

# The Preacher's Magazine

VOL. II NO. 3

MARCH, 1927

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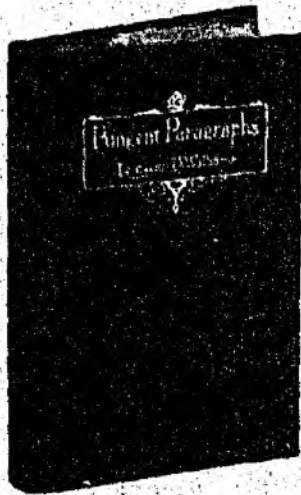


REV. B. F. HAYNES, D. D.  
Preacher, Author, Editor.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

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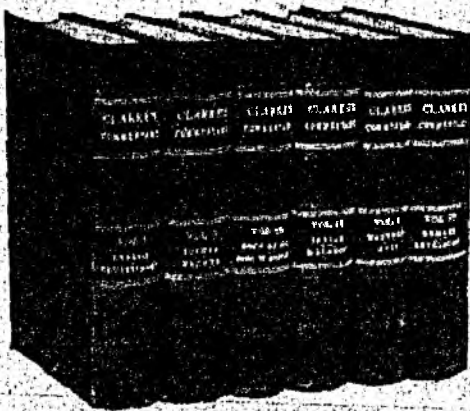
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# The Preacher's Magazine

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

J. B. Chapman, *Editor*

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VOLUME 2

MARCH, 1927

NUMBER 3

## When the Pastor Is the Leader

**Y**ESTERDAY a seasoned evangelist who has always laid more stress upon quality than upon quantity said: "It is pretty difficult to have a real revival these days, and the principal reason is that so few pastors are real spiritual leaders. My experience is that wherever the pastor is a real leader of his people it is possible to have a revival, but when the church is on the drift and the pastor is simply concerned with holding his job, and possesses no aggressive leadership it is practically impossible to do a worthwhile work."

And what is true regarding the revival as the evangelist sees it is true of practically every thing else. When the pastor is a leader the finances can be raised, the membership can be increased, the church paper can be circulated, the District Assembly can be entertained; in fact practically every good thing can be accomplished when the pastor is a leader.

Perhaps we cannot ignore the fact that leaders are born. That is, we would be mistaken if we said that every pastor is as capable of leadership as any other pastor. But on the other hand, practically every pastor can develop the qualities of leadership which he does possess. He can pray and preach with unction, visit his people and preach with understanding of their needs, enter into the life of the community until he makes a place for himself, give of his means until he will become an example of liberality and sacrifice, and move forward with the stride of the spiritual victor. And all these things go into the making of the spiritual leader.

Of course it is easier to just "drift." It is easier to just think easily and dreamily than to pray effectively, read carefully, study diligently and prepare for the preaching task. It is easier to "loungue" than to get out into the homes of the people. It is easier to cultivate an "offishness" which will result in isolation than to get out into the life of the community and attempt to exercise a saving influence upon it. It is easier to simply "get all you can and can all you get" than to become an example of liberality and sacrifice to your people. It is easier to simply announce the various religious and semi-religious activities of the church in a mechanical tone of voice and just fall in with whatever is than it is to inspect the activities of the church and its various auxiliaries and tactfully eliminate such as are not useful and encourage and elevate such as are a real asset.

But the pastor who is willing to take the easy way is a disgrace to his holy office. There are a few pastors who do hurtful things like preaching erroneous doctrines, falling into careless habits regarding their financial affairs, permitting social intimacies which result in scandals, and exhibiting prejudice, anger or pride in temper. But where there is one who fails because of these and other active evils, there are a hundred who simply die of dry rot. There is no denying the fact that the pastor is pretty largely "his own boss." If he wants to sleep late of mornings there is no one to wake him up. If he wants to drift with the tide and become a mollycoddle there are elements in his situation which will definitely encourage this tendency.

The pastor who becomes a spiritual leader will simply have to take himself in hand, shake himself free from debilitating habits and drive himself to every unpleasant but necessary task with the determination which knows no backing down. Laziness, just plain, unvarnished laziness is the disease that kills more preachers than any other. Of course there are a few who are absolutely worked to death, but when they die the people will write, "Blessed are the dead that die in the Lord."

Every church in the world, having a very large human element, needs a good many things. But, speaking concretely, there is no need like the need of leadership, and the pastor is the "key

man." Leadership in the local and general church centers in and emanates from the pastor. There is hope for any church whose pastor is a genuine spiritual leader, and there is not much hope for one which does not have such a leader.

### ANY WAY, HIS DAYS ARE NUMBERED

**A** CORRESPONDENT writes us about a pastor who is not a student either of the Bible or of other books and literature, and yet he is possessed of very strong individual convictions which he tries to enforce upon others. Among these latter are these: he believes it is wrong to even eat a lunch in the basement of a church and makes quite a stir when this is done even at a District Assembly; he says radio is of the devil; he does not push his church paper but throws his influence to interdenominational papers for the homes of his people and says he prefers such papers for his own family; he believes in divine healing so strongly that he questions the genuineness of anyone's faith who takes any remedies at all; he does not believe in young people's societies and says he will do all he can to break them down. And the question is asked, what do we think of such a preacher?

Well in the first place, this man is not sincere, else he would not remain in a church and oppose its institutions. In the second place, he is a bigot, else he would not attempt to "measure every man's corn in his half bushel." In the third place, he is a fanatic, every preacher who is not a student is either a crank to begin with or else he becomes one within five years. In the fourth place, he is a failure and his work will either divide into factions or vanish as a whole.

There is only one encouraging thing about a case of this kind and that is that the man will not last long. He will run his course, probably with his present pastorate. Of course he will claim that he is "too hot" for the crowd that won't have him; and this may be a fact; but remember that wild fire is just as hot as real fire, the only fault with wild fire is that it all goes to heat and furnishes no light. And our observation is that nine out of ten who have much to say about their own heat have more wild fire than real fire.

### "APPEAL AS WELL AS POWER"

Fred Patzel, new champion hog caller of Nebraska, has explained the secret of the voice that pigs try to climb the fences to reach: "You've got to have appeal, as well as power in your voice. You've got to convince the hogs you have something for them."

H. G. Cowan says this same quality is needed in the preacher's voice. The preacher should have appeal as well as power in his voice and should be able to convince his hearers that he has something for them.

Of course there is no way to have appeal in the voice without having it in the heart, and there is no way to long convince the hearers that you have something for them unless you actually "make good" now and then. So good, Holy Ghost religion and a genuine passion for souls are the best possible treatments for the preacher's voice. The preacher cannot feign earnestness and soul burden, he must have them in reality.

But on the other hand, the voice is somewhat of an instrument like the piano or violin, and the musician is careful to have his instrument in tune and to have it under good control. Otherwise the music which he has "in his soul" will remain there, so far as the listeners are concerned. And there are many preachers who are handicapped by "unstrung" and "unharmonious" voices who could correct themselves or be corrected, if they only would. A certain strong preacher, whose ministerial services have not been in much demand of late, was under discussion. Someone asked, "What is the matter, why do not the churches call him?" And about the only intelligent answer given was that his voice is against him. They said that when he preached on serious subjects like hell or death or judgment his voice was such that you could scarcely become serious while listening to him. And when other subjects were being handled his voice did not seem to be at all responsive to his mood.

It is possible for any preacher to improve his voice by giving some attention to it, and the results are worth the effort. Strength, volume, power, are not enough. The voice should be elastic and responsive. It should really have appeal as well as power in it.

# DEVOTIONAL

## LETTERS ON PREACHING

By A. M. HILLS

### XV. Parts of Sermons—Continued.

#### The Introduction—Continued.

#### III. THE CHARACTERISTICS OF—

##### 1. The introduction should be brief.

A volume of pulpit addresses lies before me, delivered by a "Master in Israel" who recently filled successfully the highest salaried pulpit in the world. One introduction has but 119 words; another only 138 words; another 155 words. I read five introductions in seven minutes in the ordinary speed of pulpit address. Now, if Dr. Jowett, that great master of assemblies, found that one hundred and fifty words or less was quite enough to introduce one of his noble sermons, what about the humbler preachers?

Dr. Pattison tells of an old woman who listened to John Howe, the Puritan, a preacher fond of long introductions. Her apt criticism was: "He was so long in laying the cloth that I began to despair of getting any dinner." In other words, an introduction should bear a moderate proportion to the sermon.

Dr. Pattison suggests that five minutes out of the thirty allotted to the sermon should be ample for the introduction. We would suggest fifteen minutes more for the whole sermon of an experienced preacher, and two or three minutes to introduce the theme.

2 The introduction should be relevant to the subject of the address, or to the occasion which called it out, or to the circumstances which gave rise to the text. Anything foreign to the occasion or the purpose of the sermon, or the intent of God in giving the text, is quite inappropriate.

This would rule out all silly personal remarks of the preacher, all jokes and trifling words so wholly out of place and unbecoming to an ambassador of Jesus Christ, giving a divine message to a Judgment-bound congregation!

How often we have been disgusted beyond measure, and pained at heart, to see preachers unwisely trying to play the buffoon and the circus clown, disgracing the pulpit and killing the influence of the sermon, even before they began to preach it!

We sometimes wonder what conception many preachers have of the ministry anyway! Who can possibly imagine Moses or Isaiah or John Baptist or Paul or Jesus speaking like an actor in a vaudeville theater!

O, preachers, do not degrade your profession and disgrace the sanctuary and insult the Holy Spirit while you are pretending to preach the sacred gospel of the Son of God!

Here is an ideal introduction by Dr. Alexander Maclaren, one of the greatest preachers the British Realm produced in a century. It was about one-fourteenth of the length of the sermon.

TEXT: Rom. 1:16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation."

THEME—The Gospel of the Power of God.

Introduction—"To preach the gospel in Rome had long been the goal of Paul's hopes. He wished to do in the center of power what he had done in Athens, the home of wisdom: and with superb confidence, not in himself, but in his message, to try conclusion with the strongest thing in the world. He knew its power well and was not appalled. The danger was an attraction to his chivalrous spirit. He believed in flying at the head when you are fighting with a serpent, and he knew that influence exerted in Rome would thrill through the empire.

"If we would understand the magnificent audacity of these words of my text we must try to listen to them with the ears of a Roman. Here was a poor little insignificant Jew, like hundreds of his countrymen down in the Ghetto, one who had his head full of some fantastic nonsense about a young visionary, whom the procurator of Syria had very wisely put an end to awhile ago in order to quiet down the turbulent province; and he was going into Rome with the notion that his word would shake the throne of the Cæsars. What proud contempt would have curled their lips if they had been told that the travel-stained prisoner, trudging wearily up the Appian Way, had the mightiest thing in the world entrusted to his care!

"The Romans did not believe much in ideas. Their notion of power was sharp swords and iron

yokes on the necks of subject peoples. But the history of Christianity, whatever else it has been, has been the history of the supremacy and the revolutionary force of ideas.

"Thought is mightier than all visible forces. Thought dissolves and reconstructs empires, and institutions melt before it like the carbon rods in an electric lamp; and the little hillock of Calvary is higher than the Palatine with its regal homes, and the Capitoline with its temples. 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation.'"

No foolery here! From the first brief sentence to the last how appropriate and how closely related to the theme! How naturally it leads to the text and the body of the sermon! No wonder a university gave him the degree, *Doctor of Literature*.

3. There should be a naturalness and simplicity about an introduction which would commend it to the most critical judgment. Everything ambitious and strained, artificial and affected should be studiously omitted.

Here is a good specimen of a noble introduction, by one of the ablest preachers and pastors New York City had during the last thirty years of the last century, Dr. Wm. M. Taylor.

THEME—"The Limitations of Life."

TEXT—Col. 3:8, "Remember my bonds."

The introduction somewhat abbreviated.

"What an exquisite pathos there is in these words of Paul! He is now 'such an one as Paul the aged,' and the tremor of years is in his hand. He is, besides 'the prisoner of the Lord Jesus Christ,' and the chain by which his right arm is bound to the left arm of 'the soldier that kept him,' impedes the free motion of his wrist, so that he cannot write with his usual ease. Hence, as he takes the pen from his amanuensis and appends the salutation whereby this letter was to be authorized, he delicately apologizes for the uncouth irregularity of the characters which he has traced by adding this clause, 'Remember my bonds.' It is a touching picture, and if I had the genius of the painter I should like to delineate the venerable Apostle, surrounded by his faithful friends, in the act of giving his autographic endorsement to the epistle which he has been inditing to his scribe, and which he is now about to send forth on its mission of instruction.

"Now, like Paul, we all have our bonds. There is not one of us who does not feel himself fettered somehow or somewhere, so that he cannot quite accomplish all that he desires to do. Continually we discover that the realization of our

aspirations, or the attainment of our purposes, is marred by some chain, even as the penmanship of Paul was made angular and irregular by his bonds. 'We could have done so much better,' we say, "if some unavoidable and disturbing influence had not prevented us."

"Thus we are each carrying about with us a chain, of which we may be largely unconscious, until we have gone to its farthest length. The business man, if he is to serve God in his daily pursuits, must look after them, and so he is bound to his counting house by a cord which neither his God nor his conscience will allow him to break. The professional man is hemmed in by his engagements, as really as the prisoner by the walls of his dungeon.

"The invalid is held down to her touch as truly by her weakness as the galley slave was held to his seat by his chains; and her devoted nurse is kept continually at the bedside of the sick one by a cord which is not the less real because it is invisible, or the less powerful because its strands consist of love. The mother is, for the most part, bound to the home, so that, wherever she goes, she feels tugging at her heart the silken string that ties her to the cradle and its tiny inmate. The poor man is hampered by his poverty, and the servant by the duty which he owes to his earthly master. Thus each has his bonds; and hardly a day elapses without our feeling it needful at its close to come to God and say to Him as an explanation of the poor quality of the work we bring Him: 'Remember my bonds.'"

How beautiful! What servant would not be ennobled, what mother heart would not be touched, what professional man or business man would not be gripped, and whose attention would not be arrested from vague wandering by such an introduction? It is not a vapid, meaningless, empty, foolish gurgle of words! It is just what it pretends to be, the introduction to an audience of eternity bound souls, of a message from the infinite God.

4. An introduction should be characterized by a serious and dignified simplicity.

The great masters of pulpit oratory have understood this well, and have acted accordingly. One of the sermons of John Wesley had an introduction of only eleven words, by which he humbly applied the thought of the text to himself. I have heard the mighty Finney give an introduction to a sermon quite as simple and almost as brief.

