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GEORGE MÜLLER.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

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NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

# The Preacher's Magazine

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

J. B. Chapman, *Editor*

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VOLUME 2

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## THE PREACHER'S "COMPLEX"

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

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

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

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

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

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

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

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

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

## THE ESSENTIALS OF POWER

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

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

I. This power is something for our own personal lives, and not for exploitation.

II. One of the provinces of this power is to enable us to overcome the temptations incident to our lives.

III. Another province of this power is to enable us to overcome the circumstances which would hinder us in living useful lives.

IV. And yet another province of this power is to enable us to discharge our obligations as ministers and witnesses.

## GEORGE MULLER

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

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

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

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

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

# DEVOTIONAL

## LETTERS ON PREACHING

By A. M. HILLS

### XVIII. Development of the Sermon

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

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

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

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

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

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

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

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

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

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

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

III. Observe the following conditions of successful development:

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

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

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

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

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

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

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

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

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

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

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

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

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

## HINTS TO FISHERMEN

By C. E. CORNELL

### SEVEN RULES OF HEALTH

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

### A GROUCH

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

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

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

### A SOARING EAGLE AND CONTENTED STORK

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

### MAN'S WINGS

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

### THE PATIENCE OF JOB

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

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

#### A FEW BOOKS

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

#### ASTONISHING

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

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

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

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

#### BEETHOVEN—AFTER A HUNDRED YEARS

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

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

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

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

"Follow thy better heart;

Follow thy better will;

And so thy better self

In thy best self fulfil:

To thy best self be true."

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

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

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



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

#### SUCCESS

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

—BERTON BRALEY.

#### BIBLE SERMONS

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

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

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

—*Expositor.*

#### THE TRIAL OF FAITH

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

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

#### WHAT IT MEANS TO CARRY YOUR CROSS

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

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

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

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

# HOMILETICAL

## THE LOSS OF SALVATION OF THE SOUL

By C. E. CORNELL

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

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

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

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

## THE CITIES OF REFUGE

By ARTHUR F. INGLER

TEXT: Numbers 35.

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

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

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

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

II. THESE CITIES WERE IN CHARGE OF THE LEVITES.

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

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

III. THESE CITIES WERE SET APART FOR MENSLAYERS (VS. 6).

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

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

IV. THESE CITIES WERE ENTERED IN HASTE.

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

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

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

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

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

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

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

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

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

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

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

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

X. THE CITIES OF REFUGE WERE ABIDING PLACES FOR THE MENSLEAYERS (vs. 25).

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

## REVIVALS

By W. P. COLVIN

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

- I. WHO'S AGAINST THEM?
  1. Saloon-keepers and bootleggers.
  2. Crooked politicians.
  3. Sabbath desecraters.
  4. Gamblers.
  5. Fallen women.
  6. Some good, but misguided church members.
- II. WHY ARE THEY AGAINST THEM?
  1. They cost too much.
  2. Not normal (Nothing short of pentecost is normal religion).
  3. Too much excitement.
  4. Results do not abide.
- III. WHEN ARE REVIVALS NEEDED?
  1. When sin abounds.
  2. Church members are like the world.
  3. Prayermeetings are deserted.
  4. Lawlessness in home and land.
  5. Church loses sight of her mission.
  6. And when her voice is not heard.
- IV. HOW ARE REVIVALS SECURED?
  1. Humility (Tell of Nineveh).
  2. Putting away sin, "If my people that are called by my name," etc.
  3. Reconciliation, or turning to God. "Return unto me and I will return unto you saith God."

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

## GOD'S GREAT SALVATION

By R. J. SMELTZER

TEXT: Hebrews 2:3.

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

## THE SHEPHERD AND HIS SHEEP

By A. M. HILLS

TEXT: Psalm 23.

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

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

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

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

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

III. "HE MAKETH ME TO LIE DOWN."

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

IV. "HE LEADETH ME BESIDE STILL WATERS."

Sheep will not drink at a noisy torrent stream. You will be quiet in your soul when full of God.

