grow and bless you.

### Prayermeeting Suggestions

Begin on time.

Do not let the meeting drag.

Announce your subject a week in advance.

Do not rush in almost out of breath without preparation.

Give the people a show, do not take all the time with your remarks.

Work in plenty of prayer. The prayermeeting is not a singing school nor a preaching service.

Plan variety. Occasionally a Question Box with questions on salvation themes, sent in a week in advance. Quote Scripture and have original comment. Ask questions, have them answered by the people or answer them yourself. Suggest topics for the Sabbath sermons. What is the greatest need of our town? our church? There are a hundred ways to make the mid-week prayer service interesting, effective, attractive and spiritual.

Close on time as nearly as possible. Give the Holy Spirit the right of way.

### Little Children

There are six things in a child's life in which we should be interested:

The child's home—"The place where the young child lay."

The child's play—"Boys and girls playing in the streets."

The child's work—"My Father worketh hitherto and I work."

The child's school—"I will teach you the fear of the Lord."

The child's worship—"Suffer little children to come unto me."

The child's service—"I must be about my Father's business."—Record of Christian Work.

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### The Jerusalem Chamber Fellowship of Prayer

A few Christian people, meeting in the historic "Jerusalem Chamber" of Westminster Abbey, have bound themselves together in a quiet fellowship of prayer which is spreading over the English-speaking world. They agree to put this seven-fold prayer for a revival of the spiritual life in the forefront of their devotions. This appeal is made to the Fellowship:

LET US AGREE TO CONCENTRATE OUR PRAYERS ON THE FOLLOWING OBJECTIVES:

1. *For a Missionary Spirit.* That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

2. *For a Spirit of Prayer.* That the Church may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be added to us, until the whole Church is awakened to prayer.

3. *For a Spirit of Sacrifice.* That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

4. *For a Spirit of Unity.* That the whole Church may desire and experience a new unity in Christ.

5. *For Courageous Witness in Moral Questions.* That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

6. *For a Spirit of Service.* That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

7. *For the Completion of Our Own Conversion.* For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power—Christian Advocate, New York.

### An Unsurpassed Achievement

A Japanese scholar copies the entire Bible on a single sheet—He writes one million characters with a single hair.

The entire Bible on a single sheet of paper! Such is the astounding feat recently accomplished by Ukiichi Ishizuka of Tokio, who, after ten years of the most diligent toil, has completed a self-imposed task requiring almost unbelievable patience and skill.

Imagine writing more than 1,000,000 characters

or letters with a single hair. Then imagine replacing the hair many times to write other millions of Japanese ideograms! Staggering as such a task seems, it was but one of the details involved in Mr. Ishizuka's stupendous undertaking.

For Mr. Ishizuka not only had to do the work with hair points—he first had to practice this delicate feat for six full years. And for practice, the Japanese scholar wrote a certain famous Chinese classic of 1,000,000 ideograms. He was not content to write it once. He wrote it one million times. Then he felt sufficiently skilled to begin work on the Bible.

His outfit was the simplest. His scroll, or *kakemono*, was an ordinary one of tough paper made of white rags. It was six feet long and two feet wide. His ink was common *sumi* or charcoal. He used no microscope, but had a pair of spectacles with fairly high power lenses.

His brush was a Japanese *jude* narrowed down until the point was but a single hair. Despite the minuteness of the ideograms, for the lines are as fine as those of an engraver, the work is so beautifully done that it can be easily read with a magnifying glass.

### Had Living to Earn

The scroll was commenced. But meanwhile he had a living to make for himself and his family. This he did by making trips into the nearby countryside to sell Bibles. After his day's work, he would draw out his precious scroll and far into the night would be busy with his delicate brush.

The times were difficult. His work was not lucrative and his friends gave him little or no encouragement. They said his self-imposed task was foolish. Often times, too, he became so interested in his writing that he forgot his business of earning a living. According to his wife, they lived very frugal lives until the work was completed.

Since completing this precious document, Mr. Ishizuka has resumed his occupation of distributing tracts and Bibles. He attracts more attention to his wares with his famous work of art. The original, however, is far too valuable to be exhibited publicly, so photographs are used instead. The artist has entitled the document, "Heavenly Revelation at One Eyelook," literally, "The Bible at a Glance."

With the instinct of the true artist, Mr. Ishizuka took infinite pains in selecting the paper for his monumental work. It is made of pure white

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rags, and, like permanent record paper, is so made as to be absolutely impervious to fading and disintegrating.

Owing to the care exercised by Mr. Ishizuka in his choice of paper, the famous document to which he has devoted so many years of his life will remain in a perfect state of preservation for unknown generations.

What wonders man can achieve by dogged determination, persistency and genius! Mr. Ishizuka has immortalized himself. Oh, that men would seek their eternal salvation with such desperation; they would soon find Him who is the Savior of mankind.—The King's Business.

#### The Praise and Properties of a Good Wife (Proverbs 31:10-31)

Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

She seeketh wool, and flax, and worketh willingly with her hands.

She is like the merchants' ships; she bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good; her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

Strength and honor are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands; and let her own works praise her in the gates.—*Sel.* by C. E. C.

#### No Parsonages on Easy Street

Dean Charles R. Brown of Yale Divinity School, addressing the students on opening day, stressed the exacting character of the work of a faithful pastor. He said:

"The man who thinks of the ministry as a pious, respectable, but withal rather an easy job had best stop, look and listen. If any man has come to the divinity school with the idea that he will find the work of a minister much less exacting than that of a lawyer or a doctor, a merchant or a manufacturer, a college professor or an engineer, let me stop the car right here and allow him to get out and go back before it is too late. If he goes on with that expectation he is in for a big, thick slice of disappointment.

"I have lived a good while and I have had some opportunity for observing the habits and methods of my fellow citizens. I was born in the South, grew up in the Middle West, lived for fifteen years in California and twenty-three years in New England. As a city pastor for many years and now entering my seventeenth year as a member of this faculty, I have naturally rubbed elbows with hundreds of men in law, in medicine, in business, in the work of education, of engineering and of transportation. I would say without a moment's hesitation, and stand ready to defend my claim against all comers, that, comparing averages with averages and exceptions with exceptions, the faithful, efficient minister in charge of a church works harder than any other man in the community."—*The Christian Advocate.*

#### The Gift of God—Eternal Life

I always like to see a good picture: I do not know anything except a good book that does a man more good, and some years ago when I was in Paris, I went to the Salon. One picture represented a man, a king, lying on his death-bed. He was just dead; his face had the appearance of life,

and his servants, who a moment before would have flown at his word, were engaged in rifling his caskets and wardrobes. What do you think was the legend beneath? "William the Conqueror." Such a victory! Just a moment dead, and his own servants were spoiling him! Another picture represented a Man lying in a rocky tomb, also dead, but the angels were keeping watch, and to that tomb, now empty, all ages and all generations are coming. He was the Conqueror, and this is the victory given unto every man that is of Christ Jesus . . .

Browning has nothing finer than "A Death in the Desert," wherein he images the love of St. John to Jesus. No power is able to raise the apostle from his last sleep, neither words nor cordials. Then one has a sudden inspiration; he brings the Gospel and reads into the unconscious ear,

*"I am the resurrection and the Life,"*

with the effect of an instantaneous charm.

*"Whereat he opened his eyes wide at once,  
And sat up of himself and looked on us."*

This man had leant so long on Jesus' bosom—some seventy years—that at the very sound of His words the soul of Jesus' friend came from the shadow of death. It was the response of the flower of the race to Jesus.—John Watson, D. D.

#### Prohibition is here to Stay

"My view, as expressed to you three years ago, has not changed. Prohibition is a boon to women and children."—WILLIAM T. FOSTER, PH.D., LL.D.

"Prohibition will prevail in spite of the law's defiance in some parts of the country."—Provident Mutual Life Insurance Company.

"Train operation could not be made safe if the employees were permitted to use intoxicating beverages."—Northern Pacific Railway Company.

"The country will never go back to licensed selling of liquor in any form."—The Illinois National Bank.

"Prohibition has come to stay. It is the greatest forward step ever taken."—JOHN HARVEY KELLOGG, M. D., The Battle Creek Sanitarium.

"Experience has shown less poverty, crime and lawlessness, and more thrift, domestic happiness and right living than under high license and the saloon."—W. I. THOMPSON, formerly attorney general of Nebraska.

"Yes, I am just as strongly in favor of prohibition as ever."—W. H. MEYLER, Dean, New York State College for Teachers.

"One of the greatest surgeons says if prohibition should fail, our nation would be morally lost."—HOWARD A. KELLY, M. D., Baltimore, Md.

"Prohibition is a splendid thing for the country's good, and progress is being made in the law's enforcement."—Baker-Vawter Company.

#### The Psalmist's Description of a Storm at Sea

They that go down to the sea in ships,  
That do business in great waters;  
These see the works of Jehovah,  
And his wonders in the deep.  
For he commandeth, and raiseth the stormy wind,  
Which lifteth up the waves thereof.  
They mount up to the heavens, they go down  
again to the depths:  
Their soul melteth away because of trouble.  
They reel to and fro, and stagger like a drunken  
man,

And are at their wits' end.  
Then they cry unto Jehovah in their trouble.

—Psalm 107:23-28.

#### "You Can Say Sanctification"

John Hatfield, the Hoosier evangelist, relates the following incident. He was holding revival meetings in a certain community, and offended one man very much because he preached on sanctification. The man was strenuously opposed to Brother Hatfield and gave command to his wife that he would not permit her, nor anyone else to say the word "sanctification" on his farm. The man threatened to whip Brother Hatfield on the slightest provocation. Hatfield went to see him. Without any preliminaries he showed him 1 Thess. 4:8, and told him if he continued fighting, God would kill him. The old farmer was terribly incensed and that evening was coming in from the pasture with his horses, and was saying, "I'll fight him, I'll fight him," when suddenly he dropped as though dead. When he began to come to, the first thing he said was, "Wife, you can say sanctification, and I am going to seek it."