Here is an address by a friend of mine, grad-

uate of Harvard, and perhaps the most effective holiness preacher in the entire Salvation Army. There are in the introduction 165 words, and 127 of the words are monosyllables.

There is no exaggeration, no extravagance of expression, no turgid, bombastic grandiloquence. It is holy dignity and simplicity itself. So should all introductions be.

5. The preacher's voice should be in harmony with his language. In the introduction it should be conversational in tone, clear, calm, distinct, deliberate.

In animated address the voice rises naturally to a higher pitch. If the inexperienced or careless preacher starts on a high note he will soon be screaming at his audience with incoherent utterance, and at the same time ruining his voice and his health.

It may be thought that we have given undue space to so small a portion of the sermon; but the history of preaching and the experience of

preachers prove otherwise. Indeed, nothing is insignificant or unimportant in a message from God to men.

Let not anyone imagine that skill in this work can be soon or easily acquired. Perhaps a bit of personal experience may be pardoned here. In the early part of my ministry I used to try to read one sermon a day from some one of the great living preachers, that I might learn their homiletical method, and manner of preaching. I began with F. W. Robertson who had just passed to his reward.

The influence of this soon began to tell on me. Thoughtful men, lawyers, university graduates began to commend my pulpit efforts, from the standpoint of logic. Still later, when I became a campmeeting preacher, ministers of other denominations would come to hear me, drawn, as they confessed, by my homiletical method. I concluded that my careful, critical study of great sermons had not been in vain.

"Go thou and do likewise."

## HINTS TO FISHERMEN

By C. E. CORNELL

### PRAYER MAKES THE FACE BEAUTIFUL

A young American artist wandered to Rome and there lost himself in unworthiness. Far away in America his mother prayed for him, her face and soul being strangely softened as she prayed. After some years she crossed the ocean in search of her son, and met him in a foreign city. And he said to her:

"Why, mother, what has happened to you? What has made your face so beautiful? It is changed."

She replied: "Your mother has prayed a good deal."

And then the artist in him spoke and said: "Well, prayer makes a good face: it has fine lines in it!"

Be ye transfigured! Prayer does give fine lines to the face. This following your own light, kindled, interpreted by Jesus, gives fine lines to the characters, too. I imagine that one of the things that pre-eminently predominantly we need today, and not least among girls, is this grace: "Be not molded, by the world, but transfigured by an inward light. Then you shall have "fine lines"

in your face and in your spirit, and you shall prove that the will of God is holy and joyous and complete!—*Record of Christian Work.*

### UNATTRACTIVENESS

The furnace emitted a good deal of smoke that discolored the walls and the ceiling. The carpet behind the pulpit was torn, and the aisle carpet was in tatters in several places, and people stumbled over them. The lighting fixtures had not been cleaned for 10, these many moons. Plastering was off in the corner of the auditorium. The roof leaked and water had seeped through and discolored the walls. The grass about the church had not been cut and the few flowers had died in infancy for want of refreshing. The church of God—supposed to be—gave the appearance of unattractiveness, uncleanness and lack of attention. Not a compelling advertisement for the Church of God. Such a church needs roofing, new light fixtures, new carpet and sometimes (whisper it) a new caretaker.

Wesley said: "Cleanliness is next to godliness." The church building ought to be clean, attractive and beautiful. Whom does this hit?

Frank L. Stanton, poet laureate of Georgia, died recently at his Atlanta home at the age of seventy years. Since 1889 he had been contributing verse to the *Atlanta Constitution*. Here is a sample poem worth heeding and memorizing.

#### KEEP A-GOIN'

If you strike a thorn or rose,  
Keep a-goin'!

If it hails or if it snows,  
Keep a-goin'!

'Tain't no use to sit and whine  
When the fish ain't on your line;  
Bait your hook an' keep a-tryin'—  
Keep a-goin'!

When the weather kills your crop,  
Keep a-goin'!

Though 'tis work to reach the top,  
Keep a-goin'!

S'pose you're out o' ev'ry dime,  
Gettin' broke ain't any crime;  
Tell the world you're feelin' prime—  
Keep a-goin'!

When it looks like all is up,  
Keep a-goin'!

Drain the sweetness from the cup,  
Keep a-goin'!

See the wild birds on the wing,  
Hear the bells that sweetly ring,  
When you feel like singin', sing—  
Keep a-goin'!

#### OUR PRAYER LIFE

- I. *The Need of Prayer.* Prayer means dependence upon God, desire for God, and delight in God. Man communicates with his fellows sometimes at long distances; the telegraph, telephone, and airplane are helpful illustrations of what prayer can do in approaching God and making our desires known. It is one of the true marks of the Christian life that we shall pray: "behold he prayeth" (Acts 9:11).
- II. *The Power of Prayer.* Prayer does much for the true believer. It makes the presence of God very real to him as he speaks to God. Then the power of God is experienced in answer to prayer. The will of God becomes clear and unmistakable as the soul waits on God. Last of all, whatever God has for the believer to do becomes easy and delightful, because in answer to prayer divine grace is given.
- III. *The Secret of Prayer.* If prayer is to become a reality in our life it must be associated with the Holy Spirit; it must be continually

founded on the Word of God as the authority and warrant; and it must avoid selfishness by constant intercession for others. When these conditions are fulfilled and opportunities taken for prayer, both in private and public, the soul of the believer will come to know what it means "to pray without ceasing," because these periods of prayer will cultivate the spirit of prayer so that as someone has said: "Whatever may be the attitude of the body, the soul will always be on its knees."

#### THE PRAYER OF INTERCESSION

And Abraham drew near, and said: Wilt thou also destroy the righteous with the wicked? (Gen. 18:23).

- I. Love and compassion for souls: Abraham's passion; the compassion of our Lord.
- II. Consider their boldness in prayer.
- III. Faith—our faith, and the faith of those to be saved.
- IV. The appeal of the righteous. Saints are the safeguards of society, even as health is protection against the invasion of disease.

#### POSITIVE DUTIES WHICH CHURCH MEMBERS OWE TO ONE ANOTHER

1. Be hospitable one to another (1 Pet. 4:9).
2. To have care one for another (1 Cor. 12:25).
3. To serve one another (Gal. 5:13; 1 John 3:16).
4. To be kind one to another (Eph. 4:32).
5. To minister to one another (1 Pet. 4:10).
6. To be subject to one another (1 Pet. 5:5).
7. To forbrar one another (Eph. 4:2; Col. 3:13).
8. To submit to one another (Eph. 5:21).
9. To prefer one another in honor (Rom. 12:10). "Love the brethren in the faith as though they were brothers in the blood."
10. To admonish one another (Rom. 14:15; 2 Thess. 3:15).
11. Exhort one another (Heb. 3:13).
12. Teach one another (Col. 3:16).
13. Provoke one another to good works (Heb. 10:24), which means to call forth or to challenge.
14. To confess faults to one another (Jas. 5:16). Not to some professional hearer of confessions, but to one another.
15. To forgive one another (Eph. 4:32).
16. To bear one another's burdens (Gal. 6:2).
17. To comfort one another (1 Thess. 4:18).
18. To love one another (1 Pet. 4:8; John 13:34; John 15:12, 17; 1 Thess. 3:12; 1 Thess. 4:9).



19. To edify one another (Rom. 14:19). To edify means to build up.
20. To be good to one another (Gal. 6:6).
21. To pray for one another (Jas. 5:16).

Happy is the Christian who does these things and thus fulfills the law of Christ.—*Expositor*.

#### THE SECRET OF THE UNIVERSAL REVIVAL

There can be no considerable revival without earnest, agonizing prayer. But if the church universal will pray and continue to pray, just as sure as God answered the persistent Elijah, so will He answer the heart-cry of the church.

Praying however, is no easy exercise. The average individual is too little concerned and quite often too lazy to importune God. To pray—and pray through—requires heroism and self-denial. It also requires determined earnestness; the never-let-go spirit. When the churches and individuals get this spirit, God will "bend the heavens and come down," and there will be "showers" of revival blessing.

There must be no selfish motive, no personal exploitation, no mawkishness, no hypocritical crying; but determined by the high motive of honoring God, let prayer go up from preacher and layman, until the spiritual rain begins to saturate the whole world. Then the great revival is on, and everybody will be glad.

#### HOW TO PREPARE A SERMON

Articles occasionally appear in homiletical magazines upon the preparation of sermons, but to some the mechanical method best suited to their minds is still lacking. Possibly the one here suggested may prove helpful.

The first necessity is a small blank book for "themes." These come from many quarters. A pocket notebook is also useful in which to jot down stray thoughts on such themes. The late Dr. P. S. Henson called this his "pocket pistol." Choosing a subject from his theme book, he should enter it upon a slip of paper, with a suitable text. He should then place leading thoughts, each upon a separate slip, until he has about thirty such slips. This may require days or even weeks. Let the theme grow naturally; never force it. He may enlarge upon any given leading thought on that slip. Whenever the mind ceases to work freely on that subject, gather the slips together in a clip, and file away. Another topic may immediately appeal to him, to be worked out in the same way. Thus almost before he realizes it, he will have half a dozen sermons under way. At any time he may take a theme from his files and add, or enlarge upon a given thought.

When thirty slips are gathered together on one subject, he may spread all before him on his study table, and scan them carefully. He will find two or three leading thoughts which naturally form a good introduction. Other slips will logically group themselves under first, second, third divisions, with always good thoughts, illustrations, etc., suitable for closing. It is often well at this point to gather up the slips in their new order, and lay them aside for a time. Later, they may be again laid out in their new order and studied carefully for any necessary rearrangement. This being done, the notes may now be transferred to suitable note paper, and the original slips destroyed.

This brings the material to the place for final shaping into a sermon. It will be surprising how fast this can be done. The completed sermon may have been days, weeks, or even months in preparation. It has ripened in thought during all this time. It will prove original in conception, interesting in thought, and attractive in delivery.

And the minister will know that he has other sermons, equally interesting and helpful, in preparation, suited to almost any occasion, which can be quickly arranged for preaching.—*Rev. E. W. ANNABLE*.

#### PEOPLE BELIEVE IN GOD

Survey conducted in forty states shows that 91 per cent of the people believe in God. The Church Advertising Department of the International Advertising Association on December 26 announced the results and conclusions reached by a religious census conducted by newspapers throughout the United States. The results show that Americans have not departed from the religious position of the forefathers who founded this country or those who framed its Constitution, says the report.

"It isn't possible to secure accurate data regarding church membership at the time of the Pilgrim Fathers," continues the report, "nor during the period of the Revolution, but since then there has been a marked increase in church membership in this country." The questionnaire ballot on religion was printed for ten days in nearly 200 newspapers in nearly as many cities in forty different states. The result shows that not only has church membership increased, but that large numbers who are not members of churches are sympathetic toward religion.

To the question, "Do you believe in God?" 91 per cent of those of the entire territory covered answered yes, 9 per cent no.

To the question, "Do you believe in prayer as a means of personal relationship with God?" 88 per cent answered yes, and 12 per cent no.

To the question, "Do you believe that Jesus was divine as no other man was divine?" 85 per cent answered yes.

Only 13 per cent expressed willingness for their families to grow up in a community where there is no church.

Dividing the country into sections, it is found that the southern states are the most religiously inclined. In answer to the first question, "Do you believe in God?" 94 per cent of the people of these states answered yes, which is 3 per cent above the average for the entire country.

The New England States came next, 93 per cent answering the first question yes; the Central states next, 92 per cent answering yes to the first question. In the states from the Rocky Mountains to the Pacific Coast, 91 per cent of the people answered yes to the first question.

The Middle Atlantic States were at the bottom of the list, 89 per cent answering yes to the first question.—*The American Issue.*

#### SAMUEL WESLEY, THE FATHER OF JOHN AND CHARLES

To me there is something infinitely moving in the last glimpses that we have of Samuel Wesley, lying there in the Epworth rectory, with his family about him. To his son John—the "Jack" of whom, as fellow of Lincoln, he is so proud—the old man whispers, as the final shadows close in, "The inward witness, son, the inward witness—this is the proof, the strongest proof, of Christianity." And to his youngest son, Charles, the father, struggling back up out of the mists of unconsciousness, rouses himself to whisper: "Charles, be steady; the Christian faith will surely revive in these kingdoms. You shall see it, though I shall not." Who can but catch, in those two sentences of farewell, the characteristic notes of experience and optimism that were to mark the later revival led by those two sons?—PAUL HUTCHINSON in *The Christian Advocate*, N. Y.

#### A KEEN REPLY

Several years ago when that celebrated English preacher, Hugh Price Hughes, was alive there was some point of rivalry between him and Dr. W. L. Watkinson. One day Hughes burst out: "I can't think why anyone should vote for Watkinson. He's got one foot in the grave!" Someone carried the remark to Watkinson, and he squeaked out: "It's the other foot that Hughes is afraid of!"

#### SELECTING WORLD CELEBRITIES

A few months ago a vote was conducted among the school children of many countries for them to name the twelve greatest men and women of the world.

It was estimated that about 1,000 schools and half a million students took part in the selection of heroes. Votes were taken in thirteen countries of Europe as well as the United States, Canada and Mexico. The names of the twelve persons selected as the world's greatest are given here in the order of votes received:

Louis Pasteur, Abraham Lincoln, Christopher Columbus, George Washington, Benjamin Franklin, Woodrow Wilson, Florence Nightingale, Joan of Arc, Socrates, Johann Gutenberg, David Livingstone, and George Stephenson.

#### IMMORTALITY UPHELD BY SCIENTIST

Science is not necessarily in conflict with religion. Nor are all scientists in conflict with the basic teachings of religion. There is the doctrine of the immortality of the human soul, for example. Comes now Dr. Heber D. Curtis, director of the Allegheny Observatory, who has spent his life in studying astronomy and allied sciences. He asserts his belief that the human soul exists after death. This declaration of faith in immortality was made in an address to the American Association for the Advancement of Science, meeting in Philadelphia.

This outspoken affirmation of faith in immortal existence, made in such distinguished presence of scientists, deserves more than passing notice. Dr. Curtis said that physical and chemical processes seem to be the same throughout the universe and time. Proceeding, he said:

"I personally find it impossible to regard Handel's 'Largo,' Keats' 'Ode to a Grecian Urn' and the higher ethics as mere by-products of the chemical interaction of a collection of hydrocarbon molecules. With energy, matter, space and time continuous, with nothing lost or wasted, are we ourselves the only manifestation that comes to an end, ceases, is annihilated at three score years and ten? What we crudely call the spirit of man makes new compounds, plays with the laws of chemical action, guides the forces of the atom, changes the face of the earth, gives life to new forms and takes it away from millions of animals and plants. Here is a flame that controls its own flaming, a creative spirit which cannot reasonably be less than the continuity it controls. This thing, soul, mind or spirit, cannot well be an exception. In some way, as yet impossible to define it, too, must possess continuity."

