

A New Book by Dr. Williams

SANCTIFICATION

The Experience and the Ethics



FOREWORD

This little volume is published not because the world needs more books. Its object is twofold, 1st it is an endeavor to answer some uncharitable and also some honest criticisms against those who profess the experience of full salvation. 2nd it is written with a sincere desire to aid those who possess a pure heart and are trying to live a life consistent with their testimony.

What is to follow is not an apology for the doctrine of holiness nor for those who claim such experience. No apology is necessary. The doctrines of the Bible need no defense.

There is a deep conviction in the heart of the writer that proper distinction has not been made between the experience of holiness and the ethics of holiness in the preaching and writings on this subject. That is why we have ventured to publish this book.

Being a Christian and living like Christ is the greatest achievement possible. This little book is an endeavor to express in a small way the heart-throb and passion of the writer's soul to thus achieve, and encourage others in their sincere effort to do likewise.

R. T. Williams.

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—John W. Goodwin, General Superintendent.

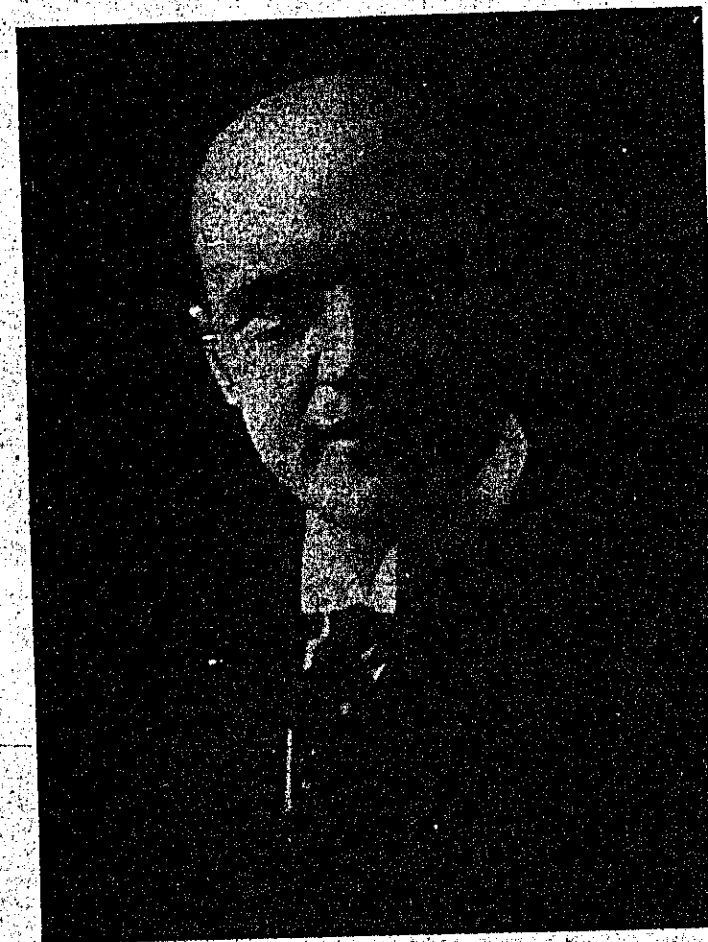
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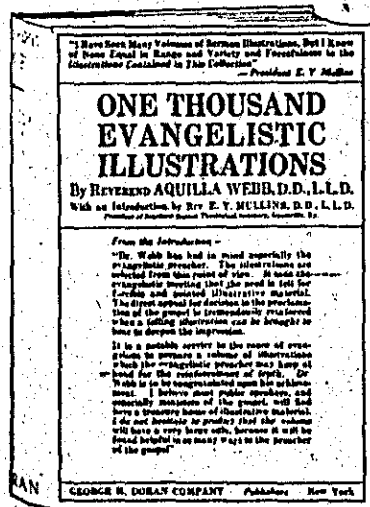
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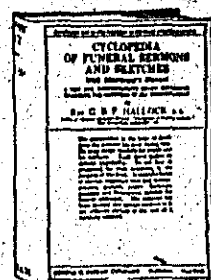
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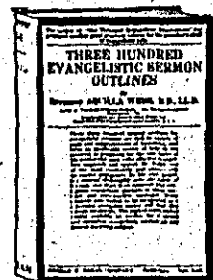
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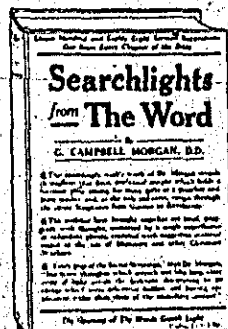


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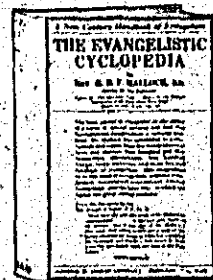


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WHEN THE PREACHER IS NOT "AT HIS BEST"

SOMEONE has suggested that a polite way to compliment the preacher's sermon is to say that "he beat himself." And this saves unsavory comparisons and makes it impossible for any other preacher acquaintance to take offense. And we have noticed a tendency to use a stereotyped form and to say the preacher was "at his best."

But the fact is a preacher is not always at his best and it is not always his fault that he is inferior. It is remarkable how hard a period of hoarseness or sore throat can make it on the preacher. A preacher's intellect may fool him. He may think he is "through" on the subject and that he can preach on it clearly and interestingly; but lo! when he tries it his thoughts stall, his words are slow and the effort is not his best by any means.

And sometimes a period of mental and spiritual emptiness may persist for days and weeks. What is the preacher to do? Of course he does not like to preach when he is not at his best, but if he does not preach now he will never be at his best any more. He must face the issue and do his best.

And it is during these "inferior" times that the preacher needs and appreciates help the very most. When he looks through his Bible and cannot find an illuminating text anywhere, it is worth a lot to him if he has a list of texts and suggestive notes which he wrote down during some period of illumination. If his words are slow in coming, it is worth a lot to him if he has thought his discourse through so completely that he can go on intelligibly while waiting and praying for upturn and blessing. If his hoarseness and soreness of throat forbid his usual "vociferousness," it is a blessing if he is able to make more of what he says in lieu of the way he says it. If the crowd is restless, if thoughtless people come late and disturb the service in their manner of finding seats, if a mother permits her baby to cry aloud for many minutes without permitting it to disturb her interest in the service, if thoughtless young people busy themselves with their own talking, if "saintly" old people go to sleep almost before the preacher can get started, if any number of things happen to destroy the preacher's equipoise, it is a great blessing if he can be so self-possessed and so well prayed up and so certain of his ground that he can plow right on to the end of the row.

A preacher ought to lay up for his "inferior" times, just as an ant lays up her winter's food supply in the summer time. He should not presume that his fruitful time is going to last all the way from sowing time to harvest and from pruning time to vintage season. It is because he does this mistaken thing that it can be said of many a good preacher, "When he does fall, he falls the flattest of anyone you ever saw." And it is because of his provident nature that it can be said of another preacher, "He always preaches well, although sometimes he preaches better."

Some days a preacher can make a good sermon in a short while. At other times that same preacher cannot make a sermon of any sort in a week. It is not always possible to explain this difference in ability and appreciation, although sometimes it is possible to explain, but not to remedy. Sometimes there are distractions which cling even in the study and at the place of prayer. But happy is the preacher who is prepared to do his best even when his best effort does not bring him within many leagues of his usual "best."

AN IMPORTANT INCIDENTAL

There are many things more important than the manner in which the preacher dresses, especially in this age when there is so little conventionality in such matters; and yet there is something in it, after all. More than one preacher has observed that he cannot study or write successfully with a two day's old beard on his face, or with soiled linen on his neck (when he is conscious of it), or when he is aware that he needs a bath. Somehow his self-respect rises up and troubles him and distracts his mind. Under such circumstances the best thing he can do is to set himself right with himself, even though he must subtract the time required from his hour allotted to study or writing. And more than one preacher has found it best, as the hour for the preaching draws near, to get himself fully ready to enter the pulpit and then use whatever time is left for concentration in prayer and meditation.

In a recent gathering of preachers I observed several young preachers of the age that need all the help they can get in the matter of dignity, who wore no vests and no suspenders. Of course they were not preaching there, but I just wondered if they did preach in such unconventional and undignified garb. In that same meeting I made a survey of the preachers' neckties and found among them practically every color of the rainbow and only two becoming solid white or black ties in the whole company.

Now I know that, first of all, a preacher must do the best he can, and in those cases where the preacher was the victim rather than the chooser, I have nothing to say. But if the preacher is permitted to choose, and if he thinks enough of his calling to want to be careful in even the little things which may contribute to his success, I am convinced that he should wear approximately solid white or black neckties, white shirts, solid colored suits (black or blue or dark brown), and if he is in a city he will find it an advantage to wear a Prince Albert, at least in his Sabbath morning service, and keep himself in such form that he feels and looks not only well-dressed, but so that he really feels like a preacher and might possibly be taken for one by someone else.

THE VARIED DEMANDS OF THE PREACHER'S LIFE

Yesterday a young man remarked that he needed a course in business training to help him learn how to direct the finances of the church. This led us to remark that the preacher's calling demands a more varied qualification and preparation than almost any other known to man. Many a preacher has ridden to fair and partial success upon the hobbyhorse of one single breed and color, but he would have done better if his stable had contained many horses of many specific adaptations.

Of course it is possible to organize a church on such an ideal basis that there will not be much for the preacher to do. There will be stewards to look after the finances, a committee to look after the advertising, a deaconess to visit the sick, a committee to visit and look after the strangers, a chorister to lead the singing and someone for every place and everyone in his place. But in actual life, the preacher has to either do the work or give general direction to it. He has to be a judge of finances, he has to form contacts with the newspaper men and other advertising agencies, he must personally see the sick and visit and converse with the stranger, he must give attention to every detail of the service of worship and to the numerous forms that the work of the church takes on.

The preacher may not deny his responsibility anywhere. He may much prefer to simply give himself to the Word of God and prayer, and he should as much as possible, but he must also give general direction to the building of the new church, to the securing of the evangelist, to the enlargement of the Sunday school equipment, to the raising of local and general finances, and to every other item that has to do with the advancement of the work. He must be the servant of all.

DOCTRINAL

THE CURRENT REVIVAL OF ANCIENT ERRORS

By BASIL W. MILLER

No. 2 Neo-Socinianism

THE discussion concerning the two natures of Christ has occupied the Christian Church more or less since its beginning. The keynote of orthodoxy has been centered in a correct understanding of the essential nature of Christ. Those theories which in one way or another have been branded as heresy have been at error on this point. There has been no age but has seen the storm arise around the deity and divinity of Christ Jesus; though for the first five Christian centuries this was the battle ground royal. Since that time Christendom has been arrayed in two opposing hosts, those which affirmed the proper divinity and deity of Jesus and those which denied the same.

The first form of error was taken in the theories of the Ebionites and the Nazarenes, Christians with the old leaven of Judaism not yet purged out. The Ebionites derived their name from Ebion or from an adjective meaning poverty and they asserted that Christ was only a man; while the Nazarenes added to this by stating that He was miraculously conceived and endowed. Thus these primitive precursors of Unitarianism of our age. Socinianism, akin to the theory of the Nazarenes, allowed that Christ was miraculously born, and that He had transcendent fellowship with God during His life, and that after His resurrection He was exalted above every other creature. By slow degrees this ancient Socinianism lost its distinctive features and descended into modern Unitarianism, closely akin to the baser Ebionite view.

Through the centuries numerous additions have been made to this view. Theodotus in the second century asserted that Christ was mere man, but was supernaturally born of a virgin. Paul of Samosata in the third century affirmed the same but added that the Logos was in Him in a greater degree than in the prophets. The Gnos-

tics agreed in making the Godhead of Christ an emanation and His manhood a semblance of man. The divine in Him was an Aeon, and the human was not a physical and material body, but a psychical and ethereal appearance. Hence the emphasis of the apostolic statement concerning the fact that Jesus Christ is come in the flesh; and as Pope states, "not in the mere likeness of flesh." Arius in his heresy denied Christ's eternal consubstantiality with the Father, thus impairing His Godhead; while Apollinaris denied the fact of His human spirit, and thus destroyed His true manhood.

Nestorius, a bigoted heretic, patriarch of Constantinople, declared that the virgin was the mother of Christ, but not of God, representing Christ as consisting of two natures, human and divine, not essentially connected and correlated in one person.

The true statement of the position of orthodoxy is well expressed by the Chalcedonian formula, stated by the fourth Ecumenical Council, A. D. 451: "Following the holy fathers, we unanimously teach one and the same Son, our Lord Jesus Christ, perfect as to His Godhead and perfect as to His manhood, truly God, and truly man, and of a reasonable soul and human flesh subsisting: consubstantial with His Father as to His Godhead, and consubstantial with us as to His manhood. . . . We confess not a divided Son . . . but one and the same Son, and Only-begotten and God-Logos. . . ." Through the ages this has been the classical statement of Christendom concerning the doctrine of the person of Christ. Any creed which denies that Christ in this unique manner is divine must be classed as false. It is common today for us to hear ministers and professors to refer to Jesus as the son of God, as we are all sons of God, or as divine as all men are divine. But this does not separate Christ in the essential manner from the rest of mankind and place Him in the position as the Son of God, and truly God, as the Bible affirms.

Modern Unitarianism is refined Neo-Socinianism. The basis of Unitarianism is the denial of the deity and Godhead of Christ; and the natural-

izing of the religious processes. It affirms that Christ is but man in his essential nature, and though He represents the highest order of man in His life and teachings, standing out as the prophet supreme, still He is man and not God. While raising Him to a position above the rank and file of humanity still they degrade Him to its lowest depths by asserting that though He taught He were God in this He was mistaken. A study of Unitarianism in its decline and lack of spiritual warmth shows the effect of its fundamental doctrine upon its practical functionings. In all there are only four or five hundred churches, with three or four hundred Sunday schools, and with about fifty thousand communicants, one which allies itself with all movements to take the Bible from its exalted position as the revealed Word of God and to degrade it to the level of other books of man's writing.

The tragedy of Unitarianism is not so much the fact that it exists as a separate denomination, but that it is leavening the other denominations with its virus and poison. It is a fact well authenticated that many of the leading Congregational churches are but a high type of refined Unitarianism or Neo-Socinianism. In sections of the country, around the large universities, there is a close federation between the two churches. In several seminaries which once were denominational, largely under Congregational control, now the position of Socinianism concerning the deity of Jesus is taken. It is common to hear statements such as these, "Even though the virgin birth were proved untrue, as it might be, still Jesus is divine, for He is a brother of man, and man is the son of God."

Religious liberalism fundamentally is Neo-Socinianism. When Socinianism first appeared it was usually correct in some of its tenets—but when it reappeared in a newer form it started with the assumption that supernaturalism is an impossible doctrine; that nature is under the control of mechanistic principles, the reign of the evolutionary process. From this position it proceeds to deny the evolutionary process. From this position it proceeds to deny the inspiration of the Bible, making it but a human book in its laws and dogmas, subject to the usual errors of human works of literature, science and law. The next step for liberalistic Neo-Socinianism to take was that of avowing that if this is true those basic and elemental formulas of the Bible concerning the incarnation, the death on the

cross and the resurrection were scientific impossibilities. And in this case Jesus, though majestically above other men of the prophetic rank, still remains a man and not God. This Neo-Socinianism is staunch in its affirmation that the early mystery religions, having their seed-plot in the fertile Greek, Roman and Persian soil at this time, influenced Christianity in its creed concerning the divinity of Christ, His God-head, and from this, working backwards, His virgin birth and resurrection.

The rankest Socinianism of the ages is parading under the Christian cloak in this form of liberalism in theology and dogma. In the leading seminaries the positions of professorships are filled with men who do not believe the historic creeds concerning Christ. Their theologies are written with this in view. Many of them, while not openly avowing such—that Christ is human—make their implications such as to leave no other conclusion. The pulpits of the large denominations are gradually giving way to this inroad of Neo-Socinianism. Unitarianism often makes the statement that though it is not growing numerically, still it is filling the leading pulpits and positions as professors and editors in the other denominations with Unitarians, or those who believe as they do. The position is tragic. Gradually those dogmas which have been declared heterodox by Christendom are now slipping into the Church under new names and new cloaks. Socinianism has been frowned upon in the past; yes, outlawed it has been by the fathers; but today under the cloak of liberalism, modernism, up-to-date-ism, Neo-Socinianism is filling our pulpits, religious periodicals, and secular press with its heresy. The ancient errors, spurned by the fathers, are reviving themselves in a new form. The older attacks on Christianity have been overcome; but in a newer and more subtle form they are reappearing, and the duty of the Church now is to know them as they come forth and to brand them as erroneous as did the fathers of ancient day.

Christian Science carries an element of Neo-Socinianism. While the dominate note of Christian Science and New Thought is not a reappearance of Socinianism, still fundamental to these two modern heresies is Neo-Socinianism. Each shall be discussed under the section on Neo-Idealism, or Monism, but since they both affirm that Jesus is not divine one cannot miss this opportunity of pointing out this error. Mrs. Eddy

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affirmed that there is a God, that He is the all, and that this God is Mind in its essential nature, and that all outside of Mind does not exist. In the working out of this idealistic philosophy under an extravagant cover, the Bible is relegated to a secondary position and its statements concerning truth and dogma are set aside when they do not harmonize with those of "The Key to the Scriptures." Mrs. Eddy affirms that Jesus is man, a part of the great Mind, that He represents the highest order of mankind, acting in the role of a prophet. He is referred to as the first Christian Scientist. New Thought is a conglomeration of Christian Science, Freudian psychology and psychiatry. It aims to combine the most unusual in the different fields of modern thinking along religious lines with reference to mind healing, Coueism, etc. Suffice it to remark that in this scheme there is no place for a divine Christ; for a divine personality, suffering for the sins of the world, demands an atonement for sin—while in this plan of philosophy there is no place for sin, nor an atonement.

Neo-Socinianism is at the basis of the breakdown of Christendom. This denial of the divinity of Christ, leading easily to the denial of all that has been crystalized in the creeds of the Church, is a destroying of those accepted standards of truth based on the Bible. When once the Bible is removed as the source of doctrine, dogma and creed, then whatever man desires to teach can be affirmed without any appeal to revelation. When the historic position of Christianity concerning the person of Christ, that He is God-Man, is once forsaken, every possible ism, creed and doctrine will flourish. Neo-Socinianism furnishes fertile soil for the development of such heresies as Christian Science, modernism, and New Thought. It likewise becomes the parent of the modern doctrine of sin—that sin is but the result of maladjustments, social, mental or physical,—and for such one is not responsible. To remove the sin, remove the source of ill adjustment. In this scheme there is no demand for a God-Man who shall be the Savior in making an atonement for sins, since sins are not a matter of personal responsibility and guilt. The Moral Influence theory of the atonement, in that Christ died as an example, or in more recent terms as any hero would have died, thus setting an example for our lives to follow, finds a strong ally in this Neo-Socinian heresy. For it is not the God-Man who has shed His blood for

the sins of the race, but a national, a race hero, a zealous Jewish prophet, who died, and to his death there is no more meaning than to that of any other hero. This is one of the massive, momentous implications of Neo-Socinianism.

The modern program of religious education carries an element of Neo-Socinianism. The Religious Education Association, the basic organization in the program of religious education, is declared by Unitarians to be the most liberalizing organization in existence. In other words Unitarians, Neo-Socinians, look to this organization in leavening the program of religious education with modernistic tendencies concerning the person of Christ. The elemental principle of religious education is that religion can be taught. This may not seem to be a dangerous dogma but it is the foundation of the modern program which does not demand conversion in forming a religious personage. Since this is the case there is no validity to the conception of original sin; then if original sin does not exist there is no necessity of an atonement; if there is no need of an atonement, there is no necessity of a God-Man dying for our sins. Jesus thus becomes a national hero, living a normal life, and dying needlessly, as some suggest.

The great levity in pulpit, seminary and religious press, with reference to miracles and the supernatural in general, is a direct cause of the rise of Neo-Socinianism. Since modern religious thinkers, outside of the conservative ranks, are affirming the impossibility of miracles as recorded in the Bible, and of direct supernaturalistic interventions in the realms of man and nature, then there is no call for a supernatural Christ, nor for the God-Man. When once the supernatural is challenged, and miracles are questioned, then the historic position about the person of Jesus loses much of its weight. For the sacred Book which asserts the fact of miracles also affirms the divinity of Christ; and outside of this Book there is no other testimony to His divinity, save that of His marvelous life, teachings and influence on history. To question the miracles is to drive a dagger into the core of the divinity of Christ. To turn the world over to a naturalistic reign of mechanistic principles is to cast aside the fact of the virgin birth, and the resurrection—the basic facts in the doctrine of the divinity of Christ.

The modern preaching from pulpit and press that Jesus is a good man is due to Neo-Socinianism. Everywhere in the modern press one reads

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of Christ as the good man, emphasizing his humanity, and failing to stress His divinity. Mark it down that when one speaks of the humanity of Jesus, without a proper emphasis on His divinity that the divinity is not adhered to; nor believed in. Any view that lowers the proper conception of the deity of Christ allies itself with those who would declare him but man, and who would fain deify man. When Neo-Socinianism humanizes Christ, at the same instant it tends toward the deification of man, and while taking Christ from the pedestal of worship, on that pedestal it places man as a proper being to receive homage and adoration.

The present-day attempt to conciliate with naturalistic philosophy, behavioristic psychology, and scientific atheism is a child of Neo-Socinianism. The desire of the church leaders under the spell of modernism, and controlled by naturalistic education is to form a conciliation with naturalistic science, to cut away at the fundamentals of Christendom, to lay aside the essentials of doctrine and dogma, until there remains nothing of the "faith of the fathers" but a hollow sham and a lifeless philosophy of naturalistic theism, or impersonal theism (if such a scheme could be possible). Books written, such as Swain's "What and Where Is God" show this tendency. Such writers as Gerald Birney Smith of the Divinity School of Chicago University in their attempts to interpret religion in terms of evolution and naturalism and mechanistic science, not to say behavioristic psychology—which mechanizes man and places him under the rulership of fatalism—result in Neo-Socinianistic dogmas which make Jesus to be but man, the result of the evolutionary process and under the spell of a fatalistic philosophy of determinism. The sooner the Church awakes to the fact that this conciliation between naturalistic evolution and mechanistic science and religion results in the degradation of religion the better it will be for her future. We have nothing to fear from science when rightly studied and interpreted, but when science with dogmas of determinism and fatalism and anti-supernaturalism would bring religion under its spell and power, it is religion which suffers. The ancient attempt of deism, and pantheism to form a conciliation between mechanistic thinkers and semi-religious believers in a God, resulted in a lowering of the power of Christianity where such views were entertained. The demarcation is definite: there is but one way, one philosophy, one system

of dogma which will stand the test of historic Christianity and the writing of the Holy Book, and that gives Jesus the position of being both God and man.

Central to theology is the Godhead of Christ. There can be no true theology which receives the sanction of historic creeds and fathers of the Church which makes Christ less than God. When this is not done then there can be no true system of doctrine of the atonement. For the atonement without the deity of Christ becomes the moral influence theory; and without the atonement in the real sense of the word there can be no sin, or if there is sin, there can be no approach of man to God. Without the deity of Christ there is no place for the Holy Spirit.

The creeds of historic theology stand the tests of present day thinkers. The Church's dogmas were well stated, her positions, well taken. To conform to the standards of each age there may be a slight change in the definite statement needed to meet the necessities of the hour, but as to the essential facts of those dogmas there will be no change. For in the realm of theology as in the realm of metaphysics and epistemology truth remains static, though our approach to it may change with keener insight to its nature, Jesus Christ, divine in His birth, and proved God by His resurrection, has also proved Himself divine by His march across the centuries. Even though atheists and evolutionists and naturalistic scientists may deny His virgin birth and His proper deity, still the fact remains that tried by the pragmatic test He is God.

PITTSBURGH, PA.

IN TIME OF TROUBLE

By C. E. CORNELL

FIRST: He brought me here—It is by His will I am in this strait place; in that will I rest.
NEXT: He will keep me in His love, and give me grace in this trial to behave as His child.
THEN: He will make the trial a blessing, and teaching me the lessons He wants me to learn, and working in me the grace He intends for me.
LAST: In His good time He can bring out again; how and when, He knows.
SAY: I AM HERE—
1. By God's Appointment.
2. In God's Keeping.
3. Under His Training.
4. For His Time.

—ANDREW MURRAY.

DEVOTIONAL

PASTORAL THEOLOGY

By A. M. HILLS

Chapter III. The Preacher's Prayer Life

"With all prayer and supplication praying at all seasons in the Spirit" (Ephesians 6:18 R. V.).

THE universe is full of mysteries. People talk in a natural voice and are heard across a continent. Their faces are seen. A man waves a baton in a room by himself, and an invisible choir sings or an orchestra plays like a chorus of faraway angels. An invisible chain holds the stars in their orbits. Rays of light come from scores of millions of miles away on noiseless wings and clothe the earth with warmth and beauty and life. It is all too wonderful for me.

But prayer is a mystery more wonderful still. The humblest and most ignorant child of the heavenly Father can pray in silent thought and be heard in the faraway heaven of God and get an answer from heaven's King in a second of time. This is a mystery indeed, worthy of profoundest meditation.

This is not something needing proof. A few years before George Muller went to heaven he gave this blessed testimony concerning prayer, "If I should say that, during the fifty-four years and nine months that I have been a Christian, I have had 30,000 prayers answered in the same hour or day that the requests were made, I should state nothing more or less than honest truth in the sight of God. Very often before leaving my room in the morning, I have had prayers answered that were offered that same morning, besides receiving five or six more answers to additional prayers offered during the same day." And how very, very much this preacher accomplished for God! And why not?

I. This is the first condition of great achievement. S. D. Gordon has written, "The greatest thing anyone can do for God or man is to pray. It is not the only thing; but it is the chief thing. . . . The great people of the earth today are the people who pray. I do not mean those who talk about prayer; nor those who say they be-

lieve in prayer; but I mean those who take time and pray. These are the people today who are doing the most for God in winning souls; in solving problems; in awakening churches; in supplying both men and money for mission posts; in keeping fresh and strong those lives far off in sacrificial service on the foreign field where the thickest fighting is going on; in keeping the old earth sweet a while longer."

I believe the history of the world as God knows it, and as eternity will reveal it, supports this assertion. The greatest benefactors of the world are men of prayer. The immortal scientist, Sir Isaac Newton, perhaps as gifted an intellect as ever lived, said, "I can take my telescope and look millions and millions of miles into space, watch the blazing suns and rolling planets in the infinite depths of immensity; but I can lay it aside and go into my room, shut the door, get down upon my knees in earnest prayer, and see more of heaven and get closer to God than when assisted by all the telescopes and material agencies of earth."

Lord Kelvin, England's greatest scientist of the nineteenth century, was asked by a friend what discovery of his life he regarded the most valuable. He replied, "I consider the most valuable discovery of my life was when I discovered that Jesus Christ was my Savior. He has been my constant friend and helper in my life work, and every discovery I have made that has contributed to the benefit of man, He has given me in answer to prayer."

Professor S. F. B. Morse, the inventor of the telegraph, says, "Many a time when making my experiments a mental fog would cloud my mind that would not clear away. But during such times, I always locked my doors, knelt down and prayed for light, and light and help invariably came. So when flattering honors came to me from Europe and America because of my invention, I felt I did not deserve them, but should give the glory to God." And so his first message, sent May 24, 1844, from Washington to Baltimore, was, "See what God hath wrought."

Louis Agassiz, Harvard's immortal scientist,

would often stand before his students with uncovered head and reverently pray to God.

The great Gladstone, thrice prime minister of England, was known to pray long over his great speeches that shaped the destinies of the British empire.

Abraham Lincoln said, "There have been many times in my life when I have been driven to my knees in prayer to God, with the overwhelming conviction that there was nowhere else in all the wide world for me to go for help. My own wisdom and the wisdom of all about me seemed absolutely insufficient. I remembered God said, 'If any man lack wisdom let him ask of God,' and I knelt down and asked of God and my prayers were answered, for some invisible power outside of me helped me to solve the problems of the day." When the critical battle of the Civil War was being fought at Gettysburg, the public men of Washington and the East were greatly agitated—all but Abe Lincoln. He had shut himself up for hours in prayer for the nation, and had prayed through and had heard from God. He knew that the battle would be won and the nation would be saved; and his heart was at rest.

