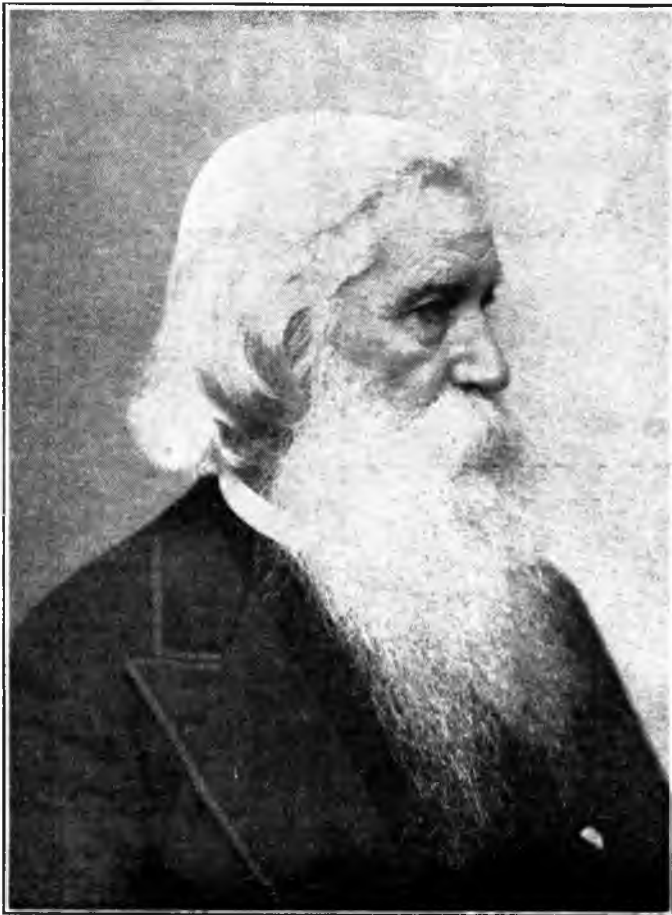


# The --- --- Preacher's Magazine

VOL. I NO. 7

JULY, 1926

WHOLE NO. 7



JOHN G. PATON, *Missionary to the New Hebrides*  
1824—1907

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

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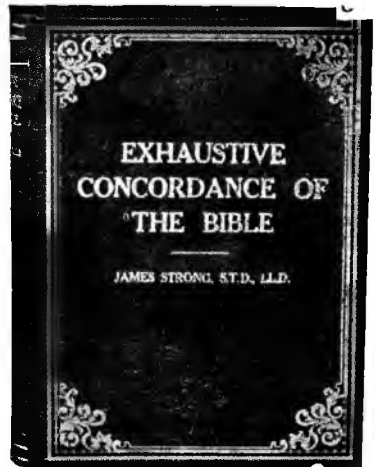


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# The Preacher's Magazine

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

J. B. Chapman, *Editor*

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VOLUME 1

JULY, 1926

NUMBER 7

## THE TEMPTATION TO SECULARIZE

**C**ONSIDERED just from the standpoint of financial remuneration the ministry has always been a poor "profession," and it was relatively never more so than now. There are no doubt a few men in the ministry who are getting as much or more for their services than they could get at other callings in life, but the majority of men who are really prepared for the work they are doing for the Church could turn to secular employment and greatly increase their financial income.

But a willingness to subsist on less than his possible maximum of financial income was one of the points the preacher had to pass when he entered the ministry, and he should never suffer himself to fall down on this item, although the temptation may arise in varied form. It may look like it would be possible for the preacher to take some "silent" interest in business, real estate, or manufacturing without its affecting his ministerial usefulness, but our observation is that such is a mistake. And it may look as though the preacher can turn aside to business or to secular employment for a while "until he gets on his feet" financially, and then come back to the ministry as strong and good as ever, but our observation is that this is seldom if ever done. Of course one might make tents in Corinth in order to be able to stay there and found a church, that is different, but when a preacher who is actively engaged in the work of the Lord turns to secular employment in order to increase his income and avoid the sacrifices of a poorly paid ministry, he generally does not come back at all, or comes back crippled for the rest of his life.