This strong affirmation of belief in existence for the human soul after death came from a noted scientist. It was spoken to an assemblage of men eminent in science. Not one arose in his place to controvert Dr. Curtis, or to question the faith expressed in immortality of the soul.

This is something to be treasured by all who believe religiously in immortality. The words of this noted scientist, quoted hereinbefore, deserve to be preserved, for frequent reference. They are significant as denoting the trend of scientific thought toward acceptance of much that is taught and believed by adherents of orthodox religion.—Editorial in the *Star-News*, Pasadena, Calif.

#### THE AWFULNESS OF SIN

The most portentous and awful fact in the universe is sin.

A general definition of sin is, "A coming short of our true destiny."

Sin is "Missing the mark."

Sin is transgression of God's law.

Sin is rebellion against the Father.

Every sinner is a rebel.

Sin is distrusting God—a suspicion of His goodness.

Sin is a perversion, a distortion of our nature.

Sin is a wrong, a wrench, a twist.

Sin is toil—hard toil—"The way of the transgressor is hard."

Sin is great weariness and weakness.

Finally, sin is utter ruin; a breaking to pieces.

Like a vessel dashing to pieces on the rocks.

#### SIN CAUSES

Sin causes individual and race hatred.

Sin causes strife and war.

Sin causes anger and murder.

Sin causes jealousy and contention.

Sin causes bitterness and unforgiveness.

Sin causes domestic strife.

Sin causes quarreling and divorce.

Sin causes pride and oppression.

Sin causes foulness and blasphemy.

Sin causes sickness and sorrow.

Sin is hell.

#### SIN-COMPARISON

Sin is blacker than Egyptian darkness.

Sin is more awful than a volcanic eruption.

Sin is swifter than a cyclone or tidal wave.

Sin is as merciless as a wounded tigress.

Sin is indiscriminating—all suffer.

Sin is more ruinous than famine.

Sin is more deadly than the Bubonic plague.

Sin is subtle, treacherous, deceptive.

Sin is proud, haughty, overbearing.

Sin withers, blights, paralyzes and damns.

Sin is ruthless, diabolical, unsparing.

Sin is hell let loose in the human breast.

#### LACONICS ON SIN

An individual will hardly flee from sin until he realizes its danger.

"The wages of sin is death"—spiritual death.

"The soul that sinneth, it shall die."

The love of sin soon makes one indifferent to the claims of God.

Sin pollutes the mind, warps the will, and sears the conscience.

No compromise with sin is the only safe rule.

"Fools make a mock of sin."

To sin, or not to sin, that is the question. I prefer not to sin.

Avoid sin as you would the sting of a viper.

Sin most usually brings excruciating remorse.

All sin is eternal peril.

Sin is death to the soul.

#### QUOTATIONS FOR CHURCH SIGN-BOARDS

"Affliction is not sent in vain from the good God who chastens those that he loves."

"Ancestry never made a man great. Thought and deed, not pedigree, are the passports to enduring fame."

"The greatest pleasure I know is to do a good action by stealth, and have it found out by accident."

"A brave man knows no malice; but forgets in peace, the injuries of war, and gives his direct foe a friend's embrace."

"A false modesty is the meanest species of pride."

"Money is a good servant, but a poor master."

"Money is a bottomless sea, in which honor, conscience and truth may be drowned."

"Policy consists in serving God in such a manner as not to offend the devil."

"Whoever perseveres will be crowned."

"Profanity is a brutal vice. He who indulges in it is no gentleman."

"Quarrels would never last long, if the fault was only on one side."

"Rashness and haste make all things insecure."

"Repentance without amendment is like continually pumping without mending the leak."

"Reprove thy friend privately; commend him publicly."

"Right is might, and ever was, and ever shall be so."

"Sensuality is the grave of the soul."

# HOMILETICAL

## SOUL HUNGER

By A. McNAUGHTON

TEXT: Matt. 5:6.

- I. WHAT IS SOUL HUNGER?
  1. Sense of awakening of the soul.
  2. Want of the consciousness of God in the soul. Some are too easily satisfied. Some have trifled with sacred things until the Spirit is grieved away (Gen. 6:3; Eph. 4:30).
- II. WHAT PRODUCES SOUL HUNGER?
  1. The preaching of the Word.
  2. Consistent Christian living.
  3. Personal testimony of saved people.
- III. ONE WHO HAS SOUL HUNGER IS STILL ON MERCY'S SIDE.
- IV. ONE WHO HAS SOUL HUNGER IS IN GRAVE DANGER.
- V. PROMISES TO THOSE WHO HAVE SOUL HUNGER.
  1. Shall be filled—satisfied.
  2. Shall see God.

## THE WONDERFUL CHRIST

By E. E. HALE

TEXT: Isaiah 9:2-7.

- I. A WONDERFUL PROMISE.
  1. The hub of prophecy.
  2. Center of the Bible.
  3. Theme of poet and singer.
  4. Wonderful because man was unmeriting.
- II. A WONDERFUL BIRTH.
  1. A mystery, yet most plausible.
  2. Probably less criticized by His enemies than had He chosen another method of coming to earth.
  3. In that it was so lowly, yet having the announcement it had.
- III. A WONDERFUL LIFE.
  1. A walk by faith, while very God, as well as man.
  2. Carried by life's tide, He experienced aches and pains and sorrows, hunger, thirst and fatigue, exposure to the heat of summer and cold of winter, at last actually "lasting (or experiencing) death."
- IV. WONDERFUL TEACHINGS.
  1. Fatherhood of God and brotherhood of man.
  2. Becoming as a little child—the new birth.
  3. "The promise of the Father"—"Another Comforter" (in place of Himself).

## V. HIS WONDERFUL POWER ON EARTH.

1. After completing all the many marvelous miracles of His life, His power was climaxed by His own resurrection.

## VI. HIS WONDERFUL POWER TODAY.

1. A Savior regardless of the depths of sin, or the crimson stain.
2. Preparing us a home, and interceding for us.

## GOD'S FIRST QUESTION TO WOMAN

By L. T. CORLETT

TEXT: "What is this that thou hast done?" (Gen. 3:13).

### I. INTRODUCTION.

- A. This brings out the moral responsibility of the human race.
- B. Also calls attention to man's accountability.

### II. NECESSITY FOR MORAL RESPONSIBILITY AND ACCOUNTABILITY.

- A. Dangerous for a being of such tremendous powers to be without some restraining power.

1. Power is dangerous when it leaves the proper channels.

(a) Locomotive, the river, and electricity.

2. Man being endowed with such tremendous forces as the will and intellect must have a restraining power.

(a) He must have a law equitable to his nature.

(b) He must have a judge capable of administering justice to every case.

- B. Necessary because of man being a free moral agent.

1. Being capable of choosing he must have an incentive to take the right.

(a) This is given in the form of a day of accounting.

(b) The revelation of a judgment to come is one of the chief guarantees of human morality.

2. This responsibility is necessary for man's continual happiness.

- C. Necessary from the basis of the plan of salvation.

1. Christ provided salvation for every man.

- 2. Man has no excuse for not accepting Christ.
  - 3. Man must be held responsible for his attitude to Christ.
- III. THIS IS A PERSONAL RESPONSIBILITY AND WILL BE A PERSONAL ACCOUNTABILITY.
- A. This is shown from the history of God's judgments.
    - 1. Cain.
    - 2. Pharaoh, both for himself and those under him.
    - 3. Saul.
    - 4. David.
    - 5. Abab.
    - 6. Judas.
    - 7. Ananias and Sapphira.
  - B. From the Scriptures (Ecc. 12:14; Matt. 13:39; Rom. 2:1-11; Rev. 20:13).
  - C. The delaying in judgment with each separate case according to its special history makes the judgment more awful.
  - D. The personal judgment makes close scrutiny necessary and will also individualize the shame of the condemned.
- IV. WHAT WILL YOUR ANSWER BE TO THIS QUESTION?
- A. Everyone must answer it.

**THINE INIQUITY IS MARKED**

By L. T. CORLETT

TEXT: Jeremiah 2:22.

- I. INTRODUCTION—ISRAEL'S DEPLORABLE CONDITION.
- II. THIS TEXT ADDRESSED TO SIX CLASSES OF PEOPLE.
  - A. Those that deny sin (Jer. 2:23).
  - B. Those that are working out their own salvation (Jer. 2:13).
  - C. Those that deny God as their Creator (Jer. 2:27).
  - D. Those that cry peace when condemnation is heavy upon the soul (Jer. 4:10).
  - E. Those who were pleasers of men (Jer. 5:31).
  - F. Those that refuse to recognize the presence of carnality (Jer. 6:14).
- III. THESE CONDITIONS ARE VERY SIMILAR TO THE CONDITIONS THAT ARE EXISTING TODAY.
  - A. People are trying to do everything in their own power and are calling it religion.
  - B. People are trying many different schemes and plans to get rid of guilt and appear right in the sight of God.
- IV. "THINE INIQUITY IS MARKED," SO THAT THERE IS NO HUMAN HOPE.
  - A. All man's efforts to make himself clean add to the blackness of his soul (Jer. 13:23).

- B. Man's righteousness is as filthy rags in the sight of God (Isa. 64:6).
  - C. God's X-ray always shows the sin in the life or sin in the heart.
- V. CONCLUSION. ONLY ONE REMEDY FOR SIN (Heb. 9:22).

**JONAH, HIS CALL, REBELLION AND DUTY**

By E. E. HALE

TEXT: Jonah 1:1-4.

INTRODUCTION:

- 1. The authenticity of the book and story is proved.
  - (a) 2 Kings 14:25. (b) Matt. 12:41.
- Some have suggested that he was probably the son of the widow of Sarepta, who had the oil increase. Others that he was possibly the son of the Shunammith woman who was raised from the dead: At any rate Jonah was prophesying about the time or soon after Elijah.

I. CALLS TODAY ARE JUST AS DEFINITE AS WITH JONAH.

- 1. It may be for general service.
- 2. It may be for a special line.
- 3. When God calls He wants a man.

II. FARE OF DISOBEDIENCE, ON THE SEA OF REBELLION.

- 1. A beautiful start.
- 2. A growling, muttering, angry storm, sea in convulsions, the ship leaps, the masts crash, cargo unloaded, sailors pray, Jonah confesses.
- 3. A sick fish, a sick prophet.

III. A SECOND CALL, A SECOND START, A REACHED GOAL.

IV. PRACTICAL POINTS FROM THE LESSON.

- 1: When we pay Satan's fare we get a poor landing.
- 2. No matter how far or fast a backslider goes he can't escape God.
- 3. Even a heathen ship master may have more vision than a backslidden preacher of the gospel.
- 4. Whales of business, society, worthless ambitions, etc., must vomit out some folk, leaving them tangled in the seaweeds of disgust, before they will obey.
- 5. Jonah was surprised at God's power.
- 6. God follows with unlimited mercies the prodigal.

**PEACE AND HOLINESS**

By E. E. HALE

TEXT: Heb. 12:14.

INTRODUCTION: THE THREE GREAT DIVISIONS OF THE CHAPTER.

- 1. Ver. 1-11. God's training for those young in the experience.

- 2: Ver. 12-17. Practical holiness and how to retain it.  
 3. Verse 18-29. The experience of holiness symbolized.

#### I. PEACE AND HOLINESS TWO GREAT ESSENTIALS.

1. The latter cannot be had without the former.
2. Holiness is God's attribute inherited by man.
3. Holiness furnishes man's soul with equipment for heaven.

#### II. THE KIND OF PEACE IN CONSIDERATION.

1. Not that everyone must be at peace with us.
2. But that we must be at peace with everyone.
3. It is the "love our enemies" type, "all men."
4. Peace, such as is lacking in many churches, where fellowship, unity of spirit, and faith are broken.

#### III. HOLINESS.

*"Be ye holy in all manner of conversation."*

1. Where there is a question in one's mind, "Abstain from the appearance of evil."
2. In personal appearance. Not dress or look in a uniform way, but dress enough and sensible.
3. Should be detected in the ideals of the young and old.
4. Should be detected in a business and social life.
5. Should be in sermon and song.
6. Should be known as a personal experience.

CONCLUSION: The Importance of Peace and Holiness.

1. Can't have revivals without both.
2. Can't live a joyous life here.
3. In the end cannot see the Lord without both.

### AN EASTER SERMON

By PAUL HILL

TEXT: 1 Cor. 15:19-20.

1. If Christ be not raised from the dead we are hopeless. If some strange political development should place the entire world under the heel of some cruel despot—there would still be hope that relief would come from some source, but if Christ be not raised we are without hope.
2. If Christ be not raised the Old Testament predictions are false. We are without hope.
3. If Christ be not raised then the dead who have believed in Him are lost. No hope.
4. If Christ be not raised then we have no assurance nor seal of a coming resurrection more than the superstitious heathen. Without hope.

#### 5. BUT NOW IS CHRIST RISEN AND

The Old Testament is true.

The dead who have believed in him are eternally safe.

The coming resurrection has its proper assurance and seal.

6. The resurrection of Christ from the dead gives us passage from utter hopelessness to absolute assurance. It affords us a joyous assurance reaching through earth's most trying situations. Even death shall lose its dread. Hope in death.

### "THE SIN THAT DWELLETH IN ME"

By C. E. CORNELL

TEXT: Rom. 7:17.

#### I. INTRODUCTION.

1. The universal depravity of the race.

2. "Sin that dwelleth in me."

Illustration: Dr. D. F. Brooks says, "Sin is here personified as a dweller in some capacity or place inside of Paul, an active something which asserted itself back of, and independent of, and in spite of his will. The volition is neither consulted nor involved."

#### II. CALLED BY VARIOUS NAMES.

1. This "something" is called by various names in Scripture, literature, hymn books, etc., Inbred or inborn sin; inherited sin; birth sin or original sin; carnal remains; carnal mind; indwelling sin; the old man; body of sin; shapen in iniquity; a unit of evil; body of sins of the flesh; a state; inbred leprosy; seed of sin's disease; yoke of inbred sin; inbred malady; sinful blot; sin's remains; inward sin; tendency to sin; inbred enemy; being of sin; moral corruption; all unrighteousness; hereditary sinwardness; necessitated depravity; residuum of sin; the spirit of sin; sin that dwelleth in the me of the soul; an invisible unit; common sin that affects the race of man. Or 35 terms and phrases to define this sin.