V. "HE RESTORETH MY SOUL."

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

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

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

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

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

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

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

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

## MOSES AND THE SERPENT

By WILLIAM HESLOP

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

### I. MOSES A TYPE OF CHRIST.

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

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

### II. THE SERPENT.

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

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

Surely they would hate the serpent after being healed.

## THE ENABLING GRACE AND ITS CONDITIONS

By PAUL HILL

TEXT: Rom. 12:1-2.

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

## PAUL'S PRAYER FOR THE EPHESIANS

By R. J. KIEFER

TEXT: Eph. 3:13-21.

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

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

**REPENTANCE**

By P. P. BELEW

TEXT: Acts 17:30.

INTRODUCTION:

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

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

II. THE ESSENTIALS OF REPENTANCE.

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

III. THE IMPORTANCE OF REPENTANCE.

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

IV. SOME INCENTIVES TO REPENTANCE.

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

**LIMITING GOD**

By P. P. BELEW

TEXT: Eph. 3:20.

INTRODUCTION:

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

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

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

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

1. Of Our Opportunities (Rev. 3:8).
2. Of Our Resources (Phil. 4:10, 13).

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

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

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

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

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

CONCLUSION.

**PROFIT AND LOSS**

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

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

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

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

1. In gaining the world you may acquire *wealth*—you may gain it in abundance. You may have mines inexhaustible; but even then one has only what every poor man possesses, a home, food and clothing.

2. The next item is *honor*. One may be a soldier of great fame, a popular statesman, or a great orator; but how many of the famous among the multitudes of men and women who never acquired fame can we recall?

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

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

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

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

### SERMON SEED

By T. M. ANDERSON

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

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

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

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

1. "Little children . . . whose sins are forgiven" (verse 12). If ever the world bids for persons it does bid for those who are yet young in grace. They are but tender children. To again entangle them by its lusts and power is the devil's plan. Be warned, children. Love it not. Refuse its offers.
2. "Young men who are strong, and have overcome the wicked one." This is to sanctified souls; but yet young in the experience. They are not children, but young men, yet the world bids for them. Let none presume they are beyond its reach. Watch and pray. Love it not. It will call off the persecution and reproach if you will love it.
3. "Fathers." Those mature saints who "know Him." The world and the devil have not given up hope for such saints. It means much advertising for the devil to get one such to love the world. It is such a source to discourage others if Satan can get a mature saint to fall into the world's arms. Keep your eyes on the world; it has many dangerous lusts that war against the soul.

#### III. THE WARNING, AND THE REWARD.

1. If any man love the world, the love of the Father is not in him. This says what James says, "Friendship with the world is enmity with God." To love the world is to be the enemy of God. To return to it, is to incur His displeasure. The love of the Father is not in such. This means they not only do not have love in their hearts as an experience, but that God no longer loves them. He has no pleasure in them any more. They are under His wrath. Thus be warned.
2. The world passeth away, and the lust thereof (verse 17). To set love upon it will mean eternal disappointment. It cannot satisfy forever. It is passing. Its

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

3. The reward is for him that doeth the will of God. Love not the world, but love the will of God as a life guide, and practice. Do His will rather than the will of the world and you shall abide forever.

- (a) Abide forever in His love.
- (b) Abide forever in His presence.
- (c) Abide forever under His care.
- (d) Abide forever—Eternity.

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

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

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

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

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

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

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

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

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

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

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

### GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

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

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

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

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

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

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

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

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

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

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

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

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

"Thou shalt love the Lord thy God with all

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

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

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

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

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

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

### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

#### The Ministry of Personal Work

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

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

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



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

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

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

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

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

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

#### **Confess Your Faults**

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

#### **The Inner Witness**

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

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

#### **Pray and Find God**

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

#### **The Passion Plant**

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

#### **Greathearts**

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

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

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

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

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

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

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

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

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

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

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

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

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

## TITBITS OF MISSIONARY INFORMATION

By R. G. CODDING

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

### Portuguese Decree on Missions

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

### Thoughts for Christian Thinkers

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

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

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

Consistent giving keeps the soul from shrinking.