And so it is; the men who bring things to pass know God and take time to pray.

II. *This is specially true of the ministry.* Moses and Samuel and Isaiah and Daniel were great in the ministry of intercession. Each of them saved a careless, sinning nation by persistent, importuning prayer. Martin Luther stained the walls of his dungeon, pleading three hours a day for Germany and the Church of the living God. And John Knox's prayer: "O God, give me Scotland or I die!" He would kneel in prayer as long as he could, and then lie prostrate on his face for hours praying for the salvation of his people. Queen Mary of Scotland declared that she feared the prayers of John Knox more than all the armies of Europe. She had reason to; for God gave him Scotland.

And that was not all. That fierce, fanatical, Catholic queen, "Bloody Mary" of England, was filling the prisons of England and kindling the fires of martyrdom, madly bent on the destruction of Protestantism. One day in the awful crisis of the bloody persecutions, Knox gathered some of his praying friends and went to prayer for the deliverance of England. They prayed till they prevailed and John heard from heaven. He leaped to his feet and shouted, "Deliverance has

come!" Sure enough! As fast as a courier could ride from London to the town where Knox prayed, came the news that "Bloody Mary" had suddenly died. As near as they could calculate, she died the very hour and moment that Knox heard from heaven that "deliverance had come!" Queen Elizabeth came to the throne and Protestantism triumphed. Knox had saved both England and Scotland by prevailing prayer.

It has been said that the ministry of John Wesley and his companions and followers saved England from a revolution similar to that which came to France. "He preached," says a biographer, "on an average for fifty-four years, fifteen sermons a week—forty-two thousand, four hundred sermons, besides a multitude of exhortations and addresses on a variety of occasions. He traveled, usually on horseback or on foot, five thousand miles a year, 290,000 miles. He wrote a commentary on the Bible, and published a library of fifty volumes, and edited a monthly magazine of fifty-six pages, wrote histories, grammars, medical works, volumes of poetry, tracts and pamphlets. *But from four o'clock till five in the morning he spent with God in prayer; and his preaching services and visitations afterwards were hallowed with the breath of prayer. His whole life was a life of prayer. And who has done more for the extension of the kingdom of God?*"

All well-read Christians know of Jonathan Edwards, the American contemporary of John Wesley, who also was a mighty man of prayer. All know of the sermon he preached in Enfield, Mass., on "Sinners in the hands of an angry God," when many of his hearers rose and grasped the pews, or threw their arms around the pillars of the church to keep from slipping into hell. But all do not know why it was that such a strange, unaccustomed influence fell upon the people that brought scores into the kingdom. It was because that man of prayer had taught his people to pray, and they prayed all night before the Spirit thus fell upon that people.

"David Brainerd's life," says Edwards, "shows the right way to success in the work of the ministry. He sought it as a resolute soldier seeks victory in a siege or battle; or as a man that runs a race for a great prize. Animated with love to Christ and souls, how fervently did he always labor, not only in word and doctrine, in public and private, but in prayers, day and night, wrestling with God in secret, and travail-

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ing in birth' with unutterable groans and agonies, until Christ was formed in the hearts of the poor heathen Indians to whom he was sent. How did he thirst for a blessing upon his ministry and watch for souls as one that must give account! How did he go forth in the strength of the Lord God, depending on the special influence of the Spirit to assist and succeed him."

Can one wonder at Brainerd's success, when his diary contains such notes as this: "Lord's day, April 25. This morning I spent two hours in sacred duties, and was enabled, more than ordinarily, to agonize for immortal souls. Though it was early in the morning, and the sun scarcely shone at all, yet my body was quite wet with sweat."

The story of Brainerd's wonderful career fired the soul of the gifted Henry Martyn of England to a similar life of prayer and devotion to missionary work in India and Persia, and a similar early triumphant death.

Modern missions were born in the heart of William Carey, the Nottingham shoemaker. Of course the devil raised a laugh and a sneer at the absurd idea of overturning heathendom by the assaults of a consecrated cobbler. But he forgot the power of a cobbler's prayers. This lay preacher preached a sermon with two divisions, "I. Expect great things from God. II. Attempt great things for God." The humble congregations of this lay preacher finally sent the cobbler off to India, in 1793, to preach to the heathen while the learned ministers stayed at home and sneered. He labored seven years for his first convert. But undismayed, he prayed and studied and toiled until he had eleven grammars in hand and Bible translations going on in twenty-seven languages, and finally "thirty-six translations of the Bible completely or partially made by Carey." Was every forty-one years of missionary toil so full of achievement? When he had gone to his reward a young contemporary wrote of him, "Dr. Carey, the first of living missionaries, and the most successful since the time of the apostles, has closed his long and influential career. Indeed, his spirit, his life and his labors were truly apostolic."

His twenty-six churches have grown into thousands, and in less than twenty-five years after the cobbler prayed over and preached his missionary sermon, all the leading churches of England had sent missionaries to some foreign land. Modern Protestant missions were born of Carey's prayers.

And there was Adoniram Judson, a member of

the Haystack prayermeeting band at Williams-town, Mass., in 1806. In 1810 he consecrated himself to God for foreign missionary work. In 1814 he established his mission in Burmah, and labored long with slight results. But patience and faith and ceaseless prayer at last triumphed. In 1870 there were more than 100,000 converts, and churches have multiplied with great rapidity ever since.

The Fiji islands were inhabited by eighty thousand fierce cannibals. William Cross prayed long that God would help him to conquer them for Christ. He began in 1835 with a nation of savages. In 1885 the last heathen had accepted Christ and ninety per cent of the people gather every Sabbath to worship God.

Nor should we fail to name Robert Moffatt and his wife Mary—saints in prayer. When he went to South Africa in 1817 he found tribes of warring savages; when he left it in 1870 there were many churches and a body of trained native pastors. A country large enough for a kingdom had been added to the empire of Christ.

And there was David Livingstone, his son-in-law, who went to the unknown heart of Africa in 1840, and on May 1, 1873, died on his knees praying for that amazing wonderland which he had explored, and introduced to the Christian world.

The missionary who preceded John Paton to the New Hebrides islands was slain and eaten by cannibals. But John Paton went there in the name of Jesus, clothed in the might of prayer, and facing death a hundred times, stayed until he had seen fourteen thousand converts.

In 1851 Mahmud, the Sultan of Turkey, ordered the expulsion of all missionaries from the empire. The edict was final and irreversible. The missionary, Dr. Hamlin, said to his companion, William Goodell: "Our life work is a failure. Both the British and American consuls say we must leave at once." Goodell replied, "Hamlin, the Sultan of the universe can change all this; let us appeal to Him in prayer." To prayer they went; they spread the wicked proclamation before God and cried for help. They prayed all night. And what came of it? The next day the Sultan died, and the edict of expulsion was forgotten. Dr. Hamlin lived for a half century and planted the famous Robert College in Constantinople which became the gospel leaven and guiding light of the Turkish empire.

Time would fail me to tell of the saintly Titus Coan who once baptized fifteen hundred heathen

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converts in one day in one of the Sandwich islands; and Dr. Morrison, the noble first missionary to China; and Bishop William Taylor of Africa; and Bishop Thoburn and Warne of India; and Hudson Taylor of the China Inland Mission; and Cowman and Kilbourn of the Oriental Missionary Society in Japan and Korea and now working also in China; and a thousand more might be named—all of them heroes of faith and prayer, veritable princes in the kingdom, who bring things to pass for the glory of our King.

Bishop Simpson told the world that Bishop James had more faith in the power and efficacy of prayer than anyone he had known. He had corns worn on his knees from much kneeling in prayer. He prayed daily for himself and each member of his family, and the church and the world. Then he would pray especially for all the presiding elders he had appointed during the year, and for all the preachers he had placed that they might be blessed with revivals and soul saving power. Investigation afterwards showed that the conferences over which he presided were invariably marked by revivals and ingatherings of souls.

"One of Scotland's greatest preachers was Murray McCheyne. He died at twenty-nine years of age, but not until he had put an indelible stamp upon his country and his time. Everywhere his foot stepped," says Dr. Cortland Meyers, "Scotland shook. Whenever he opened his mouth there was an electric force sweeping in every direction. Wherever he entered there was a magnetic personality that drew everybody toward him. He lived a wonderful life of prayer, and hundreds and thousands followed him into the kingdom of God."

Charles G. Finney was one of the most striking examples of a Spirit-filled ministry of all the Christian centuries. Perhaps no one ever surpassed him as a successful soul winner. His preaching was logic set on fire by the Holy Ghost. Speaking of the manifestation of the Spirit through him he says, "To the honor of God alone I will give a little of my own experience in this matter. I was powerfully converted on October 10, 1821. In the evening of the same day and on the morning of the following day I received an overwhelming baptism of the Holy Spirit that went through me, as it seemed to me, body and soul. I immediately found myself endued with such power from on high that a few words dropped here and there to individuals were the means of their conversion.

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My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke hearts like a hammer. Multitudes can testify to this. Oftentimes a word dropped without my remembrance resulted in almost immediate conviction.

"Sometimes I found myself in a measure empty of this power. I would go out and visit and find I made no saving impression. I would exhort and pray with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me. I would inquire anxiously for the reason of this apparent emptiness. After humbling myself and crying out for help, the power would return upon me with all its freshness.

"This has been the experience of my life. I could fill a volume with the history of my own experience and observation with respect to this power from on high. It is a fact of consciousness and observation, but a great mystery. I have often witnessed this.

"This power is a great marvel. I have many times seen people unable to endure the Word. The most simple and ordinary statements would cut men off from their seats like a sword, and would take away their bodily strength, and render them almost as helpless as dead men. Several times it has been true in my experience that I could not raise my voice or say anything in prayer or exhortation except in the mildest manner, without overcoming those that were present.

"This was not because I was preaching terror to the people, but the sweetest sound of the gospel would overcome them. This power seems to pervade the atmosphere, when one is highly charged with it. Many times great numbers of persons in a community will be clothed with this power when the very atmosphere of the whole place seems to be charged with the very life of God. Strangers coming into it, and passing through the place will be instantly smitten with conviction and in many instances converted to Christ.

"When Christians humble themselves and consecrate their all afresh to Christ and ask for His power, they will often receive such a baptism that they will be instrumental in converting more souls in one day than in all their lifetime before.

"While Christians remain humble enough to retain this power the work of conversion will go on till whole communities and regions of country

are converted to Christ."—S. B. Rhodes' Scrap Book.

LESSONS

1. The ministry fails nowhere so signally as in the lack of prevailing prayer! What minister is there who has not been guilty in this respect?
2. The giants of faith and prayer have been

the choice princes in the kingdom of God.

3. There is hope of the most abundant success for anyone whom God calls into the ministry. He may not be able ever to become a great thinker or scholar or orator; but by prevailing prayer and the help of the Holy Spirit, he may have a success that will astonish angels, and change three worlds.

HINTS TO FISHERMEN

By C. E. CORNELL

Independence Day, or Fourth of July

We give a number of choice selected illustrations for use by those who make addresses on Independence day.

Our Heritage From the Fathers

"A people of inheritance" (Deut. 4:20).

- I. Civilization advances by the accumulation of inheritances.
- II. Religion strengthens itself by reverence for ancestors and the sanctifying of traditions.
- III. As the main work of the home is nurture, so that of the state is the bringing up of the young in traditions of manly and free citizenship.
- IV. The best possession of a state is its traditional institutions.

A Christian Nation

- I. A favored country. 1. A country reserved for a chosen people (Deut. 33: 8, 9). 2. A divinely developed and protected country (Deut. 33:10-12). 3. A prosperous country (Deut. 33:13, 14).
- II. A happy country. 1. Because the Lord has chosen its people for his own inheritance. (Psa. 33:12).
- III. A blessed country. I. Because, in the main, it has righteous rulers (Prov. 11:11). 2. Because, in the main, its people are righteous—it is a Christian and not a heathen nation. (Prov. 14:34).

National Stability

"Thou hast confirmed to thyself thy people Israel to be a people unto thee forever" (2 Sam. 7:24).

- I. National permanence is dependent on national character.

- II. National character is a growth from: (1) Environment; (2) Experience and trial; (3) Lessons from prophets and leaders.
- III. There are nations which are decayed as well as which are growing. A nation's career is not necessarily happy and prosperous.
- IV. We can secure those things which make for peace and permanence.

Good-Citizenship Aphorisms

Men cannot live like pigs and rule like freemen.

The slum votes according to its light, and the boss holds the lantern.

Home and citizenship are convertible terms. In a republic men cannot herd like beasts.

Every park, every playground, every bathhouse, is a nail in the coffin of the slums.

The boss is like the measles—a distemper of self-governing people's infancy. When we shall have come of age politically, he will have no terrors for us.

One throb of the human heart is worth more than a whole book of sociological stuff in which men are classified like so many bugs with pins stuck through them.

Society must give the boy his childhood, or else he cannot give to society a manhood.

Boys' clubs are better than policemen's clubs, and make the latter unnecessary.

A People Whom God Choses

"I will take you to me for a people" (Exod. 6:7).

- I. God's plan of providential human development includes the founding and building up of nations, in which common speech and national traits aid in social life and increase.

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- II. God's grace adds to His providence the adoption of national growth as a means for the extension of righteousness.
- III. The strongest and happiest national development is that in which the constitution and life are assimilated nearly to the divine model.

The Distinction of a Christian Nation

"I am the Lord your God, which have separated you from other people" (Lev. 20:24).

- I. Israel was remarkable, separated by deserts, mountains and a harborless shore; and from this came a great religious and moral separation. They became devotedly monotheistic, and they almost alone honored the family.
- II. In the fulness of time their separation was broken up. Palestine was the point of contact of East and West, and overrun by Greek and Roman; and Caesarea was made an artificial harbor, and Roman walls ran east and north; and, finally, the Jews were scattered among the nations.
- III. We, like the Jews, have been geographically separate in morals and religion; and our separation also has been broken up by swift ships, growing commerce, and our development in the Pacific; and now, to maintain and extend the moral advantages which separation gave us, we have need to remember the Lord our God, who gave them and is now changing them, not to destroy us, but to use us for large blessing.

Our National Anniversary

Sports and games and guns are not inconsistent with solemn acts of devotion to God, but it would be a pity to let them become the exclusive form of our national celebration. This is our tendency and our danger. The solemnity and sacredness of the great historic dead are too little remembered. The God whose favor was invoked by the patriots of 1776 is not always in our thoughts today. Most of those who celebrate the Fourth are probably more thankful for a holiday than grateful to the fathers for what they did. The old-fashioned celebration, with music, procession, and speeches is less and less seen, and the day has now largely become one of public sports and relaxation from labor.

But whether our celebration takes the form of religious service or social enjoyment, there should

be definitely in our minds the thought of what the fathers did for us, and what God has done for us as a nation. When James Russell Lowell was asked how long the American republic would endure, he replied, "As long as it is true to the ideals of its founders." With each recurring celebration of Independence day, we should ask ourselves again the questions, In what does true national greatness consist? What are the foundations of our national life, and the guaranties of our freedom? Have we degenerated since the early heroic days, or is there still virtue in the people and righteousness in our government? Probably not all would answer these questions in the same way. Some would take a more pessimistic, some a more hopeful view of the nation's character and prospects. But whether we look forward with hope or fear to the future of the republic, there is no more appropriate prayer than that of the great English poet, never so needed as in these days of unexampled prosperity and national exhaustion.

"God of our father's, known of old,
Lord of our farflung battle line;
Beneath whose awful hand we hold
Dominion over palm and pine;
Lord God of hosts, be with us yet,
Lest we forget, lest we forget!"

—Sel.

No Room in the Inn

"There was no room for them in the inn" (Luke 2:7).

William E. Gladstone once said, What thoughts do these words awaken in the mind? Perhaps the first may be this, that no wonder, in so great a concourse of people, of all ranks, going up to be registered for taxes, there should be no room in the inn for the poor and unpretending mother of the Savior, to be delivered of her first-born child. But the second thought may be that the world is like that inn, that amidst its pomp, its magnificence, amidst the whirl and hurry of its business, amidst the marble edifices of its gigantic triumphs, amidst its enterprises, amidst the crowd and pressure of even its neediest inhabitants, there is no room for the Savior of mankind.

Upon this thought another might follow—that that inn, in respect of its bustle and turmoil, is like the world. Man crowds round man, giving himself up without reserve, whether to vicious indulgences, or selfish enjoyments, or to schemes

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of advancement in this world, till he feels himself so full that there is not room in him for the thought that his food and raiment, his gifts and faculties, his hopes and prospects, all that he has and all that he can ever be, came down to him from the Most High, and are to be rendered up again to him from whom they came, in thanks, in praise, and in dutiful obedience.

Fighting a Good Fight

(1 Cor. 9:26; 1 Tim. 6:12).

The battle of Liaoyang was one of the greatest battles ever fought. Four hundred thousand men took part. The victory gave the Japanese control of southern Manchuria. More than once the Japanese fighting column exhausted its ammunition, and, fixing bayonets, charged the enemy. Once when a column was making a charge, the soldiers fell asleep, so exhausted were they. So many Russian and Japanese were killed and wounded that the piles of dead impeded the soldiers in their work. If men will fight so stubbornly even unto death for their country's flag, how valiantly should the soldier of Christ battle against sin under the banner of the cross.

A Statement that has Lived

The famous men of the past have bequeathed to us statements that have become mottoes. History declares that when Henry Clay was about to introduce in Congress a certain bill his friends said, "If you do that it will kill your chance for the Presidency." Clay answered, "But is the measure right?" They said, "Yes, it is right." Then it was that Clay let fall from his lips that immortal sentence, "I would rather be right than President." We wonder how many famous men of our day are standing on that platform. We wonder also how many of us who are not public men are standing on that platform. Does the sense of right absolutely govern us? Are we willing to make all possible sacrifices to maintain the right? In seeking honors, in seeking wealth, in seeking popularity, in seeking our own way and the success of our own measures may Henry Clay's words continue to ring in our ears.—*The Watchman-Examiner*.

Failing Christ

Dean F. W. Farrar, in one of his sermons, gives this striking paragraph:

"When in the fifth century the Byzantine empire was sinking into the decrepitude of a merely

nominal Christianity, St. Chrysostom saw some converted Goths, with their clear blue basilicas of Constantinople, and he prophesied that that bold and hardy race would snatch the torch of truth from the more faithless and more feeble hands. They laid down their barbarism, they had broken their idols at the feet of Him whom they called 'The White Christ.' Their own fierce chieftains they chose from the boldest soldiers, and lifted them upon their shields, amid shouts of warriors and clash of swords; but they bowed before the royalty of a crucified Redeemer. Of their race in part are we. And if we fail in our allegiance to Christ, he will never lack other soldiers and other servants; for though the heart of men be full of evil, though for a time they may say, 'We will not have this man to reign over us,' yet when the last appeal shall come to them, whether they will have Christ for a king, at last they will fall upon their knees in agonies of penitence, and in dust and ashes, with tears and with *misereres*, with beaten breasts, with uplifted hands, they will sigh back their answer—'Christ is King!'—Sel.

Advice to Young Men

The following advice to young men by Philip Snowden, the well-known English statesman, is so sane that it ought to be passed on to young men at the beginning of this new year:

1. Make yourself a good workman; make yourself master of your craft; that will give you the spirit of independence.
2. Fight drink and gambling. I have seen many bright, promising, nay, brilliant careers ruined by indulgence in drink; and I am sometimes inclined to think that the social wrecks due to gambling are perhaps not less.
3. Read good books. And in that connection I would emphasize the development of the critical faculty. In analyzing a subject, look at both sides.
4. Associate yourself with some great cause working for the good of humanity.
5. Identify yourself with Jesus Christ the chief cornerstone of all Christian character.
6. Know and meditate on the Word of God as the man of your counsel.

The Habit of Careful Bible Reading

Dr. Howard A. Kelly, of John Hopkins University, is one of the leading medical men of this country. He is known, however, not only as a great physician, but also as a true Christian and

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a mighty defender of the faith. After a timely apology for a public announcement of his religious habits, Dr. Kelly writes of his Bible:

"I found long since that as I allowed the pressure of professional and worldly engagements to fill in every moment between rising and going to bed, the spirit would surely starve. So I have made a rule which I have since stuck to in spite of many temptations, not to read or study anything but my Bible after the evening meal, and never to read any other book but the Bible on the Lord's day. I do not exclude real Bible helps, which always drive one back to the Bible, but I never spend time simply on devotional books. Since making this resolution, God in His mercy has shown me that this Word is an inexhaustible storehouse, from which He dispenses rich stores of precious truths to His servants as He pleases, and as they are ready to receive them. This confession may seem a severe rule to be guided by, but it grows more and more evident that much of the destructive criticism of the Bible is directed by men who have never made the habit of Bible study so orderly as to permit the mind under the light of God's Spirit to discover the convincing interior evidences that finally compel one to welcome the Scriptures as a harmonious revelation, which the judgment of man must feel that no human explanation can adequately account for."

Temperance Ammunition

Intoxicating drink has been a curse in all ages. Men crave drink, although it may paralyze their brain, cause them severe physical suffering like blindness and the forerunner of many diseases, yet appetites demand the stuff, be it bootleg poison or otherwise. However, the testimony of the ages exalts temperance and is favorable to prohibition. Please note the following:

Thou shalt not drink wine or anything that may intoxicate.—*Buddhist Commandment.*

Temperance is a tree which has contentment for its root and peace for its fruit.—*Arabian Maxim.*

Bodily enjoyment depends on temperance.—*THALES, 640 B. C.*

Strength of mind depends on sobriety, for this keeps reason unclouded by passion.—*PYTHAGORAS, 580 B. C.*

Far from me be the gift of Bacchus—pernicious, inflaming wine, that weakens both body and mind.—*HOMER, 900 B. C.*

Look not upon wine when it is red . . . for at last it biteth like a serpent and stingeth like an adder.—*KING SOLOMON, 1015 B. C.*

It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is made weak.—*PAUL THE APOSTLE, 50 A. D.*

While the intemperate man inflicts evil upon his friends, he brings far more evil upon himself. Not only to ruin his family, but also to bring ruin on his own body and soul, is the greatest wrong that any man can commit.—*SOCRATES, 469 B. C.*

The man who drinks intoxicating liquor pulls up his own root, even in this world.

. . . Dig up thirst by the roots, that the tempter may not crush you again and again, as the stream crushes the weeds.—*BUDDHA SAKYA MUNI, born 627 B. C.*

The Enemy of the Holy Spirit

Cardinal Manning once said, "For thirty-five years I have been priest and bishop in London, and now I approach my eightieth year, and have learned some lessons, and the fact is this: The chief bar to the working of the Holy Spirit of God in the souls of men and women is intoxicating liquor. I know of no antagonist to the Good Spirit more direct, more subtle, more stealthy, more ubiquitous than intoxicating drink."

Some Things I Wish My Pastor Wouldn't Do

Voices from the pew

Under the above title The California Christian Advocate has been publishing a symposium. The letters from the pew are very suggestive, and should be read carefully by every preacher.

Dear Mr. Editor:

We have a weekly bulletin in our church, and I don't know of any of our attendants who can't read. Yet our minister takes what seems like a quarter of an hour at every service to read over all the announcements that are printed there. He says it is "calling our special attention" to them, and he refers to seventy-five per cent of them as "particularly important." But it's a long time since the days of the town criers, and I can't see why we have to revive that old custom in our church. I don't think that it has a bit of influence on the attendance at the meetings he announces in this fashion, and it certainly spoils the devotional atmosphere of our church services.

MISSOURI.

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Dear Mr. Editor:

Our pastor is a very fine man, recently graduated from one of our best theological seminaries, and before that from a great university. We all recognize his scholarly attainments, and his ministry in this church is going to build up our congregation in many ways. I think that he will strengthen our hold on the young people in particular. I do wish, however, that he could do all this, without being quite so harsh with the ideas of most of our fathers. It doesn't seem enough for him to try to give us a conception of religious thought that is what he calls "in accord with modern learning," but he seems to go out of his way to make fun of the ideas that once were generally accepted in Methodist churches. There are still a number of people in our congregation who hold a good many of those old ideas. And some of us, who believe most that our minister tells us about the new ways of looking at such matters, remember the saintly lives of the people who did think in the way he ridicules. Their ideas may have been wrong, but their lives were powerful for good. And it is hard to make fun of the ideas without leaving the impression that you are making fun of the people who held the ideas. I wish our pastor would see that.

Mrs. C. P. McC.

OHIO.

Dear Mr. Editor:

Our preacher has a habit of using up fifteen minutes of the church service to tell Almighty God all about what has been happening during the past week. He calls it a prayer, but it's really his effort to keep God informed about what's going on in the world.—S. S. B.

WASHINGTON.

Dear Mr. Editor:

What do I wish my pastor wouldn't do? I wish he wouldn't use such big words. When I meet him on the street he seems to talk the same language I do; but when he gets up there Sunday morning he gets off a lot of talk that sounds wonderful, but that doesn't mean a thing in the world. At least, it doesn't mean a thing to me. Last Sunday he told us all about "the experimental value of subjective religion." Now, I ask you, what's that?—I. P. J.

BROOKLYN, N. Y.

Dear Mr. Editor:

If I could give my fine pastor a little piece of advice, it would be to stop trying to do so many things. We have a normal church, with the usual number of societies and organizations. Most of them have members who are perfectly

able to run them. But our pastor seems to think that unless he knows all about what is going on in every one, and has a hand in planning what every one of them is doing, that something is bound to go wrong. I never saw a man who could attend so many meetings and give so much time to planning for meetings and all that sort of thing, and still be able to preach such good sermons on Sunday. I suppose that there is something wrong with me to feel this way about it. But I think that we would have a happier church life, and everything would go on almost as well, if not better, if our minister would just let us run a few things ourselves.—Mrs. E. E. S. CLEVELAND, OHIO.

Dear Mr. Editor:

Our preacher is all right. But he has one quirk that gets on my nerves at times. He wants to show that he's a regular "he-man" so bad that he makes it hard to introduce him around as I'd like to. He came here only a few months ago, and right from the start he set out to prove that he is one of the boys. Now, I'm a member of the Lions and the Chamber of Commerce and the Athletic Club and a country club, and I mix around about as much as the average. I'd like my preacher to get to know the men who count in this town, and to be known by them. But when you take him where they are, he makes so much fuss over his being a regular fellow that it gets him in wrong. I think that he feels that it doesn't quite go across, but he doesn't know why, and that only makes him try harder. I think most men like a preacher who is human, but that doesn't mean that he's got to be the champion story-teller at a club smoker. However, what are you going to do about it?—P. R. H.

Dear Mr. Editor:

I suppose that it shows my lack of interest in the rest of the world, but I think we have too many appeals in our church. It may not be the fault of our preacher, but it seems to me as though we have either some outside speaker or else an appeal for some outside cause every other week. Sometimes they take contributions, and sometimes they just take time. But I'm getting awfully tired of it. I wish our pastor would refuse to let one of these outside things into our church for the next six months.—Mrs. J. H. R.

CALIFORNIA.

Dear Mr. Editor:

If you ask me what's the matter with our preacher, it is a case of too much prohibition. He's a good man and a good preacher, but I

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don't remember ever hearing him preach a sermon that he didn't drag prohibition in somewhere. I'm as dry as any Methodist, but if this keeps up much longer, I will be tempted to vote for Al Smith. However, I suppose that would only make it worse.—A. D.

IOWA.

Dear Mr. Editor:

I wish our minister would not preach such intellectual sermons. They are all about Puritanism and psychology and philosophy and science, and other things like that. I know that some of them are printed after he has preached them to us. But they do not deal very much with the things that make my life perplexing. I am not an "ism." I am a human being, with a human being's personal problems, and I wish that our minister would preach to me.—Mrs. P. W. K.

CHICAGO.