#### III. HOW DID WE GET IT?

1. Wesley says, "Sin is entailed upon me not by immediate generation but by my first parents."

Daniel Steele says, "Parents with dark complexion, jet black hair and eyes have a child of light complexion, red hair and blue eyes. The parents have thus transmitted qualities which they did not possess, but which upon research are found to have belonged to some remote ancestor. Thus racial depravity may have been transmitted by parents in whom it was not then existent? How? This is a mystery."

## IV. OUR RESPONSIBILITY.

1. Not responsible for having it, but responsible for *keeping it*.
2. Its relation to conversion—something still left in the heart.

## V. THE DIVINE REMEDY.

New Testament words for getting rid of it: Cleanse, purge, kill, crucify,—never pardon, forgive, growth, suppress, or purgatory. *Cleanse now.*

## VI. THE VICTORY OF A CLEAN HEART.

1. Courageous.
2. Conquering. *Love conquers.*
3. Triumphant ending.

Illustration: "O death, where is thy sting?" A personal letter from a missionary in Syria gives the account of the death of the Rev. William K. Eddy: "While on his last trip, he had two of his young boys with him. They were camped in a tent near two churches—Alma and Bussa—where he was to administer communion in the morning. After he had retired, he realized that a blood-vessel in his chest had burst; he felt the hand of death upon him. He called his servant and his children, and said: 'Today our dear Dr. Ford is just sailing from America to Syria, and I am leaving Syria for heaven.' After sending messages to his friends and family, he asked his boy, Clarence, to repeat the Twenty-third Psalm. Then he said, 'Let us all go to sleep.' At midnight when others were sleeping, he went down into the valley and up to the brightness of the life of the redeemed,—a beautiful, triumphant death.

## A UNIVERSAL SALVATION

By C. E. CORNELL

TEXT: Titus 2:11-14.

1. A Universal Salvation.
2. "Gave himself,"—"Redeem us."
3. Some essentials. (1) Repentance. (2) Just as you are.

Repentance—Abandonment of sin. "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him; and to our God who will abundantly pardon."

Just as you are.—Illustration: A celebrated artist was once looking for a subject to paint a picture of the Prodigal Son. He visited all kinds of places looking for his subject. Finally, after a long while he spied his man; a dirty, ragged, unshaven, bloated-faced specimen of humanity. The artist approached him and asked him to come to his studio the next day and he would pay him for his time. The

man thinking he must dress up a little, washed his face, combed his hair, and brushed his clothes. At the proper time he presented himself at the door of the studio. The artist looked him over, and said: "Are you the man I met yesterday?" The man answered "I am." The artist said, "What have you been doing?" The tramp answered "Nothing, except to clean up a little." "You have spoiled it all, I wanted you just as you were yesterday." So with Christ, he wants men just as they are with all their wickedness and sin.

4. No person was ever compelled to commit sin. There is a way of escape (1 Cor. 10:13), 2 Pet. 2:9. Psa. 34:7, 17).
5. *Purify*—See definition Standard Dictionary. Not growth, not consecration alone, or something *entirely* that we do, "an act of God's grace."
6. "Zealous of good works." Advancing the kingdom of Jesus Christ.

## THE KING'S INVITATION

By C. E. CORNELL

TEXT: Matt. 11:28, 29, 30.

## I. THE KING'S INVITATION.

1. Broad as the sin of humanity.
2. "All"—none excluded. "Come unto ME." The Great "I am." Not to the church. Not to a church ordinance. Not to aristocratic society. Not to some fad or sect,—but "unto ME."

## II. SUPERLATIVE AND EVERLASTING PLEASURE.

1. Those seeking pleasure find superlative pleasure in Christ.
2. Those seeking rest find perfect rest in Christ.
3. Those desiring to get rid of burdens, find Christ the great Burden-bearer.

## III. CHRIST THE TEACHER.

1. "Learn of me." My meekness; My lowliness.
2. Learn of My love for the lost.
3. Learn of the "second rest."
4. Learn of the *easiness* of Christ's love. "My yoke is easy, my burden light." The same love that characterized Christ for the lost should now characterize His Church. Who has it?

## THE FINISHED WORK OF SALVATION

By C. E. CORNELL

TEXT: 1 Thess. 5:23-25.

Asbury Lowrey writes in his great book, "The Possibilities of Grace," as follows:

"The finished work of salvation—from sin we call entire sanctification, or perfect holiness. It is known by various titles and phrases in the Bible: such as 'perfection,' 'sanctification,' 'perfect love,' 'pure in heart,' 'dead to sin,' 'crucified with'

Christ, 'Christ liveth in me,' 'mind of Christ,' 'partakers of the divine nature,' 'free from sin,' 'filled with the Spirit,' 'loving God with all the soul, mind, and strength,' 'cleansed from all sin, and from all unrighteousness,' 'cleansed from all filthiness of the flesh and spirit,' 'sanctify you wholly,' 'that the body of sin might be destroyed,' 'purify the sons of Levi, and purge them as gold and silver,' 'from all your filthiness, and from all your idols, will I cleanse you.'"

All these phrases have substantially the same signification.

### GOD'S "SPECIAL TREASURE"

By C. E. CORNELL

TEXT: Mal. 3:16, 17.

#### I. GOD'S SPECIAL TREASURE.

Three special characteristics that mark His people.

They feared the Lord.

They spake often one to another.

They thought upon His name.

1. They had reverence for Jehovah which caused them to depart from evil.
2. They kept up the communication of the saints. By mutual exhortation they strengthened each other's hands in the Lord.
3. His name, His love, His goodness, His mercy, His helpfulness were sources of strength. Meditation will strengthen.

THE LORD HEARKENED TO THEIR CONVERSATION AND NOTED THEIR MEDITATION. A BOOK WAS KEPT.

#### II. WHEN I MAKE UP MY JEWELS.

1. "My special treasure."
2. When I separate the wicked from among the just. Note: The peculiar relationship of the Christian, because he falls in with God's plan. He appropriates the provision, hence, becomes a favorite with God.

Illustration: The perfumed temple.

The Bible teaches both regeneration and entire sanctification.

#### III. "I WILL SPARE HIM."

### CHRIST THE KING

By R. W. HERTENSTEIN

TEXT: Matt. chapters 3—10.

#### I. HERALD ANNOUNCES KING'S COMING, CHAPTER 3.

1. Whereupon He appears and is anointed.
2. Public fooled, expecting great royalty.

#### II. KINGS STAND THE TESTING.

1. He stood test of hunger—physical.

2. He stood the test of pride—spiritual.
3. He stood the test of wealth—mental.
4. His proclamation was, "Repent, kingdom at hand."

#### III. KING'S LAWS.

1. His attitude about murder.
2. His attitude about adultery.
3. His attitude about profaning.
4. His attitude about loving your enemies.

#### IV. KING'S POWER.

1. Power over disease.
2. Power over nature.
3. Power over evil spirits.
4. Power over death.
5. Power over sin.

#### V. KING SENDS MESSENGERS TO TELL ABOUT THIS KINGDOM.

### KING DAVID AND KING JESUS

By R. W. HERTENSTEIN

TEXT: 2 Sam. 12:7. "I anointed thee king over Israel."

#### INTRODUCTION.

David was qualified for kingship.

1. He was schooled in the open fields.
2. He was schooled in Saul's court.
3. He was schooled in the outlawed camps.

#### I. KING WITHOUT A KINGDOM.

1. David was anointed while Saul reigned.
  - (a) Temptation to doubt if he really was king of Israel.
2. Jesus was without a kingdom.
  - (a) Anointed of the Father while Satan ruled.
  - (b) Satan showed Him the whole world.

#### II. KING OF A HALF KINGDOM.

1. (a) David's long struggle between Saul's friends and himself.
  - (b) Headquarters at Hebron.
2. (a) King Jesus is today in a long struggle with Satan.
  - (b) Headquarters wherever He is allowed rulership.

#### III. KING OF ALL ISRAEL.

1. Home policy—Capital moved to Jerusalem.
2. Religious policy—Temple took the place of tabernacle.
3. Foreign policy—He ruled from Mediterranean Sea to Euphrates.
4. Jesus will be King over all—
  - (a) New Jerusalem will be the capital.
  - (b) The eternal temple.
  - (c) Rule from pole to pole.

#### CONCLUSION:

King Jesus may come to His full Kingship any time.

1. Are you allied with the King or enemies?



**BITHY POINTS FOR PREACHERS**

By WILLIAM HESLOR

1. Have something worth saying.
2. Say it naturally.
3. Say it conversationally.
4. Try and avoid lengthy notes.
5. Be simple and direct.
6. Rely on the Holy Spirit.
7. Be a Bible preacher.
  - (a) State your case.
  - (b) Prove your case.
  - (c) Illustrate your case.
  - (d) Apply your case and then
  - (e) Stop.
  - (f) Let down the net.
  - (g) Draw up now.

REMEMBER the gospel is

1. News—Therefore tell it plainly.
2. Good News—Therefore tell it cheerfully.
3. Important News—Therefore tell it earnestly.
4. Powerful News—Therefore tell it expectantly.
5. Trustworthy News—Therefore tell it faithfully.
6. Saving News—Therefore tell it quickly.
7. Heavenly News—Therefore tell it lovingly.

**GREAT TEXTS OF THE BIBLE**

By BASIL W. MILLER

TEXT: "Am I my brother's keeper?" (Gen. 4:9). THEME: The Responsibility of Influence.

TEXT: "And Enoch walked with God" (Gen. 5:24). THEME: The Amazing Possibilities of Walking with God.

TEXT: "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:20). THEME: Pardon for the Prodigal.

TEXT: "He is not here, but is risen" (Luke 24:6). THEME: Christ's Conquest of Death.

TEXT: "Come unto me, all ye that labor and are heavy laden and I will give you rest" (Matt. 11:28). THEME: The Unlimited Invitation of Christ.

TEXT: "Ye cannot serve God and mammon" (Matt. 6:24). THEME: God or Gold.

TEXT: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). THEME: The Joy of the Ransomed.

TEXT: "Remember thy Creator in the days of thy youth" (Ecc. 12:1). THEME: The Christ of Youth.

TEXT: "He that dwelleth in the secret place of the Most High shall abide under the shadow of

the Almighty" (Psa. 91:1). THEME: Shelter for the Soul.

TEXT: "Oh that thou hadst hearkened unto my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18). THEME: Glorious Results of Serving God.

TEXT: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). THEME: Christ Our Only Hope of Salvation.

TEXT: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16). THEME: The Dynamics of the Gospel.

TEXT: "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37). THEME: Conquering Through Christ.

TEXT: ". . . Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind" (Rom. 12:1, 2). THEME: God's Demand for Our All.

TEXT: "For he endured as seeing him who is invisible" (Heb. 11:27). THEME: The Secret of Christian Endurance.

TEXT: "Keep yourselves in the love of God" (Jude 21). THEME: Standing in the Love of God.

TEXT: "Son, behold thy mother" (Jno. 19:27). THEME: A Tribute to Mothers.

TEXT: "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (Jno. 15:5). THEME: The Secret of Fruit Bearing.

TEXT: "Let not your heart be troubled: ye believe in God, believe also in me" (Jno. 14:1). THEME: The Secret of Soul Assurance.

**ILLUSTRATIVE MATERIAL**

Compiled by J. GLENN GOULD

**Fellowship with Christ**

On one of his visits to the Holy Land, Dr. Russell Conwell went out one day to walk to Emmaus over the road the disciples were traveling when the risen Lord appeared to them. He was joined on the road by a monk of the Greek Orthodox Church; and at a certain place on the road they stopped to read over together the beautiful story as told in the twenty-fourth chapter of Luke. When they came to those words in the

32nd verse—"Did not our heart burn within us?"—the monk said, "Dr. Conwell, do you know the exact meaning of the original Greek in that place?" "No," replied Dr. Conwell, "tell me, please, what it is." Then the monk said, "It should read, 'Did not we have in our hearts a fire-side feeling, while He talked with us by the way?'" Ah! that is the heart of the matter—perfectly at home in the presence of Christ. That is fellowship.

#### Prayer and Holy Living

Says George C. Stebbins in his "Reminiscences:" "Those who were present at the two Northfield conferences which Dr. Andrew Bonar attended—1882 and 1885—will never forget the blessing he brought to them, not only by his masterly exposition of the Word, but by his very presence. I recall an incident that occurred in 1880. He had been speaking most impressively daily for some time, and with great blessing to the people, when Mr. Moody said to him: "Dr. Bonar, I want you to tell us how it is that you have been able to live the life you have been describing to us." The Doctor shook his head as a smile radiated his saintly face; but Mr. Moody said to him again: "But, Dr. Bonar, the people have been listening from day to day to your messages and they want to know the secret of the life you have been describing." Again the Doctor shook his head, and again that smile as a reflection from another world illumined his countenance. Mr. Moody, with his usual insistence on having his own way in such matters, persisted in his demand. At last Dr. Bonar arose and said: "Brethren, I don't like to speak of myself, but for fifty years I have had daily access to the throne of grace," and with those words spoken in the most simple manner, took his seat. He could not have said more had he spent the whole morning in explaining the pathway that led him into the secret of a victorious life.

#### Gift of Spirit and Spirit's Gifts

In the year 1850, when the "gold fever" was raging throughout the land, and many were leaving their homes and their friends to seek their fortunes in the mines of California, a gentleman in Ohio, who had an interesting family—a wife and two daughters, ages seven and nine years—said to them: "We are not getting on very well. I work hard and barely make a livelihood. With your consent, I believe I will go to the gold regions on the Pacific Coast, and see if I cannot improve our temporal condition." They consented. He went, reached the gold fields safely, and soon had the good fortune to open lucrative

mines. Every steamer that came in from Panama to New York brought to wife and daughters letters of affection and remittances of money. The letters were frequent, the amount of money increased; until the family was able to live better, have more comforts, and finally to build and furnish a comfortable home. This went on for seven long years, when wife and daughters grew heart-sick and weary of father's and husband's absence. They sat down and wrote him a letter like this, saying: "Father, we have enough of your gifts, we want you. Come home, come home. We cannot enjoy anything you have sent us longer without you. Come, O come!" On receipt of the letter, he immediately closed up his mining enterprises, settled his business affairs, took steamer for Panama, thence to New York, and thence home. Think you not, from the moment he stepped within that home, there came into it a light, a cheer, a joy, which his gifts, however precious, had not ministered? He was more to their hearts and that home than all the bestowments he had lavished upon them. So the benefits of the Spirit in pardon, in adoption, in comfort, in joy, in a thousand forms of blessing and blessedness, are all precious to the child of God; but when He gives Himself to the soul, it is a joy unspeakable and full of glory.—Dr. S. A. KEEN.