#### Suggestive Subjects and Texts

Listening to God's Voice (Psa. 85:8).  
Afflictions Losses and Crosses (Isa. 63:9).  
The Helpfulness of Words (Prov. 15:23).  
Grieving the Spirit (Eph. 4:30).  
Suffering with Christ (1 Pet. 2:21).  
The Way to be Happy (Prov. 16:20).  
The Beauty of Salvation (Psa. 149:4).

# HOMILETICAL

## HOW CHRISTIANS ARE KEPT

By A. M. HILLS

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

Jude has been or is writing against the Gnostic heretics, who had crept into the churches only to corrupt them. Their doctrines were satanic and shrewdly planned to upset the piety of immature converts, who had just turned to Christ from heathenism. St. Peter described them in 2 Peter 2:10-19. John wrote his first epistle against them, and so also Jude.

But there is a way to be kept.

### I. BUILDING UP YOURSELVES ON YOUR MOST HOLY FAITH.

No one can safely stop at conversion. A Christian character must be built.

1. Repentance of sin and "holy faith" in the atoning Savior, as the only hope of men is the true foundation. The enduring character is built upon it. By
  - a. A life of prayer.
  - b. Feeding constantly upon the Word of God.
  - c. Fidelity in all manner of Christian service.

### II. "PRAYING IN THE SPIRIT."

1. The Spirit teaches us how to pray.
2. Prays for us with groanings unutterable.
3. Prays with us. The Spirit often calls us to prayer for some person, or about something. That is praying *in*, or *with*, the Spirit. Moody taught that such prayers were always answered.

### III. "KEEP YOURSELVES IN THE LOVE OF GOD."

1. By meditating on the evidences of His love for you. And
2. By perpetually telling Him of your love for Him.
3. By living to bless others in His name and for His sake.

### IV. "LOOKING FOR THE MERCY OF OUR LORD JESUS CHRIST UNTO ETERNAL LIFE."

Believe that you have not prayed and lived in vain. Expect an answer to your prayers. The proper attitude of soul is an upward, expectant look.

God can bless such a state of mind to His glory and your good and "Keep you from falling and present you faultless before the presence of his glory with exceeding joy." "If ye do these things ye shall never fall."

Thus we are kept by human and divine co-operation.

## THE GIFT OF THE HOLY GHOST

By J. E. LINZA

Text—Luke 11:13.

Introduction. A Friend.

Came.  
Came in need.  
Came at midnight.

### I. THE HOLY GHOST IS OBTAINED NOT ATTAINED.

#### II. THE HOLY GHOST IS A GIFT.

1. To His children.
2. He is a great gift.
3. He is a lasting gift.

#### III. A GIFT IS NOT OBTAINED BY GROWTH

#### IV. THE HOLY GHOST IS TO THE CHRISTIAN WHAT BREAD IS TO A CHILD.

1. Sustains life.
2. It gives strength.

#### V. EVERY CHRISTIAN IS HUNGRY FOR HOLINESS.

## GOD'S VISITS TO THE EARTH

By J. B. GALLOWAY

God walked in the garden (Gen. 3:8), after the fall of man.

God walked and talked with Noah (Gen. 6:9-13), when the wickedness of man was great, and his imaginations were evil.

God said, "Let us go down" (Gen. 11:7), when men attempted to build a tower up to heaven.

God said, "I am come down" (Ex. 3:8), when Pharaoh was oppressing Israel.

Jesus said, "I came down" (John 6:38), when He was facing the cross.

Jesus said, "I will come again" (John 14:3), in time of trouble.

He will also come to reign and judge (Rev. 19:11-16), before the judgment.

In each case His plan was being interfered with and He must come and intervene. Be ye also ready.

## FAITH IN GOD

By J. E. LINZA

TEXT—Matt. 9:29.

### I. TWO BLIND MEN IN NEED

1. They followed Him.
2. Crying for His mercy.
3. They went where He was.

### II. THE BLESSING DEPENDS UPON FAITH

1. True in Justification.
2. True in Sanctification.
3. True in what may be asked.

### III. FAITH DEPENDS UPON THE OBJECT

1. The thing desired.
2. To build up the church.
3. To get men into the kingdom.

### IV. FAITH DEPENDS UPON THE RELATION

1. To the cause.
2. To our brother.
3. To the God of heaven.

### V. FAITH DEPENDS ON THE EFFORT

1. Physical effort.
2. The earnest prayer.
3. To much continued fasting.

## SUPPLEMENTING THE SUFFERINGS OF CHRIST

Selected by C. E. CORNELL

"I . . . fill up on my part that which is lacking of the afflictions of Christ" (Col. 1:24, R. V.).

- I. THIS IS A STARTLING CLAIM. Was there some fatal gap in the sacred securities of the cross? Was the green hill, outside the city wall, the site of an unfinished redemption? No, there was no deficit in Christ's account for Paul to pay. Love's redeeming work was done. Paul could add nothing to the cross. Yet, there stands the text: "I fill up . . ." We can not work the original miracle, but we can supplement it.

### II. PAUL'S SUFFERINGS.

1. Damascus—They watched him day and night to kill him.
2. Antioch—They raised persecution against Paul.
3. Iconium—An assault was made.
4. Lystra—Having stoned Paul.
5. Philippi—They laid many stripes upon them.
6. Thessalonica—Certain lewd fellows assaulted the house.
7. Berea—The Jews stirred up the people.
8. Ephesus—I fought with beasts at Ephesus.

Then to crown it all we are told that this much-afflicted apostle of the Lord dragged about a body which was heavily weighted with physical infirmity! Three times he

suffered shipwreck, three times he was beaten with rods, five times he was flogged with Roman thongs, in fasting, often in hunger and thirst. And yet this sick man, always so sick, so ailing, so afflicted and so exposed, buffeted by the messengers of Satan, trudged about for a whole generation as the ambassador of redeeming grace!

### III. THE CHURCH MUST AGONIZE AND SUFFER WITH CHRIST.

1. In guarding her own sensitiveness.
2. In the labor of intercession.
3. In the proclamation of the gospel. So must the church supplement the sufferings of Christ.

—DR. JOHN HENRY JOWETT

## MEN WHO HAD PERFECT HEARTS

By J. B. GALLOWAY

David (1 Kings 11:4).

Asa (1 Kings 15:14; 2 Chron. 15:17).

Hezekiah (Isa. 38:3).

David's men of war that could keep rank (1 Chron. 12:38).

Some that offered willingly to build the temple (1 Chron 29:9). God called Job a perfect man (Job 1:1, 8; 2:3).

Perfect, or perfectly occurs 105 times in the Bible and the term perfection occurs eleven times.

## SOME PREACHED SERMON OUTLINES

By BASIL W. MILLER

### The Fiery Manifestations of God

TEXT—For our God is a consuming fire (Heb. 12:29).

Introduction: God's manifestations have been manifestations of fire. To Moses in the burning bush; to Israel as a pillar of fire; at temple dedication in shekinah fire; as fire on Carmel's height; as radiant fire at the transfiguration; as holy fire at Pentecost.

1. Our God is a blotting out fire. Fire blots out. "I will blot out your transgressions."
2. Our God is a purifying fire. Fire purifies. Refining gold with fire. Purifying fire of Pentecost.

3. Our God is a glorifying fire. Fire is glory. The glory fire on Sinai's height radiant from face of Moses.

Conclusion: God as holy fire will blot out the transgressions, purify the soul, and glorify the life.

### When Tears Turn to Joy

TEXT—Woman, why weepest thou? (John 20:13).

Introduction: The scene in the garden. The dawning light. The weeping woman; the assuring voice of the Master, tears turned to joy.



1. Tears turn to joy when Christ walks in the garden of one's life.

2. Tears turn to joy when the dawning light of salvation breaks into the soul.

3. Tears turn to joy when Christ is the ever-abiding companion. Better with Him as a friend than the earth's wisest philosophers, sweetest singers, or greatest kings.

*Conclusion:* Christ will dry the bitterest tears, cleanse the darkest heart, ennoble the lowest life, and empower the weakest soul.

### The Land Without a Sea

*TEXT—There was no more sea* (Rev. 21:1).

*Introduction:* A new picture of heaven, the land without a sea. Picture what the sea meant to the ancients—separation—raging tempests—an uncharted unknown. Heaven lacks all of the sorrow and horror of the sea.

1. No sea of separation. Good-bys unknown, heartaches of lost loved ones past forever, death's final separation removed, etc.

2. No sea of trouble. Man born to ills, subject to the ravages of disease, distrust, suspicion. In heaven all such are removed.

3. No sea that is ruffled with life's wildest storms. Storms here rage, blighting winds blow, the desert is our lot—but heaven is the land of eternal calm.

*Conclusion:* "Good-by, fair world, I am going home." Paint the heavenly city in terms of beauty, glory and bliss.

### GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

"They were all waiting for him" (Luke 8:40). Theme, Waiting for Christ.

"Now the parable is this: the seed is the Word of God" (Luke 8:11). Theme, Sowers of Good Seed.

"Be ye therefore merciful . . . Judge not . . . condemn not, . . . forgive, . . . give, . . . For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:36-38). Theme, Christ's Standard for Practical Living.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich" (2 Cor. 8:9). Theme, Appropriating the Riches of Christ.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. 13:14). Theme, The Blessings of the Godhead—Grace, Love and Communion.

"But though we, or an angel from heaven,

preach any other gospel than that which we have preached unto you, let him be accursed" (Gal. 1:8). Theme, The Unalterable Gospel.

"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). Theme, Christ in You the Hope of Glory.

"The works of the flesh . . . the fruit of the Spirit" (Gal. 5:19, 22). Theme, The Transformations of Grace.

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8). Theme, Corruption or Everlasting Life?

"If a man die, shall he live again? (Job 14:14). Theme, We Shall Live Again.

"Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17). Theme, The Glory of Suffering.