Dear Mr. Editor:

You ask about what's wrong with our minister. My opinion is that he spends too much time reading the newspapers. I take two myself, one morning and one evening. And there are a couple of magazines come to the house that are mainly a dishing up of the news again. But I could almost get along without any of them just by going to church. Twice every Sunday our minister gets up and tells us all about what has been happening to the Armenians and Coolidge and the Chinese and the Yankees and Lindbergh until you've got all the news just as well as though you'd never seen a paper. I have a notion that he waits until Saturday night before he makes up his mind what he is going to preach about, and then just gets out the week's papers and puts it all together. It's interesting at times, and I suppose it's right up-to-date. Every once in awhile we get a sermon that shows it was made up after the Sunday morning paper reached his apartment. But after I've been reading the papers all week, I get tired of them on Sunday.—J. O. E.

ILLINOIS.

Dear Mr. Editor:

The trouble with our pastor is that he is too good-natured. Our church is like a good many other churches in that it has a lot of cliques in it, and there is a good deal of wrangling going on. I don't mean that there is any open trouble. But under the surface there is constant skirmishing back and forth, which has its effect on the whole church. We ought to be ashamed of ourselves, and we ought to be roundly brought to time for the way we keep this bickering up. But our

pastor seems to think that the thing to do is to act as though there was no trouble in the church at all. He smiles at everybody; and has a good word for everybody, and goes right on as though we were all behaving like a bunch of saints. As a matter of fact, he ought to treat us like a hardboiled top sergeant treats a bunch of rookies. He's too good-natured; that's the trouble.—A. H. R.

OHIO.

Dear Mr. Editor:

I am a member of our official board, and I mean to move for a change in pastors at the coming fourth quarterly conference. I expect to see the motion adopted. If it is, our pastor will leave thinking that he has been made a martyr by a lot of thick-skinned sinners. Perhaps he has. But I am tired of having all our pastor's ideas as to what ought to be said and what ought to be done, not only in the church, but in our country and in business and everywhere else, put out as being the Lord's. Our pastor is a good man, and I believe he means well. But he claims to get his ideas direct from heaven; and so, when you don't agree with him, it isn't him that you are opposing, but God. I am tired of finding myself fighting God, and so are a lot of the others in this church. We figure that the easiest way to get out of this difficulty is to bring some man in here who isn't so sure that every idea in his head was put there by the Almighty himself.—W. C. H.

PHILADELPHIA, PA.

A Noted Philanthropist

"There is no greater pleasure in life than giving; give while you live, and life becomes truly worth while." So spoke Nathan Straus, venerable philanthropist, on the eightieth anniversary of his birth.

"Give while you live," urges Mr. Straus; and this is just what he does; he practices what he preaches. Mr. Straus received many tributes of praise and esteem on his anniversary. A bound volume containing messages from President Coolidge, governors of a great number of states and men high in every walk of life, was presented by a friend. Others congratulating Mr. Straus were John D. Rockefeller and George Foster Peabody, both of whom are widely noted for their philanthropies.

Mr. Straus is noted throughout the country for establishing milk stations in large cities for the poor. He is conducting 297 such stations now in 36 different cities.

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HOMILETICAL

THE HEALING OF THE GADARENE

By A. M. HILLS

(Mark 5:1-20).

Men can be possessed by demons, or unclean spirits. Such manifestations have occurred at various times in human history. Modern missionaries have frequently reported clear cases. The voice and faculties seem to be seized and controlled by an alien spirit. Men can, and do, yield to the devil till he comes in and takes possession. This occurs probably oftener than we think.

I. Notice the depraved tastes and fierceness caused by the demons.

"He dwelt in the tombs."

"He was exceeding fierce."

"He could not be bound." "Broke chains."

He preferred often to be naked; was a terror to the people.

II. Observe. The demons knew Jesus.

Demons have a better theology than many modern theological professors and than a multitude of modernistic preachers. They never doubted or denied the deity of Christ, for they had known Him when Christ dwelt with the Father "before the world was" (John 17:5), and before the demons had fallen (Jude 6). They could say from experience, "We know thee, who thou art, the holy one of God." "Thou Son of the most high God" (Mark 5:7).

III. The demons knew they were destined to torment. "Art thou come to torment us before our time?" Modern theologians often doubt future punishment; but the demons don't. They are conscious that their characters unfit them for any place but hell. Therefore "they believe and tremble."

IV. They want an incarnation.

They prefer human beings, and are looking for those who will receive them. But they would rather be incarnated in swine than not at all.

V. They recognized Jesus as Master. They knew that He could cast them out as He afterwards did. And, mark you, it was not a case of Keswick suppression, but a genuine eradication. If Jesus can cast out demons, He can cast out the carnality which the devil creates.

VI. The demons made the swine insane and self-destructive. Precisely so they rob man of reason, and sense, and prudence, and drive every sinner madly on to self-destruction. Sin, actual or inherited, always means ultimate ruin.

VII. The man was healed completely.

He sat "at Jesus' feet, clothed and in his right mind." The fierceness and frenzy all gone, the insanity of sin completely healed. Why then will men—theologians—persist in teaching Keswick suppression, and holding that Christ is unable to cast the demons of sin out of us? "They must remain to torment us," these false teachers say, "till the last earthly breath!"

VIII. But the swine were lost.

It costs something to give up sin. It would cost a good many sinners something if their drinkshops and gambling halls and dance halls and race courses and theaters and brothels were closed. There would be vast spiritual compensations but no doubt a financial loss.

IX. The people of that depraved town begged Jesus to leave.

They did not want the Son of God around, if He was going to cast the demons out of their citizens at the expense of their business. They counted the cost of a revival that would redeem their community, and refused to pay the price. They made a deliberate choice and Christ respected it. Jesus does not stay where He is not wanted.

Churches and communities can reject revivals and holiness and gospel light and insult Christ and grieve the Spirit until the Holy One goes, never to return!

GRACES THAT MAY BE MADE PERFECT

By J. B. GALLOWAY

Perfect faith (1 Thes. 3:10; James 2:22).

Perfect love (1 John 2:5; 4:12, 17, 18).

Perfect holiness (2 Cor. 7:1).

Perfect work (Heb. 13:21).

David said he would behave himself in a perfect way, and would walk with a perfect heart (Psalm 101:2).

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THE INTERCESSOR

By J. E. LINZA

TEXT—Isa. 59:16.

INTRODUCTION

Man—His sin.

His condition.

His eternal doom.

I. THE CHARACTERISTICS OF A MAN

1. He is strong.
2. He is settled.
3. He is faithful.

II. GOD WONDERED AT THE SITUATION

1. All indifferent.
2. No one interested.
3. No one was especially moved.

III. THE ACT OF ONE INTERCEDING

1. One in trouble.
2. One for transgression.
3. One in awful dangerous place.

IV. ONE WHO PLEADS FOR ANOTHER

1. For awakening.
2. That he may see.
3. That he may be moved.

V. TO BRING ABOUT A RECONCILIATION

1. Man and the church.
2. Between man and man.
3. Between man and his loving God.

CLOSET PRAYER

By C. E. CORNELL

TEXT—Matt. 6:6: "When thou hast shut thy door."

I. INTRODUCTION

"Take heed."

"That ye do not your alms," etc.

Your acts of righteousness, such as almsgiving, praying, fasting.

II. AVOID OSTENTATION

"Let not thy right hand know what thy left hand doeth."

Carlyle, after quoting this verse in his essay on "Characteristics," adds, "Whisper not to thine own heart, 'How worthy is this action,' for then it is already become worthless."

"Brave deeds are most estimable when hidden. What was finest in them was a desire to hide them."

In his "Life of Chalmers" Dr. Hanna quotes the grateful remark of an old, unfortunate teacher: "Many a pound note has the doctor given me; and he always did the thing as if he were afraid that someone would see him. May God reward him."

"Bees will not work except in darkness; thought will not work except in silence; neither will virtue work except in secret." We are not to prate about our good deeds.

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III. "AND WHEN THOU HAST SHUT THY DOOR"

1. Note the personal words, "thou" and "thy."
2. The proper idea of prayer—a pouring out of the soul unto God.
3. Prayer is the language of dependence.
4. Prayer is the most secret intercourse of the soul with God—a conversation, one heart with another.

5. Prayer requires retirement—at least, of the heart.

6. "When thou hast shut thy door," Against all intruders.

Illustration: Spurgeon had time to pray and would not permit interference or intrusion, though the Queen of England should call.

IV. FITNESS FOR PRAYER

1. A holy heart is pleasing to God.
2. A contrite heart is pleasing to God.
3. A loving heart is pleasing to God.
4. A heart that reaches out after the lost is pleasing to God.

V. REGENERATION AND ENTIRE SANCTIFICATION PREPARE THE HEART FOR TRUE, EFFECTUAL PRAYER

1. How much can we get through prayer?
2. "Prayer changes things."

Illustration: Quote Montgomery's immortal poem on prayer, as follows:

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

"Prayer is the burden of a sigh,
The falling of a tear,
The upward gleaming of an eye,
When none but God is near.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death,
He enters heaven by prayer.

"Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice
And say, 'Behold he prays.'

"The saints in prayer appear as one
In word, in deed, in mind,

SEVEN STEPS TO DESTINY

By N. B. HERRELL

I. TO HELL:

Doubt,
espondency,
espair
istress,
eath,
amnation.

II. TO HEAVEN:

Saved,
anctified,
atisfied,
ervice,
ifting,
ound service,
alvation—eternal.

When with the Father and the Son
Their fellowship they find.

"Nor prayer is made on earth alone:
The Holy Spirit pleads;
And Jesus, on th' eternal throne,
For sinners intercedes.

"O Thou by whom we come to God!
The Life, the Truth, the Way,
The path of prayer Thyself hast trod,
Lord, teach us how to pray!"

GOD USES MAN TO WORK OUT HIS PLANS

By J. B. GALLOWAY

God. "I am come down to deliver" (Ex. 3:8).

To MOSES. "Come now and I will send thee" (3:10).

GOD'S PROVISION FOR MOSES' WEAKNESS

By J. B. GALLOWAY

"I will send thee." (Ex. 3:10)—God sent.

"I will be with thee" (3:12)—God companion-ship.

"I AM hath sent me" (3:14)—God authority.

"I will bring you up" (3:17)—God help.

"I will be with thy mouth" (4:12)—God wisdom.

God knows how to answer our excuses.

Moses' excuses were: Who am I, What shall I say, They will not believe, I am not eloquent.

SOME FRUITS OF SANCTIFICATION

By A. McNAUGHTON

TEXT: Rom. 8:16; Heb. 10:15, 16.

1. Witness to your own consciousness.
2. Perfect communion with God (Example—Man with the wedding garment on.)
3. Possession of real soul rest.
4. You carry a burden for the lost.
5. The Bible becomes a new book.
6. Service for Jesus becomes a delight (Ps. 37:11).
7. Have an increase of faith, joy, love and all fruits of the Spirit.
8. Have power with God and with man (Acts 1:8).

HOW TO SEE THE GLORY

By J. B. GALLOWAY

"If thou wouldst believe, thou shouldest see the glory of God (John 11:40).

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PROFESSION VERSUS POSSESSION

By C. E. CORNELL

TEXT: Matt. 7:21-23.

I. PROFESSION VS. POSSESSION, OR PROFESSION AND LIFE NOT CONSISTENT

1. Elucidate the text.
2. How can one profess Christ and live Beelzebub?

Illustrations:

A man in Chicago attended numerous religious services. He professed the gracious experience of holiness. He was later arrested and it was proved that he had committed more than thirty murders. A young man, the son of a preacher, stole his father's written sermons, and would go into a neglected community, preach the sermons and have revivals of religion. He would then take an offering and use the money to get drunk.

II. THE ACTUALITY OF EXPERIENCE OR CONSISTENCY IN LIFE AND PRACTICE

1. Live before God.
2. Live before men.
3. Live before the judgment.

III. THE FINAL TRIUMPH OF AN OVERCOMING LIFE OR ENJOYING ON THE INSIDE WHAT WE PROFESS ON THE OUTSIDE

1. The absence of carnality.
2. Heart life where God sees.
3. Living in the "Hall of Fame," the 11th of Hebrews.
4. Heaven.

Illustration: No high profession, no baptismal ordinance, no church membership, no ministerial garb, no pulpit popularity, not even revivals under our labors, are sure tests of our acceptance at the final judgment.—Whedon.

HOUSE CLEANING TIME

By C. E. CORNELL

Psalm 51:10.

I. THE SAVIOR'S EXAMPLE

1. Using the common things of life.
2. The analogy between the natural and the spiritual.
3. Using the homely affair of house-cleaning:

II. PRELIMINARY

1. Inspection—mental and moral.
2. Retrospection.

III. TEARING THINGS UP

1. The "unrest" of the soul.
2. Divine conviction.
3. Chaotic—struggle.

IV. THE CLEANING PROCESS

1. Ridding the house of unnecessary accumulations.
2. "Laying aside every weight."
3. The vacuum cleaner goes after the deeper dust.
4. Beating the rugs.

V. SETTling

1. Rearranging.
2. Order.

VI. THOROUGHNESS—LACK OF

1. Neglecting the cellar and the woodshed.
2. The shelf behind the door.
3. The mopboard and the molding.

SOME PREACHED SERMON OUTLINES

By BASIL W. MILLER

"The Rose of Sharon"

TEXT: "He hath done all things well" (Mark 7:37).

Introduction: The rose—its beauty, fragrance, wonder. Its consoling power. Its attraction for every age. Pictures of California rose gardens—the rose that blossoms in the desert. Christ is the Rose of Sharon.

I. THE ROSE HAS A CHARM ETERNAL. It never grows old. Never fails to console. A symbol of friendship and of love. So has Christ a charm eternal—a beauty undying—a glory unending for every soul.

II. THE ROSE IS FOR CONSOLATION. At death, when a sickness slips in, when lovers part, the rose brings fond remembrances. The same is the story of the Christ. He is more precious when the lights of life go out; when the night is unlit by a single star, in the valley of the shadow of death.

III. THE ROSE BLOOMS ON in storm, in rain, in sunshine, through the howling of the winds, the scorch of the summer's heat. Its fragrance is changed not by surroundings. This is the grand beauty of the Christ, the Rose of Sharon. When the winds of fate blow He is the same. When the sunshine

of prosperity beams, when the storms rage against the soul, Christ shines on undimmed in His glory luster, unchilled in the ardor of His love.

Conclusion: He doeth all things well. The perfect consoler, the truest friend, the grandest lover, the Rose of Sharon for fragrance, the Sun of Righteousness for soul warmth, the bright and morning Star for dispelling the night, is Christ.

The Cross of Christ

TEXT: "He went out, bearing the cross for himself" (John 19:17, R. V.).

Introduction: The scene, the whipping winds, the lowering clouds, the settling gloom, the howling mob, the three crosses, the middle cross and the suffering Christ. The price is paid, man is redeemed by the life of the Lord on the cross.

I. THE CROSS IS THE MEETING PLACE BETWEEN GOD AND MAN. They were estranged, the pathway home was blocked, the gap was too yawning for man to leap across to God. But the cross bridges the gap, casts a halo of light on the pathway to Father's home, and brings God and man together.

II. THE CROSS IS THE ONLY PLACE THAT SATISFIES THE SOUL. Meeting Christ here alone affords joy, lifts burdens, clears the soul of its guilt.

III. THE CROSS'S MESSAGE TO THE SOUL. "Go in peace"—"Sin no more"—"Thy past is blotted out"—"Thy present is transformed." There is no other place where the soul receives such a message of eternal salvation, of strength for the battle, glory for the life, and a safe escort to the heavenly land.

Conclusion: "In the cross of Christ I glory, towering o'er the wrecks of time." The grand rejoicing of a soul set free. If thou hast not met the Master at the cross, His invitation is to come.

PITTSBURGH, PA.

BACKSLIDING

By E. D. MESSER

1. Its Cause.
2. Its Effect.
3. Its Cure.

THE CHANGING YEARS AND THE UN-CHANGING CHRIST

By E. D. MESSER

TEXT: "Jesus Christ the same yesterday, today and forever" (Heb. 13:8).

Introduction: Note the changes in transportation, communication, lighting equipment, and in the fashions of men.

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I. ALL THINGS ABOUT US ARE MUTABLE.

1. The earth.
2. The kingdoms of the world.
3. Men with whom we have to do.

II. BUT JESUS CHRIST IS IMMUTABLE:

1. In the dignity of His person.
2. In the vastness of His love.
3. In the tenderness of His compassion.
4. In the extent of His power and dominion.

SERMON SEED

By T. M. ANDERSON

"All these evil things come from within, and defile the man" (Mark 7:23).

Two facts are made clear in these words of Jesus:

I. The evil deeds of man proceed from a heart condition. "From within, out of the heart . . . proceed" (v. 21).

1. No external cause can be blamed for the sins of any man. It is often true that persons do justify themselves by laying the blame for their sins on persons and circumstances. David, in his confession (Psa. 51) acknowledged the sin of his heart was the direct cause of his fall. There is no hope for a person until he confesses the sin of his heart.

2. The heart must be cleansed to effect a permanent cure for evil doings. A religion which is applied only to the outward acts of men cannot possibly save them. One may have religion and not be saved from sin. One may have holiness in outward life, and not be holy in heart. And God looketh upon the heart.

II. The deeds of the heart defile the man. Jesus mentions some of the things which come from the heart. If these things defile, then look carefully for them. (vs. 21, 22).

1. Evil thoughts defile.

Through the mind the will can be made to act, and desire can exist in mind whether it is ever indulged in practice. To desire is the same as to act—it is sin. Mark the fact that these defile the man. If one has been cleansed he can be defiled again by his thoughts being permitted to dwell on evil. Lustful thoughts not only sink the sinner deeper in sin, but through thoughts the saved can backslide.

2. Adulteries proceed from the heart and defile. Jesus said that to look with desire

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is committing this sin in the heart. So called affinities and soul-mates are only heart adulteries.

3. Murders proceed from the heart and defile. Hatred in the heart is the same as murder in act. All strife and malice are carnal traits which result in heart murders.

4. Thefts proceed from the heart and defile. This evil is prevalent. It is practiced in devious ways. There is theft of time which belongs to God. Sabbath desecration, visiting and joy-riding rather than in worship. There is theft of tithe. There is theft of persons' good names. Reputation stolen. Petty thefts from corporations and public utilities. Many persons think nothing of stealing from car and railroad companies. Or to steal from factories.

5. Covetousness proceeds from the heart and defiles. Stingy persons are carnal. Grasping; bargain-driving. Want of liberality to the church is due to carnality. Accumulating riches, acquiring possessions, and giving out little.

6. Deceit proceeds from the heart and defiles. Professing more grace than one lives is deceit. Continuing to profess after the heart has backslidden is deceit. Covering the hunger and want of the soul under the cloak of pretension is deceit. Slurring over the past without restoring and confessing, when it needs to be done, is deceit. Claiming nervousness for anger is deceit. Laying impatience onto illness is deceit.

7. An evil eye proceeds from the heart and defiles. All things which are evil and can be looked upon with pleasure, indicates a carnal heart. Admiring the form and body of another with sensual emotions is carnal. An eye for the fashions of the age is evil when these are contrary to holy living.

8. Blasphemy proceeds from the heart and defiles. Taking the name of God in vain. Blasphemy is also evil speaking. Criticizing unjustly the lives and motives of others.

9. Pride proceeds from the heart and defiles. False pride in religion. Boasting of attainments. Showing possessions. Mental

egotism. Social pride in world honors and places. Too proud to confess sin. Discrediting the sanctified is pride. Failing to identify self with Christ is often a result of pride.

10. Foolishness proceeds from the heart and defiles. Pleasantry is not foolishness. Joking and talking of matters that suggest evil thoughts is sin. Filth in word. Laughing at dirt in conversation is carnal.

"Behold, I have longed after thy precepts: quicken me in thy righteousness" (Psa. 119:40).

This passage contains two things:

- I. A desire: "Behold, I have longed after thy precepts."

One must have a desire for God's precepts before He can bless them as He would. Self-satisfied souls cannot obtain anything from the Lord.

1. There is a desire to be taught. "Teach me, O Lord, the way of thy statutes" (v. 33). It is necessary to become teachable before one can be taught. The way of His statutes is the way of holy living. How many ways can be named in which one can show holiness as it is revealed in God's Word and commandments?

"I will keep it unto the end," says the psalmist. Thus he longed to be taught the way of God's truth that he may keep it unto the end of his life. To obey its every precept all his days. Such a desire the Lord will fulfill.

2. "Give me understanding" (v. 34).

This is heart knowledge for which he prays. He desires to have it taught to him, then to be experienced by him in heart. "I shall observe it [God's law] with my whole heart."

One cannot live out what he knows is truth except he has it in the understanding of the heart. We go heart first, and not head first.

3. "Make me to go in the path of thy commandments" (v. 35). Here is a desire for divine enablement that he may walk in God's commandments. The order is thus: First, "teach me." "Give me light." Then give me a heart experience. Then enable me to walk, or live it.

4. "Incline my heart." How? To Thy testimonies, and away from covetousness. This is for preservation. Keep the heart

always inclined toward God's words, will preserve it from lusts of the world (v. 36).

5. "Turn away mine eyes from beholding vanity" (v. 37). Here is preservation by keeping the eyes off the vanities of the world. Ever look unto Him. To look at world vanity is fatal.

6. "Stablish thy word unto thy servant" (v. 38). Here is a desire for sure promises that will establish him in his faith. To be established is necessary for preservation. His Word can always be trusted. Rely on it always, at all times.

7. "Turn away my reproach which I fear" (v. 39). Sin is a reproach to any people. But God can turn away reproach by forgiving and cleansing the people. He will help all bear reproach with fortitude if it be reproach for His sake. No one need fear reproach when God is at hand.

- II. A prayer. "Quicken me in thy righteousness." When one desires all that precedes this prayer, he may expect God to make him alive in righteousness. Living a righteous life is possible. Take the first word of each verse and fit them here, and see how God does quicken one in righteousness.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

"Not by Might nor by Power, but by my Spirit"

In a recent periodical appeared this advertisement, topped off by flaming capitals:

BUY BROADWAY TEMPLE BONDS AND LET GOD COME TO BROADWAY!

Then followed in large italics:

A 5 per Cent Investment in Your Fellow-Man's Salvation. Backed by Big Business and Banking Executives.

The following were the details:

"A church auditorium seating 2,200, together with Sunday school rooms, gymnasium, swimming pool, social hall, and every modern convenience for religious and community work; an apartment hotel in the tower over the church containing 644 rooms, public offices, cafeteria, dining room, and everything necessary for a first-class apartment hotel, and the whole overlooking the Hudson river or Long Island sound; apartments for housekeeping in the two wings, which will

accommodate 500 people; stores on the Broadway front, which will be very desirable and therefore bring in a solid income."

Thus, a bona fide investment will bring God to Broadway (a place where He is sorely needed), and salvation to one's fellow-men (which they will die without), and will pay 5 per cent besides. I wonder what God is thinking about it all.

The Family Altar

Commissioner S. L. Brengle says in the War Cry:

Among the most sacred of my memories are these connected with the family altar in my childhood home. Owing to the somewhat stormy character and up and down religious experience of my stepfather, family prayers were irregular in our home, but when we did read the Bible and kneel together in prayer, my soul was strangely and graciously stirred within me; and when my mother prayed for me and pleaded, "O Lord, I do not ask that my boy may be great; but that he may be good!" I would get up with tear-dimmed eyes and a great throb in my boy's heart, resolving in myself, "By God's grace I will be good."

The Lifting Power of God

"One day in the summer vacation I was trying with a friend to float a large sail boat whose fin-keel had grounded on a shallow bottom. We made many experiments but they all failed to liberate our two-ton craft. Finally we hit upon a happy expedient. We partly sunk two row-boats and brought them along either side of our little ship. We put a heavy plank across under its prow, letting the plank rest on the two row-boats. Then we bailed out the two boats simultaneously and the upward lift of the water raised our foundered sailboat and we pushed it into deeper water. There is a divine lifting power like that, which many of us have felt, flooding in from beyond the margins of our own little lives." Prof. Rufus M. Jones in "Fundamental Ends of Life."

Pentecostal Spirit in Korean Church

The Koreans have, from the first introduction of Christianity forty-five years ago, been peculiarly receptive of the gospel message. Had it not been for strong opposing forces, there is reason to believe that the whole land would have become Christian. Even now it exerts the most powerful influence of any religion or philosophy. The Church is peculiarly vigorous and apostolic in its

spiritual life and work. Dr. Mott has even said that Korean Christians are of the type that would evangelize the world if other lands should lapse into heathenism. The Korean Christian community today numbers over three hundred thousand, or two per cent of the population—a much larger portion than in China, Japan or India. But the work of evangelization is progressing and over one million copies of Scripture portions are being sold annually in Korea. There have already been distributed enough copies of the Word of God to supply one to every man, woman and child of the eighteen million Koreans.

Rev. M. B. Stokes, of the Methodist Episcopal Church, South, writes that this year has been marked by a new religious revival. The Korean Christians themselves are conducting the evangelistic campaigns and as a result interest is greatly increased. The spirit of prayer is especially marked. Power from God is working among the people. At Yandukwon the Christians fasted and prayed for seven weeks before the special services and spent one whole night in prayer. Before the first service the people spent three hours confessing their sins and asking forgiveness. The evidence of the power of the Holy Spirit coming on the Christians was their eagerness to win others to Christ. They went to every house in the village and thus the movement spread.—*Missionary Review*.

A Weak Imitation

In Japan the Buddhists are endeavoring to bring into their services some of the gracious spirit of praise so characteristic of Christian worship. Here is a Buddhist imitation of a Christian hymn:

"O for a thousand tongues to sing
My holy Buddha's praise;
The glories of my teacher great,
The triumphs of his grace.
"Buddha, the name that kills our fears,
That bids our sorrows cease;
'Tis music in the speaker's ears,
'Tis life, and health, and peace."

How weak that sounds compared with the glories of Jesus' name!

Gifts versus Grace

That is a thrilling story which is told of the old Scotch preacher, Donald Cargill, in "Men of the Covenant." His sermons were briefer than those of many of his brethren. Some spoke to him that he preached and prayed short, saying, "Oh, sir, 'tis long betwixt meals and we a' are

in a starving condition. All is good, sweet and wholesome which ye deliver, but why do ye straiten us so much for shortness?" He answered like a man with a high commission, "Ever since I bowed a knee in good earnest to pray I never durst pray and preach with my gifts, and when my heart is not affected and comes not up with my mouth I always think it time for me to quit it. What comes not from my heart I have little hope that it will go to the hearts of others." He did not pray at much length in public, Cargill said, "lest he should be praying with his own gifts and not with the divine Spirit's graces"; but he never wearied of private devotion. From his youth he loved the solitary place and more than once he continued whole nights in fellowship with the Father. He had his distinctive attitude in prayer. "He always sat straight upon his knees without resting upon anything, with his hands lifted up; and some took notice he died the same way, with the bloody rope around his neck."—DR. CHARLES L. GOODALL.

Preach the Preaching that I Bid Thee

G. H. Morgan, in "Modern Knights-Errent," explains the source of power of the great Welsh revival:

"A minister who was marvelously successful in his preaching had but one sermon, but through it hundreds of men were saved. Far away from where he lived in a lonely valley, news of this wonderful success reached a brother preacher. Forthwith he became anxious to find out the secret of this success. He started out, and walked the long, weary road, and, at length, reaching the humble cottage where the good minister lived, he said, 'Brother, where did you get that sermon?' He was taken into a poorly furnished room, and pointed to a spot where the carpet was worn shabby and bare, near a window that looked out toward the solemn mountains, and the minister said, 'Brother, that is where I got that sermon. My heart was heavy for men. One evening I knelt there, and cried for power to preach as I had never preached before. The hours passed till midnight struck, and the stars looked down on a sleeping valley, and the silent hills; but the answer came not, so I prayed on until at length I saw a faint gray shoot up in the east; presently it became silver, and I watched and prayed until the silver became purple and gold, and on all the mountain crests blazed the altar fires of the new day; and then the sermon came, and the power came, and I lay down and slept, and arose and

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preached and scores fell down before the fire of God; that is where I got that sermon."