#### The River of Grace

Have you ever thought of the wonder of the Gulf Stream? Here is an oceanic river, warmed by the heat of the tropics and projecting itself out in a northeasterly direction until it finally reaches the shores of England and Ireland. It carries with it its tropical heat and thus profoundly modifies the climate of the British Isles. Without it they would be as bleak as Labrador, for they are in the same latitude. But with it their climate is more mild by far than any we know in the northern section of the United States. Not only does it distribute warmth, but not infrequently there are found on the shores of Ireland, the Hebrides and Norway tropical seeds brought there by this same mighty current. So does the river of God's grace, revealed in Jesus Christ, move out through the chill, deadening forces of this world, bringing love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, faith into hearts where otherwise they could never exist.

#### God's Changeless Word

A colonel in the Turkish Army once asked Dr. Cyrus Hamlin, in Constantinople, for a proof that the Bible is the Word of God. Dr. Hamlin

did not immediately answer, but, learning that the colonel was a traveled man, he said to him:

"Have you ever been in Babylon?"

"Yes," replied the colonel, "and I will tell you a curious incident. The ruins of Babylon abound in game; and once, engaging a sheik with his followers, I arrived among the ruins for a week's shooting. At sundown the Arabs, to my amazement, began to strike their tents. I went to the sheik and protested most strongly. I was paying him handsomely, but I now offered to double the amount; but nothing I could say had any effect.

"It is not safe," said the sheik, "no mortal flesh dare stay here after sunset. Ghosts and ghouls come out of the holes and caverns after dark, and whomsoever they capture becomes one of themselves. No Arab has ever seen the sun go down on Babylon."

Dr. Hamlin took out his Bible and read from the thirteenth of Isaiah: "And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, . . . but wild beasts of the desert shall lie there, . . . and wolves shall cry in their castles, and jackals in the pleasant places" (Isaiah 13:19).

"That is history you have been reading," said the Turk.

"No," said Dr. Hamlin, "that is prophecy. Those words were written when Babylon was in all her glory; and you know what Babylon is today."—HELEN BARRETT MONTGOMERY.

#### For the Easter Sermon

The real historical evidence for the resurrection is the fact that it was believed, preached, propagated, and produced its fruit and effect in the new phenomenon of the Christian Church, long before our Gospels were written. No one of the New Testament books would have been written but for that faith. It is not this or that in the New Testament—it is not the story of the empty tomb, or of the appearing of Jesus in Jerusalem or Galilee—which is the primary evidence for the resurrection; it is the New Testament itself. The life that throbs in it from beginning to end, the life that always fills us again with wonder as it beats upon us from its pages, is the life which the risen Savior has quickened in Christian souls. The evidence for the resurrection of Jesus is the existence of the Church in that extraordinary, spiritual vitality which confronts us in the New Testament.—DR. JAMES DENNEY.

#### Love Vaunteth not Itself

I read a beautiful little story about Principal Cairns the other day. He was one of Scotland's greatest men. He had the offer of the Principalship of Edinburgh University, but he preferred to serve his church as principal of the theological college. Modesty was the supreme characteristic of this great man's nature. On public occasions he was accustomed to stand back and let others pass him, saying, "You first, I follow." It became the habit of his life—this love that never vaunteth itself. When he was dying he said farewell to those he loved, but his lips continued still to move. They bent to catch the final word, which doubtless was spoken to Him who was dearer than life: "You first, I follow."—DR. J. D. JONES.

#### Only Half a Christian

Dr. C. H. Parkhurst, one of the mightiest preachers New York City ever saw, in a sermon on Acts 19:2, said: "It takes Christ as a law and the Holy Ghost as a passion both to make of a man a completed Christian. We must learn to realize that in this matter of the Holy Spirit we are dealing with an essential. No matter how perfect a half Christian a man may be, you have not secured Christianhood until you have put the other half along with it. There is matter here to be thought upon. It concerns us as Christian men and women and it concerns us in our collective character as a Christian church. There were no completed Christians until Pentecost, and there can be no completed Christians with the cessation of Pentecost. There was no church till Pentecost, and a church without a Holy Spirit is as much a delusion as a church without Christ.

. . . In its detached passages and in its collectible drift the New Testament story means that to be a believer is not a finality but a preliminary, and that it is simply a condition which puts us within reach of the waiting possibilities of finished Christianhood. We dare never to forget that though the disciples were thoroughly converted to Jesus Christ at the time He withdrew from them, yet they remained in a condition of organized helplessness till the work of Jesus had been supplemented by the work of the Spirit." That may not be our language, but it is surely our teaching.

#### The Christocentric Point of View

The old astronomers studied the universe from the earth, and got only fragmentary glimpses of its glory. Copernicus changed the point of calculation to the sun. From this new center how marvelous have been the disclosures of the vast-

ness and beauty of the solar system! The fellowship which the gift of the Holy Ghost brings gives the soul the heliocentric outlook of grace. It takes its stand *with* God and *in* God.—Dr. S. A. KEEN.

### The Greatest of These is Love

Love is the thing that gives everything else value. It is the thing which confers on everything else its worth. The gifts Paul mentions in these verses (1 Cor. 13) were not insignificant and commonplace gifts. They were the greatest and most coveted of gifts. And what he says of them all is that they are valueless without love. They are like a row of ciphers without a digit in front of them to give them value. Write down a row of noughts. Write down a dozen of them and what do they amount to? Exactly nothing! And if you were to write a thousand of them, they would be nothing still. But put a figure in front of those noughts and they at once become significant. They stand for something, they mean much. Put three noughts down and they amount to just nothing. Just a "1" in front of them and they mean a thousand. And it is like that with gifts and powers, says the Apostle. They count for nothing without love. Life itself is nothing without love. . . . It is that which makes life significant and worthwhile; it is that which lends to every gift its worth.—Dr. J. D. JONES.

## THEMES, TEXTS AND SUGGESTIONS

By D. S. CORLETT

March is getting so close to the Easter time that we will give suggestions along the line of the crucifixion and resurrection. Many have found it profitable to hold Passion Week service during the season from Palm Sunday to Easter and preach along lines in keeping with the season, so we present a series of subjects which the writer has used in such a series of services with great profit.

**SUNDAY MORNING Theme**—The Revelation of the Cross.

Text—"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32).

**SUNDAY EVENING Theme**—The Place Called Calvary.

Text—"And when they were come to the place, which is called Calvary, there they crucified him" (Luke 23:33).

**MONDAY Theme**—The Mission of the Cross.

Text—"The Son of man came not to be minis-

tered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

**TUESDAY Theme**—The Cross and Life.

Text—"Who in his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness" (1 Peter 2:24).

**WEDNESDAY Theme**—The Power of the Cross.

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

**THURSDAY Theme**—The Claims of the Cross.

Text—"And ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20).

**FRIDAY Theme**—The Cross and Suffering.

Text—"Because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:21-23).

**SUNDAY MORNING Theme**—The Victory of the Cross—the Resurrection.

Text—"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: He is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:5-6).

**SUNDAY EVENING Theme**—The Cross and the Second Coming.

Text—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout," etc. (1 Thes. 4:14-17).

### The Message from the Cross

Another fitting series of sermons for Passion week.

**Theme**—A Message from the Cross—Intercession.

Text—"Father, forgive them for they know not what they do" (Luke 23:34).

**Theme**—A Message from the Cross—Forgiveness.

Text—"Today shalt thou be with me in paradise" (Luke 23:43).

**Theme**—A Message from the Cross—Filial Responsibility.

Text—"Woman, behold thy son! . . . Behold thy mother!" (John 19:26-27).

**Theme**—A Message from the Cross—Physical Suffering.

Text—"I thirst" (John 19:28).

Theme—*A Message from the Cross—Mental Agony.*

Text—"My God, my God, why hast thou forsaken me" (Mark 15:34).

Theme—*A Message from the Cross—A Perfect Redemption.*

Text—"It is finished."

Theme—*A Message from the Cross—Trust.*

Text—"Father, into thy hands I commend my spirit" (Luke 23:46).

**The Victory of the Cross.**

"The death of Jesus Christ has effected a victory which cannot be limited. The work of Christ on the cross has brought about the experience of a marvelous victory which can have no limits put to it. It means victory for God in the vindication of His character, victory for Himself in the great act of self-abasement and self-surrender; victory for the human race in the fullest possible redemption; victory for the earth in the cleansing of it and in the deliverance of it from the curse pronounced on it at the fall; victory for the animal creation in its perfect freedom from brutal passions; victory over Satan in the dislodgement of him from the heavenly places where he is today; in the dislodgment of him from the earth hereafter; in the dislodgment of him from the abyss into the lake of fire; and victory for the whole universe of God when the dominion of the Lord Jesus Christ shall stretch from shore to shore. We shall never know, until we enter into the presence of the Lord Jesus Christ himself and have all eternity to understand it, the fullness of the meaning of the finished work of our Lord Jesus Christ."—*Selected.*

"The purpose of the cross is not a mere salvation from hell, mere forgiveness of sin; the cross makes the tremendous demand upon us for righteousness, and not righteousness in any limited sense, but righteousness towards God, righteousness toward the world, righteousness towards the people of God."—*Selected.*

God's plan of salvation embraces no scheme for the betterment of the "old man." There is only one place for it and that is on the cross, the place of crucifixion (Romans 6:6).

**What is the Cross?**

"The cross is what identifies us with Jesus Christ and marks out our discipleship. The cross is what separates us from the world in its world-

liness and its Christ-rejection and separates our lives unto Him. The cross is what stands between us and every temptation to be disloyal to Christ and to His scheme of redemption and to His blessed Book. The cross is where we die to the presence of carnality within. The cross is what takes us into union with the Lord Jesus Christ and keeps us in definite union with Him. *"If any man doth not bear his cross and come after me he cannot be my disciple!"*

**Palm Sunday**

Theme—*The Kingship of Christ.*

Text—"Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke 19:38).

Theme—*Behold Thy King.*

Text—"Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass" (Matt. 21:5).

Theme—*The Place Called Calvary.*

Text—"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left" (Luke 23:33).

1. The Place of Redemption. Jesus died for sin.
2. The Place of Repentance. "Lord, remember me" (vs. 42).
3. The Place of Rejection. "If thou be the Christ, save thyself and us."

Theme—*The Three Crosses.*

Text—"There they crucified him, and two others with him, on either side one, and Jesus in the midst" (John 19:18).

On the crosses—

1. Jesus died for sin.
2. One thief died to sin.
3. Other thief died in sin.

**The Power of the Cross**

A native priest once came to Bishop Warren of India to ask what this gospel was that he was preaching. For answer the Bishop told him the story of the cross and Jesus' prayer, "Father, forgive them, for they know not what they do." The priest listened with increasing perturbation, and at the end of the story sprang up and cried, "Get out of here! Get out of India! You will convert all our people if you talk to them that way. We have in all our religion no story of love like that."

**Easter***Themes and Texts*

Theme—The Meaning of Easter.

The resurrection of Jesus Christ is threefold in its meaning.

1. As a fact establishing His Messiahship (Romans 1:4).
2. As a pledge of our resurrection 1 Cor. 15:20, 23).
3. As a symbol of the Christian life here and now (Eph. 2:6; Col. 3:1).

Theme—If There Were no Easter.

Text—1 Corinthians 15:12-20.

1. If no Easter—Christ is not raised (vs. 13).
2. If no Easter—Our gospel preaching is vain (vs. 14).
3. If no Easter—Our faith is vain (vs. 15).
4. If no Easter—We are yet in our sins (vs. 16).
5. If no Easter—Those who have died in Christ have perished (vs. 18).
6. If no Easter—We are of all men most miserable (vs. 19).
7. BUT NOW IS CHRIST RISEN FROM THE DEAD.  
The opposite to the above is true.

Theme—The Joy Easter Brings.

Text—"And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word" (Matt. 28:8).

Theme—The Victory of Easter.

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

Theme—The Conqueror of Easter.

Text—"I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death" (Rev. 2:18).

**Evangelistic Sermons**

Theme—Near the Kingdom.

Text—"Thou art not far from the kingdom of God" (Mark 12:34).

Theme—The Stings of a Guilty Conscience.

Text—"And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us" (Gen. 42:21).

Theme—Holiness, the Establishing Experience.

Text—"Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. . . . To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming

of our Lord Jesus Christ with all his saints" (1 Thes. 3:10, 12).

Theme—Pentecost, in prophecy, history and experience.

Text—"This is that which was spoken by the prophet Joel" (Acts 2:16). "He [Jesus Christ] hath shed forth this, which ye now see and hear" (Acts 2:33). "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

**A Leading Question**

A young clergyman, who was spending a holiday in a small, out-of-the-way town, went to the local barber to get a shave. The barber showed friendly interest in the stranger, who was not in clerical dress. "Stranger here?" asked the barber. "Yes." "Traveling man?" asked the barber. "No." "What are you doing here?" "I am supplying the pulpit," said the parson. "What with?" said the barber, who apparently had never heard the term before. That question set the clergyman thinking. He began to ask himself what he actually was supplying the pulpit.

**Rather Thin**

A minister met one of his flock who had been absent from church for some time and said, "Mrs. ———, you don't come to church often now." "No, I don't," she replied. "But," said the minister, "I feed you with the sincere milk of the Word, don't I?" "Yes," was the prompt answer, "but I like it condensed."

**"Stingy"**

Some people are so tight that if you ask them to sing "Old Hundred" they will sing "The Ninety and Nine" to save one per cent. If they do put a dime on the collection plate they want to sing, "God Be with You Till We Meet Again."—BILLY SUNDAY.

**MATERIAL FOR THE MISSIONARY SERMON.****THE PRESENT SITUATION IN CHINA**

Under that heading Dr. A. Clair Sidall, medical missionary of the United Brethren Church, Canton, China, writes in the *Religious Telescope* of January 1, 1927. He states that

"In South China the Christian forces have been organized so all the responsibility and the functions of the united work are now vested in the church of Christ in China, and the missionary is

a member of that church on an equal footing with every other member. . . . One member doubled his pledge to the church because, he added, 'Since we are to assume more responsibility, we must all give more.' That is just the spirit that the pioneer missionaries planned for, that is just the result that the later missionaries have hoped and prayed for, and it should bring great love to the home church here in America to know that its efforts have not been in vain. . . .