If a man is certain that he is called of God to preach the gospel the best thing he can do is to enter the work through whatever opening may appear and then stick right on through thick and thin. If offers of secular employment which promise success arise, let them be passed off as temptations, instead of as opportunities. If times get close and the door of the poor house looms, let the preacher depend on God for his bread and water, while he sticks on to his work.

The very best way to overcome temptations to secularize is for the preacher to keep so enamored of his work that nothing else can look good to him. There is something wrong when a preacher is beset too much with offers of secular employment. He must be "skylarking." He must seem to be unemployed or dissatisfied with his employment. Buried deep in his task of preaching and preparing to preach, in visiting the sick, marrying the living and burying the dead, leading prayer-meetings and personally leading souls to Christ, the minister is pretty well shut in and is not easily approached with offers from business and from ordinary professions. If he will keep the zeal and freshness which he possessed when he first entered the ministry he will be likely to brook every difficulty and temptation and live and die in his beloved work.

## THE STANDARD OF PERFECT SANITY

**A**CERTAIN doctor was offering testimony in a trial where a man charged with committing a felony was making insanity his plea. The doctor finally said that a perfectly sane person was one who had good physical health, sound moral character, no irritating social connections, a sound balanced intellect and no distracting financial obligations. In cross-examination, the doctor was asked what per cent of the people, using his definition as the criterion, are, in his judgment, perfectly sane. He said he thought not more than five per cent.

Of course it is discomfiting to have to think that not more than five persons out of the hundred are perfectly sane, but our own experience and observation compel us to give some consideration to

the doctor's words; for we ourselves have been conscious of certain degrees of irresponsibility because of distractions of a somewhat passing nature.

But it is highly important that the preacher should be sane. Whether you think of the preacher as a surgeon in the act of performing a major operation, an attorney pleading the case of an accused man at the bar, or as an engineer with his hand upon the throttle of a long and well loaded passenger train, one can but shudder to think of the consequences which would follow should he "lose his head."

It may be that some of the prerequisites mentioned are beyond the reach of some preachers, but each one will do well to strive for the closest proximation. A preacher can use judgment in his eating and exercise and he can take care of his teeth. He can be a holy man to the very center and core of his being. He can take himself to task and compel himself to be considerate and reasonable and trust God for grace to keep him out of "tangents." And he can make every effort to keep his expenditures within the bounds of his income, and by every means avoid debt. He can steer clear of "investment" schemes and real estate promotions, so that even though he may not have much money, he can be clear of distractions and can give his thought and time to his task.

### THE VALUE OF CORRECT PRONUNCIATION

**C**ORRECT spelling is no more essential to the writer than correct pronunciation is to the speaker. The dictionary is, of course, the true and proper guide in such matters, but constant care and application are also a part of the price of excellence. And the preacher cannot save his good grammar for the pulpit, for if he does it will fail him there also. In fact we are not sure but that it is better for the preacher to use his freest and most natural style in the pulpit, lest his anxiety about his language should become a snare to his liberty. And besides this, it will not be necessary for the preacher to give distracting thought to grammar, diction, and pronunciation in his public discourse if he is vigilant and painstaking in his home and in informal conversation generally. Let him go to school all the time he is out of the pulpit and then simply be natural when in the pulpit.

In a recent Preacher's Convention we observed the mispronouncement of the following words: Pharaoh, pastoral, draught, travail, and preventive. If you are uncertain about your own accuracy, look in your dictionary for the proper pronunciation of these words, as they are of frequent occurrence in preacher parlance. And besides this, be sure to cultivate the "dictionary habit," and no matter what the customs about you, when you find the proper pronunciation of a word, from that time on pronounce it correctly.