The Prayer of the Unforgiving Man

"O God, I have sinned against Thee many times from my youth up until now. I have often been forgetful of Thy goodness; I have not duly thanked Thee for Thy mercies; I have neglected Thy service; I have broken Thy laws; I have done many things utterly wrong against Thee. All this I know; and besides this doubtless I have committed many secret sins, which in my blindness I have failed to notice. Such is my guiltiness, O Lord, in Thy sight; deal with me, I beseech Thee, even as I deal with my neighbor. He has not offended me one-tenth, one-hundredth part as much as I have offended Thee; but he has offended me very grievously, and I cannot forgive him. Deal with me, I beseech Thee, O Lord, as I deal with him. He has been very ungrateful to me, though not a tenth, not a hundredth part as ungrateful as I have been to Thee; yet I cannot overlook such base and shameful ingratitude. Deal with me, I beseech Thee; O Lord, as I deal with him. I remember and treasure up every little trifle which shows how ill he has behaved to me. Deal with me, I beseech Thee, O Lord, as I deal with him. I am determined to take the first opportunity of doing him an ill turn. Deal with me, I beseech Thee, O Lord, as I deal with him."—Quoted by DR. MARCUS DONS, in "The Prayer that Teaches to Pray."

DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

Pearls From Second Peter

THEME—Like Precious Faith

Text—"To them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ" (2 Peter 1:1).

I. The Likeness of Faith.

"Like . . . faith with us." Peter and the other apostles have seen the Lord and had marvelous revelations of His life, but those whose faith makes Christ real to them have "like experiences" with Peter and the other apostles.

II. The Object of this Precious Faith.

"Through [R. V.] righteousness of God and our Savior Jesus Christ."

III. The Value of this Faith.

"Precious." Consider the many phases of the value of faith, or by which faith is precious to the Christian.

THEME—The Gift of Life and Godliness.

Text—"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Peter 1:3).

I. The Source of this Gift.

"Through the knowledge of him that hath called us."

II. The Measure of this Gift.

"According to his divine power."

III. That Which the Gift Provides.

1. "All things that pertain to life." "All things that are needful for life" (Aveymouth), "every requisite for life" (Mofat).

2. "All things that pertain to godliness."

IV. The Object of the Gift.

"Hath called us to glory and virtue."

THEME—The Wealth of God's Promises.

Text—"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4).

I. The Character of the Promises.

"Exceeding great and precious."

II. The Purpose of the Promises.

It is through the promises we have a knowledge of what we might be through the grace of our Lord. "That by these ye might become."

III. The Benefits Brought Through the Promises.

1. A new life. "Partakers of the divine life."

2. A mighty deliverance. "Having escaped the corruption that is in the world through lust."

THEME—The Power of Diligence.

Text—"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge" etc. (2 Peter 1:5-10).

I. Christian Growth is Effected Through Diligence.

"Beside this." "For this very cause" (R. V.).

1. By adding our diligent application to the precious promises, growth is assured us.

2. Note the graces to be added through diligent application.

a. Virtue.

b. Knowledge.

c. Temperance—self-control.

d. Patience.

e. Godliness.

f. Brotherly kindness.

g. Charity—love.

II. Fruitfulness in the Knowledge of Christ Is Brought Through Diligence (v. 8).

II. Spiritual Far-sightedness Is a Product of Diligence (v. 9).

IV. Christian Confidence Is Gathered Through Diligence (v. 10).

THEME—A Sure Word of Prophecy.

Text—2 Peter 1:16-21.

I. This Sure Word Is Not "Cunningly Devised Fables" (vs. 16-18).

II. This Sure Word Is Given by Divine Inspiration (v. 21).

III. This Sure Word Calls for Spiritual Interpretation (v. 20).

IV. How to Regard this Sure Word (v. 19).

THEME—Deliverance for the Godly.

Text—"The Lord knoweth how to deliver the godly out of temptations" (2 Peter 2:9).

THEME—Pictures of the Last Days.

Text—2 Peter 3:3-10.

I. There Will Be Scoffers.

1. Walking in their own lusts (v. 3).

2. Failing to see the signs of His coming; (v. 4, f. c.).

3. Resting their security in the unchanging of the natural world (v. 4, l. c.).

II. God's Long Suffering Will Be Abused (v. 9).

1. But God has not forgotten His promise.

2. He through His longsuffering is seeking all to be saved.

3. Those failing to repent will perish.

III. He will surely come, regardless of scoffers (v. 10).

THEME—Christian Conduct for the Last Days.

I. "Seeing then that all these things shall be dissolved, . . . be holy" (v. 11).

II. "Seeing that ye look for these things, be diligent" (v. 14).

III. "Seeing ye know these things before, beware" (v. 17).

THEME—Growth in Grace.

Text—"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

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PRACTICAL

HACKNEYED PHRASEOLOGY

By C. E. CORNELL

PREACHERS and many public speakers often fall into the habit of using words and phrases that are worn thin by usage. Most of us are imitators, so that we copy after one another and cultivate habits of speech, and use similar words and sentences, until they are so threadbare as to be subject to superannuation. They have worked so long and faithfully that they are most worthy of a liberal pension.

Originality is as scarce as hen's teeth, and it ought to be more common with preachers especially. It is very refreshing to hear a preacher get off a really new idea, or a really attractive sentence or phrase. It is like the cool of an early June morning, or a refreshing breeze from a mountaintop or an ocean's side. But the average "dominie" is so more than busy with church duties and many complex problems that there is but little time for careful meditation or carefully thought-out ideas. We are living too fast for the accumulation of original terminology. Hence we seek the point of least resistance and imitate the other fellow. But we ought to have something new, original, refreshing and uplifting.

A man who resides in a glass house must be very careful not to throw too many stones, or else the window glass will suffer. Advice is cheap and there is a plenty of it—such as it is—on the market at reasonable prices. To advise others and then be flagrantly guilty is, to say the least, unfortunate if not reprehensible. I therefore shall endeavor to justify my contention.

Is it not about time that we consign to the dumpheap of antiquity the following words and phrases? (Most of these have been printed in the Herald of Holiness).

Great revival, put the tremolo on g-r-e-a-t.

Brother so and so was at his best.

Love offering for the pastor—poor fellow.

Gracious revival, why not an earthquake that will jar men out of sin?

Give "gracious" and "glorious" a little rest. I want to say (say it without the want to).

Permit me to say a few words by way of introduction.

His gracious ministry.

The greatest single influence.

He carried the audience by storm.

We observe with grave apprehension.

There are others who could do so much better.

A few words in closing (and then, talk for twenty minutes).

We assume no uncertain attitude.

A live wire.

Full of pep.

This man of God.

To the four corners of the earth.

I did not expect to be called upon to speak.

Just this timely word in closing.

Altar lined.

Great revival, thirteen prayed through, two joined the church.

A good mixer.

Heads of families converted (give me the children).

Season of prayer.

This old world of ours.

The hour has come.

The psychological moment.

My firm conviction.

There never was greater need.

We unhesitatingly affirm.

His messages were inspiring.

The church is to be congratulated.

His messages were inspiring.

"Proposition," "propaganda."

"Leadership," "program."

"Impact," "project."

"Team work," "talking points."

"Old fashioned."

"Inc. easing," "unwavering."

"Agonizing," "indisputable."

These are but a few "worn coins of speech."

There are dozens of others.

Brethren, let us try for something new. Something "pretty," "variegated," to dress up the gospel with. We desire to make our messages "stick"—then put some farrow teeth, some barbed

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wire, some "grip" into them. Avoid sameness, old ruts, back-woods ideas and phraseology. Make Jesus attractive, for He is the great central personality of the universe, the outstanding "I AM" of God.

CHURCH ADVERTISING—THE WHY AND HOW

C. A. S.

No. TWO—THE PREACHER

EVERY well organized business has a full complement of honorary and executive officers, but I dare say that in the large business concerns of this nation of ours the two officers most familiar to the employees and the people are the president of the concern and the general manager. In this great business of the Church, Jesus Christ is the President and we can well say that the preacher is the general manager. With this thought in mind and thinking of the church as a great business, it is surely the task of the preacher to so acquaint himself with his business, and I mean by this with the history of his own particular local church and the movement of which his church is a member, that he has a proper background for his thinking and planning. Then he must study carefully and know well the minds and hearts of the people, not only of his congregation, but of his community, so that as a general manager of a great business, he can present his wares in a manner that will be acceptable to those whom he desires to reach. As a general manager of this great business, he must prove he is capable of overseeing the smallest details of his organization. This does not necessarily mean that he is to take on his shoulders responsibilities which belong to his official board or trustees and stewards, but it does mean that every minister should be acquainted with his congregation, with his people, from the greatest to the least; know them well, know them intimately. It does not mean that he is to be in attendance at all committee meetings, of all the various organizations of the church, but he should, in a broad and intimate way, be acquainted with all the activities of his church. I have in mind a certain type of preacher. He leaves certain responsibilities to the various boards and when asked about them always exclaims, "Oh, that is for the board to handle. I know nothing about it." God pity the general manager of any of His churches who is not concerned

with all the intimate details of the work. Of course, a preacher can make himself obnoxious and undesirable by constantly "sticking his nose in" where it is no concern of his. I have always found that my people will keep me more or less posted, and then I can choose myself those phases of church activity with which I should more or less intimately acquaint and connect myself.

We are discussing "Church Advertising," and I hear some of the good brethren say, "This doesn't read much like advertising;" and yet, my friends, one of the greatest mediums of advertising the Church of the living God, is through the preacher. *The preacher must live the life he preaches.* He must be found at 7:30 o'clock in the morning to be the same kind of man that he is at 7:30 o'clock in the evening, day in and day out, week in and week out, month in and month out, on down through the years. *He must live the life he preaches.*

Now, regarding the life of the preacher, there are several phases to be thought of. First, we take up his personality. There isn't a man living who hasn't a personality of his own. Where personalities may seem similar; where the make-up of individuals many seem to compare, yet into every life there has been woven a thread or weave distinctively its own. God did not make our souls in wholesale lots, but as the Master Builder, the Supreme Artist of the Universe, He fashioned and molded each and every soul distinctly along individualistic lines. And so we say that each preacher has his own personality, and it is for him to pass his on to the community. We might well ask, "What is personality?" and some will answer one thing and some will answer another, but it is "that something" in the heart and life of the individual which lifts him up and drives him forward. Some might call it pep, other might term it, power, ability, soul distinctiveness, mental development, while one writer describes personality simply as "IT." Whatever personality is, it ceases to belong to the individual when it might be used as a power for good. Nicholas Murray Butler of New York City has a reputation in educational circles, but his reputation long ceased to belong to him—it belongs to the educational world. One of the saddest events in the conscience of the American people was when Nicholas Murray Butler prostituted his reputation through his stand on national prohibition and the Eighteenth Amendment. If our reputation does not belong to us,

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and we must guard it jealously and carefully, how much more should our personalities be guarded through this life? And so I say that the preacher advertises through his own personality. If it is a God-fearing, righteous-living personality, it cannot help but draw men and women, boys and girls to a knowledge of the Master.

A man in the business world serving as a general Manager or an executive officer of a great concern, never stops, never sits back, never pats himself on the back, as having well performed a certain task, but he is constantly studying, constantly reaching out, and searching for more light, new thoughts, additional help, so that his business may constantly grow and advance. Too many preachers of today sit back, upon their receiving an appointment to a particular church, and think that they have accomplished their aims of life. Any preacher who rests with the apparent fulfillment of his ambition is not worthy of being a preacher or a teacher for the Lord. Everett Dean Martin says in his book on "The Meaning of a Liberal Education" that "the surest way to defeat education is to place it in the hands of those whose own education has ceased." How appropriately we can also say the surest way to defeat religion is to place it in the hands of those whose own religion has ceased to grow.

The preacher, to advertise his church, must make himself known in the community. Every child, every boy and girl of school age, should know the preacher. How the preacher is to make himself known rests entirely upon his own initiative. We can suggest here that he make it a point to get in touch with the schools of his community; speak before the children, or if conditions are such that he cannot speak to the children during the school hours, he at least has the privilege of once a week calling at the school and visiting every room. Each week is seven days and seven nights long and the work of the preacher as general manager for the Church of the Living God demands that he be at his task seven days and seven nights. Too many preachers get up at 9:00 o'clock in the morning and sit around the entire forenoon without shaving or putting on their collars. The successful preacher is the preacher who arises at 6:00 o'clock in the morning, the usual hour of the people of his nation, has his breakfast and then starts to work. Be out on the street at 8:00 o'clock and pass your people as they hurry to their everyday tasks.

Every preacher should make it a point to have at least two hours every day for study, for he advertises his church and himself through his sermons. One of the surest ways to keep people OUT of church is to preach poor sermons.

I believe that the idea of the Salvation Army, the Episcopalians and of the Catholics might well be utilized by our preachers today, and I refer particularly to a clerical garb. It used to be the old circuit rider was known by his old broad-cloth Prince Albert "fluttering in the breeze, as he came prancing down the road on his gallant steed." But in this day and age, preachers seem to think that they must modernize, and so they have abandoned the distinctive features of former years and flatter themselves that they dress as business men. They even carry it so far as to dress as business men for the pulpit. This is all well enough, for we have been referring to the Church as a great business, but to my way of thinking, this matter of dress is one of the most helpful aids to the advertising of the preacher, and through the preacher, the advertising of the church. I do not mean that we should go to extremes in the matter of garb, but if we are not ashamed of our great and high calling, we should have some distinctive feature which sets us apart and shows we are apart from the world. Dr. S. Parkes Cadman, one of the foremost religious leaders of the world today, pastor of the Central Congregational church, Brooklyn, New York, is known on the streets of New York by every boy, girl, man and woman, by the distinctive garb he wears. We must not stoop to quackery or cheapness, but we must take advantage of every legitimate means at our disposal to put across the program of our Lord and Master, Jesus Christ.

THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

Preventive Medicine Continued

Tuberculosis

IN our last article we promised to discuss some of the common infectious and contagious diseases, especially those with which the preacher comes in contact.

Tuberculosis is an infectious disease and is caused by the germ tubercle bacillus. This disease causes more deaths than any other. It is a disease of civilization and hence is due to congregation and crowding of mankind into small

regions. "Thousands of persons suffering from pulmonary tuberculosis are walking our streets and expectorating billions of tubercle bacilli daily." It is said that over ninety per cent of the people who live in cities have tuberculosis in some form or another, latent, healed or active. The American Indian and the African and some other nationalities, which lived altogether in the open, were considered immune from tuberculosis. Animals when they lived wild were known to be free from the disease, but when they became domesticated all soon developed it. So when the Indians and Africans were brought in contact with civilization, they soon became victims. Up until 1882, when Koch discovered the bacillus, it was considered to be hereditary, but now it must always be acquired. Heredity plays a prominent part in the spread of the disease, in furnishing proper ground in which the bacillus may grow, or in offering low grade power of resistance on the part of some people against the disease.

Statistics show that a person who is underweight and has a family history of tuberculosis is more likely to develop the disease than one who is underweight, and without family history of tuberculosis. On the other hand, a person of full weight or overweight, whatever the family history, while not immune is not so likely to develop it as one who is underweight. People who are underweight are more likely to develop the disease than one of normal weight. Some authorities claim the underweight persons harbor the bacilli in their system which is the reason of the underweight.

These bacilli almost invariably gain entrance to the body in one of two ways; by inhalation, as occurs in most cases, or by swallowing. This germ which is so prevalent in nearly every community, must be breathed or swallowed by the individual before he can have the disease. In many cases, it must be taken into the system many times before the germ becomes active, as everyone has a certain amount of power of resistance; but when vitality is lowered and the power of resistance fails, then the germ becomes active. Nothing probably tends more to prevent the acquirement of the disease than good health, which specially means health of the upper-air passages and throat. The germ, it is said, does not have a living chance unless there is some disease, or injury, or chronic disturbance, in some part of the body mentioned.

The prevention of this disease is one of the great problems of civilization. There are measures which will help to cause a decrease in the disease: many of these measures can only be dealt with by sanitary and health regulations of a community or city. These in most cases can only be brought about by creation of health departments which must be backed by laws. It is not in our realm in these articles to discuss public laws, but we do feel that the preacher should be impressed with the responsibility he has as a public man, in using his influence to back up such measures, not only for the public, but for his personal protection.

From the above statements we can see that one of the first and the important things is the general health. No person will take tuberculosis whose general health is in A-1 condition. There must be lowered vitality, local or general. Plenty of fresh air, pure water, nourishing food, exercise and plenty of sunlight are the first and best preventatives. There is nothing to be gained by always thinking of one's self and imagining all kinds of disease conditions are existing with yourself, and that everything you handle or eat or air breathed is contaminated; but we should exercise enough of common sense to be careful, and consider the possibility of developing the disease.

If thrown in contact with a tubercular patient, do not handle, if it can be helped, any wearing apparel, towels or napkins the patient uses. Do not drink from any vessel he may drink from, or dishes out of which he may have eaten. If you must handle these, or shake hands with the patient, before you handle anything that must be used by one's self or anyone else, wash your hands thoroughly with a good soap and water, or use some kind of antiseptic in water. If forced to stay any length of time in the room with a patient, do not stay too close to the bed or where the patient sits, but stay close to an open door or window.

Most preachers have to move a great deal. They are forced to live in "buildings they builded not." The house should be thoroughly fumigated before moving in it. Formaldehyde candles can be gotten at almost any drug store, the directions for their use goes with them, if not, the druggist can tell how to use them. The old-fashioned sulphur is good, but remember, in burning it, always have a vessel of boiling water close by. Fresh air and sunshine in the house

must not be overlooked as well as the use of the other. The bacilli can live for three months in a dark damp corner, or cracks between boards. They will live six weeks in diffused light—that is the light which comes through the windows—but in direct sunlight, they can live only two hours. So every house should have sunlight in every room some time during the day.

The disease can, and is, sometimes contracted from infected meat. So all beef should be inspected before being used. Tubercular cattle can transmit the disease. While milk is one of the most valuable foods, yet the preacher should know something about where he gets his milk supply. Those who milk the cows or handle the vessels can transmit the disease in that way. So we see the reason why most cities require the milk to be pasteurized.

In case there is tuberculosis in the family, be sure to have separate dishes and drinking cups for the sick. Do not allow the family to use the same towels and napkins, or any wearing apparel. None of the above should be laundered or washed in the same water as the others. The health department will give you details as to how to prevent taking or giving the disease to others.

To repeat, keep body in a healthy condition, have plenty of fresh air, good nourishing food and sunlight. The living in the open, if begun in time, is death to tuberculosis. "When men lived in houses built of reeds they grew like oaks, when they lived in houses built of oaks they grew like reeds."

HERE AND THERE AMONG BOOKS

By P. H. LUNN

With fine courage Charles M. Woodman has undertaken to discuss a seldom touched aspect of the life of our Lord in "Intimacy with Jesus" (Macmillan, \$1.75). His basic thought is that there is much in the life of Jesus—His human limitations, His testings, His difficulties which parallel ours and which should stimulate in us a realization of His sympathy and readiness to appreciate and enter into our commonplaces and the grim struggle of our workaday life. Dr. Woodman asserts that "If Jesus Christ is to take His real place today as a vital force in storm-tossed lives, men must be assured that their tempted lives are paralleled by the tempted life of the Son of God. They want to be assured that Christ really knew the infirmities of the flesh, that he had kinship with humanity in its frail-

ties." Have we so encompassed the Christ with theological dogmas and so befogged His personality with an idealistic halo that He is unreal to men; that the world has lost if it ever had, the vision of Him as compassionate, sympathetic, understanding, tempted in all points like as we? Quoting again: "We can understand His spirit, however, only as we see it working within the range of humanity's universal equipment, intellect, feeling and will. Whatever else He possessed beyond these, we shall surely fail to understand Him if we in any interpretation fail to grant that these performed their function in Him as they would in any normal man."

In this same strain the author discusses such subjects as, Facing Life's Ideal, The Pathway of Prayer, Significance of the Fatherhood of God, A Spiritual Fellowship, The Life of Service, The Way of Sacrifice.

In the two last mentioned chapters some striking statements are made: "The Master walked among men as one who served. To serve was greater than to rule. Others may have served before He came, but never as He served. Others have served since He lived, but their greatest inspiration has been found in Him. In service He expressed His power. With service He built His throne. Service sums up His personality in its reach toward men. Service crowned Him with thorns; it led Him to the cross. But service opened the way to God; it became the pathway to heaven. In it men learn the meaning of salvation. Sacrifice itself avails nothing; but sacrificial service unlocks the chamber where God dwells. No sacrament as such is guaranty of the divine presence; but sacrificial service walks daily in the holy place."

"Man sinks from the height to which he has risen when the giving of himself for others ceases to be a working force in his life. Sacrifice is the stepping-stone to a higher life. It changes mere existing into real living."

These messages, without doubt, are the result of study, meditation and discriminating thought and are conducive to serious reflection. Every statement has depth and solidity with ever and anon a strain of inference that could be interpreted as a failure to sufficiently recognize the supernatural in the life of the Son of God, for Son of God He was as well as Son of man. I have read the book with keen relish and I know every minister with an avid appetite for source material will enjoy it and profit therefrom.

"Thou When Thou Prayest" (Doubleday, Doran, \$1.00) by William Owen Carver is a brief—as far as number of pages go—but thorough, devotional study of Jesus as a man of prayer. On this as a basis the author treats of prayer both as communion and petition. Speaking of Jesus Dr. Carver says, "He lived by prayer. He met all His crises in prayer. The Gospel accounts of His birth and childhood reflect an environment and an atmosphere of reverence, worship and prayer." This treatment, especially the first three chapters is quite original, The Background, Approach, The Attitude. Under the last named chapter we find these cogent statements, "—he tells me to say, 'Father.' By that word of address to God, Jesus revolutionizes the entire conception of prayer. Men never knew until Jesus taught them that God may be approached as Father. Not even the Hebrews learned that most important fact. They glimpsed but never grasped that relation. Nothing seems to have troubled Jesus more than this failure of men to know God as Father. His longing that they shall thus know Him runs through all His teaching. There is no explanation of His presence in human life more central and more fruitful for study than the final sentence in the prayer with which he brings his ministry to a close: 'O righteous Father, the world did not know thee; but I knew thee.' He could not remain in His glory and look upon a world that did not know God as Father. It makes a difference when one comes to God as one's Father. The relation robs the divine presence of cringing dread; invites confidences, reconciles doubts, inspires faith, begets assurance."

There is in this modest volume an unmistakable evidence of a long schooling in the art of prayer and communion as well as keen perceptions of the principles of prayer. It is a book that will enrich the life of every earnest reader yet coupled with this decidedly devotional atmosphere is a method of presentation and depth of thought that gives it an especial appeal to preachers. For "background" material on prayer, it is excellent.

A most beautiful book, typographically and pictorially is "Old Lands—Ever New," by R. E. Smith (Cokesbury, \$2.50). An interesting account, profusely illustrated, of the author's travels in Palestine, Egypt and Europe. Scenes, places and events are described in a delightfully "human-interest" manner that enables one to visualize what is being described. Interwoven into the

descriptions are flashes from the lives of men who are inseparably connected with certain sections—Augustine, Chrysostom, Savonarola, Paul and Jesus. For the easy-chair world-traveler this volume has my unqualified approval and by the way, to those who, like this reviewer, have known nothing better than that method, it does go a long way toward satisfying the instinctive "wanderlust."

James Pott & Co., publishers of Bagster and Cambridge Bibles, have made a distinct contribution to juvenile Bible story literature by bringing out "From the Crib to the Cross," by Walker (\$1.50), the story of Jesus in words of one syllable for little children. The book has consistency—extra large print, liberally illustrated in colors, short sentences, simple words. Well done, publishers!

Another book of stories by Margaret W. Eggleston, "More Fireside Stories for Girls in their Teens" (Doubleday, Doran—\$1.25). But there's always room for one more as long as the author holds to the standard which has made her fame world-wide; and of her doing that there isn't the least shadow of doubt. Twenty-eight attention-getting, interest-holding, graphic stories taken directly from girl life and experience by this renowned leader, who with consummate skill has guided and assisted others to guide girls for these last twenty-five years. Eggleston stories have point and purpose and emphasis rightly placed. For workers with girls or a gift book to girls themselves this book is a sure winner. The dedication is touching and characteristic: "To all the girls who call me Mother E—this book is dedicated."

A new slant to a subject which of late has been given considerable, though delayed, attention is "Stewardship in the Life of Women," by Helen Kingsbury Wallace (Revell, \$1.00). Miss Wallace speaks not altogether as a theorist but from first-hand experience as Field Specialist of the Stewardship Committee of the Northern Baptist Convention. Just another testimony to the growing recognition of women's importance in the world of religious life and service as well as in other fields of endeavor.

A stewardship discussion for men by a member of their own sex would, I trow, with difficulty equal this volume in directness, practicality, and

conciseness. For the spiritually alive and intellectually alert women in your parish, Brother Pastor, this is a really worthwhile book.

Charm, winsomeness and simplicity; a fine imaginative quality—all these and more are found in a book of brief sermons by Dr. George H. Morrison, "The Gateways of the Stars" (Doubleday, Doran—\$1.50). To the minister who would study attractive utterance without departing from the old classroom adage, "Ornament construction, never construct ornament," I commend this volume. It is positively captivating. And he does it, not with obscure, speculative texts and subjects but with the well-known, everyday passages to which we thought there was no new angle. Dr. Morrison has been called the Prince of Preachers and here we have him at his best. When we said these sermons were charming we did not mean to infer that strength had been sacrificed for beauty or truth for effect. In a typical sermon, "The Holy Spirit Not a Luxury," we find this, "The Holy Spirit was no added gift to help the struggling saints to fuller holiness. He was like bread to the Galilean fisher-boy, the indispensable minimum of life." Again, "Depressed by failure in the lesser choices they hesitate to make the greatest. I want to say to them, that when they make the greatest they release energies they never dreamed of when they had no resource but the unaided will. In the very instant of believing, God makes us equal to our problem. In the very action of believing we appropriate the victories of Christ." Many an appreciative layman would enjoy this book but it is particularly a minister's volume.

A captivating and Biblical title has been given to Egbert W. Smith's book of missions, "The Desire of all Nations" (Doubleday, Doran, \$1.50). This is not a history of but a plea for, and a defense of, missions; also a most heart-gripping and soul-stirring discussion of missionary needs and opportunities in the light of the potentiality and responsibility of the Christian Church. This sweeping indictment against the church member who is apathetic or antagonistic is given in the author's preface: "Who is conscious of possessing little in Christ, the same loveth little, and is little disposed to make Him known. Our experience of

Christ is the fountain, our missionary zeal is the stream. The one measures the other." The scope of the book is seen at once by a glance at the chapter titles: *The Bible and Missions, The Preacher and Missions, The Church and Missions, The Church School and Missions, The Penny and Missions, The Critic and Missions.* The author, as one clearly understands before getting through the Preface, is an "old school" believer in supernatural religion, in a heart experience, in a burning passion, in a life consecrated to God and His service. Here is a sample of his trend of thought: "But as long as man has a conscience that needs cleansing, a will that needs renewing, an imagination that paints the misty walls of this prison house with awful shapes that terrify and faint hopes that mock, a heart that hungers for love and a reason that pines for light; as long as man's mortal environment is this fateful triangle of sin and suffering and death, his deepest need and longing will be for some authentic word of God to his soul." Under "The Church and Missions" Mr. Smith writes, "By what may His Church today measure her likeness to her Lord? By her compassion for the countless multitudes with suffering bodies and darkened minds, spiritually guideless, groping, lost, 'as sheep not having a shepherd.' What prayer above all others does His church need to pray? This prayer, 'Give me a heart like thine.'" It is almost impossible to quote from the book because of the fact that every page has some vital argument, some vivid illustration. It is a book of high points, of essentials, of hewing to the line.