"What should our attitude as a nation or as a church or as individuals be toward that country filled with strife? If you were to ask me I would answer in three words—non-interference, patience, tolerance. Non-interference, because the events of the past year have clearly indicated the futility of such a course; patience, because China with its illiterate millions, its many dialects, its lack of railroads, its backward industrial status, will necessarily require a long time to make any appreciable progress; tolerance, because a new order of things will bring excesses which for a time may prove irritating, but if one seriously means to solve the problem involved and promote international good will, tolerance is necessary."

Canton is in the south; Hankow, the starting point of the recent disturbance, though farther north, is under like influences (including Bolshevism) more than North China, where our mission is located. But no doubt even there conditions are changing, and the Chinese Christians are preparing to assume more and more their responsibilities as a church. Thank God for the spiritual vigor which He is giving to our Christians there, and the revival fire. That is the best thing in the world to hold them steady in this time of trial.

### "ANTI-CHRISTIAN AGITATION IN SOUTH CHINA"

W. H. Oldfield, of the Christian and Missionary Alliance, Wuchow-Kwangsi, China, writes of it in the *Missionary Review of the World*, December. One of their converts was seized by the Bolshevistic student agitators, beaten with fists, stones and brickbats, tied to a post in the city square, burnt with firecrackers, released, seized again, tattooed "Foreign slave" on his cheeks; and, after about three days of such treatment, released. Threats had been made against the missionaries, but up to the time of his writing the Lord had graciously protected them. Such spirit seems much stronger there than about our mission in North China.

### BILLETS VERSUS BULLETS

Only five per cent of the 240,000,000 Moslems can read, yet the influence of the press over these twelve million readers is very great, says Rev. Murray T. Titus, of Moradabad, India, Methodist missionary, in the *Missionary Review*, January. We quote:

"In its contact with other faiths Christianity has found none with which the printed page has played so large and important a part as with Islam. For many centuries practically the only contact with Moslem peoples that interested the people of Christendom was ruthless warfare, and yet, as far back as 1530 the great scholar Erasmus expressed as his conviction what may well be taken as the expression of the highest Christian strategy of the present day in dealing with Turks and other followers of the Prophet. This medieval writer declared:

"The best way and most effectual to overcome and win the Turk would be if they shall perceive that thing which Christ taught and expressed in His life to shine in us. For truly it is not meet nor convenient to declare ourselves Christian men by this token if we kill very many, but rather if we save very many. . . . In my mind it were best before we should try them in battle to attack with epistles and some little books."

Thank God for what the Nile Mission Press in Egypt and other like institutions, together with faithful colporteurs, are doing for the Moslems in accord with this wise suggestion of Erasmus.

### CHINA

By ROY G. CODDING

In 1919 Dr. Reynolds, returning from China, brought maps in two scales of our field there in the two provinces of Shantung and Chih-li; having dots to represent the villages in our field there—nearly four thousand, I believe. While reducing them to one scale, to have a cut made to use in the *HERALD OF HOLINESS*, I noticed that a few of the dots, scattered here and there, were red instead of black. Miss Sims came into the office, and I asked her what the red dots meant. "Why, those are the villages in which Christian converts are living." "Well, praise the Lord! Miss Sims, do you know what that means? The diaspora, the scattered seed for an abundant harvest! We cannot hope for that yet in caste-bound India; but it surely is the hope of China."

Word came of the famine in China. Some of us at Headquarters were especially burdened to pray that that calamity might be blessed of God in the turning of the hearts of many of the Chi-

nese to Him. It was—at least in connection with the work of our mission there. Brother Klehn cabled: "Thousands in meetings. Hundreds seeking the Lord. Pray! Pray! Pray!" And only last November a cable from Brother Smith in China was received at Headquarters: "Great revival progressing. Pray!"

This is a time of political disturbance in China it is true—a time of civil war—three or four parts (or parties) of that middle Kingdom, where-in live about one-fourth of the population of the earth, contending for the supreme control. And yet, even at such a time, in those parts where the Word of God has been faithfully preached, the Spirit of God is turning the hearts of many of the people unto Him. Thank God, though on the opposite side of the earth, we here can have an effective part in that revival.

An editorial comment in *The Missionary Review of the World*, December, reads in part as follows:

"The Annual Conference of the National Christian Council of China met in Shanghai in September and unanimously adopted resolutions in reference to the important problems now distressing China. In spite of present political confusion and international complications, in spite of attacks on mission stations, the occupation of schools and hospitals by troops, the capture of missionaries by bandits and other evidences of anti-foreign and anti-Christian sentiment, the missionaries are hopeful; they believe in the Chinese and advocate concessions on the part of foreign governments. The resolutions, recently passed, favor a speedy revision of the treaties on the basis of national freedom, of equal rights as between China and other nationalities, the abolition of extra-territorial rights and the granting of full autonomy to China in tariff regulation in courts of justice and in other matters under dispute.

"A Chinese viewpoint of the present situation is given by Professor Hu Shih, the leading figure in the modern literary movement in China, and recently appointed member of the British Boxer Indemnity Commission. Dr. Hu Shih, who is not actually a Christian, but a man of deep religious feeling and has many Christian friends, spoke at the Annual Dinner of the Central Union of Chinese Students in London on October 9. He said:

"The revolution of 1911 has been a failure in all its constructive phases, and China has not become a great modern state worthy of her potentialities. The Chinese Revolution has failed to achieve its purpose because it never was a rev-

olution like that in France or Russia. There was only a superficial change. We have never wholeheartedly recognized the merits and spirits of modern civilization or prepared our young men to undertake their great task. Our young men have gone abroad merely to acquire technical education, not to be trained as statesmen. When the revolution came we were caught unprepared. Today men fitted only for drill masters are governing vast provinces and petty politicians are entrusted with the helm of state. This is the real tragedy of China.

"What is needed is a completely revolutionized outlook on life, a new recognition of spiritual values and the possibilities of modern civilization. We need a new appreciation of material progress not as a means of money making, but as the effective means of emancipating human energy from the pitiful struggles for bare subsistence. We need a new conception of government for bringing the greatest well-being to the greatest number, a new conception of science, not to produce smokeless powder or aeroplanes for destruction, but as the road to truth and the liberator of the human spirit. The laborers are few, but we must prepare ourselves for the leadership of the nation."

Is not that about as close to the real issue as one "not actually a Christian" could be expected to come? Let us, whom divine grace has qualified for a spiritual concept of Christ's need not within Dr. Hu Shih's reach, pray for China's deliverance through the Prince of Peace. Remember the appeal of Brother Smith's cable.

#### WHAT THE PREACHER SHOULD NOT DO

He should never advertise his weakness.

He should never brag on himself.

He should never show or talk discouragement.

He should not get rattled when the "flurry" is on.

He should not (if possible) go into debt.

He should never advertise to the audience the failures of the church.

He should never scold the faithful.

He should not wear out his sole leather to the neglect of prayer and study.

He should never advertise his unpreparedness.

He should never have "pets."

He should not cater to the rich.

He should not tell cheap stories.

He should not act the clown.

He should not "holler" and "screech" like a factory whistle.

He should not neglect the place of secret prayer.



# PRACTICAL

## THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH

By BASIL W. MILLER

### *The Making of the Greek Testament*

*The autographs of the New Testament.* There are few things in history more fascinating to scholars than the story of the preservation of the text of the Greek New Testament from the first century until the present time. It is a marvel of the grace of God. Of the exact form of the original autographs but little is known. Doubtlessly they were first written on papyrus or parchment; some of the shorter books could have been written on wax tablets, but not the longer ones. Both the papyrus and the parchment were in general use in the first century. By the end of the fourth the parchment of vellum had well displaced the papyrus for book purposes. The vellum could be easier made into *codices* or leaf-books. We know that John used paper and ink for the second Epistle (verse 12) and ink and pen for the third (13). Paul asked Timothy to bring "the books, especially the parchments" (2 Tim. 4:13). Doubtlessly portions of the Old Testament in Hebrew and Greek were among these. There might have been some copies of his own Epistles.

It is possible that the Gospels and the Acts were written on parchment. Luke had the habits of a literary man (Luke 1:1-4). He gathered his evidence from books and from eye witnesses. Here we see a more conscious literary effort than in Paul's Epistles. The Book of Acts is ranked by Ramsay, the archaeologist, as the work of the greatest historian in the world. There is little hope that we shall ever see an autograph copy of any book in the Greek Testament. It is certain that at an early age Christians began to write about Jesus, as Luke implies in the introduction to his gospel. It is not impossible that business men like Matthew could take down in Aramaic shorthand notes of the discourses of Jesus; for it is well known that shorthand was used at this time. We have at present something over four thousand Greek manuscript portions of the New Testament. And even though we may never see an autograph copy, still the books of the New Testament as preserved in extant documents speak

to us in every important respect in language identical with that in which they spoke to those for whom they were originally written.

*Interesting sidelights in the history of the text.* There are few subjects with as little popular appeal as the textual criticism of the New Testament. The human interest in the writing of the text starts at the beginning; this includes the stories of Paul and the other writers of the New Testament. By degrees the separate books were bound together, but this came only after the use of the parchment codex with its use of pages. Many early copies of the Scriptures were made, and as the barbarians swept across the lands of the ancient east, most of these copies were destroyed. In A. D. 331 Constantine ordered fifty manuscript copies of the Greek Bible to be prepared. Some think that two of the present manuscript copies of the Bible are from among these fifties; one of these is that from which Dr. Godbey made his translation of the New Testament.

In A. D. 40 Jerome finished his thorough revision of the previous translations at the request of Pope Damasus. He used better Greek manuscripts than those that were behind the old Latin versions. The Latin Vulgate, translated at this early date, was finally declared authentic in all matters of doctrine and renderings. And it is for this reason that the Catholic version contains so many erroneous renderings. Finally Clement of Alexandria and Origen made translations of the text of the Greek Testament. Many centuries pass by with no other translations from the original manuscripts.

Cardinal Ximenes de Cisneros in the first part of the sixteenth century was working on a Polyglot Bible, which was finally printed in 1522; but the Greek section of this was made in 1514. At this time Frobenius of Basle offered to pay Erasmus as much as anybody if he could get out a Greek New Testament before Ximenes published his polyglot. So Erasmus began to print his text September 11, 1515, and finished it the following year. He won the race by six years, but at the cost of accuracy. He had but five late texts to use. The best text belonged to the eleventh century; he used two fifteenth century manuscripts

for the Gospels; two from the same age for the Acts and the Epistles and one twelfth century manuscript for the Apocalypse. The last one had a leaf missing from the end, and Erasmus retranslated the last six verses from the Latin Vulgate. Some words from this retranslation occurring in no manuscript whatever still linger in what is known as the *Textus Receptus*. This sold very rapidly. All his documents used as sources were of late origin and some were very poor.

Soon Stephanus issued his Greek Testament, which became the source for the *Textus Receptus* of England. Later Beza reissued four editions of Stephenus' text; the texts of these two men were mainly relied upon for the translation of the King James Version in 1611. Thus it is seen that the text of this version was largely translated from the work of Erasmus, which was based upon five late manuscript copies of the Testament, for this reason the Revised Version was made necessary. In Holland Bonaventure and Elzevir republished the text of Beza, which became the *Textus Receptus* for the Continent. Thus for about four centuries this Greek text was used to the exclusion of all others.

In 1775 Griesbach made a new translation, based upon the work of his predecessors, and upon the other Greek manuscripts that had been discovered since they wrote. Lachmann's *Novum Testamentum Græce et Latine* appeared about 1850. He paid little attention to late manuscripts but confined his attention to those of earlier date. Tregelles wrote at a later date and did a great service to the cause of textual criticism. But to Tischendorf much credit is due. In 1844 he chanced to see some leaves of a codex in a waste basket in a monastery on Mount Sinai. Through much tact and diplomacy he was able to gain access to the remainder of this, which has been termed the Sinaitic Manuscript. Gregory spent his life in issuing a new and up-to-date edition of Tischendorf's text, and then during the recent war went to the front in behalf of Germany, though seventy years old, and was killed on the firing line.

This effort was followed by the noble work of two English scholars, Wescott and Hort. Suffice it to say that at the present time, their text, based upon the work of all others, and upon all the most recently discovered manuscript copies of part of the New Testament, is the best of all for general use. With this a German scholar, Von Soden, has also worked out a text of the Testament which does not differ radically from that of the last named scholars.

Surely one is bound to thank God for these noble efforts of great scholars in trying to give us as nearly a correct text of the Greek Testament as is possible. We are reminded in this connection of the price that was paid to make possible the King James Authorized Version. While Tyndale was burning at the stake October 6, 1536, he said, "Lord, open the King of England's eyes"—he was being burned for translating the Bible into the English vernacular. In 1611 the Authorized Version was translated with the sanction of the King of England! This version was made from the *Textus Receptus*—the received text—with some help from the Latin Vulgate. It is a poor Greek text—for reasons noted above—but it is the most wonderful English of all books, and lies at the foundation of Anglo-Saxon civilization. The Revised Version of 1881 is made from a better text, more like that of Wescott and Hort, but it cannot equal in grandeur of diction that of the earlier version.

*How the Textus Receptus won its place.* The first book published on a printing press was the Latin Vulgate in 1455. The first German Bible was printed in 1462 in the High German, in the low German it appeared eighteen years later. The first edition of Tyndale's Bible in English was printed on the Continent on the sly in 1525. It was secretly smuggled into England. But the Bishop of London had all the copies that he could find publicly burned. Another bishop bought up all the copies of this work that they might be kept from circulation. But in doing this he furnished money for a new edition. The people had received a taste of the Word of God, and finally the heaven had permeated the nation, until the King authorized the printing of the Authorized Version in 1611. However between Tyndale's and this last one several other copies had appeared. The English Bible of Coverdale (1535), that of Thomas Matthew (1537), Richard Taverner (1539), the Great Bible (1539), the Geneva Bible (1560), the Bishop's Bible (1568) all led up to the Authorized Version.

The connection between the *Textus Receptus* and the present day Bible is this: if you will go back to the making of this text and trace it down, it will be found that practically all these versions came from it as their source, and this was looked to as the final authority in the realm of the text of the Greek Testament. Through the years, the same has been true with reference to the place it held in the mind of the people. It was not until scholars had found many more early manuscript copies of the Greek Testament that finally they

realized that there were numerous instances in this text—the received text—that did not agree with older copies of the Greek text, and from this grew the Revised Version. It is thus seen that it all goes back to the noble work of Erasmus, who based his text upon only five late copies of the portions of the Testament. It is a curious thing to note that no two copies of the received text in the Greek agree, the changes are many, but usually they are of slight importance. The best text that Erasmus had, which agrees with the earlier manuscripts, he was afraid to use.