In the same convention we observed the use of the obsolescent (not to say obsolete) pluperfect form of the verb *get*—*gotten*, and we told them about the stingy old professor who wired to his wife from the city asking her to come to the theater party and concluded by saying, "I have gott'n tickets." But the telegram as translated by the operator at the receiving end of the line said, "I have got ten tickets," so the wife hunted up eight friends who were willing to use the extra tickets and the stingy professor had to pay dearly for his use of antique grammar. We also observed some saying "taken" when they should have said "took," and "undertaken" when they should have said "undertook." And regarding all the errors, we remarked that the correct forms were easier and more natural than the erroneous ones that were used. In fact our modern English tends rather to simplicity and common sense, any way, and the good speaker is the more pleasing and natural for being correct and "up to the minute" in his use of the finest language in the world.

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Bible study and prayer are the preacher's "in-takes," while pastoral visitation and preaching are his "out-goes." If he neglects the first two he will "run dry," and if he neglects the second two he will become so full and inactive that he will "stagnate." Suppose some mysterious person should meet you tonight and abruptly ask you, "How many hours do you spend each week in Bible study and prayer?" What would your answer be? Of course you could tell how many times you preach and how many visits you make on the average, but how about your "in-takes?"

# DEVOTIONAL

## TEACHING VALUE OF THE BOOKS OF THE BIBLE

By ALVA W. EASTMAN

For the sake of clearness and brevity, let us observe the following divisions of the Bible: I. Historical, II. Poetical or Devotional, III. Prophetic, IV. The Gospels, and V. The Epistles.

### I. HISTORICAL.

In the first part of the Bible we have what is known as the Pentateuch, which contains the account of the creation and of the fall of man and the helpless and hopeless condition which resulted from that fall. But we have also the promised Redeemer who should bruise the serpent's head and redeem the souls of perishing humanity (Gen. 3:15). Also concerning Enoch, who walked with God and who so pleased the Lord that He took him home for a visit and made him stay forever. Again we have Abraham, the friend of God, the father of the faithful, who was willingly obedient and true, one who journeyed forth looking for a city whose architect and builder is God. It teaches us the lessons of faith and trust and the value of our pilgrim journey on earth, as we seek a city builded on high where discontent and disillusionment never come.

The character of Jacob is interesting. He is pictured as a deceiver and supplanter, but having met God face to face becomes a prince because he prevailed. It shows us that we too may prevail with God "until the morn," and that no case is too hard for Jehovah.

We look upon one who is well favored by the name of Joseph. He is a most excellent type of Christ, even in many small details. His brethren came to him to have their needs supplied. When they brought Benjamin they received full blessing and communion. In this we see the spiritual value of restoration, consecration and appropriation. Do you remember when you brought the thing that was dearest to you, your Benjamin, to your spiritual Joseph?

In the Pentateuch we have the crossing of the Red Sea by the children of Israel. It suggests to us the power of salvation, and a deliverance from

the evil Pharaoh (the devil), and filling us with songs of praises.

There is the vivid picture of their wilderness wandering being fed on the manna which is a type of Christ, the Bread of Life, that we feed on today. At one place there were twelve wells of water and threescore and ten palm trees. Someone has said that threescore and ten are the average years of a man's life so there is a palm tree for every year and a well of water for every month.

At every place they went the Ark of God was carried and carefully guarded. It stands for the divine presence which was with them and is with us, in our homes, in our hearts and in our churches.

The burnt offerings and sacrifices all point toward Christ the supreme sacrifice and the spotless Lamb of God that takes away the sin of the world.

The tabernacle suggests that we are to be the "Habitation of God through the Spirit."

The crossing of the Jordan signifies to us the blessing of perfect love. They picked up twelve stones as they were crossing and set them up as a memorial. It is perfectly easy to testify after we have made the consecration, crossed over, obtained the blessing and entered the sanctified life. Canaan speaks of the life of holiness, battles, giants, walled cities and unconquered territory, but also it speaks of a shout in the camp, tumbling walls, milk and honey, delectable fruits, healthy climate, conquered foes, onward marches, eternal progression and unbounded victory. Such is your heritage and mine in the land of promise today, and like Caleb, e'en down to old age this spiritual force does not abate, but we are enabled to possess new territory and conquer the enemy.