This reviewer does no violence to his conservative disposition when he says that this book is the outstanding missionary book of years, one that should be in every minister's possession; in the course of study for licensed preachers; used as a text at some time, in every missionary society; read by every young person and adult in the church. The message of this volume is too vital to the interests of a world-wide gospel; too much needed by a Protestant church in danger of self-centeredness, to let it die out with an edition or two. The book should be broadcast over the civilized world. The results I firmly believe would be the greatest revival of foreign missionary endeavor since the days of Paul and Silas. My heart burned within me as I read.

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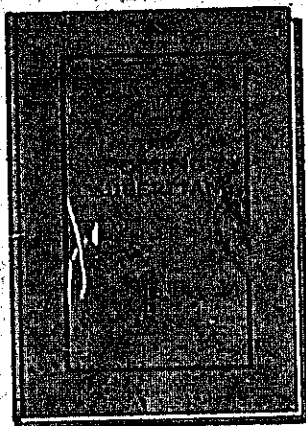
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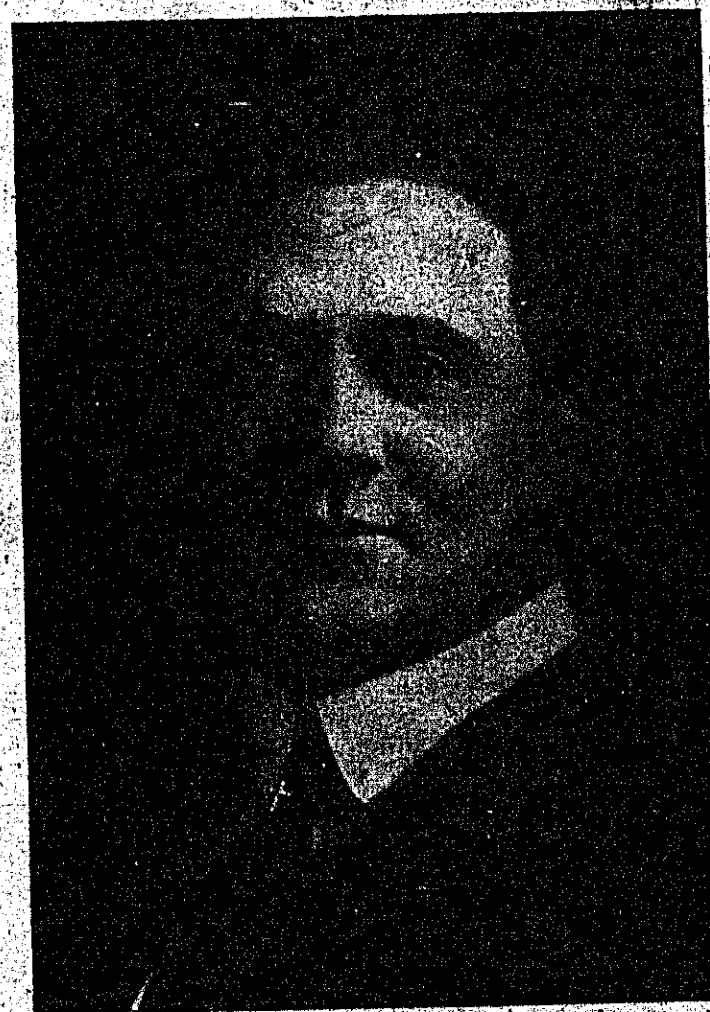
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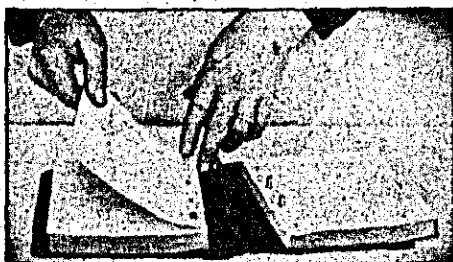
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THE READING OF THE SCRIPTURES

NO matter what the peculiar method of the preacher, he must make the reading of the Scriptures a prominent part of the public service. Even the quoting of the Scriptures is a poor substitute for the careful reading of them in the presence of the people. All experienced preachers are agreed in this matter.

But a good reader of the Scriptures is a rarity. Perhaps there are more men who can preach well than there are who can read the Scriptures well. And some of the best readers of the Scriptures are frank to say that they select their Scripture lesson carefully and prepare diligently to read it, realizing that this matter is worthy of the very best effort of which they are capable.

There are a few simple rules which we think are frequently overlooked, which, nevertheless, are quite worthy of being observed: (1) The preacher should familiarize himself with the Scripture portion which he proposes to read in a given service, making sure that he can pronounce the proper names without hesitation and that he can read intelligently and sympathetically. (2) But even though he is familiar with the passage, the preacher should read—not recite. It might surprise us to know how very many people resent the presumption of the preacher who glances from his book to the audience and seems bent on showing that he is not bound to his book and that he is somewhat of an elocutionist. Stand erect and hold the book so that the throat is not bound and so that the words can be distinctly heard and the reader's face can be seen; but do not read so well that there is so strong an interpretation in the intonations and emphases that the Bible is made to become a sectarian book. (3) In reading the New Testament, even though the Greek spelling is found, use the Hebrew pronunciation of Old Testament names. Pronounce Elias, Esaias, Isalah, Jesus, in Hebrews 4:8, Joshua, etc. (4) Always maintain a reverent mental attitude toward the Bible and handle it in a manner becoming this attitude while you read from it. A noted actor is said to have accused the preacher of handling his Bible and hymn book as though they were day book and ledger, and we have seen handling of the Bible in the pulpit which certainly savored more of carelessness than of reverence. (5) Select passages for public reading which make complete sense, but avoid frequent reading which will give the impression of being "long." (6) Be sparing with comments—as much as possible avoid them altogether. Make the reading a feature.

And since the Scripture reading is a part of the worship, the preacher should use the regular Authorized Version in the pulpit. Many an ordinary man who is fairly well acquainted with the language of the Bible resents the injection of unfamiliar phraseology into the service of worship, and not a few listeners will be offended by what seems to them a misquotation of the Scriptures. If the preacher finds it profitable to use other versions in his study, well and good; but there should be no variation from the simple, plain, Authorized Version.

And the wise pastor will use the reading of the Scriptures in the public service as a means of encouraging his people to "bring their Bibles." One preacher bewailed the fact that so few people bring their Bibles to church, but his complaints were silenced by the reminder that "one does not need a Bible in church nowadays." But if it is known that a carefully selected passage of Scripture will be read and that it will be well announced before the reading begins, there will be some people who will bring their Bibles in order that they may follow the preacher more intelligently. And no preacher can overlook the good effects brought about by the presence of many Bibles in the services of the Lord's house. A Bible loving and Bible reading people are very likely to be a genuinely religious people.

DOCTRINAL

THE CURRENT REVIVAL OF ANCIENT ERRORS

By BASIL W. MILLER

III. Neo-Pelagianism

THE basis of the theological creeds of the Church is found in the writings of the early fathers. All outstanding dogmas of our age had their rise before the fifth and sixth centuries. In these early centuries many mighty thinkers arose who ably defended the doctrines of Christendom with their logic and scholarship. Among these was Augustine, born A. D. 354, who early accepted the teachings of Christ because of the devout example of his mother, Monica. He soon became worldly and wandered from the principles of his early life. When thirty-three years old he was again restored and baptized. He became a presbyter in Africa, and was appointed bishop of Hippo Regius, and died there in 430. It was he who laid the foundation for the theological statement of the doctrine of original sin, the grace of God, and the final perseverance of the saints, which later became an elemental tenet of Calvinism. His theology was as follows: Man was created pure, in God's image, and possessed a free will. But when tempted he fell, and in him all humanity sinned. "*Adamo omnes peccaverunt, omnes ille unus fuerunt*" (In Adam all sinned; all were one in him.) Man was capable of restoration, not of himself, but by the grace of God. Then on the point of this grace he said it preceded faith, and is given that man may believe. At this stage he branches off into what is later termed Calvinism. He stated that it followed that God predestinated a certain number to absolute salvation (*decretum absolutum*)—an absolute decree, and that the rest were left to their merited damnation. With much fervor and logic he defended his theology. This theological statement of original sin through the ages has remained the true position of the Arminian wing of the Church, which affords the only foundation for the dogma of entire sanctification.

Out of this Augustinian theology grew the Pelagian controversy which has annoyed the Church through the centuries, and at present has reappeared

under a menacing cloak in the modern program of the Church as the basis of the theory of religious education, and those dogmas which deny the validity of sanctification as eradicating depravity.

Pelagius was a monk of Britain, residing in Rome, and about A. D. 409 he began to propagate his doctrines. His famous seven points are: 1. Adam was created mortal, so that he would have died, whether he had sinned or not. 2. Adam's sin has only affected himself, and not the human race. 3. Newborn infants are in the same condition in which Adam was previous to the fall (*ante pravaricationem*). 4. The whole human race dies neither in consequence of Adam's death, nor of his transgression; nor does it rise from the dead in consequence of Christ's resurrection. 5. Infants obtain eternal life, though they should not be baptized. 6. The law is as good a means of salvation (*lex sic mittit ad regnum coelorum*) as the gospel. 7. There were some men, even before the appearance of Christ, who did not commit sin. He attacked the Augustinian system on every side. He controverted the innate depravity of man, and held thus that man was created mortal; that Adam's fall has made no change in human nature, and has exerted no influence on posterity; that the human heart is a *tabula rasa*, or a blank, and has no inclination to virtue or vice; that Christ became man not to save us by His atoning blood, but to aid us by His doctrine and example to obtain eternal life. Suffice it to say that these doctrines spread rapidly, were softened in the West into what is termed Semi-Pelagianism, and that the third general council of the Church held in Ephesus, A. D. 431, condemned Pelagius as well as Nestorius.

Pelagianism then is a denial, first, of the headship of Adam; second, of native depravity; and it is an affirmation of the non-moral basis of human nature. In our discussion we shall limit our remarks to these three points, in showing the reappearance of Neo-Pelagianism.

Before discussing the current revival of Pelagianism it is well to state the true Wesleyan position of depravity and original nature. The seventh

article of religion as stated during the time of Wesley reads: "Original sin standeth not in the following of Adam, as the Pelagians do vainly talk, but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness and of his own nature inclined to evil and that continually." The doctrine of native depravity is thus briefly stated: Adam, the federal head of the race, sinned and lost his state of purity with God, and in this fall as the representative of the race, all men fell with him, and hence when man is born he comes forth under the condemnation or guilt of sin, inherited from his progenitors. This is termed depravity. In its nature Arminius stated that it was a *depravation* of the image of God, and he asserted that "the absence alone of original righteousness is original sin." There is also a *depravation* toward sin, a depravation arising from this deprivation of the image of God. The necessary consequence of this deprivation was the total corruption of man's moral nature. In the theory of Arminius this degree of depravity is said to be total, so that man is naturally inclined to do evil, and is destitute of the morally good. This dogma is confirmed by human experience, that the race is degenerate, and also by the direct testimony of the Bible. "The imagination of man's heart is evil from his youth" (Gen. 8:21). "That which is born of the flesh is flesh" (Jno. 3:5, 6).

In passing it should be pointed out that the danger of this heresy lies not so much in what it teaches directly but in its implications. If this be true then there is no need for an atonement, for man by his own will power is able to follow his own conscience and thus is able to attain to eternal life through personal purity or righteousness. And there is also no place for the work of the Spirit in sanctifying the human heart, the gracious work whereby depravity is eradicated, and the moral nature is cleansed from the stains as well as the guilt of sin. For a proper foundation of this doctrine which Wesley affirmed and the Arminian theology teaches there must be a correct theory of original depravity. If the nature is moral, then education can well take the place of saving grace. If the nature is moral, then there is no call for repentance, regeneration, sanctification, which are wrought by the power of the Spirit in the soul. But if the nature be depraved, as the Bible affirms, then there needs be an atonement whereby provisions are made for the forgiveness

of sins, and there is called for the action of the Spirit on the human heart whereby not only actual sins are forgiven, but also the sin principle, or the sin, as Paul expressly calls it, is cleansed from the heart.

There is no alternative, nor is there any escape from this logic. Either man fell in the sin of Adam, and is hence depraved and stands in the need of an atonement, a forgiveness of his actual sins and a cleansing of the heart from carnality; or man is born nonmoral, without the taint of sin, and standing in the need of no forgiveness and cleansing of his nature, and is able to work out his own salvation by the proper use of education and his free will. When this light is thrown upon the Pelagian controversy the many modern implications come to view. There is first the implication that man is a sinner in the need of forgiveness provided in the atonement of Christ for sins; but that the heart of man is not under the sentence of death because of natural guilt. There is the second implication affirming the fact that children are born nonmoral and by the processes of education and culture are able to achieve Christian character without the necessity of the conversion process. Then there is the final implication which throws to the winds the necessity of an atonement, for man is not a sinner. It is this implication which appears in Neo-Socialism, Unitarianism, and similar theories which deny the deity of Christ and the necessity of an atonement.

Neo-Pelagianism appears first in its current revival in the practical theology of that large body of Christian teachers and ministers belonging to those denominations which are Wesleyan in belief, but which through the recent years have departed from the doctrine of sanctification or Christian Perfection as taught by Wesley, and as affirmed in their early credal statements. Then it also is revived in that other large body of Christian people who deny the necessity of sanctification, saying that the conversion process is a completed work, and that there is no necessity of a further work of grace in the human heart. The first class is found in our theological seminaries which desire to remain at least true to the standard of conversion—to appease a large group of their constituency—and in the ministry, which ministry desires to remain true to a semblance of Scripture affirmations concerning the Christian life. The theologians of the present age of the modern turn of mind are affirming that man is not depraved, basing their doctrine not on the teaching of the Bible,

but on the dictates of the science of psychology, biology, and sociology. This easily finds itself working out through the sermons of the ministers and through the popular religious press. When one denies the possibility of being sanctified wholly, or lightly affirms the necessity of such, it is because of this sentiment that depravity is not a reality and needs not to be cleansed by the Holy Spirit in the process of sanctification.

Then there is that group which affirm that man needs to be cleansed all right, through the existence of depravity, but that conversion not only is forgiveness but it is cleansing. This doctrine is asserted in many of the "higher life" movements. The people are taught to seek for the Holy Spirit in the demonstration of power, but not for the explicit work of cleansing. If conversion forgives and cleanses at the same time, then depravity is taken care of, and the Spirit could well be sought for as power and not purity. Beware of any movement which stresses the work of the Spirit as being an endowment rather than an eradication of sin from the soul. Some affirm that God does a completed work through His gracious power when He converts the soul. Conversion rightly viewed is but the beginning of the process of regeneration, and sanctification is the completion of the same. Conversion is sanctification begun, and sanctification is conversion completed, and the two are rightly supplements of each other. It is not God's inability to complete the work at one time; but it is man's inability to seek for such at the same time. For in conversion it is necessary to seek for forgiveness, as distinct from cleansing, and in sanctification it is necessary for him to seek for cleansing as distinct from pardon. For both pardon and cleansing man is unable to seek at the same time.

In this connection it is only necessary to state that the Scriptures teach the necessity of sanctification ("This is the will of God, even your sanctification") and any denomination which once affirmed this necessity and now denies it, is compromising with modernism and is well on its way to a complete denial of the tenets of Wesleyanism. In the second place it is seen from the Bible that the two works of grace are distinct. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Language could be no more clear, than this in making the processes distinct, consisting of forgiveness—conversion—and cleansing—sanctification.

(4)

The second modern revival of Neo-Pelagianism is that which finds itself popularized in the philosophy of current religious education, which denies the depravity of the human heart in affirming—as postulates of science—the nonmoral status of the human heart. Modern Genetic psychology lays down the statements that the human nature consists of inherited instincts, certain reflexes, and definite capacities, and that these exist with no reference to morality or a moral or religious status. From this basis religious education builds its program in which no place is made for conversion or the action of the divine upon man's heart by which he becomes religious. It affirms that to be religious is a matter of learning to follow the rules of living as laid down by Christ, that it is possible for everyone without a conversion break, thus to be developed into a religious person. In laying this foundation religious educators appeal to a large number—a growing number—of ministers and Christian workers who affirm that they never knew a time when they became converted, and that through this crisis they never passed. Those of this rank who are represented by members of the Religious Education Association (as stated by a Unitarian magazine it is the most liberalizing agency in existence), openly scout at the thought of being converted, and declare that the greatest enemy of religious education is those who teach the necessity of conversion. This number is rapidly growing. They are writing our text books in religious education and openly deny the validity of carnality and of the conversion process. One has but to read such books as Betts, "Method in Teaching Religion," and Coe, "A Social Theory of Religious Education" to see that such is true. The result is that gradually religious education is instilling into our teachers in the church school, our week-day religious schools, our vacation Bible schools this heresy that children do not need to be converted, and that such is not necessary for anyone to be a Christian. Then it is working itself out in our modern sermons by the average minister who has read these works on religious education.

We have reached a crisis in doctrine which is more critical than any of ancient day. Once those without the Church affirmed that conversion was not necessary; now our devoted leaders in the Church, bishops, editors, presiding elders, pastors and teachers, are openly affirming that man is born not in need of being converted to become a Christian. The result is that last year one-third of the churches of three of the largest denominations did

not report a single convert. In all over 11,000 churches reported not a single convert, because they taught that conversion was not a necessity! This is tragical! There must be a reaffirmation of the doctrine of depravity, the necessity of conversion, and the need of being cleansed from sin by the act of the Spirit in sanctifying us. One way in which this must be worked out is through the publication of texts in religious education which will dare to affirm allegiance to the doctrines of the Bible, such as depravity, and conversion, and that will build their program of religious education around conversion, sanctification, and other scriptural dogmas. There is no escaping from this logic. Either religious education will become an enemy of the Church and of Christianity, or it will build its program on such tenets of the Bible. Conservative Christendom must awake to this dire necessity.

Neo-Pelagianism also makes its appearance among that large majority of scientific religionists who deny the validity of the inspiration of the Bible, the necessity of an atonement for sins, and all the other dogmas of Christendom. This group is allied with modern science in that it believes in evolution as the basic principle of the origin and development of man and of the universe. With this they relegate the supernatural, if not entirely out of the process, at least to a minor position, and affirm that natural laws and mechanistic principles are sufficient for the process. In other words there is growing up a class of religious thinkers who are naturalists, who become but speculative theists, and who deny the validity of all that the Bible affirms to be supernatural and divine. This group of necessity does not believe in carnality, conversion or the action of the divine on the heart of man in making him to be a religious creature, adopted into the family of God. There is not a great amount of distinction between this and the former class discussed; except the former is made up of professionalists in the field of religious education, and the latter are either seminary professors, university teachers, or ministers in the general field of Christian labor, who are under the modern spell of mechanistic evolution and science and who are thus forced to deny the supernatural and its manifestations to suit their scheme of thinking. In this class we find Unitarian ministers, ministers in the other more liberal denominations such as the Congregational church who have in reality accepted the Socinianism of Unitarianism, and general thinkers

in the field of religion who are specialists in science, psychology or sociology.

Among this group we locate the behavioristic psychologist, who believes man to be but a machine, with his nature confined entirely to that which we are able to measure—neuronic connections, nerve association centers, and the general physical basis of mental reactions. Of course such a class as this would have no place for a moral nature, much less for depravity of that moral nature, and they also have but little time for conversion, and the supernatural in the human life. They would be classed as determinists in philosophy, mechanists in psychology, Pelagianists as concerns the moral nature, Socinians as to the deity of Christ, and naturalists as far as the supernatural is concerned.

In the revival of this ancient error it is seen that the modern garb of Neo-Pelagianism is far more dangerous than its first one. Our theologies need to be rewritten to combat the modern interpretation and implications of these ancient errors. Our ministers are going out of the seminaries trained in ancient theology, historical theology, without a practical knowledge of the current revival of these theological tenets which are classed as erroneous and hence heretical. As a result when such new theories appear with the sanction of church leaders, scientists, and psychologists, it is easy for the young minister, without a basis in theology, to accept them as true, since they are modern.

To combat these revived heresies our theology must be written first briefly showing the historical development of such errors, outlining the true historical position, and finally combatting the present appearance of such doctrines as are erroneous. It will be insufficient for our men to study such theologies as Lee's, Ralston's "Elements of Divinity," and Miley's "Systematic Theology." For these works were written in the terms of the Church world of sixty, forty and thirty years ago, and as a result the newer errors which have reappeared are not studied at all. Give us a theology fresh from the anvil of the modern workshop that will study modern conditions and heresies, in the light of their historical development, and our ministers will longer remain true to the faith. This need also appears in rewriting our commentaries, our works on Christian Evidences, and such technical studies. Our commentaries must throw light on the modern controversy of the origin and development of religion, the substantiating of the historicity of the Bible, as well as taking in consideration

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the mass of modern material from the spade of the archæologist, and from the researches of the linguist in biblical languages. Our Christian Evidences must briefly discuss the historical arguments for the verifying of Christianity, then pass to the modern phases where will be combatted the more recent heresies such as evolution and its theological implications, modernism and its denial of the supernatural and all that is held sacred by the Church.

Then let us turn to this great task of rewriting our theologies, commentaries and systems of evidences in the light of modern developments and in terms of the recent cloaks of these ancient errors. The age calls for a trained ministry, and basic to this training must be a thorough knowledge of the doctrines of the Church, the dogmas of the Bible, and of the age in which one lives.

PITTSBURGH, PA.

DEVOTIONAL

PASTORAL THEOLOGY

By A. M. HILLS

Chapter IV. Unction

"But ye have an unction from the Holy One" (1 John 2:20).

THE baptism with the Holy Spirit and a fresh anointing from the Holy One in response to specific prayer give the man of God the invaluable bestowment of unction. Spurgeon called it, "An indescribable and inimitable something better understood than named." What is it? I wonder how long we might beat our brains before we could plainly put into words what is meant by preaching with unction; yet he who preaches knows its presence, and he who hears soon detects its absence. Samaria in famine typifies a discourse without it; Jerusalem with her "feast of fat things" may represent a sermon enriched with it. Such is the mystery of spiritual anointing; we know, but we can not tell to others what it is.

It is as easy as it is foolish to counterfeit it, as some do who use expressions which are meant to betoken fervent love, but oftener indicate sickly sentimentalism or mere cant. Some have tried to imitate unction by unnatural tones and whines; by turning up the white of their eyes and lifting hands in a most ridiculous manner. Others gesticulate wildly and drive their finger nails into their palms as if they were in convulsions of celestial ardor! Bah! The whole thing smells of the greenroom and the stage. The getting up of fervor in hearts by the simulation of it in the preacher is a loathsome deceit to be scorned by honest men. "To

affect feeling," says Richard Cecil, "is nauseous and soon detected; but to feel is the readiest way to the hearts of others."

Unction is a thing which you cannot manufacture, and its counterfeits are worse than worthless; yet it is in itself priceless, and beyond measure needful if you would edify believers and bring sinners to Jesus. To the secret pleader with God this secret is committed; upon him rests the dew of the Lord. And since only in prayer can we obtain it, let us continue, fervent in supplication.

I have read of a congregation that had assembled in the church. The time had come for the preaching service, but the pastor was not there. A messenger was sent for him, but he returned saying that the pastor's door was locked, but he heard him talking to someone inside, saying, "I will not go to church unless you go with me." A friend of the pastor arose in the congregation and said, "He will be here, and the Person to whom he is talking will come with him. We will have a gracious meeting today, for the Person to whom he is talking is God." Just then the church door opened and the preacher entered, but he was not alone. The people looked upon his shining face and recognized that the unseen One was with him. When he preached they were filled with awe as if they were listening to God, and many souls were turned from sin. It was the "unction of the Holy One" in answer to prayer.

Riding on a swift, nonstop train with Rev. George Sharpe from Glasgow to Edinburgh he pointed out to us the village of Shotts, where, after two days and an all night of prayer by the church,

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young John Livingstone stood on his church steps and preached Sunday morning with the rain sprinkling his face to a vast audience, and saw five hundred brought to Christ in that one service. No one ever hears about the greatness of the sermon! But the words of the message, however simple, were barbed arrows shot by the convicting power of the Holy Spirit which pierced human hearts and accomplished their divinely intended result. Doubtless it was simply "the unction of the Holy One" that wrought so mightily.

Rev. C. E. Cornell says, "American Methodism has never produced another local preacher of such marvelous spiritual power and usefulness as Benjamin Abbott. He was sixteen years a humble local preacher, and then rose in the ranks till he became an ordained elder, and three years later (1796) he went to his reward." Think of such incidents as these: "The next day I went to my appointment, where I was informed, the children of the devil that day intended to kill me. I had a great congregation. I preached and God attended the word with power; several made an attempt to go out, but the crowd was so great about the door they were obliged to stay. They began quickly to fall to the floor, and to cry aloud. One young man fell to the floor, and lay as one dead for above three hours, and many continued to say he was dead. He lay in so dead a state and continued so long that his flesh grew cold, and his blood was stagnated to his elbows. But at last he came to and began to praise God for what He had done for his soul."

Page after page of such incidents are given, reporting such wonderful effects of spiritual power as cannot be accounted for by any mere words of a Methodist local preacher. He must have spoken "loaded words," charged with power by "the unction of the Holy One."

Rev. John Wesley Redfield (born 1810) was another one of those early Methodist preachers on whom the unction of God peculiarly rested. On a certain Sunday evening he felt a strange impression that God would be with him in awful power and that he must begin the service by announcing to the congregation that there would be such a display of divine power that night as they had never witnessed, and that the probation of one soul would end that night. It seemed to him extremely unreasonable, but still he made the statement. He afterward wrote, "An unearthly power lifted me up. . . . The thrills of heavenly power which I then felt I can never describe. It was a power

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given me for the occasion, and it seemed to me it would move a nation or shake a world. Before the sermon was finished the people, uninvited, rose to their feet screaming for mercy. After the altar space was filled, five hundred more rose as seekers. Hundreds were converted and for many years that occasion was referred to as 'the great night.' A woman afterward confessed that six weeks before she dreamed three times in one night that her probation would end in just six weeks. That night the six weeks were ended, and she was gloriously saved."

He was appointed to be pastor of a backslidden church. After much prayer and weeping, he announced a revival meeting. "In the first service," he wrote, I felt an *unearthly thrill* charging me from head to foot while the place was filled with the awful presence of God. In a few minutes the power of God broke like a thunder clap upon the people, and such falling, shouting, screaming, and crying for mercy I had no thought of seeing in that place."

At Bridgeport, Conn., in a few weeks, more than five hundred were converted, and God's supernatural power rested on the community. At a revival in Yale more than fifteen hundred were gloriously saved, and so in other places. He seemed often to speak with an *unction upon him* that was almost irresistible.

Rev. A. B. Earle, the famous Baptist evangelist, throws additional light on this subject. He was the man who led Daniel Steele into the blessing of perfect love, and saw 157,000 persons converted under his ministry. He was one time holding union meetings, alternating between the Baptist and the Congregational church. "I worked hard, and was pale and exhausted. It seemed to me I would have been willing to die for souls, and yet I found my heart was not thoroughly melted. I preached with all earnestness, and wondered why they did not melt down. After prayer and fasting, I went before God and asked what the matter was. Then God seemed to speak to me by the Spirit and say, 'You are just as cold as the churches to whom you are preaching.' 'Am I cold?' 'Your heart has not really broken up for years.' I was startled. The fault was all in the minister, and I was the minister." He told the Congregational minister about it, and he found he himself was in the same condition. They prayed with each other for some days. Finally A. B. Earle prayed all night. "Toward morning the fountain broke up, my heart melted, Christ seemed to breathe on me and say 'Receive

ye the Holy Ghost.' In the morning *I went out, and said the very words I had used the day before. Now the wicked broke down. I preached a little sermon to the churches and they broke down and the work broke out with power.* . . . For more than sixty years I have noticed that as soon as the pastors have melted down and led the way the churches have usually quickly followed, and I have worked with about ten thousand ministers in twenty-three denominations in this country."

Charles G. Finney has been called the prince of evangelists. Probably he was the greatest soul winner of the Christian centuries. Some of the scenes in his ministry were beyond description. Persons were often rendered speechless. Others would fall to the floor as dead. After a time they would come to shouting the praises of God. It is a matter of record and testimony that there would be frequently a thousand or more a night in his London meetings seeking God.