Through all of these slight variations in wordings, the amazing wonder is that there is no vital change necessitated in any doctrinal statement. Hort says that in all there are over one hundred thousand slight variations in renderings among the different manuscripts, but none in any way affect the true meaning of the text. This has been God's marvelous way of preserving through the ages the text of holy inspiration. The path from the original autograph to the modern editions of the Greek Testament is a long one, but through all the centuries, one can see the controlling hand of God working. Today we have over four thousand Greek manuscripts of portions of the New Testament and new ones are being discovered each year. With accuracy we are able to reproduce the New Testament in practically the identical language of its original inspiration. Who knows how soon it might be that portions of the original autographs may be unearthed in some old monastery or in the sands of Egypt as papyrus copies?

PASADENA, CALIF.

### PASTORAL VISITATION (Read Slowly)

By F. C. LEHMAN

*I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house (Acts 20:20).*

The great apostle believed in pastoral visitation. Jesus lived with His disciples, and was often found in the homes of His friends. We want to call your attention to three things about this subject.

**I. Purpose:** To build up the congregation spiritually and numerically. To reach the hearts of the people a pastor must come into their homes and have fellowship with them, get in close personal touch with them, share their sorrows, partake of their joys, weep with them that weep and rejoice with them that rejoice. Here he can help the discouraged ones, here correct a doctrinal er-

ror, here rescue a stumbling soul. His influence is far greater than he would wield from the pulpit alone.

A friendly visitor will do more to build Christian character among his flock than a great pulpit orator, providing he cannot be both. He will know their needs and can preach intelligently. The pastor who is faithful in calling on his people will not need to yawn on Saturday morning and say, "For the life of me I don't know what line of truth my people need." He who knows the struggles of some of his young people in resisting temptation, of others in seeking the leadings of the Lord; who has found some who are not taking their stand as they should, who has sat by the bedside of a dying saint or tried to comfort the father that but yesterday laid away his little baby girl will have plenty of themes come to his mind. His difficulty will be in choosing the right one.

Pastoral visiting keeps up the interest of people in the pastor, then in the church, then in God. When you visit a family of strangers, to a certain extent it obligates them to come to church. Four out of five families that move into your neighborhood will appreciate a call from you, and the chances are good for getting some of them to Sunday school and to church. District Superintendents will bear me out that if they can get preachers to take the newly organized churches and call faithfully, besides doing their other work right, the churches will build right up.

### II. OCCASIONS:

1. *Regular.* Once a quarter, or at least semi-yearly, every member should be visited. The pastor should keep right at it until the round is completed.

Right along with the members the friends of the church should be visited. There are Christian people who worship with us but have not united as yet. Then there are the unsaved who attend regularly. These families should be visited right along with the members and fully as often. At Barberton we have an active calling list of 170 families. About fifty families contain one or more members. The most of the others count us as their pastor. They look to us for spiritual help, for financial help, and they call us when they are sick and expect us to bury their dead, and marry their young people. I would feel as guilty before God in neglecting them as I would our own members.

### 2. *Special.*

(a) *Seekers at the altar:* These should be called on as soon as possible. To do this may

mean the salvation of their souls. After a revival all the new converts should be visited, even though they did not unite with our church.

We are planning a visiting committee at Barberton, consisting of several men and women of zeal. They plan to call Monday evening on those who sought the Lord Sunday.

(b) Strangers. When strangers come to our services and seem interested, it pays to greet them warmly, but it pays even more to call at their homes. Be friendly, and if they are spiritual invite them to become members of the church.

(c) Absentees. When regular attendants of church are absent it is our job to ring their doorbell within the next few days and find out what is the matter. Following this rule has helped us to reach some people that were getting discouraged and ready to give up. In fact, several of our best young people have been rescued in this way.

(d) Sick. Go promptly when you learn of any in your circle that are sick. Then, if never before, their hearts are open to the truth. As a young preacher, I dreaded calling the sick. "Now I like it." "I hope I help them, but I'm sure they help me. Dangerously sick people should be visited daily, even though you stay but a few minutes. Once a week will generally do when they are not so serious.

(e) Shut-ins deserve our time. They cannot come to church. We need to take church to them. The aged, the cripples and others are all about us, waiting to be called on. If we could imagine ourselves in their place today, shut away from God's House, it would make us very considerate.

(f) The Poor. These people are a peculiar blessing to any church. Nothing has stirred our people this year like the giving of a Thanksgiving dinner to the poor. As pastors we should frequently call on this class to see if their needs are being supplied.

(g) House to house visitation. If you can spare the time it will pay you to take a street, and call from house to house, praying with the people, talking to them about Jesus and inviting them out to the services. At Barberton we never had time to do this; but twice our people have taken a partial community census which has brought us in all the work we can take care of.

### III. DANGERS:

1. Calls that are too short. Do not simply come to the door, bid folks "how-do-you-do" and rush off to do the same at the next home. The number of doorbells rung is not always the

number of real pastoral calls. There must be time to get quiet, time for the people to tell what is on their hearts, time for the Word and prayer. However, at Sister Busybody's home a very short call is often best.

2. Too Long. There are members who do not feel that we have called unless we have supper and then stay all night. Some pastors have fallen into the same habit. Two or three homes are all they can visit in an afternoon. I believe we can train our people to be satisfied with short calls. Twenty minutes is long enough for the average call, unless a special need requires that we stay longer.

3. Too Radical. Be willing to talk of something besides religion. There are unsaved people that will be reached only by guile. Paul caught one whole church that way. There has just gone to heaven from New Castle, Pa., a man who probably exercised more influence over my earlier Christian life than any other man. That was Luther McLeister, minister of the Wesleyan Methodist Church. He was a holy man, such a man as I judge John Fletcher to have been. When he called on an unsaved mechanic he talked of his work, to a farmer he talked of crops and stock, seeking a neutral ground to win his confidence. We must study adaptation, talk of topics of the day, family life, etc., but we must never lose sight of our motive in calling.

4. Too Talkative. It hardly seems necessary to mention this, yet I am afraid to pass it entirely. If we are not careful we will carry gossip, criticize a little, or become a busybody in other men's matters. You preach this to your people, so I'll warn you of the same thing.

5. Too Distant. At some place and at some time in my life, I have heard of people that you could not touch with a ten-foot pole. Do any of your people feel that way about their pastor?—cold, distant, professional. Folk don't feel free to unburden their hearts to a man like that. Learn to be sympathetic, take a personal interest in everyone. Tell the mothers how pretty their babies are, learn the children's first names. "If a man will have friends he must show himself friendly."

6. Too Exclusive. We are not through when we have called on all of our members. There are scores of friends about us that would like to look to a Holy Ghost shepherd for spiritual light and help.

7. Too Boisterous. Do not pray at the top of your voice in a sick room. Do not try to make the dying woman seek like a well person who

comes to an altar of prayer. At the hospital do not talk in a loud voice or walk so heavily that your number elevens shake the building. Be gentle, kind, considerate. The wisdom from above is first pure, gentle, peaceable, easy to be intreated.

8. Too Sour. We will influence 90 per cent of the people we call on. If we are sour, blue, depressed they will probably become so too. If we are sunny, cheerful, blessed we will probably leave them that way.

As an agent selling books and postcards years ago I learned the power of my influence in making people happy or blue. Be cheerful, full of faith, turn everything to a good end.

9. At wrong times. Brother Cornell tells of a young preacher wanting to show his zeal. He called on a family before breakfast. This embarrassed them so much that it would have been far better for him not to have made the call. Monday and Saturday are poor days to call. If you set aside the hours of one to five in the afternoon for three days a week for your visitation you can cover the largest territory very easily.

10. Too Irregular. Do not simply call when and where the notion strikes you, or at the places where you will be invited to stay for supper and they will kill a chicken. Beloved, our visiting should be as regular and thorough as possible. The first year of our ministry we went to Rev. J. D. Thompkins, an able minister of the Pittsburgh District, for advice on pastoral visitation. He told us to put the names of all the families we called on in a calling book and to keep a record of every call we made. We took his advice and now would not be without a calling record.

11. Too Indiscreet. We need wisdom in calling on the opposite sex. There are some homes where I don't go without my wife. I would rather be a little too narrow on this subject than to enter into temptation, ruin my life, and my ministry.

12. Too Lazy. We don't have to jump out of bed at five a. m. and hurry to work. We have no foreman over us to criticise our work and make us do it better. Hence, there is a temptation to get lazy. If a doctor arose at nine a. m., was late to his office; after dinner took a nap until two, then visited a few of the most serious cases and put off the rest until the next day, people would say he was lazy. If a preacher went through his day's work like that people would say, "He's using wisdom so he doesn't wear out." I say, what fits the doctor fits the preacher. Brother Sanner tells us in a recent number of THE PREACHER'S MAGAZINE of a brilliant young

preacher who knew he should visit his people. But, it was to him an unpleasant duty and he did not do it. He failed in four pastorates, then woke up, took up pastoral visitation and is now making good.

13. Too Faithless. If we go to the pulpit not expecting souls we will not get them. If we go the rounds of calling expecting nothing to happen we will not be disappointed,—nothing will happen. Brethren, my Book says, "The fields are white to the harvest;" and I believe it enough that I expect to see an occasional seeker as I go visiting in the homes, see someone healed, see someone get the Holy Ghost, see someone blessed.

There are other dangers, but if we avoid these and keep anointed, God will use us in Pastoral Visitation.

BARBERTON, OHIO.

## THE PASTOR'S SUPER SIX

By N. B. HERRELL

In this article we will deal with the springs and tires on the pastor's super six church. Some years ago we drove a Dodge car and decided that the next car we got would at least have springs and balloon tires. This decision was brought about by hard knocks, jolting and ascensions into the top.

The springs and balloon tires are to absorb the jolting and rebound caused by rough roads. This give and take nature of the springs and balloon tires saves the machinery as well as those traveling in the car and gives the car an easy, even, dignified poise on all kinds of roads, regardless of the size of the load.

The pastor's super six church must have good shock absorbers. The give and take spirit must predominate or trouble is unavoidable. A cold, rigid, dogmatic, self-centered spirit will certainly jar, jolt and cause so much discomfort that patrons will soon begin to cast around for a church that is courteous, congenial and has some consideration and respect for the other fellow.

Almost all super six churches will have a few around that will take the joy out of religious life by their spirit of rule or ruin. Lubrication is fine, but it is out of the question to lamber up hard, stiff springs with oil. It will keep them from fussing, but they will not have any more give and take to them. It is in the metal of the springs and must be radically worked over and tempered differently by the gracious fire of Pentecost, and the refining fire of education in charity. God will save the uncouth, illiterate and the cul-

tured bigot, but they both will need a lot of doctoring and tempering to make them congenial and leadable in the cause of Christ.

Without the proper give and take spirit in the church the weak will suffer while the strong spoil themselves by fussing at the weak. Without proper courteous treatment the unsaved will be driven from the house of God by a few stiff springs or flat tires. The pastor may put on a set of shock absorbers but it is always clear to the occupants that things are stiff and unyielding. Haven't we seen the pastor of a springless car try to steer clear of bumps to save the face of things? Why not go in for good long springs and great big balloon tires so that the pastor can drive his super six church over any and all kinds of rough roads seeking the lost without endangering the lives of his friends.

The springs of courteous kindness with the beautiful cushion balloon tires of perfect love will take all the shock out of the pastor's super six and make traveling a delight and the church a success.

Since I'm the District Superintendent of super six cars,

I want my pastors to drive without strife;  
Long springs of patience, with perfect love tires,  
Makes traveling pleasant o'er the rough roads of life.

## THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

### Obesity

Obesity is a condition which is noticeable on the account of the accumulation of extraordinary, therefore pathological, quantities of fat. Some claim unless it is causing some definite functional disturbance, no treatment is necessary.

It is one thing which causes a great deal of concern today not only with one class of American people but with all classes who live sedentary lives. The different methods of reducing are legion. May we sound a note of warning just here—be careful. Obesity is found so often among preachers it seems to have been associated with them for years. When a boy, the writer used to hear an expression similar to this—"as fat as a priest," or "looking as fat and prosperous as a priest." This doubtless, in so many cases, is due to sedentary life—living too high and not enough of exercise. Present ways of living are causing an increase of this much dreaded pathological condition. The automobile, together with the many other conveniences of this modern country,

does away with the much needed exercise. An individual used to walk a mile or more before he would hunt up a horse and hitch it to the buggy, but now if it is just around the corner, "step on the gas." Then with so many other conveniences the much needed out door exercise has been neglected.

Another important thing to consider is the present day dieting—too many dinners; too highly seasoned foods and too many rich dishes. The American home is almost gone—that which we call home, with so many, is a rooming house. We have too much eating at restaurants, hotels and cafes, where French and other foreign chefs are employed, and who serve, with high sounding foreign names, so many conglomerated and highly seasoned foods. The modern wife does not know how to prepare the proper diet. If she does serve, it is prepared according to the directions or recipes of these chefs. Further we are trying to adapt this first century body to twentieth century ways. God made us tillers of the soil, drawers of water, hewers of wood and eaters of the foods in their natural state. Man originally was a vegetarian. He ate all foods raw. However we cannot say that the dieting and lack of proper exercise are the only things which produce obesity. There are certain ductless glands of the body which, under certain conditions, cause an increase of fat. Such glands as thyroid, pituitary and others have been long recognized as having marked effect upon metabolism.

We refer the reader to the standard of heights and weights, seen so often at the public weighing scales and furnished by the different insurance companies. However, it must be understood that this table is not iron clad. Insurance companies consider that a variation above or below twenty-five to thirty pounds from the average is over weight or under weight.

Treatment of obesity as given by best authorities is, "primarily a regulation of diet to prevent the feeding of excess food over what the body can utilize, and a regulation of body work to produce a demand for energy-giving constituents." The number of diets which have been offered for obese persons are many. We can give only certain general principles here (we promise to give an article on dieting soon). Scientifically it is based upon proper number of grams of proteins, fats and carbohydrates to produce an average of 1,320 calories. It can be taken as a matter of fact that most people eat too much. The controlling of the appetite is one thing to be considered. This is done one way by appealing the

hunger by small quantities of food taken frequently. The depressing of the appetite can also be done by long chewing of food, and limitation of the varieties. Some have recommended the use of peppermint lozenges and menthol tablets which reduce the sensibility of the mucosa of the stomach and minute doses of camphor seem to produce a feeling of fullness. The only time I would consent to recommend coffee would be in the treatment of obesity. Steinberg says coffee taken early in the meal reduces the appetite and lessens the usual desire of the overcorpulent to sleep. But doubtless the other effects of coffee as a stimulant on the heart, nerves and glands would be as dangerous as the over amount of fat.