"So I prayed to the God of heaven. And I said unto the king" (Neh. 2:4, 5). "We made our prayer unto our God, and set a watch" (Neh. 4:9). Theme, Workers Together With God.

"He did that which was right in the eyes of Jehovah, but not with a perfect heart" (2 Chron. 25:2, R. V.). "Thy heart is not right in the sight of God" (Acts 8:21). Theme, God's Demand of a Perfect Heart.

" . . . The daughters of Zion are haughty . . ." (Isa. 3:16). Theme, Worldliness in the Pew.

"For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13, R. V.). Theme, Substitutes for Spirituality.

" . . . Revive thy work in the midst of the years" (Hab. 3:2, R. V.). Theme, The Need of a Revival.

### SERMON SEED

By T. M. ANDERSON

I. *What manner of persons ought ye to be?* (2 Peter 3:11).

1. One may be the manner of person he thinks he ought to be and yet not be what God has said he should be. What He says is final, and not what we think.

2. One may be the manner of person that his creed and doctrine have made him; yet be

far less than God requires. It is not enough to measure up to a creed or conform to a doctrine.

3. One may be very conscientious, and obey his conscience and honest convictions, yet be mistaken. Conscience is not a safe guide. It must have the truth to support it.

4. One may be as good as the folks around him in the church, and be lost in the end. Friends are not the final standard. To measure by them is folly.

II. The reason for raising the question.

1. It is raised in view of the judgment. See verses 10-12. Put a judgment test of your character. How would you like to appear there and answer God now as you are? The judgment is to settle with sin. The law did not settle the sin issue. Calvary did not bring all men to repentance. There must be a day to settle with sin. The saved must be rewarded. The wicked must be rewarded. Which class are you in?

2. It is raised in view of the Christian hope. "We look for new heavens, and a new earth wherein dwelleth righteousness" (verse 13).

The manner of persons we should be are those who are fit to dwell in this new order. Where no sin or death shall ever be known. It is a prepared place for a prepared people. A sinless people for a sinless place.

III. The question is fully answered.

"Be diligent that ye may be found of him in peace, without spot, and blameless" (Verse 14).

1. Be found in peace. Have the peace of justification; the peace of sanctification. Have peace with all men. Let not that day find you without these.

2. Without spot. Never be found in any place or with any persons that will result in contamination of mind and soul. Keep unspotted from the world. Be holy in all manner of conversation or living. Be holy at home. Be holy in business dealings. Be holy in social relations. These three are the whole of life.

3. Be found blameless. Do all that God has called you to do. Fail not to perform your task, be it great or small. Be a faithful servant. Be not weary in well doing. Hold fast until He comes.

*They that were ready went in with him to the marriage: and the door was shut* (Matt. 25:10).

I. The manifest folly of the virgins.

1. These did not fail because they did not know. They did know what was necessary; they

showed their folly in not doing as they knew. If all who expect to enter with Him did what they know the body of believers would be greatly enlarged. Sin against light is the worst of sins.

2. They had some preparation, but not enough. What they had was good, but they had not sufficient. Their folly was manifest in that they did not "go all the way" in spiritual things.

3. They were shut out while they went to buy. Deferred preparation is as dangerous a practice as no preparation. The last moment is too short time to prepare for eternity.

II. Some classes that are not ready.

1. Those who have religion, but no salvation. It is possible to be converted in will, but not be regenerated by the Spirit. One may be doing better, but not be saved by grace. One may know much about religion, yet be wanting in the grace that saves the soul.

2. Those who have had regeneration or sanctification, but have lost out. It may be a heart loss, while the life is yet clean in practice. They may be conscious of being out of the will of God, when others may not know it. Their lamps had gone out while they waited. If the Lord had come earlier they would have been ready. But it was during the delay they lost out.

3. Persons who merely take it by faith without praying through are not ready. They have not confessed their depravity. They have slurred over the sin they should have confessed. Their pretended faith has only been presumption, not a real faith.

Such try to make themselves believe by self-encouragement, which is only a form self-deception.

4. Those who have no definite witness to either their regeneration, or sanctification are not ready. They cannot furnish the proper credentials. There are no positive identification marks. It is pure guess-work with them. They have never been satisfied at any time.

### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

#### The Print of the Nails

It is said of St. Martin of Tours that once, while meditating in his cell, there appeared a form radiant with beauty, crowned with a jewelled diadem, with a countenance glorious and persuasive, and a manner so austere that it seemed to require homage and love. This form said, "I am Christ; worship me." After St. Martin had looked long in silence, he gazed upon the

hands and said, "Where is the print of the nails?" The vision suddenly vanished, and St. Martin was left alone, assured that he had met the tempter.—DR. DANIEL STEELE.

#### Soul Rest

A clock taught us a great spiritual lesson. We were in a vessel during a violent storm on the Gulf of Mexico, in June 1865. The ship rolled and lurched; sometimes it rolled on one side, sometimes on the other. When the tempest was the fiercest, as we held to a bracket on the side of the cabin to keep from being bruised by the lurching of the vessel, we looked up and saw at the far end of the cabin a clock. In the slight lull of the roar of the storm we could hear its quiet, regular tick, tick. We could see its hands moving steadily on. As we looked into the face of that clock, the Holy Spirit looked into our hearts, and said, "There is a type of the rest which the soul in every storm of life may have in Jesus. Just as that clock moves peacefully on, despite the storm and commotion about it, so, by the propulsion of a mighty inward presence, may your heart be kept in perfect peace amidst every tempest of trial, sorrow and temptation by the blessed inspirations and expansions of the indwelling Spirit."—DR. S. A. KEEN.

#### The Captain and the Quadrant

A godly man, the master of an American ship, during one voyage found his ship bemisted for days, and he became rather anxious respecting her safety. He went down to his cabin and prayed. The thought struck him, if he had with confidence committed his soul to God, he might certainly commit his ship to Him; and so, accordingly, he gave all into the hands of God and felt at perfect peace; but still he prayed, that if He would be pleased to give a cloudless sky at twelve o'clock, he should like to take an observation to ascertain their position, and whether they were on the right course.

He came on deck at eleven o'clock, with the quadrant under his coat. As it was thick drizzling, the men looked at him with amazement. He went to his cabin, prayed and came up. There still seemed to be no hope. Again he went down and prayed, and again he appeared on deck with his quadrant in his hand. It was now ten minutes to twelve o'clock, and still there was no appearance of a change; but he stood on the deck waiting upon the Lord, when, in a few minutes, the mists seemed to be folded up and rolled away as by an omnipotent and invisible

hand; the sun shone clearly from the blue vault of heaven, and there stood the man of prayer with the quadrant in his hand, but so awe-struck did he feel, and so "dreadful" was that place, that he could scarcely take advantage of the answer to his prayer. He, however, succeeded, although with trembling hands, and found, to his comfort, that all was well. But no sooner had he finished taking the observation, than the mists rolled back over the heavens and it began to drizzle as before.

This story of prayer was received from the lips of the good Captain Crosby, who was so useful in the Ardrossan awakening; and he himself was the man who prayed and waited upon his God with the quadrant in his hand.

*"Prayer makes the darkened cloud withdraw; Prayer climbs the ladder Jacob saw; Gives exercise to faith and love; Brings every blessing from above."*

#### The Failure of the Church

Mr. Gandhi at the moment of his greatest religious restlessness, when he was on the verge of accepting Christ, tells how he came in contact with a Christian family in South Africa. "At their suggestion I attended the Wesleyan church every Sunday. The church did not make a favorable impression on me. The sermons seemed to be uninspiring. The congregation did not strike me as being particularly religious. They were not an assembly of devout souls; they appeared to be rather worldly minded people going to church for recreation or in conformity to custom. Here, at times I would involuntarily doze. I was ashamed, but some of my neighbors who were in no better case lightened the shame. I could not go on like this and soon gave up attending the service" (*Young India*, Oct. 14, 1926). This came at a most decisive moment of his life. Shades of John Wesley! "It was a national epoch when John Wesley's heart was warmed in the meeting house," said Lecky, the historian. It would have been a national epoch for India if this Wesleyan minister and his people had been in the line of succession of the warmed heart. But they were worldly, dull and drowsy at the moment when one of the greatest men of modern days was making his life decision. The whole situation rested on their experience of God. It was not sufficient to sustain it.—DR. E. STANLEY JONES, in *"Christ at the Round Table."*

#### Form and Substance

When Dr. Perowne was newly elected bishop of the Church of England at Worcester in 1891,

he shortly afterward preached a sermon at Birmingham, Eng., in which he sounded the alarm of ritualism to many of her most thoughtful ministers and communicants. It is hoped that his words were not uttered in vain: "The revival of mediæval usages, the multiplication of ceremonies, has destroyed instead of fostering devotion. The craving for ritual, once excited knows no bounds, until at length the ritual usurps the place of worship, and thought is lost, not in adoration, but in the ever-increasing diversity of ceremonial observances. The church needs a new life, a regenerating power. She needs to break away from her trivial conventionalities and her miserable strifes about postures, and vestments, and rites and the mere externals of divine service, and her party watchwords and shibboleths, for which men contend as if for their life, and to be led into the very presence of Christ, that she may look on Him with reverential love. In that presence how small would appear many questions which now seem so long, that for the sake of them men are breaking the peace of the church and rending the Body of Christ."—*Watchword.*

#### Life's Supremo Test

Some years ago a young lawyer from Hartford was boarding in the same house with some theological students in Philadelphia. Of course the great preachers of that city were freely discussed. His favorites were Dr. Furness and Dr. H. A. Boardman. He was enthusiastic over the preaching of Dr. Boardman, but the said lawyer having been reared a Unitarian, he rather favored Dr. Furness. "But," explained the young lawyer, "Dr. Boardman has not only the force of a scholar, but possesses well-balanced reasoning power; he is so well poised intellectually; besides, what elegant diction he has! I am not surprised that he is the ideal of great lawyers. But what awful doctrines he preaches! what hard and heartless Calvinism! He makes me so mad at times that I go over to Dr. Furness, where one is delighted as with a pleasant song, and who makes one feel some respect for himself when he goes home. But, believe me, Dr. Boardman, with his hard, exasperating doctrine, has an irresistible power over me, even when he is holding men so close to hell fire that the singeing of the hairs on their body may be heard. There is something in it that keeps me spellbound. What a pity such a preacher should pervert such a nature by talking about atrocious conceptions of a benevolent God. But I like him because he is so

gamy." His friend says, "I believe you are honest, and will tell me the truth, even though it spoil all the theology of Boston. Now, if you knew you were to die tonight, you would want a minister to see you; for which of your two favorites would you send?" He thought a moment, and then said in great seriousness, "I would send for the preacher of hard doctrines; he would believe that if he did not tell me the truth, he would himself go straight to hell. I admire his honesty and courage, and after telling me the truth he would be tender and pitiful; I know this from his prayers; yes, if I was dying, I would trust him on account of his fearlessness. He would impart courage to a man in weakness; he would be the very man to shout into a timid soul, 'O death, where is thy sting? O grave, where is thy victory?'"—*Illustrator.*

#### Quit You Like Men

A story of high sportsmanship on the part of the Pennsylvania State football team is being told by Bucknell men. The tale does not dim the glory of Bucknell's victory; but it does add immeasurably to the luster of Penn State's defeat.