God will not look you over for medals, degrees and diplomas, BUT FOR SCARS.

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

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

### Seed Thoughts for Missionary Speakers

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# PRACTICAL

## THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

### Luke the Historian and Modern Research

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

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

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

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

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

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

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

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

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

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

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

PASADENA, CALIF.

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

By HORACE IRELAND

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

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

#### I.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## II.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## III.

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

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

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

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

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

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

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

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

#### IV.

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

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

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

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

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

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

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

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

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

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

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

#### CONCLUSION

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

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

MARSHALLTOWN, IOWA.

#### OBSERVATIONS ON THE "GREAT AWAKENING"

By L. S. TRACY

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



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

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

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

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

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

The Sin and Apostasy of Mankind in Adam.

The Blindness of the Natural Man to the Things of God.

The Enmity of the Carnal Mind.

The Evil of Sin.

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

The Sovereignty of God.

His Righteousness, Holiness, Truth, Power and Eternity.

His Grace and Mercy in Christ Jesus.

The Way of Redemption by Christ.

Justification Through His Imputed Righteousness, Received by Faith.

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

Legal and Evangelical Repentance.

The Nature and Necessity of Regeneration.

Without Holiness no man can see God.

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

Some of the texts used in their revival preaching:

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

Some expressive statements which we do not use today:

The minister "preached with enlargement."

"Many were wounded."

"Many cried out" during the sermon.

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

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

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

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

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

Some irregularities against which the converts were warned were:

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

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

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

### STRONG, WELL-BALANCED AND PROFOUNDLY SPIRITUAL PREACHERS NEEDED

By E. E. WORDSWORTH

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

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

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

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

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

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

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

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

MINNEAPOLIS, MINN.

## THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

### FOUL BREATH.

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

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

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

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

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

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

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

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

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

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

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

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

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

#### Questions and Answers

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

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

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

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

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

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

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

## ESSENTIALS IN CHURCH ADVERTISING

By C. H. STRONG

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

### I. ESSENTIALS.

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

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

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

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

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

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

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

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

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

## II. MORE ESSENTIAL.

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

## III. MOST ESSENTIAL.

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

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

### HERE AND THERE AMONG BOOKS

By P. H. LUNN

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

### ON SUMMER READING

By the Piper

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

We are indebted to the Cokesbury Press for review copies of two text books, "The Life of Christ" by Umphrey Lee (60c) and "Old Testament History" by Frank Seay (\$1.00). In the author's preface to "The Life of Christ" his object is stated as being "to help the student to read his Bible intelligently and, one may add, with pleasure." A series of "Suggestions for Study" appears at the close of each chapter. These are brief outline studies, just the thing for an adult Bible class or for a series of Wednesday evening lessons.

Seay's book, "Old Testament History," is not a book of Bible history but a guide to the study of the Bible itself. It is brief but any individual student or group who will attempt a serious study of the Old Testament with this text as a guide will find the work interesting and will have as a result a thorough and comprehensive knowledge of the Old Testament history. This book as well as the one previously mentioned would be about ideal as a text book for any Bible study group or for an adult Bible class in the Sunday school.

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

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

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

Doctor Haldeman strikes me as being extremely

logical and this impression is substantiated by the title of his first three chapters: (1) The Issue, (2) Does it Matter? (3) Can the Truth be Known? I don't remember ever seeing a book on any doctrinal subject in which the subject is treated so thoroughly and in which the presentation is so well done from the standpoint of psychology. Notice the first statement in Chapter 1: "All Christians believe that our Lord Jesus Christ is coming to this world a second time. All are not agreed as to *when* He will come." Can you beat that for coming directly to the question at issue?

And toward the close of the book we find the following three chapters: (1) Recalling the Witnesses, (2) Summing Up. (3) The Whole Argument in a Picture. If you don't agree with Halde- man after reading his book, it won't be because his treatment has been superficial and his reasoning obscure. Should a request come to me to recommend some of the best books on the pre- millennial Second Coming I am sure that Halde- man's "The Coming of Christ" would be one of the first mentioned if not at the very top of the list. Leaving aside the controversial element, I admire the author and recommend the book on account of the unusual excellence of method with which the subject is presented.