The time of the Judges was a time of spiritual darkness and apostasy. It was a time when every man "did that which was right in his own eyes," consequently did wrong most of the time. We are given a picture of Gideon and his three hundred, who whipped the Midianites in one meeting by flashing their lights and blowing their trum-

pets. God will enable His people to conquer today by faithfully letting their light shine and praising Him "who has called us from darkness to light."

We have a picture of Shamgar who whipped the enemy with an ox goad, using what he had in his hand.

We learn of Samson, who through faith, maintained his strength, and who through sin, lost it. He was first bound, then he was blinded, then he was made to grind. It is a picture of the binding, blinding and grinding effects of sin.

The little book of Ruth is rich with spiritual food. Ruth is a type of the Church. Boaz is a type of Christ. Ruth made her decision, labored, rested, and was then rewarded. If that is not an ideal picture of being justified, sanctified and glorified then I know of no other.

Time and space forbid us to speak of Samuel, David, Solomon, Elijah and Elisha and of the rich spiritual lessons to be learned from them. But is the relation of Bible study to spirituality in the historical divisions of the Old Testament worth our while? Does it not warrant us in searching the Scriptures?

## II. THE DEVOTIONAL.

What can be said concerning the devotional or poetical part? We look on the book of Job with unceasing wonder. Every Christian ought to read it through once every year. We learn how to appreciate family life, also how transitory are earthly possessions and the blessing of good health, and the beauty of friendship. Also we are told of the mighty works of God displayed both in nature and in grace. And last, but not least, we are given somewhat of an insight into the problem of human suffering.

In the Psalms we have everything revealed for our spiritual need. Regarding Christ, He is shown as a perfect man that always prospers in Ps. 1, as a Judge in Ps. 2, as the suffering Savior in Ps. 22, as the Shepherd of the soul in Ps. 23, as King of Glory in Ps. 24, as Bridegroom and King in Ps. 45, as High Priest in Ps. 110, as the Chief Corner Stone in Ps. 118, and as the Sower and the Reaper in Ps. 126. Regarding experience: we find hope, comfort, refuge, forgiveness, cleansing and abundant grace in this wonderful Book.

But we turn to the book of Proverbs, and everyone ought to read it for a soul tonic. We are commanded to get wisdom, and to see what God thinks of sin and foolishness.

The Book of Ecclesiastes is written from the

standpoint of the natural man. Someone has said that "it is a book of vanity, vexation of spirit and no victory." We are told of human folly and wickedness and the apparent hopelessness of man "under the sun." But we are also told to fear God and to keep His commandments and we shall go to our "long home" above the sun.

The Song of Solomon is filled with love and devotion. It shows Christ in His love-relation to His people. They are fair, He is altogether lovely. They belong to Him, he belongs to them. They are terrible as an army with banners, but He is the standard bearer of ten thousand. They follow Him, and He brings them into the banqueting house and plants the banner of love over their heads. They are led safely, kept securely and blessed abundantly, "until the day break and the shadows flee away." Let us live in the devotional part of the Bible. For the devotional will stir the emotional, give us the experiential and lead us into the practical.

## III. PROPHETIC.

In prophecy large place is given to the first and second comings of Christ. In the Major Prophets He is shown as the "Prince of Peace," with the "government upon His shoulder." And as the "Son of the Virgin," as the suffering Redeemer, "Wounded for our transgressions and bruised for our iniquities." Again as one "coming from Edom, with dyed garments from Bozrah, glorious in His apparel, travelling in the greatness of His strength." We are given a picture of the second coming of the new earth, and of the privileges of the redeemed.

We are also shown the triumphs, tests, victories and valiant warfare of the Church for the preservation of the truth in the earth. Then too we see judgments on the nations who forgot God, of the regathering of Israel and their regeneration.

The Minor Prophets give us pictures of the punishment and doom of nations, such as, Israel, Judah, Assyria, Chaldea, Egypt, etc. But as to the spiritual, we see in Jonah a living example of wilfulness, disobedience and punishment, but finally, obedience, and faithful performance of known duty.