Mr. Finney says of his own preaching: "I tell you this, not boastfully, but because it is a fact and to give the praise to God, and not to any talents of my own. Let no man think that those sermons which have been called so powerful were productions of my own brain or of my own heart unassisted by the Holy Ghost. *They were not mine, but from the Holy Spirit in me.* I believe that all ministers called by Christ to preach the gospel ought to be, and may be, in such a sense inspired as to 'Preach the gospel with the Holy Ghost sent down from heaven.' All ministers may be, and ought to be, so filled with the Holy Spirit that all who hear them shall be impressed with the conviction that 'God is in them of a truth.'"

My beloved brother, Rev. S. B. Rhodes, gives me this concerning Thomas Harrison, the boy preacher, which is the most perfect illustration of unction I have ever heard or read. This lad promised to be at the church at midnight to accompany his godly mother home from the watch night prayermeeting. On the way he was strangely impressed that he must give his heart to God "now or never." Right in front of the church the Spirit said "Now or never." "I staggered off the walk, put my arm around a lamp post standing in a snowdrift up to my knees, the thermometer fifteen degrees below zero. The old clock in the tower began striking the old year out and the new year in, each stroke saying 'Now or never.' Between eleven and twelve I shouted 'Now,' and Jesus saved me. Soon after I found I lacked Holy Spirit power. I went to a bookroom and bought Fletcher, Bram-

well, Carvoso, and Hester Ann Rogers. I wanted the key to their power. I found it to be the baptism with the Holy Ghost and fire. I went to the mountain side to be alone with God. I found a secluded place and a rock on which to kneel. I said, 'Knees, ache or break, you must stay down on this rock till I get the baptism.' I knelt in prayer and consecration, and the Holy Ghost came upon me. I leaped for joy, took out my watch and found I had prayed just two minutes."

As a young student in Wilberforce College he turned several students to the Lord. He arranged to spend a Sabbath with a college chum during the winter holidays. The chum's father was pastor of a village church some distance outside of Boston, and he had told his father about Thomas Harrison's influence over the students, and the father took the liberty to announce revival meetings Saturday night and Sunday. His chum met him at the station Saturday morning and told him about the arrangements and said, "We are going to have a revival." "A revival," said Harrison. "What is that?" (Note, this youth was so ignorant that he had never been in a revival!)

Before the evening service the two boys went out into the grove behind the church, got down under the boughs of a pine tree and began to pray. Just before the time for the second bell the pastor's son sprang to his feet and said, "I have it." They clasped hands and went to the church, and found standing room at a premium. Harrison said, "The pastor handed me the hymn book and said, 'Take charge of the meeting.' Seeing there were not enough books I said, 'I will read the first hymn as our fathers did so that all can sing.' 'O for a thousand tongues'—I did not get to the end of the first line before a young man by the window broke out crying. I was as nervous as I could be. I went to him and requested him to keep still as he was disturbing the meeting.

"I went back and said, 'Now we will read this hymn.' I began, 'O for a'— A man near the door began to cry aloud. I went to him and said, 'Man, you must keep still or go out of doors. You are disturbing the meeting.' I went back to read my hymn. This time before I read a word a woman began to cry. I started to go to her and saw her veiled in mourning. I said, 'Dear me, what shall I do?' Just then the young man near the window sobbed louder still. I said, 'Young man, what are you crying about?' He said, 'I want you to pray for me. I am a sinner.' The man at the door broke out afresh. I went to him. He said, 'I am

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the worst sinner in the community. I want you to pray for me that I may be saved.' I then went to the woman and she said, 'I buried my mother a fortnight ago and I promised to meet her in heaven. I want you to pray for me.'

"I then told the pastor what these wanted and asked him what I should do as I had never been in a revival. He said, 'Invite them to the altar.' I did, and the altar was filled. Then the front seats, then the second row of seats, then the third row. Then I said to others who were crying, 'Kneel where you are, all over the house.' Scores were saved that night." And yet there had not been a hymn sung, nor a verse of Scripture read, nor a prayer offered, when this avalanche of conviction rolled upon that audience. And a boy for a leader who had never seen a revival or led a meeting, and had to ask the pastor what to do! If there is nothing in an "unction from the Holy One," who did all that?

"Instead of staying only over Sunday," said Harrison, "I stayed a fortnight and God swept the community. And instead of visiting my mother or going back to school, I have not had six weeks at home for the past four years; but I have seen sixty thousand sinners bow at an altar of prayer, crying for mercy."

"In 1876," says Brother Rhodes, "I heard for the first time 'the boy preacher' at Lima, Ohio. The unction and power of the Holy Spirit were on him to such a degree that he would only preach on an average five minutes until he would cry out, 'There is no time to preach longer; too many people want to get to the altar of prayer and be saved.' And people would come in flocks from all over the auditorium and galleries, to the altar, and accept Christ."

I quote two other incidents for the lessons they teach. The famous holiness evangelist, Mrs. C. T. Boyce, one of the pioneers of the modern holiness movement, related to Brother Rhodes the following scene of divine power in answer to the prayer of Thomas Harrison:

The DesPlaines Holiness Campmeeting, near Chicago, was born under the work of the early National Holiness campmeeting leaders, McDonald, Alfred Cookman, Inskip, and others. It finally lost out, and became a camp-outing for the big preachers and people, instead of a great meeting for the salvation and sanctification of souls. Utmost salvation was neglected.

Rev. Dr. Willing, a holiness preacher, became presiding elder of the district and sought to restore

the camp to holiness. He secured the services of "the boy preacher" as the evangelist. He was still in the fullness of the blessing. On arrival in the first service, the great platform was filled with preachers and singers, and Harrison asked all on the platform who would like to see the Holy Spirit have right of way in the camp during the next ten days to hold up their hands. Up went their hands. Then he asked the congregation the same, with like result. Thomas Harrison then knelt in prayer and holy fire fell on the people. Mrs. Boyce said she never witnessed such an outpouring and conflagration of the Holy Spirit. It evidently scared the presiding elder and in a craze he jumped to his feet and cried out, "To your tents, O Israel!"

"As I crossed the threshold of my tent," said Mrs. Boyce, "I felt the Spirit was gone. I ran to the elder's tent and found him in convulsions with his head in his hands between his knees. He looked up in anguish and said, 'Oh, Sister Boyce, why did I do it? The Spirit is gone, and so is the boy preacher.' He did not return to the grounds. Strange, you say? No, he then had other work on hand than wasting time on a campmeeting whose officials were afraid of the Holy Spirit in answer to prayer. The devil had set his trap, and the elder fell into it. He who drives the chariot of the Lord must not be frightened by the fire of the Holy Ghost."

Years afterward, Brother Rhodes again heard Mr. Harrison at a great campmeeting. But that heavenly, amazing unction was gone! Why? He was trimming and compromising. He said: "Some of you are testifying that you are sanctified. I wish you would not do it. My mother was as holy a woman as ever lived, and yet I never heard her say she was sanctified." Brother Rhodes says, "The Spirit within me was grieved. I said, 'Look out now, you are on dangerous ground.' It so proved: That matchless unction leaked away, and he became like other men. No one can keep it and speak against sanctification."

Dear Brother Moody lost his peculiar unction and power in the same way, by speaking slightly, derisively of sanctification, the chief work of the Holy Spirit. So did Brother R. A. Torrey lose his; and many another has done the same.

The lessons of this chapter are many.

1. Oh, that the younger men of the ministry would begin their work with "the unction of the Holy One" upon them!

2. Oh, that they would prize it above all earthly

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things, and guard it more tenderly than "the apple of their eye!" The dove-like Holy Spirit can easily be grieved away.

3. Oh, that all ministers and Christian workers

would pray over this subject, learn how to get this blessing and how to keep it, and how to use it to pull down the strongholds of Satan, and to build up the kingdom of God!

HINTS TO FISHERMEN

By C. E. CORNELL

Faith's Vindication

"The mighty triumphs of God are the vindication of our faith. God answered the king's prayer in His own way. He did not conjure untold legions out of the thin air to come to Hezekiah's aid. He sent a plague upon the Assyrian hosts, and Sennacherib fled, and never renewed the attack. Our faith is vindicated, and the blasphemer confuted when the world beholds the mighty works of God. A steadfast faith and an answering God teach the nations that Jehovah is not futile, nor a vain imagining of men, but the true and living God."

Patient Traveling

How large a part of our Godward life is traveled, not by clear landmarks seen far off in the promised land, but as travelers climb a mountain peak, by putting footstep after footstep, slowly and patiently, into the prints which someone going before us, with keener sight, with stronger nerves, tied to us by the cord of saintly sympathy, has planted deep into the pathless snow of the bleak distance that stretches between humanity and God. We live by one another's blessings.—PHILLIPS BROOKS.

"The Hound of Heaven"

Dr. John A. Hutton, the great English preacher, editor and writer, has written a book, "Guidance from Francis Thompson in Matters of Faith." Five chapters are devoted to "The Hound of Heaven," and Dr. Hutton reveals its meaning by a parable. He writes: "Once upon a time there was a man—Everyman—who had done wrong or a wrong. Whereupon he tried to hide the wrong. And quite right too! It may not be a very high course—to do wrong and to try to hide it; but it would be the sign of a more hopeless condition if a man, having done wrong, were to flout it and boast of it! Like a normal human being, having done wrong, this man tried to hide it. He found that he could not hide it.

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The wretched thing was as good a runner as he. In fact, it kept looking over his shoulder as though it had breath and to spare, while he was panting.

"Now we might wonder that a man in such distress could do any thinking at all; but the fact is that he could, and that we all can. With this thing pursuing him, just like Thompson's 'Hound,' the poor hunted man worked out an entire theological and evangelical system. And far from this being strange, perhaps it is the only way.

"In a flash he saw everything and anticipated everything that the great evangelicals from St. Paul to Wesley have celebrated. 'Here I am trying to hide my sin away from God! I am right in trying to hide my sin; but most evidently this is not the way!' Whereupon the truth broke upon him. 'Thou art my hiding-place! O fool and slow of heart to believe! I shall no more seek to hide my sin and myself from God; I shall cast myself upon His breast and hide myself with all my story there, in God!'

"Such is the pith and marrow of Francis Thompson's *The Hound of Heaven*."

Two Great Missionary Books

Three years ago, Dr. E. Stanley Jones of Sitapur, India, wrote a remarkable book and called it "The Christ of the Indian Road." This book has had a phenomenal sale to date of more than 300,000 copies. It is still classed as among the "best sellers" compiled by The Methodist Book Concern. The author has now completed another, slightly larger volume, "Christ at the Round Table," for which the publishers also predict a huge sale and wide reading.

Dr. Jones' ministry has made its appeal more especially to high-caste Brahmans, Hindus and Mohammedans. Oxford graduates, students in Christian colleges and men learned in the philosophies and arts of non-Christian religions have

been his most earnest listeners. His messages are purely evangelistic, Christ exalted as the personal Savior of every man who will accept Him.

Speaking of the incident that led him to concentrate on the high-caste groups, Dr. Jones says:

"Along with my regular work I had started a Bible class and study group at an Indian club where leading Hindus and Mohammedans gathered. After tennis in the evenings, we would sit together until darkness fell and study the New Testament and discuss spiritual matters. One day one of the leading government officials, a Hindu, remarked, 'How long has this mission been in the city?' I told him about fifty years. He asked very pointedly, 'Then why have you gone only to the low castes? Why haven't you come to us?' I replied that I supposed it was because we thought they did not want us. He replied, 'It is a mistake. We want you, if you will come in the right way.' Almost every moment since then I have been in eager quest for that right way."

"Christ at the Round Table," is not a repetition of "The Christ of the Indian Road," but is fresh, original, sparkling and inspiring. The editor of The Christian Advocate New York, says, "Here is a fresh voice speaking of the eternal things in new words, with an accent of reality which carries conviction to the doubter, revives faith, and impels to action."

Either book can be secured through the Nazarene Publishing House, Kansas City, Mo.

An Unwarranted Perversion

In the latest Methodist Hymnal, hymn number 54 is a delightful hymn written by Henry Twells. The whole hymn follows:

"At even, ere the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!

"Once more 'tis even-tide; and we,
Oppressed with various ills, draw near;
What if Thy form we cannot see?
We know and feel that Thou art here.

"O Savior, Christ, our woes dispel;
For some are sick and some are sad,
And some have never loved Thee well,
And some have lost the love they had.

"And all, O Lord, crave perfect rest,
And to be wholly free from sin;
And they who fain would serve Thee best
Are conscious most of wrong within.

"Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Here in this solemn evening hour,
Lord, in Thy mercy heal us all."

The "unwarranted perversion" is in the fourth verse as now printed in the Methodist Hymnal, which is the official hymnal of the Methodist Episcopal Church, and the Methodist Episcopal Church, South. The Joint Commission for the preparation of a common hymnal was made up of the bishops of the two respective churches. The fourth verse tells which way the Methodist breezes of unbelief are blowing; note the spoilation of this beautiful hymn:

"And none, O Lord, have perfect rest,
For none are wholly free from sin;
And they who fain would serve the best,
Are conscious most of wrong within."

Dr. Daniel Steele, the St. John the beloved of Methodism, commenting on this unmethodistic change says: "It would be appropriate for the hymnal of a Calvinistic denomination. Methodism does not teach the necessary continuance of sin in the Christian till death. It teaches the possibility of present complete holiness. It does not deny that the believer who aspires after this blessing may find it on his dying bed. In that case death is not the sanctifier, but the Holy Spirit. This is a shocking untruth that the better a Christian is the more he finds of 'wrong within.' It is certainly not complimentary to the Holy Spirit to say that the more He takes possession of the soul the more intense the consciousness of indwelling sin. The writer of the Epistle to the Hebrews argues the inferiority of the law to the gospel because it never brought the worshiper into a state in which 'he had no more consciousness of sins' (Heb. 10:2, Am. R. V.), in contrast with the atonement made by Christ, whose 'one offering hath (provisionally) perfected forever them that are (being) sanctified.'" This unmethodistic stanza, evidently penned by a Calvinistic preacher, should have been omitted from an Arminian hymnal.

A Noble Swan Song

Alaska has lost its pioneer missionary, Dr. S. Hall Young. By boat and dog team he had traveled long distances visiting all parts of Alaska, the Siberian coast and islands in the Arctic Ocean. While carrying the gospel message through these regions, he endured many hardships and faced endless risks. A friend who knew him well writes,

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"His was a happy, useful life. At the age of eighty he remained a young man in his outlook, his faith and his courage. While attending a family reunion at French Creek, West Virginia, he began the writing of a poem which his own life wonderfully illustrated. It was on this journey that he met with an accident which caused his death, and the group at the reunion conducted his funeral service in the grove of the old church, where he was to have preached at the family gathering. The three stanzas of the poem Dr. Young had completed were as follows:

Let me die working,
Still lacking plans, unfinished tasks undone;
Clean to its end swift may the race be run;
No lagging steps, no faltering, no shirking—
Let me die working!

Let me die thinking,
Let me fare forth still with an open mind,
Fresh secrets to unfold, new truths to find,
My soul undimmed, alert, no question blinking,
Let me die thinking!

Let me die laughing,
No sighing o'er past sins—they are forgiven;
Spilled on this earth are all the joys of heaven;
The wine of life, the cup of mirth still quaffing,
Let me die laughing!

Had Dr. Young been spared he would have written two more stanzas, "Let me die giving" and "Let me die aspiring."—*The Watchman-Examiner.*

The Preacher—Things to Avoid

Two extremes to avoid: yelling so loud that your words are jumbled, and speaking so low you cannot be heard.

Avoid "clearing your throat" by a nasty little cough. Habits grow.

Avoid being late. Make yourself be prompt; start on time, quit on time.

A preacher's desk that is piled with letters unanswered, magazines and books unread, is woefully in danger of "being swamped." His work is driving him rather than he driving his work.

Do not throw unopened mail in the wastebasket. Simply because it has only a one cent stamp on it is no reason why it should not be read. One cent mail is quite often very important. It cost some one something to send it. It ought to be read.

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Do not pay more attention to the rich than you do to the poor. There are vastly more poor folks than rich. Many of them need your warm, friendly handgrasp. Be kind to all, but don't "toady" to the rich.

Don't everlastingly refer to your last charge and what you did there. Faithfulness and true merit is self-advertising. You don't have to "blow" about it. It will get out on you and be favorable. Do something where you are now; that's your present task.

Do not talk your prayermeeting to death. A hint to the wise is sufficient.

Don't get into all the church fusses, pretty soon you will be taking sides. To do so, will prejudice some against you.

Do not try to "run" everything and everybody. Put your church to work, let the capable members do something. Inactivity soon becomes stagnant and stinks. Get as many persons on the job as possible, the larger the number the better.

If you have strength, you ought to make calls. If you think you cannot call on your members, you won't. You can get many a sermon by seeing your people in their homes. You can also cheer many a heart by love and wise counsel. You can enlarge your own heart of sympathy by listening to the sorrows of others.

Reading over your notes while you are in the pulpit just prior to the sermon is not a wise habit. It gives your congregation the idea that you are in doubt or not prepared at all. Never display your weakness.

Never advertise your unpreparedness. Your congregation will find that out sooner or later. To say before you preach that you are unprepared and try to give a valid excuse or reason for your empty mind is fatal. Then worse still, to "harangue" for an hour, just mouthing words, is disgusting to thinking people. Meaningless phrases will not take the place of faithful and prayerful preparation.

Brother preacher, think on these things.

The Name of God

The following list, comprising the name of God in forty-eight languages, was compiled by the French philologist, Louis Berger.

As he was walking along the streets of Paris, he heard a voice beseeching him to buy some nuts. Upon looking back he discovered it was the voice of his old barber, gaining a scanty living by selling nuts.

To aid him, Mr. Berger hastily made out this list, by the sale of which the old barber was enabled to make as good a living, or better, than Mr. Berger himself:

Hebrew—Elohim, Eloah.
Chaldaic—Eillah.
Assyrian—Eleah.
Syriac and Turkish—Alah.
Malay—Alla.
Arabic—Allah.
Language of the Magi—Orsi.
Old Egyptian—Teut.
Armorian—Teuti.
Modern Egyptian—Teun.
Greek—Theos.
Cretan—Thios.
Aeolian and Doric—Illos.
Latin—Deus.
Lower Latin—Diex.
Celtic and Galic—Diu.
French—Dieu.
Spanish—Dios.
Portuguese—Deos.
Old German—Diet.
Provençal—Diou.
Low Breton—Douc.
Italian—Dio.
Irish—Dia.
Ololu Tongue—Deu.
German and Swiss—Gott.
Flemish—Goed.
Dutch—Godt.
English and Old Saxon—God.
Teutonic—Goth.
Danish and Swedish—Gut.
Norwegian—Gud.
Slave—Buch.
Polish—Bog.
Polacca—Bung.
Lapp—Jubinal.
Finnish—Jumala.
Runic—As.
Zemblain—Fetizo.
Pannonian—Istu.
Hindustanee—Rain.
Coromandel—Brama.
Tartar—Magatal.
Persian—Sire.
Chinese—Prussa.
Japanese—Goezur.
Madagascar—Zannar.
Peruvian—Pachacamac.

Saintly Alfred Cookman

A writer has recently said of the Rev. Alfred Cookman, that he was a man of a "robust and impressive physical appearance; he looked like one born to command and he did command. People instinctively followed him, and felt that they

followed a wise leader who loved their souls. With utmost charity for all who differed with him, he taught and exemplified the life of perfect love with a tolerance of spirit and a comprehensiveness of view that made his ministry a benediction. He was intensely human and knew how in the Pauline sense to be all things to all men.

"As a pastor consumed with holy zeal for the souls of men, as an eloquent and persuasive preacher, and as a Johannine spirit illustrating at its best the Wesleyan ideal of perfect love, Alfred Cookman deserves to be remembered as one of the choicest spirits of the Methodist ministry of the last century."

The following wonderful and graphic words of Bishop S. Foster portray with spiritual insight the ultimate cause of Cookman's power:

"He was eloquent and many times mighty in the pulpit. I am certain that this was the verdict of thousands who hung with delight and profit on his words. But it was not his great intellectual power, nor yet his persuasive eloquence, that impressed me chiefly. The one quality in which he seemed to me to rise above, not only the mass of men and the select best, but, I must say it, above every man it has been my privilege to know, was the sacredness of his entire life. Not in the pulpit alone, nor in his pastoral walks exclusively, but everywhere and at all times he seemed invested—not with simulated sanctity—but a Christliness that was as beautiful as it was impressive. He lived 'the higher life' even more than he preached it. His sweet, gentle, and holy walk was both more eloquent and convincing than his most impassioned discourses. His dying words—fitting culmination to his sacred life—will echo in Christian song down the centuries: 'Sweeping through the gates, washed in the blood of the Lamb!'"

And Dr. T. DeWitt Talmage with words of characteristic force that may be worth the attention of the minister of today:

"Rev. Alfred Cookman's life comes back to me like the sound of a church bell embowered in trees on a soft June day. It was nothing so much I ever saw him do, that so impressed me as himself. The more I saw him the more I loved him. His preaching was not made up of ten grains of metaphysics and nine grains of philosophy to one grain of gospel, but with him Christ was all in all! Sweep a circle of three feet around the cross of Jesus, and you take in all that there was of Alfred Cookman."

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HOMILETICAL

THE IMPORTANCE OF SOUL WINNING

By C. E. CORNELL

Text—James 5:19, 20.

I. THE GENERAL INDIFFERENCE OF CHURCH MEMBERS.

1. But few personal workers.
2. But few soul-winning preachers.
3. But few churches working at the business.

II. THE EFFECTIVENESS OF PERSONAL EFFORT.

1. Our inspiration.
2. Our dreams.
3. Our direct effort.
4. How to work.

III. THE CHURCH THAT HAS A CONTINUOUS REVIVAL.

1. It must anticipate it.
2. It must be a praying church.
3. It must be a consistent church.
4. It must be a persistent church.

IV. THE SUCCESS OF KEEPING AT IT.

1. Mother's prayers.
2. Never give up.

Illustration: Saint Monica the mother of Augustine. "Augustine listened to the preaching of Ambrose frequently, but the more he was forced to admire his eloquence, the more he guarded himself against persuasion. Obstinate in seeking truth outside of his only sanctuary, agitated by stings of his conscience, bound by habit, drawn by fear, subjugated by passion, touched by the beauty of virtue, seduced by the charms of vice, victim of both, never satisfied in his false delights, struggling constantly against errors of his sect and mysterious religion, an unfortunate running from rock to rock to escape shipwreck, he flees from the light which pursues him—such is the picture by which he himself describes his conflicts in his confession."

In the garden a mysterious voice said, "Take and read." He met his friend Alype, and he placed the epistles of St. Paul in his hand. He opened it at hazard, and this verse stood out before him:

"Let us walk honestly, as in the day; not in rioting and drunkenness . . . But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof."

THE ENTIRE SHEPHERD IN THREE TENSES

By J. B. GALLOWAY

"Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8).

1. Jesus yesterday. The Good Shepherd, who gave His life for the sheep. (John 10:9; Psalm 22) on the cross.

2. Jesus today. The Great Shepherd, who perfects His sheep (Heb. 13:20; Psalm 23) before the Father.

3. Jesus forever. The Chief Shepherd, who rewards His sheep (1 Pet. 5:4; Psalms 24) at His coming.

GOD'S OATH TO ABRAHAM

By A. M. HILLS

Text: "The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life" (Luke 1:73-75).

Abraham, one of the world's great characters. "The friend of God." "All nations blessed in him."

I. CERTAINTY OF THIS SALVATION

"God sware by himself." We ought to believe God without an oath. How much more with one.

II. FEATURES OF THIS SALVATION

1. Deliverance from enemies.

- (1) *The world.* Pomp, fashions, society, opinions of the people. "Everything opposed to the kingdom of Christ."
- (2) *The flesh.* Ambitions, appetites, passions, carnal desires.
- (3) *The devil.* "We wrestle not against flesh and blood," etc. "Principalities and powers."

2. Can serve without fear. Psalmist: "Whom shall I fear?"

- (1) Fear of man.
- (2) Fear of death.
- (3) Fear of hell.

III. HAS PROMISED SANCTIFICATION

"Holiness and righteousness before him" "all the days of our life." Not after death but now.

Saved from all uncleanness (Titus 2:14).

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"Filthiness of the flesh and spirit" (2 Cor. 7:1).

IV. REASONS FOR HAVING THIS EXPERIENCE

1. God has provided it and wants us to have it.
2. It alone can satisfy the soul. We were not created for sin, but for holiness.
3. It prepares us for the *largest service*. Pentecost prepared the infant church for its great soul-winning career.
4. It alone can fit for heaven (Heb. 12:14).
5. No less experience can make us wholly pleasing to God (Romans 8:7, 8).

THE FULNESS OF CHRIST

By C. E. CORNELL

Text, John 1:16, 17.

I. INTRODUCTION

1. The Prologue of St. John.

2. "Fulness" a Pauline expression.

Psa. 16:11, "In thy presence is fulness of joy." Rom. 15:29, "I shall come in the fulness of the blessing," etc.

Eph. 3:19, "That ye might be filled with all the fulness of God."

Eph. 4:13, "The measure of the stature of the fulness," etc.

II. REFERRING TO THE AMPLITUDE OF CHRIST

Eph. 1:22-23, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

Col. 1:19, "For it pleased the Father that in him should all fulness dwell."

Col. 2:9, "For in him dwelleth all the fulness of the Godhead bodily."

III. MEANING OF FULNESS

The word is akin to full, to fill or complete; and means that which is *complete in itself*, plenitude, entire number or quantity.

"Of his fulness have all we received," means, that Christians receive from the divine completeness whatever each requires for the perfection of character and for the accomplishment of His work.

1. A plenitude of mercy.

2. A plenitude of grace. Grace is God-possessed.

3. A plenitude of truth. Truth is God-known.

IV. GRACE FOR GRACE

Grace added to grace.

Philo the Jew, "God is always sparing of His first blessings or grace, and afterwards gives other graces upon them, and a third sort upon the second and always new ones upon old ones, sometimes a different kind, and at other times of the same sort."

Grace received, not grown.

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McLaughlin, Two installments, or, one state of grace *instead* of another.

Abbott says, "We have nothing to give in exchange for the divine grace; our only virtue is to receive. It is given to us in exchange for the grace already imparted."

Grace triumphs: *In life. In death.*

MOSES' ROD BECOMES GOD'S ROD

By J. B. GALLOWAY

"What is that in thine hand?" A rod—not sufficient to do the work God had called him to do (Ex. 4:2). "Cast it on the ground"—Surrender it to God (4:3).

It became a serpent—power—surrendered to God abundantly sufficient. Let God have what you have.

THE GOD THAT ANSWERETH BY FIRE

By C. E. CORNELL

Text—1 Kings 18:24.

I. INTRODUCTION.

1. Israel's deplorable condition.
2. The effect of backsliding on the individual.
3. The backslidden epoch of the church; men of cold hearts have reasoned the church out of her spirituality.

II. ELIJAH'S UNEQUAL ENCOUNTER.

1. Singlehanded—850 prophets of Baal.
2. No controversy, no debate, but fire from heaven settled it.

Illustration: Wesley in England.

III. THE SIGNIFICANCE OF FIRE.

1. Its constant use throughout the Scriptures. Pentecost.
2. Fire the symbol of deep spirituality.
3. Fire.
 - (a) Hardens.
 - (b) Moves.

Illustration: The Painted China, hardened by fire.

Illustration: The man who had a factory all in order, machinery in place, but the factory would not run. Some one suggested that he get some hooked-nosed oil-cans and oil the machinery. He did so yet the factory would not run. Fresco—two bare-footed angels with trumpets at their lips; put up a steeple and chimneys; build in a pipe organ and hire a professional quartet to sing, Amen! Have pictures taken and hang them everywhere. Still the factory would not run. But put fire under the boiler and generate steam and off whirls the machinery. It was the fire that did it. Many churches have very pretty and convenient appointments, but no fire.

SERMON BUDS FROM ISAIAH'S MESSAGES

By J. B. GALLOWAY

God's Outstretched Hand

"But his hand is stretched out still" (Isa. 9:12).
Repeated in 9:17, 21; 10:4.