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A strong title for a strong book is "Vital Ele- ments of Preaching," by Arthur S. Hoyt (Mac- millan \$1.50). The author has done just what he promised to do in the title—eliminated all non- essential phases of the subject and confined him- self to the vital, worthwhile aspects of preaching. My subconscious mind seems to register the im- pression that preachers as a rule are not much in- terested in books on preaching. I may be mis- taken about this but I'm sure I have heard preachers make slighting remarks on picking up a book of suggestions and advice on this subject. Do they feel that such books are for the student and that a preacher soon reaches the point of not needing such material? In answer to this argu- ment I quote from one of the leading theological journals of the country: "Every minister should read a new book on preaching every year to get a fresh stream of ideas on the subject and a new inspiration for his work."

The discussion starts at the logical point, the most VITAL point, the preacher himself. In the first chapter, "The Called Man," the author em- phasizes the need of a called ministry. Then the need of vision—a vision of God, of human need

and of opportunity. "We can never fail, as long as we hold fast to our sonship, as we have the assurance that we are the called of God. We can never be satisfied with some low, unmanly con- tent. We shall never lose the spirit of the learner, the mind of the true prophet. It sends purpose, vigorous, consecrated purpose, through all the veins of life."

One chapter, "The Human Touch," will grip and stir your heart—that is if you have anything in you that can be gripped and stirred. And I might say right here that when a preacher's life work so degenerates into professionalism that the woes and joys of humanity fail to register on the sympathetic cords of his soul that preacher has become atrophied and is an abomination in the sight of the Lord and a stench in the nostrils of spiritually-minded people. It's easy, however, for a preacher to become calloused and the secret of a tender heart and a sympathetic spirit is to live low at the feet of Him who said to Peter, "Feed my sheep."

In this chapter we find a gem—"The study of lives is ever more important than the study of books. He who would minister in Christ's name cannot get too close to others. There must be no isolation, or superiority, no exclusiveness, or condescension, but a genuine brotherhood, a true Messianic entrance into the sins and burdens, the struggles and hopes of men."

Blessed Master, touch us with the power of a love that's divine so that we may have the human touch in our relations with our fellow men.

Another chapter, "The Ministry of Comfort," reads like pages of inspired counsel. I have for some time cherished the idea that the gospel should be made a comforting message to God's people. Grief, loneliness, disappointment, failure, misery—all these and more are the common lot of mankind. We assemble in God's house after a week of toil and of rubbing shoulders with a critical, cold, gainsaying world; how our hearts yearn for comfort, for surcease from the cares of life. How often we come begging bread and are given a stone. "Comfort ye, comfort ye my peo- ple."

One phase of the preacher's opportunity and responsibility that is commonly neglected in a volume of this kind is here given its due—the preacher's work with the children. Dr. Hoyt has a chapter, "The Children's Portion," of which the *Epworth Herald* says, "You are solemnly impor- tuned to read 'The Children's Portion.' It is worth many times the price of the book." Blessed



is the preacher who can and does preach to the children and whom the children love and respect. His reward shall be great here and hereafter.

"The Preacher's Growth"—How I wish I could get this message to every full-gospel preacher. It would put a holy stir in many of us the impetus of which would carry us on for months and perhaps years. Brethren, we're too easily satisfied with ourselves and the results of our work. Give us a divine discontent that shall keep us reaching out and climbing up and broadening out and digging down. The field is so great, the grain is so ripe, the need is so urgent. We are workers together with God and we dare not do poor work. Hoyt says, "A live preacher should be a shining example of the law of growth."

I didn't intend to write such a lengthy review of this book and even now I am loath to stop. There is so much good in it, so much that I would like to quote. Let me urge you to get this book. It will push back the horizon of your spiritual life and put new vigor and vitality into your ministry. And now, breathes there a preacher with purse so empty that he cannot produce the wherewithal to purchase this volume, just drop me a card and I shall be glad to send him my copy on promise of prompt return. I want you to read it.