Bucknell's captain, Walter Diehl, as the result of a recently broken ankle, was on the sidelines when the game began. The score stood seven to nothing in favor of his mates when the first half ended. In the third quarter Pennsylvania smashed through Bucknell's defense and tied the score.

Then, despite his injury, Diehl was sent in. With the mighty fallback behind the line, the Baptists took on new heart. The opposition knew that, with Diehl in the game, their chances for victory were vastly lessened. They knew, too, as any man knows, that the half-mended ankle was a thin line of defense if the attack were to center there. But when the great "Bison" back was dropped for the first time, the State tackle said, "Don't worry, old man, we will be careful of the bum pin." Every time that Diehl was thrown, his ankle was protected by gridiron warriors who held sportsmanship and clean play above victory.

Bucknell won thirteen to seven. She broke a string of defeats at the hands of Penn State reaching back to 1899. I agree with Bucknell men who say that Penn State's fine sportsmanship may have lost them a victory, but that if it did, the loss was not commensurate with the gift they made to American football—aye and to American athletics in general.—DR. D. A. POLINO, in *The Christian Herald.*

## DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

Series of Sermons in First Peter, (continued)

THEME—Growing Christians.

Text—"As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2).

THEME—God's Spiritual House.

Text—"To whom coming, as unto a living stone, . . . ye also, as lively stones, are built up a spiritual house" (1 Peter 2:4, 5).

I. The Foundation of this Spiritual House.

"A living stone [Christ], disallowed indeed of men, but chosen of God, and precious."

II. The Superstructure of this Spiritual House.

"Ye also, as lively stones, are built up a spiritual house."

III. The Functions of this Spiritual House.

1. "A holy priesthood."

2. "Offering spiritual sacrifices."

THEME—The Chief Corner Stone, Precious or Offensive.

Text—"Behold, I lay in Zion a chief corner stone, elect, precious, . . . Unto you therefore which believe he is precious: but unto them which be disobedient, . . . a stone of stumbling, and a rock of offence" (1 Peter 2:6-8).

THEME—The True Israel.

Text—"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9).

I. God's true Israel are "a chosen generation" (an elect race R. V.).

What Israel was in type, the Christians are in reality.

II. God's True Israel are "a royal priesthood."

What the priests of Israel were to them, each believer may be in himself, for we are kings and priests unto God.

III. God's True Israel are "a holy nation."

Israel while in Egypt were God's chosen people, but were never his holy people until established in their own inheritance. This is true also of the believer in Christ.

IV. God's True Israel are "a peculiar people"

(a people for God's own possession, R. V.). Israel was God's peculiar people in that He possessed them. Thus the Christian entirely separated from all things inconsistent

with God's fullness in his heart is peculiarly the possession of God.

V. God's True Israel show forth His praises.

"That ye should show forth the praises of him who hath called you" (See also Isaiah 43:21).

THEME—Strangers and Pilgrims.

Text—"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Peter 2:11)..

Also context from vs. 11 to 20.

I. The Position of the Christian Here, "strangers and pilgrims." This is not our final abode, we are merely passing through, and hence we do not become permanently attached to the world nor its possessions.

II. The Necessary Discipline. "Abstain from fleshly lusts, which war against your soul."

It is the Christian's duty to diligently "abstain from fleshly lusts" or desires. The desire is first born before the act is committed. Note, it is the "fleshly desires" which war against the soul.

III. The Necessity of Becoming Christian Conduct.

"Having your conversation honest [your behavior seemly R. V.] among the Gentiles" etc. (v. 12).

IV. The Place of "Strangers and Pilgrims" as Citizens (verses 13 to 15).

V. The Proper use of Christian Freedom (v. 16).

VI. Practical Exhortations for "Strangers and Pilgrims" (vs. 17 to 20).

THEME—The Great Example.

Text—"Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21).

THEME—A Ready Answer for Our Hope.

Text—"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

THEME—Partakers of Christ's Sufferings.

Text—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings" (1 Peter 4: 12, 13).

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THEME—What Shall be the end of the Disobedient?

Text—"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17).

THEME—The Righteous Saved With Difficulty.

Text—"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18).

THEME—"He Careth For You."

Text—"Casting all your care upon him; for he careth for you" (1 Peter 5:7).

THEME—The True Grace of God.

Text—"I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand" (1 Peter 5:12).

Give a brief summary of the outstanding points of this epistle as Peter's exposition of the true grace of God.

## YOUNG PREACHERS TRY THESE

By L. B. WILLIAMS

The following questions were used in the examination of licensed preachers in the course of study in the Washington-Philadelphia District, and I thought it might be beneficial for any young preacher to look them over and see how many of them he can answer correctly:

## Elementary English

(Number your answers, do not write the questions. Write on one side of the paper only. Sign your name at the top of the page of each sheet. Answer all questions. Return questions with your answers to the examiner. No help or information whatever must be permitted.)

1. (a) Name the parts of speech. (b) Define noun, adverb, pronoun. (c) Name the part of speech of the underscored words in the following sentence: My watch, which had dropped from my pocket, and was lying in the edge of the water was still running.

2. What is a sentence? (b) What is a clause?

3. How are the plurals of nouns usually formed? Give examples. Form the plurals of the following words: Man, cupful, cargo, leaf.

4. Write the following sentences correctly, and tell why and where each is wrong:

(a) The money was divided between him and I.

(b) No one else cares so much for their studies as him.

(c) Do you remember me warning you?

5. Give three rules for the use of capital letters.

6. Place the possessive sign properly in the following:

Wanamaker sells mens hats and boys clothing.

Dickens novel, stones throw, Mind your ps and qs.

7. Write these sentences leaving out the wrong word:

I (shall, will) be glad to go.

Do you think you (shall, will) return before noon?

He (would, should) stop to find every bird that he heard sing.

He (set, sit) the baby in the chair and the baby is still (setting, sitting) there.

8-10. Write not less than two hundred words on the following subject as a sample of your composition, being careful to capitalize, punctuate, spell, and paragraph correctly:

"DIFFICULTIES OF A COUNTRY PASTORATE"

## Psychology

(Number your answers, do not write the questions. Answer all questions.)

1. In what way is a knowledge of psychology helpful to a minister? Discuss briefly.

2. (a) Define sensation; (b) perception; (c) image.

3. Define memory, and give some rules for cultivating the memory.

4. (a) Name some of the laws of association. (b) Why does repetition aid memory?

5. What is meant by "the process of reasoning." State the steps in psychological order.

6. What is the difference between memory and recollection? Give reasons for your reply.

7. What is meant by (a) intuition? (b) instinct? (c) reflex action?

8. Define (a) judgment; (b) emotion; (c) feeling.

9. Define imagination, and give some good or evil effects of imaginative preaching.

10. State the elements that are necessary to constitute a moral action or immoral action.

Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of God on earth.—JOHN WESLEY.

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# PRACTICAL

## PRACTICAL PSYCHOLOGY

By LEEWIN B. WILLIAMS

### DEFINITIONS

A SIMPLE definition of Psychology is that it is a scientific study of the mind. The word comes from the Greek word *Psyche*, meaning soul. We speak of man as composed of body, soul, and spirit. Soul and spirit are frequently used interchangeably, but in psychology these words do not mean the same thing. Soul has reference more particularly to the human mind as distinguished from the body; it is the "ego," the "I," the "self" that we recognize as knowing, feeling and willing. Spirit is a term used especially in connection with the higher aspect of self, that to which we attribute immortality.

Psychology takes many forms, has many branches; such as social psychology, experimental psychology; and we speak of the psychology of emotions, of public speaking, of language, of the psychological moment, etc.

In the limited space for this paper, only the briefest references can be given to the subject. Only a few of the common principles will be discussed, making no effort to use strictly scientific terms.

### PSYCHOLOGY AND THE PREACHER

The preacher having to do with many men of many minds, and many women of many kinds must "study to show himself approved unto God, a workman that needeth not to be ashamed." A knowledge of psychology will not make a preacher, but if he succeeds, he will learn, consciously or unconsciously, many of the fundamental principles of mind activity. The better he understands the workings of the mind, the more effective he may be in preaching the gospel and impressing truth upon his hearers.

### FIRST IMPRESSIONS

All the information that we have of the world in which we live we have gathered through the five senses; viz, seeing, feeling, hearing, smelling, and tasting. We were born very young and did not know anything to begin with. We began to

acquire knowledge, though imperfectly, from our earliest existence. True, we were born with certain instincts which enabled us to take food, otherwise we would soon have perished. In this respect the babe is more helpless than many, if not all, of the animal creation. Even the chick can find its food soon after leaving the shell.