1. An extended hand—"stretched out."
2. An unfailing hand—"still."
3. A divine hand—"his hand."
4. A merciful and loving hand—"For all this his anger is not turned away, but—"

God, the eternal sin abolisher

1. I will blot out thy sin (Isa. 1:18). *Future aspect.*
2. "I am he that blotteth out thy transgressions" (43:25). *Present aspect.*
3. "I have blotted out . . . thy sins" (44:22). *Past aspect.*

Isaiah's "Fear not"

1. *Fear not*, I am with thee (Isa. 41:10).
2. *Fear not*, I will hold thy hand (41:13).
3. *Fear not*, I will help thee (41:14).
4. *Fear not*, I have redeemed thee (43:1).
5. *Fear not*, I will gather thee (43:5).
6. *Fear not*, I have chosen thee (44:2).
7. *Fear not*, there is no God beside me (44:8).

God's Holy People

1. Possessed, *We are Thine.*
2. Directed, *Thou barest rule over us.*
3. Identified, *Called by Thy name.*
(Verses indicate this may all be lost.)

Isaiah's Picture of our Redeemer

1. An Eternal Redeemer (Isa. 44:8). His Redeemer, *the first and the last.*
2. A Holy Redeemer (48:17). Thy Redeemer, *the Holy One, the Lord.*
3. A Rejected Redeemer (49:7). The Redeemer *whom men despise.*
4. An Almighty Redeemer (49:24). Thy Redeemer *the Mighty One.*
5. A Sovereign Redeemer (54:5). Thy Redeemer *the God of the whole earth, thy Maker, thine Husband.*
6. A Delivering Redeemer (60:16). Thy Redeemer, *thy Savior.*
7. A Merciful Redeemer (63:16). Our Redeemer, *the Everlasting Father.* (See also 54:8).
8. A Returning Redeemer (59:20). The Redeemer *shall come to Zion.*

The Vicarious Sacrifice of Christ

1. Redemption Undertaken, He shall make His *soul* an offering for sin (Isa. 53:10).
2. Redemption Achieved, He shall see the travail of His *soul* and be satisfied (Isa. 53:11).

Why Jesus Suffered on the Cross

1. He suffered that we might not suffer (Isa. 53:4).
2. He suffered because we transgressed (53:5).
3. He suffered for our peace (53:5).
4. He suffered for our healing (53:5).
5. He suffered for our sakes, as our substitute (53:6).
6. He suffered to atone for our sins (53:10,12).
7. He suffered that He might become our Intercessor (53:12).

A Prophetic Glimpse of our Lord

1. The Arm of the Lord revealed (Isa. 53:1).
2. The Soul of the Lord revealed (Isa. 53:2-12).

Isaiah's Great Picture of our Lord

1. Our Man of Sorrows (Isa. 53:4).
2. Our Sin-bearer (53:4).
3. Our Shepherd (53:6).
4. Our Peace (53:5).
5. Our Healer (53:5).
6. Our Savior (53:10, 11).
7. Our Intercessor (53:12).

Isaiah sees the Lamb of God go to the cross

1. The Lamb surrenders to the cross (Isa. 53:7).
He opened not His mouth.
2. The Lamb suffers on the cross (53:7).
He was afflicted.
3. The Lamb was slain on the cross (53:7).
He was brought as a lamb to the slaughter.
4. The Lamb satisfied justice on the cross (53:11).
He shall see the travail of His soul and be satisfied.

Conditions for Christian service

- "Be ye clean, that bear the vessels of the Lord" (Isa. 52:11; 2 Cor. 7:1).
1. Separated, *touch no unclean thing.*
 2. Cleansed, *be ye clean.*
 3. Filled, *that bear the vessels.* When Jesus turned the water into wine only the filled vessels were borne.

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GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit" (Heb. 4:12). Theme, The Sword of the Spirit.

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Theme, Faith.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward" (Heb. 11:24-26). Theme, The Choice of Moses.

"Looking unto Jesus" (Heb. 12:2). Theme, Jesus, Our Example, Our Hope and Our Glory.

"In my Father's house are many mansions . . . I go to prepare a place for you" (Jno. 14:2). Theme, Mansions of Gold.

"But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born" (Heb. 12:22, 23). Theme, Heaven—The General Assembly of the Church.

"For he that doubteth is like the surge of the sea driven by the wind and tossed . . . a double-minded man, unstable in all his ways" (Jas. 1:6-8, R. V.). Theme, Vacillations of Doubt.

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12). Theme, The Blessedness and Victory of Enduring Temptation.

"Resist the devil, and he will flee from you" (Jas. 4:7). Theme, Overcoming the Tempter.

"Draw nigh to God and he will draw nigh to you" (Jas. 4:8). Theme, The Secret of Divine Fellowship.

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. 4:14). Theme, The Fleetingness of Life.

"Whereby are given unto us exceeding great and precious promises" (2 Pet. 1:4). Theme, God's

Precious Promises.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jno. 1:7). Theme, Divine Light, Human Fellowship and a Pure Soul.

"If any man sin we have . . . Jesus Christ" (1 Jno. 2:1). Theme, The Friend and the Hope of the Sinner.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 Jno. 2:15-17). Theme, Contrasts Between the Things of the World and of God.

"God is love" (1 Jno. 4:8). Theme, God Manifesting Himself in Love.

SERMON STUDIES IN HEBREWS

By W. W. CLAY

VII. Backsliding and Apostasy

The primary purpose of the book of Hebrews has been seen to be one of warning against backsliding. Every development of the theme by the inspired writer has been made with this end in view. Hence it is not surprising to find in this book a fulness of revelation concerning the possibility and nature of apostasy, together with light on God's attitude toward sin. Yet the subject of sin is approached from an angle quite different from that of other books of the Bible. There is no mention as in Romans of the sins of the unsaved mass of humanity. Even the book of Ephesians with its theme of the higher Christian life frequently looks at the sin of the unregenerate world, and at the past sins of the believer before his conversion, from which he has been saved through grace, and at the enmity with God which has been done away with. But in Hebrews the entire discussion of sin is with reference to that committed after one has believed. This has been previously brought out in the article of this series entitled, "The Purpose of the Book." Even the warning against neglect in ch. 2:3, is spoken in regard to backsliding: "Lest at any time we should let them slip." This is still more apparent if we look at the literal meaning: "Lest at any time we should leak out," or "flow away." The note in the

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Scofield Bible gives the correct thought; it is not the "things that we have heard" that are in danger of slipping but we ourselves.

There are several differences of opinion arising from the consideration of this subject. One school of thought takes the position that if a person has once believed on Jesus and received the gift of eternal life, he never can lose that life; and, no matter how much he sins nor how deep into sin he goes, he cannot be lost. As to how such a person is finally saved, some say that eventually he will repent and be restored before death, and in case he does not it is proof that he was never saved in the first place, no matter what he might have said about his faith nor how godly he may have lived. Others boldly cut the Gordian knot by saying that whether such a man repents or not, he is safe and will not be lost because of the unconditional gift of eternal life.

Then another class of thinkers, and they are occasionally to be found within the ranks of the holiness movement, say that a child of God may occasionally sin without forfeiting his relationship to God, but that if he continues to practice sin, the relationship will finally be forfeited; or, else that when a saved person consciously sins he does not immediately cease to be a child of God, but is given time to repent and in case of immediate repentance is kept from expulsion from the family of God, but if he refuses or neglects to repent is then cut off from sonship. Just how often one can sin or how long he can remain unrepentant before forfeiting his sonship is a question for debate.

Another variation is, that people who are saved may sin wilfully, but when they do they never can be reinstated, but have crossed the deadline and are as much lost as though they were already in hell. Very few thoughtful people hold this view, although it has a hold upon some, and many a backslider who would like to return to God is kept away by this notion. But there are many evangelists, some of them of no mean ability, who teach that if a backslider sins often enough that after a time he crosses the deadline and then no matter how he may want to return, nor how he weeps and prays and seeks, he cannot be saved. More than one holiness preacher has helped send people to hell because he believed this lie of Satan. They have been called on to pray with someone who was seeking God, have heard that one say it was no use, that God did

not answer, that he had sinned away his day of grace; and instead of rebuking the demon that was inspiring the doubt, and telling the seeking one of the unconditional promises of Jesus in John 3:36 and John 6:37, their own faith for the salvation of the seeking one is shattered, and in their next meeting they tell with great pathos and gusto of the awful fate of the man who wanted to be saved but God wouldn't save him. Too much of our theology is shaped by anecdotes rather than by the Word of God. "Let God be true, but every man a liar" (Rom. 3:4). God does not mock men by sending his Holy Spirit to plead with them when there is no chance for them to be saved. Every desire to be saved, every heart longing for Christ, every effort to seek God, is prompted by the Holy Ghost, and is a heavenly token that they can be saved.

But there is still another view, that declares that after men are saved they do not knowingly commit sin; that while they can sin yet they "have power not to sin" ("cannot," 1 John 3:9) and as long as they keep their will in line with the will of God they will not do the things they know are wrong and in this sense do not commit sin; but if their will is withdrawn from God's control and they sin wilfully, they lose their gift of eternal life and are as truly dead in sin as though they had never been saved. Then if after this they repent and turn to God and believe on Jesus as their Savior, the sin of backsliding, though greater than all the other sins of their life, will be freely forgiven them and they will again become the children of God.

In the book of Hebrews there are several definite and far-reaching utterances that bear upon this question. One of the most important of these is in chapter 6, verses 4 to 6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame."

This text has especially to do with total apostasy rather than the mere act of backsliding. "If they shall fall away," refers to that act of the will that rejects, renounces and repudiates Christ and his blood-bought salvation, and definitely turns from him forever. This sin is not impossible nor uncommon. A clear view of the

nature and seriousness of this sin is revealed in this scripture.

First of all, apostasy is falling away from divine personal illumination—"those who were once enlightened." Note that it does not speak of light upon sin, or light on the future, but a heavenly bestowment of light in the heart. Talking on the same theme, in chapter 10:32 the same metaphor is used—"after ye were illuminated," an illumination that did not bring conviction of sin, but the enmity of Satan and the persecution of the world—"gazing stock . . . reproaches . . . afflictions."

In the next place, he has lost the presence of the heavenly gift—"and have tasted of the heavenly gift." One word used here, "tasted," definitely separates the loss of the apostate believer from that of the persistent unbeliever. The gift of eternal life is waiting for every sinner, and which in a sense he loses by never receiving it. Yet he never by any stretch of imagination can be said to have tasted it. To taste in the Word always refers to a personal experience or appreciation or possession or enjoyment. As to what this gift is, there is but one fundamental gift: "the gift of God is eternal life" (Rom. 6:23); "If thou knewest the gift of God, . . . he would have given thee living water" (John 4:10). Nowhere are health or temporal blessings or even the opportunity to seek God, though all are gifts from God, called "the" gift of God; while if it had referred to the gift of the Holy Ghost, such a reference would also have implied the possession of eternal life. Hence the conclusion is inescapable that this scripture definitely speaks of losing eternal life.

Thirdly, they have lost their vital possession of the Holy Ghost—"partakers of the Holy Ghost." A subtle attempt to explain this away, and call it a reference to the presence of the Holy Ghost in conviction rather than a real participation is made in the Scofield Bible, where in a side-note instead of "partaker" the word is rendered "going along with." But such a rendering is not borne out by the original. True the word used here in the Greek was originally derived from two words that had this meaning. Yet rarely ever in any language does a word coined by the fusion of other words bear exactly the meaning of these derivatives. In English, the word "understand" interpreted as Scofield has done would mean to stand under; yet its real meaning is entirely foreign to this. The only

way to get its correct meaning is to refer to other places where the same Greek word is found. One is in ch. 3:14—"For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." Here it beyond question means union with and not mere association. Again in ch. 12:8—"chastisement, whereof all are partakers." Here too not indefinite association but actual realization is meant. Another word almost exact in its derivation is in ch. 5:13—"useth milk." To use milk, we do not "go along with" it but actually partake of it. So the word is correctly translated as our version has it, "partakers." Those who fell away not only had tasted of the gift of eternal life, but had been made actual partakers of the Holy Ghost himself, not merely of his influence or his approaches.

Fourth, he has lost the enjoyment of the Word of God. Here again is the word "taste." The sinner may hear and fear the Word of God; he may be inspired to seek God by it. Yet only as he tastes Christ who is the Word in personal contact can he be said to taste the Word of God.

Fifth, he has lost the grip of the powers of the age to come. Whatever this may refer to, whether to the qualifications that fit one for participation in that age, or to the hope and blessing and inspiration that sway the soul of the man who looks for his Lord's return, they are realities that touch the soul; they too can be tasted.

This was the apostasy which was the great danger of those to whom this book was written. It was not simple heart wandering or indulging in gross sins, or backsliding through yielding to temptation that was their peril. To go back into Judaism was to turn their back upon the cross, to take their stand with the crowd that crucified him (v. 6), and to shut themselves away from his atonement. Since Christ was the only hope of their salvation, to thus fall away would close the door against any repentance for the sins of their life. A man may resist Christ and still be followed by the loving call of the Savior; but when a man definitely turns away from Christ and decisively spurns him, Christ follows no longer, nor sends his Holy Spirit on the vain errand of wooing his soul. There will be no repentance, for the soul has fallen, gone to the depths, gone out beyond the reach of the voice of the Son of God.

OUTLINES

TEXT: Heb. 9:26.

THEME: God against Sin.

1. Sin is the dark background of all the lights and shadows of life. So in the Word of God we find it as the background of all that God says to men or does for men. The Bible begins with sin. Every episode in it concerns sin. In John 3:16, only do we see the great love of God as it is set forth by that dreadful word "perish."

2. Notice some of the things that God reveals concerning sin.

I. THE BIBLE REVEALS THE FACT OF SIN.

1. Sin often denied by men. A favorite trick of the devil to get men to deny the fact of sin. Note how the ten commandments have been modified in the thinking and practice of men. Call attention to the glamour that has been put upon sin; lying justified, swearing called manly, fighting called the manly art, cheating called shrewdness, etc.

2. Yet the text says that to put away sin was the sole purpose of Christ's life and death. Hence it is a reality.

II. THE BIBLE REVEALS THE POWER AND POLLUTION OF SIN.

1. Likened to the most fearful, loathsome disease—leprosy.

2. Likened to slavery. A bondage that is rigorous, costly, destructive, inescapable except through ransom.

3. Likened to a wild beast (Gen. 4:7). Keeps on our trail, ready to devour us.

III. THE BIBLE REVEALS THE CONSEQUENCE OF SIN.

1. Loss—of happiness, of a crown, of eternal life.

2. Death—separation from God.

3. Woe—anguish of body and soul.

IV. THE BIBLE REVEALS GOD'S PROVISION FOR SIN.

1. A suffering Christ—"the sacrifice of himself."

2. A seeking Christ—"hath he appeared."

3. A saving Christ—"to put away sin." Cancels its penalty, breaks its power, delivers from its practice, and cleanses from its pollution.

V. CONCLUSION.

1. Either you must let God put sin away from you, or He will banish you and your sin away from Him forever.

2. Christ "himself," on the cross, at the right hand of God, in my heart—this is the only way

away from sin.

TEXT, Heb. 9:27.

THEME, The Three Certainties.

I. "It is appointed." Note some appointments that men make with us. Often of little consequence, often they disappoint us. But this is God who makes the appointment: it must be of great consequence, and certain to be kept.

I. DEATH.

1. Its certainty, shown by experience.

2. Its importance: the end of probation, the fixing of character, the beginning of eternity.

II. THE HEREAFTER

1. Always, to saint and sinner, to high and low, and "after this."

2. Cannot be evaded. No anesthetic can numb the soul after death, no way out by any suicide there. Your soul will live on.

3. But you can choose where you will spend your hereafter, and can prepare now for it.

III. THE JUDGMENT

1. We must meet our record, either in person or in Christ.

2. We must meet Jesus, either as Savior or as the spurned one.

3. We must abide the decision of the Judge—no appeal possible.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Enemy in the Heart

An old sea-captain friend of mine relates his experience on a voyage from Pernambuco to New York, loaded with coffee. In the Gulf of Mexico the vessel sprang a leak and the water began to fill her. The moment the cargo became wet, the coffee began to swell and it was only a matter of a few hours until the vessel was ripped apart and went to the bottom, captain and crew barely escaping with their lives. That coffee was a treacherous cargo; but no more so than the carnal nature in the heart of a converted child of God. Temptation and worldliness without will eventually make common cause with depravity within, to the soul's eternal undoing.

Your Life is Hid With Christ

"There is something in every true disciple, even the meekest and plainest, which it would tax the wisest onlooker to account for. You cannot explain the Christian character by anything that shows upon the surface. To unveil the secret of it you must go down into the buried depths, beneath a man's common words and thoughts. Frequently, as you cross a highland moor, you come

upon a bright streak of green, winding in and out among the heather, its pure and shining verdure. In strange relief against the dull brown of its surroundings. What can it be, you ask? How came it there? Whence rises the sap to feed this soft riband of elastic turf? There, is a tiny stream below; a rill of sweet water flowing down there out of sight, only hinting its presence by the greenness and beauty above. So the springs of Christian life are hidden—hidden with Christ in God."—DR. H. R. MACKINTOSH.

Getting in Heart-First

Rev. A. B. Simpson was a prominent Presbyterian minister when he was led into the experience of entire sanctification. He began immediately to declare this blessed truth from his pulpit and as a consequence was ostracized by many of his fellow-ministers. Shortly after he had taken this momentous step, he, with others, was en route to a convention. But he felt dreadfully lonely; for his ministerial brethren plainly had no use for him and let him severely alone. The tempter took advantage of the situation to torture him with visions of isolation and failure. Turning over the pages of a magazine in his hands, he came upon the picture of some puppies in a cage. One of them, whose head was smaller than the others, had gotten his head through the bars of the cage and was enjoying a bowl of cream that sat just outside. Dr. Simpson saw instantly that this was his position. He was enjoying the cream of God's grace and blessing, while others with larger heads and smaller hearts, were unable to reach the gracious boon.

Strength Made Perfect in Weakness

"I have seen, down by the bank of a stream, a rock which seemed to have been placed at the very point where it interfered most with the various processes going on around it. Because of that rock, a tree could not strike freely outward and downward with its roots; the grass which grew round it could not climb over it to fringe the bank; the river was compelled to turn out of its channel. But how quietly Nature took the rock into those various processes, and used it to heighten the beauty of the whole scene. The tree wove round and under it a picturesque network of brown roots, and dropped upon it leaves and flickering shadows from above. The mosses and the gray lichens crept up into the hollows and crevices, and lined them with velvety green and silver. The stream used it to break the monotony of its flow with an eddy, and its silence with a

ripple. The grass reached up with its blades to meet the mosses, and in that spot, of all along the bank, the idler and the artist loved to linger.

"Even so, many a one has been forced to incorporate with his life, and to carry along with him day by day some living, active, growing trial of patience; and, not only in spite of it, but by means of it, has developed a life at once fruitful and beautiful."—DR. MARVIN R. VINCENT.

What man is there that hath built a new house, and hath not dedicated it? (Deut. 20:5).

Churches are dedicated and why shouldn't homes be thus treated? An Akron, O., family asked this question when building a new home. Their answer was to arrange for dedication ceremonies. The pastor of the church gave a dedicatory talk in the new home, a special ritual arranged by the owner was used and there were vocal selections and a prayer. The fireplace was lighted, the pictures unveiled, and then came the dedicatory address. The ceremonies were impressive and the people who are to live in the house should have a better appreciation of their home after the dedication. In the dedicatory talk the pastor said that the home is one of the vital factors in the life of a nation and that because of its primary position it should be given recognition similar to that of other institutions dedicated to high ideals of accomplishment and living.—The Utica Press.

Be Ye Also Ready

When France declared war in 1870, it is said that Von Moltke was awakened at night and told of the fact. He said coolly to the official who aroused him, "Go to pigeon-hole No. — in my safe, take a paper from it, and telegraph as there directed to the different troops of the empire." He then turned over and went to sleep, and awoke at his accustomed hour in the morning. Everyone else in Berlin was very much excited, but Von Moltke took his morning walk as usual, and a friend who met him said: "General, you seem to be taking it very easy. Aren't you afraid of the situation? I should think you would be very busy." "Ah," replied Von Moltke, "all my work for this time has been done long beforehand, and everything that can be done now has been done." We ought to live in that attitude toward God and man. Our Savior asks us to be always ready for any emergency that may come. Nothing could be more unwise than to put off something that we want to change before we die. If there is anything that must be done before then, we should do it at once. The consciousness that we are ready

for everything will cause us to do our work more bravely, and will give us peace as to the future.—
LOUIS ALBERT BANKS.

Because of His Importunity

"It is worth noting how strongly our Lord puts this duty of earnestness in prayer by the very word which he uses. 'Importunity' does not begin to convey the force of it. Literally the word is *shamelessness; impudence*: and in the parallel parable of the unjust judge, the judge uses the same word which Paul afterwards employs to express the keeping of his body in subjection—the boxer's word—to strike under the eye, so that his words, literally rendered, would run thus: 'Because this widow troubleth me I will avenge her, lest by her continual coming she beat me black and blue.' I never get this idea so clearly before me as in reading that story of Abraham's intercession for Sodom. I never can prevent the sense of *impudence* coming uppermost as I follow the patriarch through his plea for that horrible moral cesspool, Sodom, and hear him beating down from fifty to ten. Almost anybody but Abraham would have thought God's proposal to save the city for the sake of fifty righteous men, a wonderful stretch of divine mercy. On ordinary principles of justice Abraham had no case at all; and yet every concession only encourages him to venture farther, until one fairly blushes for him, and wonders how he can have the face to ask again. But this is the spirit which God encourages in His children when they pray. He does not think of it as impudence. He only uses the invidious word to convey to us more forcibly the holy boldness of faith. To Him, the real shamelessness is, when His own dear children, purchased with the blood of His Son, and with His offer in their hands to give them all things freely with Him, make meager requests, and come to His throne like trembling beggars and not like the children of a king."—DR. M. R. VINCENT.

The Mellowing of the Years

Old violins in general produce their tones with much less effort on the part of the player than is necessary for new ones. In the latter are a certain stiffness and a lack of ready response which wear away slowly with time and use. Long-sustained tones from a new violin may sound quite as well as from an old one, but when rapid runs and chords are played the superiority of the matured instrument is very evident to the listener. The tones of all violins become mellower with age and use. When new they have a certain thickness and woodiness of tone, which, in most of them, degen-

erates into actual harshness, but which, in the best ones, is so slight as to be detected only by those who are accustomed to hearing high-class old instruments. Where this woodiness is very marked the violin seems to the player to have a very powerful tone, but to the listener stationed at a little distance the tone may sound very weak. Stiff-toned, heavily wooded instruments are usually the most harsh and raw when new, and it takes these a longer time than more thinly wooded ones to acquire mellowness of tone. The human heart is like a violin. When taken up with the things of the world it has a worldly tone that may sound very strong and splendid to the player (that is, the man himself), but people who look on feel discord. Our hearts ought to be like violins in that they grow mellower and sweeter in tone with age. An old man or woman whose heart becomes mellow with heavenly notes as the end of the journey draws near, is the most splendid testimony to Christianity, for the devil has no happy old people.—LOUIS ALBERT BANKS.

DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

SERMON SUGGESTIONS FROM FIRST JOHN

THEME—Christian Fellowship.

Text—1 John, first chapter.

I. CHRISTIAN FELLOWSHIP MADE POSSIBLE THROUGH THE INCARNATION (vs. 1 and 2).

II. CHRISTIAN FELLOWSHIP IS WITH GOD—THE FATHER AND SON (vs. 3 and 4).

1. Christian fellowship is made possible by heart relationship. "That ye also may have fellowship."

a. Through the revealed Word of God, Christ is made as real to us by faith as He was to the disciples by sight. "That which we have seen and heard declare we unto you, that ye [who believe] may have fellowship with us [who have seen]."

b. Christian fellowship is based upon knowing God.

"Our fellowship is with the Father, and with his Son Jesus Christ." To have fellowship with God, we must know Him. To know Him we must experience Him. To experience Him we must come through our Lord Jesus Christ.

c. The privileges of continued fellowship (v. 4). Their joy was full in the

knowledge and acceptance of their full Christian heritage—the entire cleansing of their hearts.

III. THE CONDITIONS OF CHRISTIAN FELLOWSHIP (vs. 5 to 10).

1. Walking in the light (vs. 5-7).

a. "God is light" (not a speck of darkness in Him) nor anything that darkness typifies—ignorance, imperfection, sinfulness, misery, error, or untruthfulness.

b. Christian fellowship and darkness are not consistent (v. 6).

c. "Walking in the light" the basis of continual fellowship (v. 7). This implies that we are not only walking with God, but in God. Not merely following His example; but the same essential elements are at work in our daily life which are at work in His character. If we live righteously it is because we draw all the essential elements for righteous living from God.

This "fellowship" is not a mere figure of speech, for the heart of the Christian walking in the light is in continual correspondence with God.

d. The result of "walking in the light." "And the blood of Jesus Christ his Son cleanseth us from all sin." "Sin" not as an act, but as the pollution in the nature—"the old man." Entire cleansing is for those walking in the light.

2. Confession of sin, a condition for fellowship (vs. 8-10).

a. Admitting the presence of inbred sin (v. 8).

b. If "the truth is not in us" we need to confess our actual sins and seek forgiveness (v. 9).

c. If men do not recognize themselves as sinners, they make God a liar (v. 10). Note the gradation—"we lie" (v. 6). "We deceive ourselves" (v. 8). "We make him a liar" (v. 10).

3. Christian fellowship is maintained through Christ's advocacy (Ch. 2:1-2).

THEME—"That ye sin not."

Text—"My little children, these things write I unto you, that ye sin not. And if any man sin,

we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but for the sins of the whole world" (1 John 2:1-2).

THEME—Demonstrating Our Union With God.

Text—"He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6).

I. NOTE THE NECESSITY OF SINCERITY IN PROFESSION.

"He that saith he abideth in him"—don't be all talk.

1. Note the progressive development of our union with Christ as shown by the context.

a. "We know him" (v. 3).

b. "We are in him" (v. 5).

c. "We abide in him" (v. 6).

II. NOTE THE NECESSITY FOR EXAMPLE IN THE SPIRITUAL LIFE.

1. Not the example of make-belief, the idealized product of some human imagination; such as novels bring—but that of a living example, an example of personal influence.

2. This example is fully given us in Christ. "As he walked."

III. NOTE THE NECESSITY OF FOLLOWING HIS EXAMPLE.

"Ought himself also so to walk."

1. What is meant by "walk"? "The term walk is used to denote the whole continuous activity of the life of any man, inward and outward."

2. How did He walk?

a. In His relation to God. "Doing his will."

b. In relation to needy humanity. Ministry and service.

c. In relation to the sinful world. Separate from.

d. In relation to the disciples (fellow-Christians). The servant of all, He washed their feet.

c. In relation to everyday duties, work, small things. Honestly and with faithfulness.

3. The secret of this "walk"—"Abiding in him . . . walking as he walked."

a. By abiding in Him strength, power, corrective influences are brought into our feeble lives.

- b. Through abiding in Him we walk with Him.
- c. In walking with Him, we walk as He walked.

THEME—The World We Must Not Love.

Text—1 John 2:15-17.

I. THE USE OF THE WORD "WORLD" IN SCRIPTURE.

Used in Four Senses.

1. As the universe—God's creation (John 17:24).
2. The earth locally, this planet where men reside (John 17:11).
3. Men universally, as inhabitants of this world (John 6:31; 3:16; and 1 John 2:2).
4. The evil world, sinful humanity apart from God; alienated from God, hostile to God; a world of wills separated from God and dominated by self (Text).

II. THE WORLD WE MUST NOT LOVE.

1. This wholly wicked world, as defined above, as contrasted with God's creation which He declared to be very good. This wholly wicked world is not God's creation, does not draw its life or origin from Him. "Is not of the Father, but of the world" (v. 16). All that is in this wholly wicked world, came from it, from nothing higher.