In Joel a prophecy of the Holy Spirit being given unto "as many as the Lord God should call" as one of the features of the latter days.

In Amos we are warned to prepare to meet God.

In Habakkuk we are given an exhortation and prayer for a revival of God's work "in the midst

of the years." This same prophet had such good religion that he rejoiced in God right in the midst of crop failure.

In Malachi we are exhorted to pay the tithes and get blessed and keep in readiness for the second coming and to submit gracefully to every refining process that God allows.

But let us come to the New Testament. Here we tread on holy ground. Verily, the New Testament is in the Old concealed, and the Old Testament is in the New revealed.

#### IV. THE GOSPELS.

In the Book of Matthew we have Christ as King: it speaks of His royal descent, of the majesty and honor due Him, of the platform of His Kingdom, its subjects, their condition, their reception, their influence and their duties.

In the Book of Mark we are told of Jesus the Servant of all. He, who was the mighty worker, went about doing good, and was surprised and baffled at nothing, thereby giving us an example in service.

St. Luke shows Christ as the great Physician and as a perfect specimen of holy manhood. His genealogy is traced from Adam telling again that He is mankind's elder brother. His parables, teachings and illustrations were gathered from common sources and are given to us as a result of His mingling with, and observing the associations and pursuits of men. Verily, "Never man spake like this man."

In St. John He is seen as more than "Son of David" or "Son of man," for He is "Son of God." He is known as "the only begotten of the Father, full of grace and truth," as the "bread and water of life," as "Light of the world," "Shepherd of the sheep" and "Saviour of the world." Therefore, we believe on the Son and have eternal life. We feast on Him and are satisfied. We look unto and are enlightened. We follow Him as sheep of His pasture and are brought safely to the Father's house. We embrace Him as Savior and Lord and as the resurrection and the life.

The Book of Acts is fulfilled prophecy and a history of the Holy Spirit's dealings with the Apostles and the early Church. The Holy Ghost graciously comes and purifies, anoints and empowers for service. It gives us a graphic picture of the Holy Spirit's operations at Pentecost, resulting in three thousand conversions. In the temple a lame man healed. Through persecution, divine energy is manifested. A man being stoned is received into the upper glory. A disciple doing

home missionary work in a chariot, stops by the wayside to have a baptismal service. The conversion of Saul the Pharisee, is a case of knock down religion. The Holy Spirit deals with a man on a house-top, and knocks prejudice and church-anity all out of him. The organization of the first church at Antioch, a very unique jail service, in which singing, praying, and praising were the order of the night, and an earthquake, freedom and salvation were the glorious results. The acts of the Holy Spirit are seen in the many activities undertaken. In preaching, teaching, healing, persecutions, court scenes, in the midst of mob rule and in shipwreck.

#### V. EPISTLES.

The Book of Romans shows us man's natural state as sold under sin; that he cannot be saved by the law or by good works, but is made righteous by faith. It speaks of indwelling sin, and of a blessed remedy for the condition. Who would be so heartless as to take from the believer the spiritual comfort, truth and blessing contained in Romans the eighth chapter? We have also a picture of God's unailing plan in the restoration and salvation of Israel. Also the life of practical holiness and Christian duty are wonderfully set forth.

In Corinthians we have carnal strife and division and the needed discipline given by Apostolic authority. Then we have the gifts of the Spirit emphasized; speaking in tongues as one of the least and the way of perfect love as the best. Also the program and power of the resurrection. But more than that we have Christ revealed as "Our wisdom, righteousness, sanctification and redemption."

In Ephesians we are taken into the heavenlies, filled with the fulness of God, and made to recognize Christ as the Head over all things to the Church.

In Galatians we are warned of the dangers of falling from grace into legalism and given a wonderful contrast between the work of the flesh and the fruit of the Spirit.

In Philippians we are told of the mind of Christ and exhorted to exhibit kindness, courtesy, and nobility of character on all occasions. Again we are enabled to rejoice in the experience of Christian perfection here on earth and to look forward to resurrection perfection hereafter.