The sense impressions that the infant receives are indistinct. For some time he is not able to interpret them. The air that rushes into his lungs upon the first breath, and the blanket we think so soft, are uncomfortable to him, and his instinct causes him to complain with a cry. He soon has an uncomfortable feeling that we call hunger and he cries again. He learns later that that uncomfortable feeling may be relieved sooner by crying, so he cries for food. He early learns a mother's touch and voice, so the cry is changed to a coo upon hearing her voice or feeling her touch. Early he desires companionship and he cries for it. His only way of recognizing companionship is by touch or sound (not being able to recognize by sight for some time), hence we must rock the cradle or sing a lullaby to him, otherwise he does not know that he has companionship. He soon learns that some experiences are pleasant and that some are unpleasant. A light, for instance, is pleasant, therefore he shows displeasure when the light is turned out. Motion of the body is pleasant, so he orders some one of the household to carry him about; and once we begin it, he demands that it be kept up. When he gets a little older we wonder why he wants to put everything into his mouth. He has learned that some things give pleasure to the taste. Not knowing whether the objects he has found by the sense of touch will be pleasant to the taste, he experiments. He tries this test on everything from his big toe to all the objects within his grasp. He is gathering information, his education has begun; all this may be said to be the beginning of wisdom. If he is our child all these symptoms indicate that he will be very wise!

The process of gathering information continues throughout life. The mind is the great storehouse; and, let it be well understood, if nothing

useful is put in nothing useful will come out. The law holds true here as well as in mathematics that you cannot subtract something from nothing.

### MATERIAL FOR THINKING

By the sense of sight, hearing, touch, smell, and taste we gather the raw material out of which all our thinking comes. With the infant all sense impressions are hazy; and, it may be added, the same is true with many grown-ups! We can never think clearly unless our mind pictures are distinct. We are able to form a more accurate idea of an object when we can bring to bear upon that object more than one of our senses. We look at an object, then want to "see it in our hands," probably smell it, taste it. A clear idea of an apple is easily formed, because we call upon at least four witnesses to testify; i. e., sight, touch, smell, and taste. On the other hand, our idea of Johannesburg is hazy, because we have never seen, heard, felt, tasted, or even smelled such a place. We know of such a place only by faith, and think of it in terms of other cities that we have seen.

### PERCEPTION

The power of gathering and recognizing sense-impressions is called Perception. It is capable of great development. We send the child to the kindergarten for this purpose; in fact, this is largely the work of teachers in the lower grades of our schools. If the child does not develop the power to perceive quickly and accurately while young he will always be handicapped. Hence, a teacher in order to succeed must understand the laws of the mind.

This power of the mind may be highly developed in one line and deficient in another. The blind of necessity develop a keen sense of touch and of hearing. Others by long and persistent effort become experts. The skilled mechanic notices the faulty joints in your furniture. The paperhanger notices that your paper is not hung perpendicularly. The tailor (and many others) notice that your clothes are a misfit. The highly trained musician notices all the discords in singing and playing. Those who are highly trained along particular lines we call specialists. Nearly all specialists are cranks—to other people. A crank (not someone mentally deficient) is only a person who has developed his perceptive faculties to a greater extent than others and who is enthusiastic about it. This line is all he knows, he makes a hobby of it. One who is educated will notice your mispronunciations, your slips in grammar,

your poor logic. All of which detracts from one's effectiveness as a preacher.

### THE PREACHER'S TASK

The preacher has to do with people of these various tendencies. He is supposed to be a specialist in spiritual things; and he will do well to become a crank, so to speak, along his chosen line. This does not mean that he should be queer, eccentric, or fanatical; but he should develop his mind along spiritual lines until he can lift his people to higher things. Religious experiences make strong impressions on the mind, and they should. These experiences are our Ebenezers, we set up stones here. One who was converted in a Salvation Army meeting usually likes the street meetings. Another converted in a mission wants to start a mission, his field is the "downs but never outs." One who has had a powerful, knock-down, epochal experience in conversion or sanctification usually looks on with some misgivings when he sees one meekly confess the Lord Jesus as Savior.

Having these various traits and conditions to deal with, the wonder is not that the preacher fails at times, the marvel is that he succeeds at all.

### THE SPIRIT USES PSYCHOLOGY

Let it be said at this point that a knowledge of psychology does not, and cannot, take the place of the unction of the Holy Spirit. The Holy Spirit knows more about psychology than anyone else can ever hope to know. He lays tribute on all our powers. A good voice, a strong body, a trained mind, our powers of eloquence, if any, our logic, our knowledge of history, science and philosophy, these, if fully consecrated, He will sanctify and use. The preacher, however, who has few of these natural and acquired accomplishments, will have little that the Holy Spirit can use. Such a person, if ever called to preach, will be compelled to labor in a limited way. In fact, surrounded as we are with educated people, high school and college graduates—making up our audiences, what can the preacher who has not a trained mind as well as a fervent spirit hope to accomplish?

### GAINING ATTENTION

The mind works according to definite laws. Strong impressions cannot be made on the mind unless focussed upon the thought being presented by the preacher. This is attention. The mind cannot be focussed upon more than one thing at a time. Hence, it is very important to the suc-



cess of a sermon that everything possible should be removed that will divert the attention of the hearers. If there are a lot of pictures, mottoes and signs around the back of the pulpit, the people will read these over and over and while doing so, lose the thought of the speaker.

#### AS OTHERS SEE HIM

The preacher himself is frequently the greatest detraction from his own preaching. If a stranger is to bring a message it is always well to bring him to the platform at least a few minutes before he is to begin to speak, and he should not hide behind the pulpit. The people want to "look him over." All manner of questions will run through the minds of the people in regard to him. If he is young, the girls will wonder if he is married; the boys will hope that he will not preach long. Some may pray that the Lord will give the message, for, as they see it, the prospects otherwise are very slim. If the people do not get through with this before he begins, they will keep it up afterward. When their curiosity is satisfied, he is so far down the road that many will never catch up. This may be the reason someone has said that a speaker succeeds or fails the first five minutes he talks.

#### ATTITUDE IN WORSHIP

The secret of true worship is the ability of the preacher to center the minds of the people on God. We have lost patience with some of the older denominations because they use a liturgy or form of worship, but have we not gone to a worse extreme in our loose way of trying to worship?

When the preacher comes before an audience his personal appearance, voice, actions and every movement should be such as to direct the minds of the people in the desired channel. If he must set the furniture in order, do some janitor work, buzz with the choir, make a few remarks that might as well have been left unsaid, punctuate his sentences with "amen," "bless God," "hallelujah," etc., he need not expect the spirit of worship to come upon the people. At the same time if the people have not been trained to habits of reverence in the house of God, if they visit, the children run about, the choir comes straggling in, the people get up and down in a haphazard way, then the preacher will have a double difficulty.

#### PULPIT ACTIVITY

Again, the preacher may put so much of the physical into the "work" of preaching that many watch his movements and pay little attention

to his thoughts. They cannot hear the purr of his engine for the rattle of the fenders. He may perspire and overwork his handkerchief until the people get 'sorry for him.' If he sways his body until there is a streak of white between his belt and his vest, the people may become alarmed for fear he will lose his pants. If his voice is loud and harsh the people may feel when it is over that they have been in a boiler factory. On the other hand, he may be so soft and monotonous in his voice and quiet in his gestures that it will be necessary to remind the people and to forget to say their prayers before going to sleep. In justice to the preacher it should be said that he is not responsible for all the things that divert the attention of the hearers. A child running at large in the church may get more attention than a bishop. A silly girl in a choir has spoiled many a sermon.

#### CORRECT LANGUAGE

The preacher should understand the psychology of language. We think in mental pictures. For instance when we hear the word "apple" there flashes into the mind a picture of an apple. There is hung in the gallery of each mind pictures of several kinds of apples. When the word is heard memory runs into the gallery, taking down a picture and holds it before what we call the "mind's eye." If we speak the word "ameba," memory runs into the gallery and you feel a kind of whirling about in your head, but no picture probably can be found, yet this is a perfectly good word. Unless you have studied zoology and worked with a microscope, you have never seen this little one-cell animal, hence will have no picture of it hung on memory's wall.

When the word "apple" is spoken, maybe the picture presented to your mind is that of a big, red apple, but suppose the speaker now adds the words "green, sour." Memory must run back into the gallery and bring out a different picture. If the words had been used in the correct order—green, sour apple—the mind would not have to reverse itself. Memory would have to make but one trip to the gallery.

The preacher by being a master in the use of language can so present truth that the mind follows easily. We say, "It makes me tired to listen to him." The same is true when the speaker talks too fast, or starts a sentence and suddenly reverses; also, when the same thought is repeated over and over. The mind soon grows weary of recasting the pictures. Few men can preach long

sermons profitably. The capacity of the average mind is limited—will hold so much and no more. Most of the runners in a race, if the distance is short, go the entire route, but only a few ever complete a Marathon.

#### NECESSARY BOOKS

The preacher should have, at least, two good books—a Bible and a good dictionary, not a cheap one. If he continually mispronounces simple words and makes glaring slips in his grammar, he need not be surprised if some think him too ignorant to instruct them in spiritual things. This does not always follow by any means, but the stranger who hears one for the first time may allow minor things to outweigh far more important matters.

The preacher may divert the attention by misstating his facts and figures. If one says that the Dead sea is thousands and thousands of feet below the sea level, that the train ran at a speed of sixty miles a second, the listener of a mathematical turn of mind may become more amused than edified. If you garble facts of history, or tell your experience and the experiences of others, improving the story each time by additions, until the whole thing becomes absurd, the effect that you hoped to produce, will be lost. If one says that as he was going down the road he saw an elephant run up a tree and sit upon a limb, your mind rebels at the statement. If the person making the statement is your particular friend your sympathies get busy and you make excuses for him. "Oh, he is mistaken, he means a squirrel," you say. If you have no particular like or dislike for the speaker, you say, "That's absurd." If you dislike the person, he does not belong to your church or your party, you say, "That man's a fool and ought to be sent to the asylum." As a result people whom you desire to win never come back to hear you.