2. The trinity which rules this wicked world. (v. 16).

They are all abuses of free-will. Were not originally in God's world and are not essential to it.

- a. The lust of the flesh. "The flesh which is susceptible of pleasurable and painful sensations." The desires which have their origin and gratification purely in the flesh; drunkenness, gluttony, sensuality, sinful pleasures, etc.
- b. The lust of the eye. That which seeks mental pleasure, where the lust of the flesh seeks pure physical pleasure. Thus through books, shows, art, and other things pleasing to a depraved sense of sight.

- c. The pride of life. Arrogancy, false pride of life.

III. WHY WE MUST NOT LOVE THIS WICKED WORLD.

1. Because man is incapable of loving two

masters at the same time. Love is a master passion; a ruling principle, and man is incapable of two master passions at the same time. Since the love of the world is opposed to the love of the Father. He must love the Father.

2. Because of the transitory nature of the world.

"The world passeth away and the lust thereof: but he that doeth the will of God abideth for ever" (v. 17).

THEME—Beholding God's Love.

Text—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God" (1 John 3:1-2).

I. NOTE THE LOVE MANIFESTED IN CHRIST.

The manner of love the Father hath bestowed upon us.

1. While it is impossible for us to measure this divine love with our finite measures, we are called to look upon it and comprehend a little of its manner.
2. The death of Christ is the proof of the Father's love for us. Here a love is seen which shrinks from no sacrifice, and which simply loves, although we were unlovable.
3. This love brought a gift of love within us as well as Christ for us. To have love "bestowed upon us" is more than to have love for us. His love is "shed abroad in our hearts." So in the manner of His love it is Christ in us as well as Christ for us.

II. THE PURPOSE OF THIS BESTOWED LOVE.

1. The context clearly shows that all men are not the sons of God in this manner. It clearly draws a distinction between the "sons of God" and "the children of the devil."
2. To be the "sons of God" as stated in the text means one is born of God. "Whosoever believeth that Jesus is the Christ is born of God" (ch. 5:1). "Every one that doeth righteousness is born of God" (chap. 2:29). "Every one that loveth is born of God" (ch. 4:7. Also John 1:12-13).
3. This sonship is the aim and purpose

of God's manifest love, "that we should be called the sons of God."

III. THE REALIZATION OF THIS SONSHIP.

"Now are we the sons of God."

John now turns doctrine into experience. Not only stating that we "should be called the sons of God" but the blessed realization that "we are the sons of God."

IV. THE PRACTICAL EXHORTATION. "BEHOLD."

It means not only to look, but to "fix the mind upon;" to look and ever look, "in a continual and habitual devout contemplation of that infinite and wondrous love of God."

THEME—Possessions and Prospect of Believers.

Text—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

THEME—The Purifying Influence of Hope.

Text—"And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

THEME—The Twofold Purpose of Christ's Manifestation.

Text—"And ye know that he was manifested to take away our sins; . . . For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:5, 8).

THEME—Practical Results of Christian Experience.

Text—"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous" (1 John 3:7).

THEME—Marks of a Converted Life.

Text—"Whosoever is born of God doth not commit sin" (1 John 3:9).

"We know that we have passed from death unto life, because we love the brethren" (1 John 3:14).

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

THEME—The Spirit of Truth, and the Spirit of Error.

Text—"Hereby know we the spirit of truth, and the spirit of error" (1 John 4:6).

I. THE SPIRIT OF TRUTH.

1. Confesses that Jesus is God in the flesh (v. 2).
2. Furnishes overcoming power for the believer (v. 4).
3. Gives assurance that God hears us (v. 6).

II. THE SPIRIT OF ERROR.

1. Denies that Jesus Christ is God in the flesh (v. 3).
2. Is false, and has the spirit of anti-christ (v. 3).
3. Is of the world; not guided by divine things (v. 5).

THEME—The Antidote For Fear—Perfect Love.

Text—1 John 4:16-5:4.

I. WHAT WAS GOD'S CONCEPTION OF GOD?

"God is love" (v. 16).

II. HOW DO WE FIND ENTRANCE INTO THAT LOVE?

1. By being "born of God" (ch. 5:1).
2. We are "born of God" when we "believe that Jesus is the Christ" (ch. 5:1).

III. HOW ARE WE PREPARED FOR BOLDNESS IN THE DAY OF JUDGMENT?

1. By having this love of God made "perfect in us" (vs. 17-18).
2. This perfection of love is obtainable in this life. "For as he is, so are we in this world" (v. 17).

IV. WHAT ARE THE MARKS OF PERFECT LOVE?

1. Fear is cast out (v. 18).
2. It gives us love for our brethren (v. 21).
3. It enables us to "keep his commandments" (ch. 5:2-3).
4. It gives us perfect faith to overcome the world (ch. 5:4).

THEME—How May We Know we have Eternal Life?

Text—1 John 5:11-13.

THEME—Assurance in Prayer.

Text—"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14-15).

PRACTICAL

THE PREACHER AND THE CIVIL LAW By GLENN E. MILLER

THE preacher must be informed on a great many subjects, and it is essential that he have some knowledge of the great subject of law. He cannot wilfully remain in ignorance of matters that vitally affect and concern those to whom he ministers and be the greatest possible blessing. This is especially true with reference to the law. One of the very oldest and most exact sciences, it so underlies the whole structure of our civilization as to vitally affect everyone, from the humblest laborer to the wealthiest capitalist. One cannot possess a well-rounded education without at least a general idea of the principles of law. Like the air we breathe, it is absolutely indispensable to human happiness, but at the same time so unobtrusive and unobserved that we enjoy its blessings without a becoming sense of appreciation. It is the defects and miscarriages that we notice and we are apt to forget the beautiful symmetry and sublimity of the great body of the law. It spreads its wings of protection over us constantly and stands as the guardian of our property, our home, our church, our family, our life, our liberty, while we sleep and while we wake. Medicine, astronomy, art, letters, engineering, all must do obeisance to the law which affords them protection and makes them possible.

Law is, according to Mr. Blackstone, a rule of action prescribed by a superior and which the inferior is bound to obey. It is the science of human government. (Of course we have in mind human law and this is to be the subject of our discussions.) It is the bulwark of freedom. It is the temple of justice. It is ordained of God. It is a token of His majesty. It is a reflection of one of His highest attributes. Man could no more dispense with it and be happy than gravitation could be suspended and order still obtain in the universe. It is to be studied, respected and obeyed, for only in knowledge of it can respect for it be inspired; only in respect for it can obedience find a motive; and only in obedience to it can its greatest blessings be enjoyed.

(26)

The law consists of those rules of conduct and that regulation which have been found to contribute most to human welfare and which have obtained "time out of mind" or were established "at a time so remote that the memory of man runneth not to the contrary;" and also of those enactments which have been dictated by society as most conducive to human good. As a human institution it has suffered from the defects of human knowledge but it stands as a monument to the accumulated wisdom of the ages. Its foundation is embedded deep in Holy Writ. Its underlying principles are as sound as the Word of God itself.

There are certain legal points about which the preacher needs to be posted. He has daily occasion to use such knowledge as he possesses with regard to certain subjects of law. For instance the law of Real Property. This includes titles, encumbrances, conveyances, devises, inheritance, reversion, remainders, escheat, wills, and a great number of other subdivisions of the one subject. Every church has to deal with laws pertaining to real estate and it certainly pays the preacher to know at least some of their general principles. No doubt the title to many churches is in jeopardy now and liable to be defeated some time. This could have been prevented had proper care been taken, and even now in most cases existing cloud on the title may be removed with a little effort.

Another important subject is that of negotiable instruments. This covers promissory notes, checks, drafts, bills of exchange, bonds, etc., and one is continually running up against such questions as how to draw an instrument of this kind to make it valid and negotiable, which are void and which voidable, limitation of liability, liability of endorsers accommodation and otherwise, protest, alterations, legal interest, usury, and numerous other such things. Without some knowledge of these things one is seriously handicapped in the transaction of the most ordinary business affairs.

The law of contracts should engage the attention and interest of every person who is continually

dealing with affairs, both public and private. There are verbal, written, specific and implied contractual obligations. Some contracts are void while others may be avoided. Some are enforceable while others are not. The statute of frauds and many other statutes of uniform enactment should be common knowledge to everyone. Certain elements are necessary to every contract in order for it to be binding upon the parties and one can hardly get along without a knowledge of these. The most simple agreements which are made in everyday affairs must meet certain requirements of the law in order to make their performance obligatory.

Constitutional law is basic and should engage the serious attention of every public man. A close study of the Constitution of the United States would be profitable to every preacher and would make toward a more useful ministry and citizenry.

Construction of laws is another branch of the law which is most useful and necessary. The simplest rules of construction and interpretation which the lawyer is compelled to observe would be invaluable to each of us as preachers. The same rules which are employed in order to an understanding of the language used by legislative and other bodies may be used to arrive at the sense of scripture and church laws.

Criminal law affords a very fascinating study. Everyone should know the difference between acts which are *malum in se* and those which are *malum prohibitum*. Certain elements must be present for an act to constitute a crime. Sometimes ignorance of the law affords an excuse for violation. There is an abundance of maxims and rules in this field, to be familiar with which will place usably near the preacher a supply of valuable illustrative material. The relation of the Roman civil law and the English common law to our present criminal laws and instances where these remain the law in this country yet today are interesting. The jury system, its growth, its advantages and disadvantages may be studied.

Corporation law, Roman law, the common law, divorce, personal property, agency, sales, bailments and carriers, equity, partnership, conflict of laws, and many others, would each furnish an abundance of material for discussion and study.

It will be impossible in these articles to give more than the briefest outline of the different subjects which will be selected from the above, together with a few salient points to be remem-

bered. It is always advisable to consult a good attorney as to legal questions where the importance of the business justifies it, and we shall only undertake to give a general statement of the principles of law. "Chimney corner law" has gotten people into lots of trouble and it is not best to practice it, but is well to have in mind some good legal maxims and rules for everyday use. The law is undergoing too much change, and varies too much in different jurisdictions for even a legal practitioner to try to carry it all in his mind or trust his memory on important points. The layman cannot hope to carry in mind a whole law library but he can know enough about law until it will be a great asset to him.

Much has been said about the loopholes in the law for the wealthy and influential. This is pure fiction and upon close investigation one will find that the advantage generally attributed to the loopholes is gained by the person having had good legal advice in time. It is significant that practically all the abortions of justice can be laid to the juries, and not to courts and lawyers.

The idea that all lawyers are crooked and that a person cannot be a Christian and practice law has no foundation in fact. No class of professional men, with the possible exception of preachers, ranks higher in morality and integrity than the legal profession. Trained to respect the law, they carefully handle the business entrusted to them by clients and scrupulously account for money and property coming into their hands. A much larger per cent of the legal profession will be found to be active in church work in all its phases and in all kinds of civic betterment than other professions, aside from those whose work is necessarily along these lines. The average American lawyer is a gentleman of high ideals, clean life, a believer of the Bible and a distinct asset to the community in which he lives. But of course there are exceptions.

The writer practiced law for ten years before entering the ministry, four of them after he was converted, and would still be thus engaged were it not for a divine call to preach. There are a great many lawyers who are genuine Christians and almost without an exception lawyers are friendly to the church and religion. Get acquainted with them. Cultivate them. Borrow their books. You will learn to appreciate them and prize their friendship highly.

NOTE—In our next article Laws Pertaining to Real Estate will be discussed.

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THE PREACHER AND HIS BOOKS

By FRED T. FUGE

SINCE first informed that my subject is "The Preacher and His Books," I have wondered what I could say that would be most acceptable to God, and at the same time have the greatest effect for good on the lives of my minister friends.

I am first and foremost a foreign missionary, and "The Preacher and Foreign Missions," would, I should think, be a very important subject for discussion in this meeting, but I see no such subject on the program. Had I been privileged to select my own topic, "The Preacher and Foreign Missions," would have been my first choice. But my second choice is that which has been assigned to me.

For the ground-work of anything that I shall say at this time, I have taken the words of Paul to Timothy (1 Timothy 4:13), "Till I come, give attendance to reading." It is evident that the apostle was very much concerned as to the kind of preacher his great spiritual son should develop into. Timothy certainly had a wonderful faith, such faith as had lived in the heart of his grandmother Lois, and his mother Eunice, before he was born. From a child he had known the Holy Scriptures, nevertheless, the apostle felt that it was necessary to urge him on to further study. He did not want him to develop into a noisy, boisterous, windy preacher, with all thunder and no lightning, therefore he charged him to study to be quiet, and to pay great attention to his own business (preaching the gospel).

He had no desire to see Timothy become a slipshod, irresponsible make-shift in the pulpit, so he counseled him to study to show himself approved unto God, "a workman that needeth not to be ashamed, rightly dividing the word of truth." And in my text, he insists that he give attendance to reading, as well as exhortation and doctrine.

I do not know the kind of books that Paul wanted Timothy to read, doubtless, it was first of all the books of the Old Testament, after that he was at liberty to use his own godly judgment. And this is the very thing that all preachers of righteousness should feel free to do.

Perhaps I am not the man to suggest to others the class of books to read, or how and when to do so, but I am certainly the most competent man to give my own experience. When I entered the gospel ministry nearly thirty years ago, I had

two books—the Bible and a badly worn copy of Sam P. Jones' "Living Words." Since that day I have studied nearly 2,000 volumes, and as far as I know I have never read one that I would be ashamed for Jesus to go through with me.

It must be understood that my Bible is first of all, then I study such other good books as money and time can afford. As far as possible, I study the world with its strange families of human beings. On the wall of my study hangs a picture of every tribe and nation on the globe, in their own particular colors and costumes. And on my library shelves are concise histories of all mankind. These I study, until the heathen nations of the world are better known to me than many of the so-called civilized. Formosa, New Guinea, Cambodia, Nepal, Tibet, Terra del Fuego, and the great inner lands of Africa, are nearer to me than the Canadian border. Then I study the great discoverers and world explorers, to find out how these vast, outlying lands were first made known, and what their strange and savage inhabitants were really like, when first the white man found them. As far as ability and means will permit, I study the great religious movements of all ages, especially of this wonderful gospel age.

I live with the Waldenses, until their mountain homes in the Swiss Alps appear like a radiant highway to the mighty throne of God. I go with them into persecution and death at the bloody hands of Rome, until my soul cries out with Milton, "Avenge, O Lord, thy slaughtered saints, whose bones lie scattered on Alpine mountains cold." I study the Scottish Covenanters, until the moors and glens of the land of Bobby Burns seem linked to Calvary, where Jesus shed His precious blood for all the world's sin. I study the French Huguenots, until the bloody streets of Paris awake from their slumber of a hundred years or more, and reverberate again with the Christian battle-song of that all-conquering band, the song they sang as they marched to their death:

"He tells me how I ought to live,
And how I ought to die;
And so we dwell together,
My Lord and I."

Then I turn to the great crusades of Peter the Hermit, and Walter the Penniless, until their flame and passion to capture the tomb of Jesus from the Turk, stir afresh the fires of God in my own soul, and urge me on to greater sacrifice and more courageous suffering for the blessed Son of God, than as yet I have ever known.

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I go with early Christians into Roman Coliseums, where flowing blood, broken bones and dying groans are enough to break the heart of stone. I see the sign from the signal box, the doors of the dens fly open, the wild beasts charge, the Christian martyr dies, and coming forth with a new vision, I sing again with a new meaning the old song of the Church:

"They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel:
Who follows in their train?"

Then the grand old heroes of a later day come in my course of study. Luther, all blood and thunder, stirring the continent of Europe with the doctrine of justification by faith. Melancthon, all tenderness and heaven, melting the hearts of multitudes with the love of Jesus Christ. Zwingli, the mighty Swiss, fighting to the bitter end the unholy teaching of Rome, and John Knox, praying Mary off her throne. John Wycliffe, of five hundred years ago, a little man with a frail, sickly body, but with a giant soul. I see him standing out against all England, filled with corrupt priests from Italy. He took the dear old Bible out of the obsolete Latin, and gave it to the Church in our common English tongue. He held that all men everywhere had equal rights to the whole Word of God, and to scatter it abroad, he sent his (Lollards) bands of poor men, dressed in rough serge, into all the highways and hedges to make the wonderful message known. "In the end," said Wycliffe, "the truth must conquer." Thirty years after his flesh had rotted in the grave, the Romans dug up his bones, and threw them in the river, but his mighty work went on.

I am also familiar with many of the great reformers and liberators of the human race, such as William Wilberforce, the morning star of the Reformation, who is said to have gone to God with the shackles of twenty million slaves in his hands. William Lloyd Harrison, and Harriet Beecher Stowe, the author of "Uncle Tom's Cabin," who aroused Abraham Lincoln to accomplish next to Jesus Christ, the greatest work of redemption. And John Brown of Harper's Ferry, who hung on a tree for the black man of the South.

I have also formed an acquaintance with many of the great missionaries, from Bede and Cuthbert and old Cofi, who smashed the ancient gods of Briton. And down through to more modern times. William Carey, who burned out for India, Allen

Gardiner, who starved to death on the wild shores of Terra del Fuego (the land of fire), Dr. Judson, who sacrificed his all for Burma, David Livingstone, who died on his knees in Central Africa, Bishop Hannington, murdered by savages in Uganda. John Williams and James Chalmers, killed and eaten by cannibals in the South Sea islands, David Brainerd, who buried himself in the snowdrifts, and prayed the red Indians to God. I shall have no difficulty in recognizing these great foreign missionaries in heaven, I have learned to know and love them in my study.

The Quakers, the Wesleyans, the Salvation Army, and our own great holiness movement, all come within the range of my study.

When I stood in Smithfield, London, where Bloody Mary burned the saints, in memory I saw and knew those mighty heroes who went up from that terrible spot in chariots of flame and fire; for I had often met them in my study.

When I visited the dreadful cell in the Tower of London, where Bishops Cramer and Ridley spent their last night before they were burned to death for Christ's sake, I seemed to see beside me those grand old knights of the cross who helped to blaze for us the trail to heaven with the last drop of their blood.

For thirty years I have lived a greedy life, not for worldly gain; but for soul food from God, and brain food from every good book that I could lay my hand on. I have held true to my subject, "The Preacher and His Books." But it is this preacher of whom I have talked, with a hope that the preachers before me, may study harder than I have ever done, and fill their minds with greater and holier things than I have ever known.

CHURCH ADVERTISING—THE WHY AND HOW

By C. A. S.

The Sunday Church Services

We all look upon the morning and evening services of the Lord's day as possibly the two most important events of the week in relation to our spiritual life and development. It is by and through these services that most people find expression of their spiritual life and experience. These two services stand out in the life of the community even as the headlight of a locomotive on a dark night and most churches are judged by the world, not so much for their week-day activities, as by their Sunday services.

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Let the world know what you have to offer on the Sabbath. It is through the medium of these two church services that the church reaches the people. If you once get folks attending church you can teach them the blessed truths of the Master; but if you can't preach to anything but the empty pews, you go down to defeat. Let us fill the church on the Sabbath. How? Have something good to offer and then advertise, which brings us to the question of Church Advertising.

In the article last month, we took up the

question of the Preacher. For a few minutes let us continue that discussion, for the preacher and the Sunday church service belong together. The preacher should establish himself as one of the leaders of the community, not necessarily as an ardent baseball fan or a fervent football enthusiast, but as *one of the spiritual and intellectual leaders.*

He should try to make contact with the public during the week through the local press. See if you can't get your local paper to print a sermon or a sermonette of yours once a week. If they

THE ROADSIDE PULPIT

By C. A. S.

If you want the shadows to disappear, turn your face to the sunlight.

Real happiness is not costly, but what fearful prices men pay for imitation.

Service is the rent we pay for the space we occupy on earth.

Christianity must function or fizzle.

Some pilgrims of the Lord's highway have become simply tourists.

Millionaire and hobo look alike after the funeral.

Lend God an hour at church Sunday. It will be repaid with big interest. Cash your coupons at the — Church.

Why wait until you are dead to come to church? God needs the living.

Any cause that cannot stand on its merits has no right to stand at all.

"It is a magnificent faith," once said a cynic, "which puts a nickel in the collection basket every week and expects a crown of glory in Kingdom Come."

Success is a fruit slow to ripen—when ripe, though, how sweet.

The life that does not pray, sins.

Do not mistake difficulties for impossibilities.

Pray, but swing your hammer on the devil.

I hate to be a kicker,

I always long for peace;

But the wheel that does the squeaking
Is the wheel that gets the grease.

Fear is and always has been one of the greatest enemies of the human race.

Fear is the most serious obstacle to success, happiness, harmony, and health that we have to contend with and overcome.

Fear has a freezing, paralyzing effect on our thought. Fear will make the strongest man shudder and shake like an aspen leaf.

Fear destroys the morale of an individual or of an organization quicker than anything else in the world.

Of all the known things none has the seeming power of this unknown thing called fear.

Now, there are many kinds of fear in our consciousness that we do not suspect or analyze as such.

When we doubt our plans and the plans of others; when we have a dread of the consequences of our actions; when we question the motives of others; when we ask, "Can this or that be done or accomplished," we are encouraging some form of fear. We are questioning God's plan when we have any feeling of fear in our minds. We lack faith, which is the greatest and only antidote of fear.

Fear of failure is lack of faith, and the man with faith and understanding will know that there is no such thing as failure so far as God's plans are concerned. Failure only means that a plan is not being carried out in accordance with divine law and therefore the sooner we are convinced of this, the sooner we can change or modify that plan so that it will be in conformity with God's laws.

won't do it, see if you can get them to give you a little space for a "Roadside Pulpit," such as is shown on preceding page. If you can't do it any other way, pay for your space and run it as an ad but keep your name and the name of your church before the eyes of the people every week. If your church service is worth while, see if your editor won't give you a real write-up once in a while.

But never advertise a church service that isn't up to the ad, and then what a reflection upon the ability of the church to function as a real business.

The church should never stoop to cheapness in advertising, and yet the stationery used by most churches would not find favor in even a fifth-rate business house. About all most church boards think about when it comes to advertising is, "How cheaply can we get it done?" and I venture to say that the item carried in most church budgets for advertising and publicity is one of the smallest expenditures made during the year in any department. Every church should spend as much on advertising as they pay their pastor, and it will pay splendid dividends. Try it and see.

In advertising the church services, we have already stated we must have something to offer. Aside from the musical features and attractions, the principal item of importance that we offer is the sermon. It is the food which feeds our minds and our souls, for most folks in this day and age are too lazy to read the Word of God for themselves and must have someone read and explain it to them. The way in which we present to the public the particular food of each of the services has a bearing on the attendance and the type of people attending. Did you ever stop to think of it from that viewpoint? I mean to say that the topic or subject upon which the preacher is going to "expound" is something which may be advertised to advantage or it may work conversely. Sermon topics should attract attention and at the same time convey a deeper message. Sermon topics should preach a regular sermon in themselves. I mean by that, they should so make their imprint upon the human consciousness that they will start readers thinking, as for example this one of Evangelist Jack Linn's: "The Detective Who Never Lost a Case, or Be Sure Your Sins Will Find You Out." Now, I'm sure you will not need to have me go into detail and analyze this sermon topic for you, for I am positive that you

will agree with me that a blind man could see the sermon contained in this subject. And that is what is needed: Choose your sermon topic with even more care and judgment than the wife does with her Saturday marketing. Your sermon topics can either make you or break you.

One of the things I like is the "Order of Service" which is used throughout Methodism for their morning service. Anyone familiar with the Methodist Episcopal church feels perfectly at home wherever he may be because he knows the order of service. The early church was full of ritualistic ideas and just a little tiny bit might not be amiss. Now, I would not have you misunderstand me, but I like to make the morning service as grand and magnificent in the power of its dignity as it can be made. Of course a great many of you will probably differ with me. The morning service is distinctly different from the evening evangelistic type of service. It is in the morning service where we convey the spirit and thought of the worship and spirituality; where folks go to find rest and peace and comfort of the soul, and with this thought in mind, we should so plan the morning service that it gives the people the food they need. It is also mostly attended by the local church members until the morning service in some places is called the "members' service," while the night service is regarded as more or less for the general public, sinner and saved alike.

When we advertise a service, we must be sure that that particular service is as nearly perfect as we can plan it, even down to the smallest detail, for the one service is an ad for the next service. And just here, let us say a word or two regarding the ushers. I like to use the older men for the morning service and the younger men for the evening service. Some ushers clap you on the back, shout your name aloud and are hall-fellows-well-met, and these are the ones you want to use at night; but for the morning service I should advise the more quiet and self-possessed men, the older men. The evening service can be different and you can use the younger men and have possibly a more hilarious time, but God forbid the drifting away from the quietness and peacefulness of the morning hour of worship. The services are two distinctly different types of service and this fact must be taken into consideration when planning the services as well as when advertising them. The evening service should be

strictly evangelistic in tone, quality, and flavor. It should be informal and more than friendly.

No service in the church should be without its special musical features. It may be an effort and mean some hard work to provide them, but I consider that service incomplete that does not carry the message of the gospel in some sort of special music. I care not how poor or small the congregation may be, there is musical talent to be found in it. Where it is hard to provide special musical numbers, such as a large choir, I would suggest that you perfect an organization such as a male quartet, a mixed quartet or quintet, a duo or quartet of trumpets or stringed instruments; concentrate on this one organization and then feature it at all services.

When it comes to preaching the sermon, we find so many of our preachers woefully negligent. Some think they have a certain period of time which must be filled; others labor under the misapprehension that their sermons must be so long, while others have no idea whatever of what constitutes a sermon. There are a few men in the church today who have the real art of saying what they have to say and then stopping. It is not my purpose in this article to give my thoughts as to what properly constitutes a sermon, but for advertising purposes it is sufficient to say, that if we expect the people to come back again, we must make them think. A preacher can not afford to preach a poor sermon. His "calling" demands the very best efforts of which he is capable.

Some churches operate a parish paper or publish a church bulletin, thus keeping their members and friends acquainted with all the activities of the church every week. There is real value in this parish or church paper when conducted properly, and more will be said about this subject in another article. But I do want to mention one fact right here, and you may consider it for what it is worth. I know of one certain church that issues a church bulletin, and carries on the back of it a paid ad to cover the cost of printing it; they right then and there lose the real benefit to be derived from such a church paper. The church is in the world, and for the world, but not of the world. We must come to the realization that the church does not have to depend upon the secular world to operate her business, but that the secular world does need

the church. Let us never forget that the purpose of the church is to hold high the blood-stained banner of Christ Jesus, and not to help advertise some grocery or drug store or other business house. We often see some paper running a religious page on a Saturday, and it states, "this page made available by the following firms." May the church of the living God awake and arise: the church needs men and women who are not afraid to launch out and do great things for the church for the glory of Jesus. First things must come first, if we are to get the most out of life, and Jesus must come first, and He must not be confused with the world.

In advertising your church service, I would stress the need of having all advertising matter of a high standard. We do not have to have cheap or gaudy advertising; we do not have to splash a lot of red paint around. The church is a dignified business and must be conducted as such. Be proud of your high calling and commission, preacher friend, and ever raise high and exalt Him and His Church.

SOME FINE EXAMPLES

Rev. T. F. Child of Miltonvale, Kansas, writes: "I saw your request in the May issue asking each subscriber to send in one new one. I showed the Magazine to the members of our ministerial association last week and secured two subscribers, and may get more. I like the Magazine."

Rev. Marion Hill of Wiley, Colo., writes: "I am interested in your campaign for more subscribers for The Preacher's Magazine. In the few months that I have been taking the Magazine it has been a blessing and a help to me—I would rather have it than other magazines which are in the five dollar class. There are others in my denomination who need the help this Magazine furnishes and I am going to tell them about it. I am enclosing one dollar for which send the Magazine to one of my local preachers. Let the subscription begin with the January issue."

Glenn Miller is a preacher and a pastor now—has been since 1925, but he practiced law for ten years before entering the ministry. It occurred to me that a series of articles from a lawyer who also knew the problems of the preacher would be appreciated by our readers, and after considerable persuasion on the part of the editor, Glenn Miller agreed to furnish the series, the first instalment of which appears in this issue.—EDITOR.

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