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## FACTS AND FIGURES

By E. J. FLEMING

What has been termed the largest annuity ever made to the Methodist Church has recently been announced. The gift of \$1,000,000 is made on the annuity basis and does not become available for use in the work of the church until the death of the annuitants. The gift is distributed as follows: Board of Foreign Missions, \$400,000; Board of Home Missions and Church Extension, \$200,000; Woman's Foreign Missionary Society, \$100,000; Woman's Home Missionary Society, \$100,000; Cazenovia Seminary, \$150,000; Syracuse University, \$50,000.

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The Protestant Episcopal Church has a church pension fund which amounted to \$5,000,000 ten years ago. Through careful and profitable investments in bonds it has increased until it now amounts to \$23,000,000, yielding an annual income of \$2,300,000. The annual pension payments of the church are \$650,000, of which approximately

one-half goes to retired ministers and the balance to the widows and orphans of ministers.

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A campaign has been promoted in the Presbyterian Church, U. S. A., to secure a fund of \$15,000,000 for the Presbyterian Pension Plan. The honorable Will H. Hays is directing the campaign and about \$10,000,000 has been secured.

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In 1911 Dr. E. T. Tomlinson was elected first executive secretary of the Ministers and Missionaries Benefit Board. At that time there was not a dollar in its treasury. Dr. Tomlinson retired last November to become advisory secretary and the book value of the assets of the Board was given as \$13,458,020 with a market value considerably in excess of this amount. The average cost of the overhead expense for the entire period was four and one-half per cent.

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The enrollment of American secondary schools has increased nine times as fast as the population of the country since 1900. A recent survey published by Scribner's Magazine states that there are about 12,000 public four-year high schools with students numbering 2,500,000 and graduating about 400,000 annually. In addition to these there are 2,100 private high schools offering four-year courses which have graduated 35,000 students.

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The National University of Mexico City reports an enrollment of 5,340, of which 1,504 are women. The majority of the women students are enrolled in the School of Fine Arts and in the School of Philosophy and Letters.

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We quote the following from an exchange:

"Col. P. H. Callahan, of Louisville, Ky., leading Catholic dry, has dug up some interesting statistics in answer to the statement that the reports of the Metropolitan Life Insurance Company show that the number of deaths from alcohol has increased six hundred per cent. The Metropolitan statistics show that, on the basis of 100,000 industrial policy-holders, the deaths from alcohol were as follows: in 1920, 0.6; in 1921, 0.9; in 1925, 2.9; in 1926, 3.6. To be sure, that makes a sixfold increase. But these years are all within the period of prohibition. Go back a little farther. In 1912, the figure was 5.3; in 1913, 5.2; both before prohibition. In 1919, after prohibition, 1.4. That is to say, prohibition reduced the num-

ber of deaths from more than five to less than one; and then the failure to enforce prohibition allowed it to rise to over 3.

We quote the following from an exchange:

"A prominent Knight of Columbus, speaking at a community service held in a Methodist church and participated in by Protestants, Catholics and Jews, praised the Masonic order and likened Masonry and the Knights of Columbus to twin towers of strength for the defense of all that is worth defending in our civilization. A thirty-second degree Mason also spoke and said kind things of the Catholics, a Jew sang "Fear not ye, O Israel," the Methodist preacher presided, and a general love feast was had by all. The occasion was Washington's birthday, and the place was Chico, Calif., which, is as the most elementary student of geography knows, quite a distance from Rome.

The admirers of William Jennings Bryan will be glad to know that his friends have secured subscriptions amounting to \$600,000 for the purpose of founding a university at Dayton, Tenn., as a memorial to him and his work. The citizens of Dayton have donated a site of eighty-one acres and work has already begun on the administration building. A further endeavor will be made to obtain larger gifts for this purpose.

We hear that about seventy preachers representing about fifteen Protestant denominations and one Jewish congregation participated in the annual exchange of pulpits in Detroit, Michigan.