Some give this simple diet: "Avoid sugars and starchy food and take little or no fatty food. Eat sparingly and take but little fluid—and that apart from the meals." Over weight persons may eat small quantities of chicken, beef, oyster, bouillon or clam soups; meat once daily consisting of beef, lean, raw, scraped, boiled or broiled; steak broiled; mutton roasted; chops broiled; chicken broiled or boiled. Eggs should be only soft boiled or poached. Also the following are said to be permissible: oysters raw, mackerel or trout. Bread is limited in its amount, and that in the form of stale wheat bread, zweiback, toast, graham or gluten bread. The acid fruits which are recommended are: lemons, oranges, raw apples, grapes, raw peaches, berries and cherries. Water should be taken sparingly at meal times, but is recommended between meals or before, especially if there is a sense of gnawing hunger, it will produce a fullness.

The following articles of diet are forbidden: rich soups, fried foods, pork, veal, stews, hashes, potted meat, liver, duck, goose, sausage, crabs, lobsters, preserved fish, salmon, blue fish, herring, hominy, oatmeal, rice, puddings, sardines, potatoes, turnips, carrots, parsnips, sweet potatoes, beets, hot bread or cakes, nuts, candies, pies, pastry.

The treatment of obesity by water, hydrotherapy, is generally well known. It is said to improve the skin and aid the circulation and such baths also accelerate the loss of fat.

Exercise is one of the important things in the treatment of over weight but in the presence of circulatory disorders, must be prescribed cautiously. So many of the strenuous exercises which are given are dangerous. Be careful about your exercise, most systems given do not accomplish the desired results. Walking and horseback riding, swimming, and graded calisthenics may be of

value. Other exercise should be prescribed by a physician who has examined the individual very carefully. What exercises are taken should begin gradually. The stretching exercise as given by the government authorities during the war for the many dollar a year men, I consider the best found. They give the proper effect in hardening the muscles, the results desired, and do not take a great deal of time. About ten to twenty minutes a day is sufficient.

The fraudulent cures for obesity are dangerous, or worthless and in many cases both. Based upon the theory that glands have effect on producing obesity, thyroid extracts are the basis of so many fat reducers. These in most cases are dangerous, and in the past have been, on that account, prohibited but at the present time are handled better than formerly, but be sure a reputable physician has the case in hand, so he can watch for danger signals. Leave off quack advertisements. To be scientifically treated a patient must be willing to place himself unreservedly in the hands of a physician for a long period of time, for six months to a year and to obey all instructions implicitly. The physician must first know the habits of life and diet of his patient. Mild exercise and restrictions of the diet gradually become increasingly severe and strenuous. Let friends ridicule, listen to the many advices, take none but your doctor's and remember you are dealing with one of the most dangerous conditions of modern life.

Compare your weight with the recognized standard of weights and heights and if you are too heavy and muscles are soft and flabby and you find yourself easily exhausted, short breath on little exertion, a sluggish, sleepy feeling, see your doctor at once; get him to start you on the road to reduction.

(Dr. Hardy will answer questions regarding preachers' health in these columns. He is a busy man, so do not expect personal replies. Address your questions to Dr. C. E. Hardy, Sixth and Wall Sts., Los Angeles, California.—Editor.)

## ERRORS HEARD FROM THE PULPIT

By ROY G. CODDING

While sin remains in the world the offense of the cross continues, but we who preach the Word should avoid every other offense that we can in connection with the delivery of our message. Errors in courtesy and disregard for the feelings of our hearers is bad. Mistakes in grammar, pronunciation and the like may be less injurious, but they undoubtedly divert the attention of our hearers and hinder the effect of what we would

have them hear. The following are a few errors not infrequently heard from pulpits:

"Do you approve of us going?" It should be "our," for it is not the object of the preposition "of" (the phrase "us going" is that), but it is the subject of the present participle, "going," and is not influenced by any other word, so it should be in the possessive case. See "Rigdon's Grammar of the English Sentence." Another example is, "Why should anybody object to us [our] doing something extra?"

"One meeting *during* the year." The word "during" means "throughout," so it is correct to use it here if the meeting referred to continued from January 1st to December 31st, otherwise we should say "in" or "within."

"Per year." Some authorities allow the use of "per" (a Latin word) with some English words, like "per bearer," "per hour," but ordinarily it seems better to use it with Latin words, like "per annum," "per diem," "per capita," and "a" with English words, like "a year," "a day," "an hour."

"To we folks that are Christians this is important." Object of the preposition "to." Should be, "To us folks"—better, "To us who are Christians," etc. Like errors are, "Between you and I," "This is good for you and I." The following is just as bad, but different: "God wants you and I to trust Him." Here "I" should be "me," not because it is the object of the verb "wants" (the infinitive clause is that), but because it is the subject of the infinitive clause "to trust Him."

"We will be very glad to see you here again." Use "shall" with the first person, for you mean future tense only, not determination. We need to have repeated to us the example in our grammars, "I will drown; no one *shall* help me." Possibly he did not mean it, but by those words, "strictly speaking," he twice declared himself a suicide.

"A life different to their own." After "differ" use "from." There is one excellent and notable exception, though some disregard it: "I differ from you in characteristics, appearance, manner, etc.; but I differ with you in opinion." "That is different than I understood it." This should be, "different from what I understood it," or "from the way that I understood it."

"I thank you kindly" declares my kindness rather than yours. If you must use an adverb here, "heartily" is better, but the most of us weaken our speech by too many adjectives and adverbs.

"He does just like I do"—a common error and a bad one. Say "just as I do." You may

say "He looks like me," or "He works like a slave." But if there is a verb in the clause following use "as." Remember Paul wrote (1 Cor. 11:1), "Be ye followers of me as I also am of Christ."

## SOME THINGS THE PASTOR EXPECTS OF THE EVANGELIST

By J. E. MOORE

First of all, the pastor expects the evangelist to be a preacher of the Word, not merely an entertainer. The evangelist ought to know the Bible in general and his own line of truth in particular. He must use the Bible truths without too much local and personal coloring.

Second, the pastor expects the evangelist to be free from sectional pride. If he lives in the North, he must not go down South and attempt to set up his notions on racial matters as tests of experience and piety; and if he lives down South he must not go up North and attempt to saddle his notions upon the people there. Also the pastor expects the evangelist to touch upon politics and other local matters very lightly, if he touches them at all.

The pastor is disappointed if the evangelist insists upon preaching himself and in making a display of his learning or a marvel out of his success. Some evangelists have had such wonderful success in the past that one must feel that it is a pity that he did not know him then rather than now.

The pastor expects the evangelist to help the church and not just simply find fault. If the church had not needed help the evangelist would not have been engaged. But the evangelist does not help by simply berating the people as the worst he has ever seen, etc.

It disappoints the pastor to have the evangelist make a clown out of himself by showing how men are initiated into the lodge or in mimicking people who use tobacco. Especially when these things are done for the sake of two or three persons and when the doing of them offends the greater part of the congregation. But the whole matter is settled when the evangelist is content to "Preach the Word."

The pastor expects the evangelist to live the gospel which he preaches. It hurts to have an evangelist live all the day long in a blue, fault-finding, despondent mood and then hear him, under the arousement of his pulpit exercise, "top the tall timber." It hurts to have an evangelist preach against backbiting in the pulpit and then berate his brethren and enumerate the instances



of preachers backsliding, etc., all the time when out of the pulpit.

The pastor expects the evangelist to be a man of such strong faith that he can inspire the pastor and the church to stronger faith and vision. The evangelist should have faith in his own message, in his methods, and in the God who answers prayer. In fact he should have faith in the church with which he has come to labor, and if he has no such faith he should leave.

The pastor expects the evangelist to keep victory over the crying baby, the barking dog, the silly girl, the disturbing crowd, and all difficulties whatsoever. He expects the evangelist to keep victory in the altar service and all the way. An evangelist who cannot keep the victory is of no value to the pastor.

The pastor expects the evangelist to be a man of prayer and to have the ability and gift of inspiring others to pray.

The pastor expects the evangelist to be a friendly man in the good sense of that term. He need not be a *mixer* or a *talker*, but he must be a friendly man who humbly and courteously seeks to assist the people in their needs. The evangelist cannot be a "gadabout," but he should be a true brotherly man.

The pastor expects the evangelist to succeed. There may be difficulties, there will be difficulties, but the pastor believed the evangelist would succeed and that is the reason he called him. If he fails, there may be sufficient reasons why he failed, but the pastor will be disappointed for all of that. Everything from the tuning of the piano and the sending forth of the advertising on down was done in order that the evangelist might succeed.

The pastor expects the evangelist to have a good home life back of him. The evangelist whose home life is unsatisfactory cannot be efficient and be may easily become a snare.

We need a lot of such evangelists as would be required to measure up to the expectations of the pastor. We could keep a number of such busy in South Texas all the time.

HOUSTON, TEXAS.

## HERE AND THERE AMONG BOOKS

By P. H. LUNN

*A Booklover's Prayer*

O Lord, who hast given us the Book, we thank Thee for it; for its one great glory and its uncounted lesser glories. We thank Thee for its songs and its stories, for its promises and its warnings, its wisdom and its love. We thank

Thee that we see in it the gracious dealings of a Father who is not impatient with His children, but says to them in every generation only so much as they can hear, of His love and His purpose toward them.

And we thank Thee for all books. We are grateful for the men and women who feel more and understand more than their fellows, and have put their minds and hearts into the books which are in reach of us all.

We thank Thee that when any of the children of men is gifted to think Thy thoughts after Thee, he may pass on to others the words in which he has clothed Thy thoughts.

Bless those who write our books, and those who print and sell them. May they know their work for a great and holy service. And may they never be willing to degrade their gift. May they count it a partnership with Thee, since they, too, spread knowledge and wisdom and faith abroad.

Bless us in our joy in books. May it be a clean, sweet joy, as of those who become initiate into the sacred mysteries of life.

And may the words of all our books have their beginning of goodness from Thee, even as it is written that the Word who became flesh was from the beginning with Thee. May their words always make us the reader to find our fellowship with thy Son, thy Word. By whatever voice they speak may they testify of Him, who is Alpha and Omega, the beginning and the end. In Christ's name, Amen.—*Selected.*

"Aycock, here is a wonderful book," said Brother J., walking into the room where I sat by the fire.

"Is that so, what is the name of it?" I asked.

"Quiet Hints to Growing Preachers," he said.

"Sounds good, who wrote it?" I replied.

"Charles Edward Jefferson."

"All right, I like good books, let me read it."

Brother J. handed me the book and before the first page was finished I was interested. Before I had finished the first chapter I was fascinated and made everything else secondary until I had read it through. Truly it is a wonderful book, all preachers should read it, no young preacher should be without it. I shall never be the same since reading it. It has tremendously trimmed my sails, helped me to balance my small cargo and at the same time it has encouraged me to press on in my work. I would give much could I have had this book years ago when I started, hence this article, I want to pass it on, and urge my young friends to buy it, I expect to read it again,

try to assimilate and digest it, and by the grace of God practice it. The price of the book is \$1.50 and it is cheap. Remember you are not buying quantity but quality. This recommendation is unsolicited, but I urge every preacher who reads this to send at once to the Nazarene Publishing House for a copy of "Quiet Hints to Growing Preachers."

Laymen will enjoy this book, it will give you a glimpse into the life of the ministry you never had before. It will make an excellent gift for your pastor.—Jarrette E. Aycock.

### FACTS AND FIGURES

By E. J. FLEMING

Continuing from the February number of THE PREACHER'S MAGAZINE we add another column of facts and figures, gleaned from "Unfinished Tasks" by Homer McMillan, prepared 1922. We believe the information contained herein will assist our pastors to arouse a greater interest in matters of world evangelism.

The race question in the United States is becoming of increasing interest and importance.

Radical leaders of both races can cause friction through prejudice and misunderstanding; but the vast majority of negroes look to Christian white people for justice and fair play. Principal Moton of Tuskegee, recently said that "the better white South was never more friendly to the negro than today."

"One of the great menaces to American life is lawlessness as expressed in riots, mobs, lynching. During the past thirty years 691 white men, 11 white women, 2,472 colored men and 50 colored women have been lynched without trial. Nearly three-fourths of the negro men and about ninety per cent of the white men were not even charged with any crimes against women."—*American Survey*.

The Southern Inter-racial Commission, an organization of Southern white men, has for its objective the cultivation of better feelings between the races.

The hill country of the United States has always presented a fruitful field for home mission enterprises. McMillan points out that "the region occupied by these people is the mountain portions of Kentucky, Tennessee, Georgia, North Carolina, South Carolina, Virginia and West Virginia. It is a section about six hundred miles long and about

two hundred miles wide, and contains an area of more than 100,000 square miles. . . . This vast inland empire contains a population between 4,000,000 and 5,000,000 people who are one in geographical and social interest.

There are two classes of mountaineers. One class lives in the fertile valleys along the rivers and railroads and enjoys the very best religious and educational advantages. This class is equal in intelligence and refinement to any people in America. But the people with whom the missionary has to do live far back from the main lines of travel in small clearings by the small water courses where they have few advantages of learning and few opportunities for improvement. As a rule they are extremely poor and without teachers, without physicians, without comforts and conveniences, without social contact with outside civilization, and live beyond the towering mountains, locked in narrow coves.

In 1820 the Government began keeping a record of immigration and since that time 33,200,103 foreigners have arrived. According to the last census, there are 17,500,000 foreign-born persons living in the United States, and 17,500,000 children of foreign-born parentage—which means about one-third of the entire population.

"Our present foreign-born population is about 17,500,000 and there are some 20,000,000 more of immediate extraction.

"Approximately one-fourth of all the children in the United States live in the homes of the foreign-born as the birth rate is everywhere higher among foreign-born than among the native stock.

"The percentage of foreign-born farmers is greater than that of the native-born in a number of our states.

"Some of the biggest foreign cities in the world are to be found in America.

"The foreign language press in America includes some 1,500 publications with a circulation of 8,000,000 copies and with a reading public of possibly 16,000,000.

"There are about 4,000,000 Italians living in America. They have 212 newspapers, with a combined circulation of over 1,000,000 copies.

"About 3,000,000 Poles who were born under Austrian, German or Russian rule now live in the United States. They have 100 newspapers in this country with a circulation of 1,500,000.

"Four hundred thousand Greeks live in the United States, and they have 26 newspapers, one of them being the largest Greek paper published in the world.—*American Survey*.

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