In concluding this paper, let it be said that the preacher is fortunate in that the people who come to hear him are sympathetic. They do not come as a rule to oppose or criticize. The members of the church, have, or should have, a friendly interest. He is their preacher. Grace can do more than all our methods and manners. If power of God is not present all our psychology and other means will fail. However, there are many things that grieve the Spirit and hinder our approach to God. If we could follow absolutely the laws of the mind—a thing which of course

is impossible—and then have the blessings of God upon us, there is no telling what might be accomplished.

WASHINGTON, D. C.

#### THE PREACHER AND HIS BOOKS

By HORACE IRELAND

BY WAY of introduction, I quote the following from Dr. Ellery Channing. "God be thanked for books. They are the voices of the distant and the dead, and make us the heirs of the spiritual life of past ages. In the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours." President Dwight of Yale once said, "Let him who would be great select the right parents." Thus inferring the value of good ancestry. But we ask permission to revise the dictum a little, and say, "Let him who would be great select the right books."

To read books solely for their informative value can easily become a vicious habit. A few good preachers we have known have impressed us as being mere intellectual hucksters, pulpit pedants, whose sermons displayed an amazing array of facts, and whose main feature of ministry seemed to be an abnormal desire to astonish the natives. Certainly let us embellish our sermons with worthwhile data, if we are able. But let all of our reading focus in the finished portrait of Christ.

It was said of Robert Murray McChesney, Scotland's 19th century apostle, that his very presence in the pulpit was a melting benediction. That a veritable aura of unearthliness seemed to circle his brow. McChesney, who died in his thirties, was a great saint. He prayed and prayed much. But he also moved in a circle of sainthood. Great books made him the intimate companion of the Chrysostoms, the Savonarolas, the Luthers, the Melancthons, and of his own compatriot Knox. Communing with this flower of Christian statesmanship and sanctity, McChesney himself became both statesman and saint.

The preacher's books need to be recreational as well as cultural. This is what Emerson meant when he said, "Give me a book, health, and a June day, and I will make the pomp of kings ridiculous." The pastor's study should be his grazing ground, his rows of books, the rich, luscious pastures upon which he feeds. It should be his banqueting hall, wherein he daily dines with kings. His vineyard, yielding its purple floods to slake his mental thirst.

The preacher's reading should minister de-

light not drudgery to his life. We cannot easily conceive of a preacher to whom books are a bore, surely such a one has mistaken his calling. We who are chained to the oar of a perpetual pastorate need not grieve because our faculties for travel are limited. Missionary biography will make world travelers of us. A biography of Adoniram Judson means a free trip to northeast India, acquaintance with the swamp and the jungle. A biography of Dr. Grenfell's, implies interesting adventure in the frozen latitudes of Labrador, as well as a fascinating romance of Christian missions. To travel with John G. Paton, and Roger Williams to the South Sea islands, with J. Hudson Taylor to China or with William Carey to India, is to travel in rich company. These men are the aristocrats of modern missionary effort. If we will court their company, Sir William Ball and Prof. Lowell will whisper to us the secrets of the telescope, or Oliver Lodge and Sir Wm. Crooks of the mysteries of the microscope.

Besides being recreational, the preacher's books will need to be inspirational. The chemist in his laboratory sometimes pours three distinct chemicals into his test tube, his object being to fuse them and produce a fourth element. But after having poured the chemicals into the tube, they remain visible in their distinct and original states. The chemist then taps the test tube with his knuckles, instantly the ingredients flow together and produce the combination. This, in terms of chemistry, is the stroke of crystallization. Preachers' brains are often like that. They contain the necessary ingredients, but they need a mental shock. It is the function of good books to produce that shock.

Before Byron began to write, he used to give a half hour to reading some favorite passage. The thought of some great writer never failed to kindle Byron into a creative glow, even as the match lights the kindlings upon the grate. In these burning luminous moods Byron did his best work. Hillis says, "The true book stimulates the mind as no wine can ever quicken the blood. It is reading that brings us to our best, and rouses each faculty to its most vigorous life."

In passing let us note that "Books of Illustration," "Five Thousand Facts for Busy Preachers," "Elbert Hubbard's Diary of Anecdotes," etc., bear about the same relation to solid reading as oleo does to pure dairy butter. Remembering then that it is as dangerous to read the first book one chances upon as for a stranger in the city to

make friends with the first person passing by, let us consider the selection and friendship of books.

Fredrick Harrison tells us that there are 2,000,000 volumes in our libraries, and that every few years the press issues enough new volumes to make a pyramid equal to St. Paul's Cathedral. Lamenting the number of books of poor quality now being published, this author questions whether or not the printing press may be one of the scourges of mankind. He (Harrison) tells how that he reads but few books and those the great ones, and describes his shipwreck on the infinite sea of printer's ink; and his escape by mercy from a region where there was "water, water everywhere but not a drop to drink." Books by their multitude bewilder, and careless and purposeless reading destroys the mind. Multitudes are in the condition of the schoolboy, who when asked what he was thinking about, replied that he was so busy reading, he had no time to think. Many stand before the vast abyss of literature, as Bunyan's Pilgrim stood before the slough of despond, crying, "What shall I do?"

As preachers the necessity of severe selection is upon us. What shall we read? Phillips Brooks thought that the basis of every library should be biography, memoirs, portraits and letters, for biography is one of man's best teachers. Read philosophy, history and poetry. But if you would refine the judgment, fertilize the reason, wing the imagination, attain unto the sturdiest manhood and all qualities necessary to the great preacher read the Bible. Read reverently and prayerfully until its truths have dissolved like iron into the blood. Read indeed the One Hundred Great Books. If you have no time make time and read. Dr. Hillis says, "Read as toil the slaves of Golconda, casting away the rubbish and keeping the gems. Read to transmute facts into life. But read daily the Book of conduct and character—the Bible. For the Book Daniel Webster placed under his pillow when dying, is the Book all should carry in the hand while living."

#### FOR THE PREACHER'S LIBRARY

By J. B. GALLOWAY

##### Bible Geography and Customs

THE unfolding revelations of the messages of the Bible are set in their historical and geographical background. The story of the Hebrews is the romance of history. Their geography is of the Holy Land. The study of geography and history is interwoven and vitally

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connected. The hills, rivers, seas and cities are the theater of the stirring events that we read about in Bible history. Bible geography gives the history a vividness and reality that makes the men of the Bible stand out as real men who lived in the world and wrought out their destiny. We can understand God's providences better if we know how they lived, with whom they lived, and where they lived.

The customs, manners and institutions of the Bible times and lands are an echo of the voice of the Lord. The local coloring of the common objects and occupants is the key to many passages of Scripture. An artist painting a classical picture having on it a Greek lyre inquired of a University student what was its ordinary color. His friend could quote Latin verses and tell the story of Orpheus and his lyre, but had never pictured its color. Many Bible students have no definite idea of the landscapes, climates, plants, the customs, habits and dress of the people they study about in the Bible. The study of Bible customs and manners will (1) Enable us to better understand the character of the people of the Bible. (2) Explain many figurative expressions in the Word. (3) Reveal to us the relation of the divine and human elements of the revealed truth. Then we may have a sense of reality about our Bible study as Shakespeare says, "Think when we talk of horses that you see them, Printing their proud hoofs if the receiving earth."

##### Books on Bible Geography

William Walter Smith's "Student's Historical Geography of the Holy Land" is a very compact, carefully prepared work giving us the latest results of research in Bible lands. A large amount of information is given in a superior form. The best Bible Geography for Sunday school workers and preachers who wish to get the heart of the subject. Its price is about \$2.00.

George Adam Smith's "Historical Geography of the Holy Land" is an unequalled work on the subject. It covers the whole field exhaustively. Vivid pictures of the land based upon personal experiences of the lands and results of the latest explorations and discoveries. Price, \$6.00.

George Adam Smith's "Atlas of the Historical Geography Holy Land" is a book of Bible maps. The best, most authoritative and latest of Bible Atlases. If you wish to be a master of the subject of Bible Geography you should have these two works. Price \$7.50.

Robert Laird Stewart's "The Land of Israel" is a text book of Physical and Historical Geography

of the Holy Land embodying the results of recent research. Price, about \$2.00.

J. L. Hurlbut's "Rand-McNally Bible Atlas" is an excellent Bible Geography with good maps. Not so recent and possibly out of print at present. Price about \$3.75.

Townsend MacCoun's "Physical and Historical Bible Atlas" is an excellent little work on Bible Geography. A few of the historical statements may be questioned. Price, about \$2.00.

John B. Calkin, "Historical Geography of the Bible Lands." Price, \$1.25.

Rena L. Crosby, "The Geography of Bible Lands." Price \$1.75.

"Littlefield Atlas." A book of 32 Bible maps. Price, 35 cents.

John F. Stirling's "Atlas of the Acts and Epistles." Much in a small space. Excellent for Studying Paul's journeys. Price, 75 cents. Also by the same author and at same price, an "Atlas of the Life of Christ."

##### Books on Bible Customs

George M. Mackie's "Bible Manners and Customs." An excellent work. Many New Testament passages are illustrated by present-day life in Palestine. Price, \$1.25.

Trumbull's, "Studies in Oriental Social Life." Eastern Customs in Bible Lands. Edersheim's "Sketches of Jewish Social Life in the Days of Christ." These are all good.

Thompson's "The Land and the Book," is an old work but excellent both for the study of Bible lands and Bible customs. It is usually published in two or three volumes and sold by most bookstores handling religious books.

O. C. Morehouse's "A Primer of Hebrew Antiquities." A fine little book on the whole life of Bible times.

(These books can be obtained through the Nazarene Publishing House.)