The Protestant Charities Aid Association, incorporated and working under a board of directors, will do for the Protestant charities what the Catholic charities and the Federation for the Support of Jewish Philanthropic Societies do for their institutions. The denominations co-operating in this venture are the Episcopal, Presbyterian, Methodist, Baptists, Congregational, Unitarians and Lutherans.

The Y. M. C. A. will observe the nineteenth centenary of the years of the public ministry of Jesus by making the years 1927, 1928, and 1929 a period of intensive study of the personal work and message of our Lord Jesus Christ concerning the whole range of the life and relationships of men.

We are closing this month's "Facts and Figures" by calling your attention to the Baptist church at Mansfield, Louisiana. This church has 800 members, a fine modern building, and a great tabernacle for summer services. The activities of the laymen, the unusual Sunday school and the splendid preaching are outstanding features, but the one thing that makes this church of unusual interest is the fact that storehouse tithing has reached a consummation that is probably not known elsewhere. Storehouse tithing is the only method of financing this church. All members are expected to bring into the church weekly a tithe of their income and it is reported that 600 of the 800 members actually do this, whereby the church is enabled to raise for all forms of Kingdom service nearly \$40,000 a year. The pastor believes that the tithe belongs to the Lord and that the church and not the individual should distribute that tithe. There is no haranguing about money. In this instance storehouse tithing "provides an abundance of money for the work of the church" and "it also gives great joy to those participating in it."

### THREE "S's" OF FRIENDSHIP

By HENRY H. BARSTOW, D. D.

There are three simple words that begin with an "S";

They are wise with a wisdom the world cannot guess;

But those who employ them their beauty confess;  
Keep Silent, keep Sweet, and keep Stepping!

Keep Silent when rumor against you is stirred;  
When friendship is hurt like a broken-winged bird;  
When clamors the heart for a right to be heard;  
Keep Silent, keep Sweet, and keep Stepping!

Keep Sweet when provoked by some petty affair;  
When those whom you love on your loyalty wear;  
When the milk of your spirit is curdled by care;  
Keep Silent, keep Sweet, and keep Stepping!

Keep Stepping when other folks hinder your way;  
When weary and worried you finish the day,  
Too footsore to walk and too breathless to pray;  
Keep Silent, keep Sweet, and keep Stepping!

Keep Silent, and spare yourself needless regret;  
Keep Sweet, and the whole world will be in your debt;

Keep Stepping with Christ, the truest friend yet;  
Keep Silent, keep Sweet, and keep Stepping!

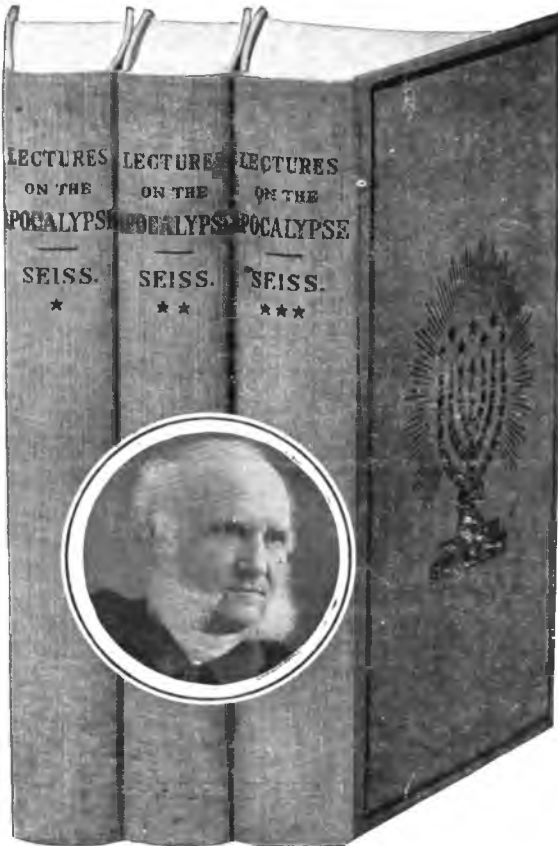
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