#### THE PREACHER AND HIS HEALTH

##### Preventive Medicine

MY WORK in these articles is not so much to inform the preacher how to treat disease, as it is to tell how to prevent disease and how to care for one's self after certain diseases have developed. Preachers, and all public men, should know a few simple things which would help to prevent disease.

Modern scientists are agreed that most diseases are caused by bacteria, or germs. I was asked recently if I believed in the "germ theory" as the cause of disease. My answer was, no! I know

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there are diseases which are caused by the so-called germs. Some of us have taken germs from some infected tissue of the human body and then grew them in an incubator and later noted that they produce the same effect in other bodies. No! the "germ theory" is a fact.

For our convenience we are going to divide all disease into two classes—*infectious and contagious*. All infectious diseases are caused by some germ. Contagious diseases are those diseases which are easily "caught," such as smallpox, measles and scarlet fever. However, it is agreed by the best authorities that all contagious diseases are caused by some germ, though in many cases they have not been successfully isolated. If this be true we will then see that all contagious diseases are infectious but all infectious diseases are not contagious. However, infectious diseases can be carried from one individual to another. To illustrate, a person can take tuberculosis from another by eating or drinking out of the same vessels that were used by the sick. Also, some of the infectious diseases which affect the respiratory organs can be "caught" from the infected person by breathing the air which may have small particles of sputum, which may contain the germ, floating in it which is caused by the coughing or sneezing of the sick.

With the above brief explanation we can see there is a probability of preventing, under some conditions, some of these diseases. I shall endeavor to give some information which preachers should know, that will help to prevent disease, and later take up the discussion of some of the common infectious and contagious diseases, which the preacher comes in contact with so often in performing his many duties. Many diseases can be prevented and many useful lives prolonged by knowing some of the simple precautions.

Every preacher should be vaccinated against smallpox. Vaccination is not as dangerous as the public is led to believe. Those "bad arms" which are seen, and which we hear about, were due, in most cases, if not all, to the carelessness on the part of someone, and the condition was due to infection rather than the vaccination. Too many lives have been saved by this means of prevention for us to ignore it altogether. The vaccination against typhoid fever has too much in its favor to be ignored by anyone, especially the preacher who is continually mixing with the public. The government statistics show that something over ninety per cent of those who are vaccinated against typhoid do not have it, or

if they do, it is in a very light form. The serum treatment for the prevention of colds and "flu" has much in its favor and is worthy of consideration. In these cases it is well to consult some good physician before having it administered. There are other similar precautions used to prevent such diseases as diphtheria, tetanus (lock jaw) and others, which have saved the lives of many. The advice of the family physician or health department should be complied with at once in these cases. I feel that I should stress the tetanus antitoxin for the prevention of "lock jaw." Everyone who receives a punctured wound such as those caused by nails, should take tetanus antitoxin, if advised by the physician.

Now we will consider some of the things the reader can do for himself to prevent disease. Be careful about the food and water you eat and drink. So many of the foods are more healthful if eaten raw. This is true of vegetables and fruits. There is however more danger of these foods being contaminated with certain disease germs than those which are cooked. This is true when these foods are bought in some public market or when brought from the huckster who has been hauling them around, or when they have been handled by several different people. It is better for these foods to be washed thoroughly before eating. Be careful about drinking water from that inviting well or spring which you may chance to see. Drinking water in some homes is very dangerous. How often have we seen the preacher come into some home thirsty and at once ask one of the children to get him a fresh drink. The little fellow is anxious to do something for the preacher but does not know the precautions to take, so he may bring water in a vessel which has been contaminated by some sick member of the family, or his own fingers may be contaminated, and he may place them inside of the vessel or the water itself. This may seem to be a small matter to the casual reader, but is worth our warning. That common drinking cup or dipper which may be found in so many rural homes and public places should be discarded. The law in most, if not all of the states, to prohibit the public drinking cup is certainly worthy of our commendation.

It costs nothing and is very little trouble to the preacher, after visiting in the homes and hospitals, shaking hands with people on the streets, or any public place, to wash the hands with soap and water. It is better if some mild antiseptic is used in the water, but plain water and soap is

better than nothing. This should be done before he handles anything around the house as well as before eating. I have used medical alcohol on my hands and hair, and have secured it for preachers to use the same way, when visiting the sick. Many of the infectious diseases as well as the contagious can be carried from one to another. It is well, when the preacher has been visiting people who are sick with colds, "flu" and other respiratory diseases, to not only wash his hands, but also to spray his throat and nose with an antiseptic solution. Dobell's solution is good and there are others on the market that can be gotten from the physician or drug store. The very familiar handkerchief wave or Chautauqua salute which we see in public meetings will spread disease and should never be practiced when there is an epidemic of colds or "flu," especially in a closed room. If the reader has been for some time in a room with some infectious disease or with any contagious disease, he should not go home immediately or go into some other home, or handle children, without first changing clothing.

The clothing removed should be hung out at once in the open air and sunshine, and allowed to remain for a few hours. The hands and hair should then be washed and the nose and throat sprayed. There is not so much danger of an individual carrying disease if he spends several hours in the open before coming home or in close contact with others.

Some may say, if there is such danger in "catching" these diseases or giving them to others, we had better not visit those who are sick with infectious and contagious diseases. Yes! your duty as a minister or Christian worker calls you there. Of course there are quarantine laws and rules to be observed in the contagious diseases. In all cases use the best knowledge you have, and be willing to take any advice from those who know, trust in God, and proceed to do your duty. I have little time for anyone who is a Christian worker who is always getting behind that "scarecrow" afraid of taking the disease. I am old-fashioned enough to believe that the enemy will have a hard time to kill anyone by disease or calamity, who is doing his duty to his fellow-man and God, until his work is finished.

#### CHURCH ADVERTISING—THE WHY AND HOW

By C. A. S.

We have secured a series of seven articles on "Church Advertising" by C. A. S., whose success

in the practice of his theories is known to thousands. Material on this theme is scarce and difficult to obtain and we believe this series will be appreciated by readers of The Preacher's Magazine.

There are seven articles in the series, as follows:

1. THE CHURCH June 1928
  - Its physical condition
  - Its spiritual condition
  - Proper use of the name of the church
2. THE PREACHER July 1928
  - The general manager
  - His personality
  - His dress
  - His time
3. THE SUNDAY CHURCH SERVICE Aug. 1928
  - Order of service
  - Musical features
  - Sermon
  - Special features
  - Parish paper
  - Local newspapers
4. THE SUNDAY SCHOOL Sept. 1928
  - The superintendent
  - The teacher
  - The lesson
  - Special attractions featuring each Sunday as a special day
  - Advertising novelties used in connection therewith
5. MIDWEEK PRAYER SERVICE Oct. 1928
  - Is it attractive?
  - Can it be interesting?
  - Who should attend?
  - Prayermeetings at churches where I have visited
6. YOUNG PEOPLE'S SOCIETY
  - The young people of the church
  - Type of service
  - Social activities
7. THE CHURCH AND COMMUNITY
  - Is your church a real community asset?
  - Should the church render community service?

#### THE CHURCH

SO much has been written regarding Church Advertising that if it were all assembled in one collection it would fill a library of a thousand volumes and yet with it all, so little of practical value to the average minister has been written, that our library is reduced to not a single volume. By this I do not mean that all books and all articles covering this phase of advertising are worthless, but as yet no particular volume has been issued in such language, or in

such form, as to be of practical aid and assistance to the average minister.

Advertising as a whole is a great subject and one on which volumes have been written and volumes may yet be written. Church Advertising as one phase or department under the general classification of advertising is also a great subject.

The church is the greatest industry, the greatest business, in the world today. Beside its endeavors and its products, beside its organization and its possibilities, the industries and organizations of man fade into insignificance, and yet it is one of the most poorly organized businesses in the placing of its products before the world. True it reaches into every land and every clime. It reaches across the seas and across the deserts and across the mountains, but this expansion into what we might term "foreign fields" has not been due to the wholesale advertising of its product so much as by the personal endeavors and sacrifices of individuals.

The great industries and businesses of the world today are spending millions of dollars in getting their products before the people. Hard-headed, hard-hearted, keen-minded business men everywhere will tell you that it "pays to advertise" and so they vote millions and millions of dollars for this purpose alone. Yet the Church of the living God, if we were to take the total of all moneys spent for purely advertising purposes would amount to scarce a thousandth of the amount expended by other business houses.

This series of articles has been prepared, not so much for the purpose of providing and giving ready-cut advertising copy to our preachers, but rather as an aid and guide in helping those responsible for such advertising to find an idea around which may be draped their own original thoughts and initial endeavors. It is for the purpose of providing the ministers with a means of checking back over the past advertising policies of their church, thus finding where they failed and where they may gain. It is our purpose to take up one particular phase, study it carefully, analyze it, and offer our opinions, thus leading the reader into a deeper thought on these various phases of church advertising.

With this, the first number, we take up the matter of advertising the name of the church. A stranger enters a town, he walks down the street, he passes a church, involuntarily he glances to see the name of the church, he looks carefully, he looks high, and he looks low, and in ninety-nine cases out of every hundred he is unable

to find in a conspicuous place or in an inconspicuous place so much as the name of that particular church. You know this to be true. Your own church, possibly with the exception of a little bulletin board standing in front, does not carry the name of the church. For comparison, walk downtown: every business house, every factory, every office, has in letters as large as space will permit, the name of that particular business or organization. Are we ashamed to let mankind know that the church is an active business, a business that is leading the times, leading the thought of the people, molding and shaping the ideals of the people? Are we ashamed of the Christ whom we serve?

The first and most important step in any advertising program or policy of your church is to put the church in physical condition so that you have something to advertise—painting the outside of the church, making needed repairs both inside and out, making it as attractive as possible, on a par with any business organization or business house with which you are acquainted. Second, let your community, let your town, let your city, let your neighboring communities know that there is a church of your faith active and working. Let them know where it is—place in letters as large as space will permit, the name of the church, and keep it always before the eyes of the people.

It is needless to say that it is essential and absolutely necessary along with the cleaning-up and the putting of the church in physical, material repair, to at the same time, repair and rebuild the spiritual make-up of your people, for it matters not how nicely painted a building you have, or how nicely furnished it be on the inside, unless it has been spiritually rebuilt, repainted, you have not done enough to warrant the putting on of a publicity program, for your business is to offer to a sinning world the love, the hope, the promises of Jesus Christ himself.

#### IF I WERE A LAYMAN, SOME THINGS I WOULD EXPECT OF MY PASTOR

By R. S. RUSHING

1. The first thing I would expect of my pastor would be that he be soundly converted, and genuinely sanctified, and deeply spiritual.

2. I would expect him to have a reasonably good education. I would expect this because I would like for my pastor to be able to carry his part well in any company without being embarrassed. And when there are educated and

cultured people in our services I would like for my pastor to be able to so present his subject and so handle his English that I should not have to be cramped all through the hour, and then feel embarrassed when I meet these parties on the street next day.

3. I would expect my pastor to be a man who reads widely and keeps abreast of the times so that he would be well able to converse on any subject that is being agitated.

4. I would expect him to be a student of the Word of God, and other good literature. If I were a layman, I would expect my pastor to know his Bible thoroughly and to preach it without fear or favor of man.

5. I would expect my pastor to be a man of prayer. I would not care to hear him preach on prayer, its privileges, its possibilities and so forth until he had first set me the example by praying himself. I would expect him to be a man who had lingered long in the presence of his Master, before he came into the pulpit to tell me how.

6. I would expect my pastor to use variety in his preaching. As well as I love the truth of holiness, I would not want him to preach on this theme all the time. As well as I like to hear the second coming of Christ preached upon, and many other great themes, I would not want to hear anyone of these all the time. But I would expect him to vary his discourses, and give me something new every Sunday.

7. I would expect my pastor to begin his services on time, and if possible, close on time. I would not want him to preach too long sermons.

8. I would expect my pastor to be interested in all the departments of the church. I would expect him to be present at Sunday school on time, and take an active part, but not teach a class unless he does so in case of the absence of a teacher. I would expect him to be a booster for the Sunday school. And then I should expect to see him at the young people's meetings, occasionally, anyway, and to be a booster and a lifter for them. And then I would want him to be greatly concerned about the Woman's Missionary Society, and to meet with the good women of our church and give them a lift and to boost them from the pulpit. Of course, I would expect to shake hands with my pastor every prayer-meeting night, and have him lead the church to a throne of grace in prayer as we worship together.

9. I would expect my pastor to be neat in

appearance. I would expect him to keep his person clean, his clothes pressed, his shoes shined, his face shaved, his teeth brushed, his hair combed, and his nails trimmed. All this he can do with but little expense and trouble. I would want his personal appearance to be such that I would not feel embarrassed if a member of another church should ask me if that man is my pastor. In fact, I would want my pastor to be such in every way that I would feel proud of him in any company.

10. I certainly would expect my pastor to visit me just as often as he possibly could without neglecting his many other duties. And when he came, I would expect him to read a portion of the Word and offer prayer with me and the family.

11. I would expect my pastor to give value received. I would not care to support a trifling, good-for-nothing, lazy man that was there just to draw his breath and his salary. But I would want him to be on the job day and night, and for the man that desires to keep busy, there is always work to be done.

12. I would expect my pastor to control his own family. "If a man knows not how to rule his own house, how can he take care of the church of God." I would expect my pastor to have his children under such control that when he went into the pulpit his children would not be running over the house, or be teasing the mother to leave the building with them in order to get a drink, or otherwise be disturbing.

13. I would expect my pastor to hold regularly the monthly church board meetings, and see that all the business of the church is regularly and systematically cared for.

14. I would expect my pastor to co-operate with the district and general officers in their great work to forward the interest of the church. And I would expect my pastor to see to it that all the moneys for the District and General Budget was raised and sent to the District and General Treasurers each month.

15. I would expect my pastor to be "holy in all manner of conversation." I would not expect him to stand around on the street corners and use slang, tell yarns and crack jokes.

16. I would expect my minister to so conduct himself with the opposite sex that I would not have to make any apologies for any of his acts.

FAIRFAX, ALA.



## GOD'S COMMAND FOR A TRUMPET BLAST

By A. W. ORWIG

THE command came not only to the prophet Isaiah, but it comes to every preacher of the gospel. Indeed, every child of God is expected to heed the command. And woe to the man who refuses to "lift up" his "voice like a trumpet," in fearless and righteous rebuke of sin! This does not necessarily mean that very great lung-power, much less that harshness of speech need to be employed. But the preacher who has a proper conception of the heinousness, the ravages and the final results of sin will hardly utter his message in *whisper tones*. He can be very outspoken and earnest, and even be a "son of thunder," without manifesting a spirit of undue combativeness. And yet he is sometimes accused of severity and censoriousness when only sounding the warning note of repentance and danger. Years ago a pompous and unchaste English lord exclaimed to a friend: "It is too bad to have to listen to a sermon like the one we had this morning. Why, the preacher actually insisted upon applying religion to a man's private life!"

Real, searching preaching, such as does not "spare," in the proper sense, and that faithfully shows "the people" their "transgressions," always provokes more or less opposition and persecution. It was so with the preaching of the prophets and of Christ and the apostles. It has always been so, and always will be. The saintly Richard Baxter declared that "a faithful preacher will make the people either quarrel with him or with their sins." Whether in high or in low places, iniquity must be plainly pointed out, and the offenders shown the dire consequences of continuing in sin. This applies to sin both in and out of the church. The divine behest is, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" (Isaiah 58:1). For a preacher not to do this, or to smooth over or apologize for sin must incur both God's displeasure and His punishment. The rich and socially prominent, living in sin, are often allowed to go unwarned and unrebuked.

In every community there is need of exposing prevailing sins. Corruption in national, state and municipal circles needs uncovering, and God's threatened judgments need to be proclaimed. The so-called social evil, the diabolical liquor

traffic, the high-handed Sabbath desecration, the pride of life in its multiplied forms, and other glaring evils call for the "spare not" kind of preaching. Of a certain evangelist a friend of the writer remarked that "He put on the red-hot, blistering truth. He cut and burned and blistered sin. He gave it no quarter," etc. Regular pastors sometimes fear to do this, lest they forfeit the favor and pecuniary support of some of their people. Some preachers are mere hirelings, and will receive the doom pronounced against the unfaithful watchman upon the walls of Zion. What can be more despicable than a truckling, cringing, fawning occupant of the sacred desk? Well might every ambassador of Christ adopt the poet's language:

"Shall I, for fear of feeble man,  
The Spirit's course in me restrain?  
Or, undismayed in deed and word,  
Be a true witness of my Lord?"

"And by a mortal's frown shall I  
Conceal the word of God, Most High?  
How then before Thee shall I dare  
To stand, or how Thine anger bear?"

The apostle Paul, true to the high and holy calling of the gospel ministry and to the divine command to "spare not," thus expressed himself to certain ones, "Being absent, I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare." He shunned not to declare the whole truth of God, regardless of consequences. And because he did so some regarded him as their enemy, when, in fact, he was their truest friend to show them their sins and their danger. Would to God Paul had more imitators.

The preacher's and more private Christian's warfare is not so much against men's persons as against sin. Strong invectives are not really necessary, but faithful dealing is absolutely needed. The ministry of courageous and vigorous rebuke of sin is too much of a lost art. Prophesying smooth things has too greatly taken its place. Oh, that it could be said of all who are commissioned to proclaim God's truth that they are "full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." Then, indeed, would men more freely tremble at God's word, forsake sin, plead for mercy and pardon, and find a full scriptural salvation.

*Prof. Galloway's Bible Studies Are Ready!*

# THE WHOLE BIBLE For the Whole Year

*A Systematic Study of the Whole Bible  
in Fifty Lessons*

By Prof. J. B. Galloway, B. D.

## INTRODUCTION AND PLAN OF THE COURSE OF STUDY (Taken from the author's Foreword)

These Bible Studies appeared in the Herald of Holiness during the year 1926 by the invitation of its editor, Dr. J. B. Chapman, for the purpose of getting its readers more interested in Bible Study. In order that their usefulness might be enlarged and continued they have been revised and now appear in book form. It is the purpose of the course to stimulate an interest in Bible study and to encourage an intelligent, systematic method of reading and studying the greatest of all books.

The plan of the series will be worked out upon the following outline:

Dividing each lesson into three parts as follows:

Part I. Assigned readings of the Scripture for each week beginning with Genesis 1 and consecutively reading the entire Bible in fifty lessons, briefly pointing out best passages to note or memorize, and thoughts of practical, spiritual and homiletical value from the assignments, with possible notes or digests.

Part II. The Study of the Bible in General as a Whole.

1. A few lessons on the Study of the Bible. 2. A series of lessons on General Bible Introduction. "What the Bible Is;" names, titles, character, structure, unity, divisions. 3. A series of lessons on "How We Got the Bible;" inspiration, genuineness, authenticity, canon, language, manuscripts, versions, history of the Bible. 4. A series of lessons on "What We Find in the Bible," (1) Bible prophecy, (2) Bible dispensations, (3) A survey of Bible history, (4) Forms of Bible literature, (5) A little study of miracles, (6) A little study of parables, (7) Worship—Hebrew ritual, Mosaic institutions. 5. Other Lessons on Bible Study and Spirituality, Bible Types, The Bible and the Critic's Folly, The Bible Proven True by the Research of the Archeologist, Interesting and Curious Facts about the Bible, and A Closing Exhortation.

The Author.

Prof. Galloway's book is so arranged that it can be used to good advantage for individual study or it makes an ideal text book for Bible Study groups or classes.

This new volume comprises 280 pages and is bound in cloth board covers. It should sell for at least \$1.50, but we are offering it at the low price of

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