In Thessalonians we have commendation for faithful labor of love and patience of hope. We are exhorted to be holy and live in preparation

for the rapture of the saints. Also we have a dark picture of end-time apostasy and the revelation of the Man of Sin.

In the Pastoral epistles beautiful spiritual ideals are set forth. There are the duties of the ministers to the flock, to the world and to themselves. Elders, deacons, wives, widows and virgins are enjoined to break with the world and to serve the Lord whole-heartedly. It shows that Apostolic injunctions are no respecter of persons.

The key-word to the Book of Hebrews is the one word BETTER. Christ is better than Moses. The Christian rest is better than the rest of creation. Christ's priesthood is better than the priesthood of Melchisedec or Aaron. The one sacrifice of Christ is better than the sacrifice of bulls and goats. Also the heroic spirit of those who "Through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens."

In the Book of James we have the comparative value of faith and works. Also of the perfect law of liberty and of the efficacy of prayer.

Someone has said, "that in the epistles of John we have some family letters, speaking of the little children who are in the world." Their sins, mistakes, infirmities, confession, cleansing, and growth are successfully dealt with by their Father in heaven, and by His Son their Advocate, even Jesus Christ the righteous.

In the Book of Jude we have a prophecy concerning physical men, not having the Spirit, creeping in unawares and leading many into unbelief and apostasy. That is a picture of Modernism as it exists at present. To counteract this we are told to build ourselves up in the holy faith, pray in the Holy Ghost and snatch everyone from the fire that we can.

The Book of Revelation is full of inspiration, especially along the line of Eschatology. It speaks of the Devil and shows plainly the trail of the serpent. It tells of his working, scheming, deception and final destruction. Also of death, its ravages and ghastly power and also of its final disappearance. It tells of Christ coming to judge and reign. He puts His enemies under His feet and conquers sin and death on the earth. But it tells of heaven: its glory and beauty; its eternal joy and freedom; its silence and its songs; its wealth and its health; its enormous size and its wonderful

sights; and its light and its luster. Furthermore it speaks of palms and crowns, of thrones and kingly grandeur, of innumerable companies of blood-washed saints and all the members that belong to the Church of the First-born, with angels and archangels, elders and tribulation saints. But too it speaks of judgment on the ungodly, manifested in many ways under the heads of various symbols. The Beast and False Prophet are given their portion. Likewise the nations that forget God and His Christ. Individuals are judged, doomed and punished for their rejection of God. Yea it warns us to spiritual preparation in view of divine explanation and of fiery indignation coming in terrible tribulation to every tribe and nation until the final consummation.

## TRAITS WHICH MAKE BUD ROBINSON GREAT

By J. W. MONTGOMERY

**D**URING the past few years I have given a great deal of time to the study of men in various walks of life, and have secretly sought to know the whys and wherefore of every man's success or failure with whom I have come in close touch.

Recently it was my privilege to be closely associated with one of the most remarkable men I have ever known. I traveled with Rev. Bud Robinson for thirty days, and surely I can never be the same again. There are so many marvelous traits about this great man which have meant so very much to my life until I cannot refrain from this effort to point out a few of them to other young preachers who may not have opportunity to study his life at close range. His unflinching wit alone does not deserve credit for his world fame by any means.

### FILLED WITH THE SPIRIT

To work, eat, sleep and travel with him just thirty days would surely prove to any living man that Bud Robinson is in possession of something more than the spirit of man, and that a supernatural power and influence control his life each hour of the day and night. He lives and feeds on spiritual things constantly.

### SIMPLE HEARTED AND NATURAL

The reason "Uncle Buddie" is one of the best known and most loved men in the nation is because he is one of the most natural and simple hearted men living. All normal persons love chil-



dren because they see in them the natural life they are living, and a simplicity that is unspoiled by the customs of men. This good man has never allowed custom to rob his life of the beautiful simplicity of childhood, nor the theories of the age to shadow his spiritual nature. His love for God and all His creatures is as simple and pure as that of any small child.

#### NOT A CRITIC

He not only enjoys the beauty of the hills, mountains, rivers, valleys and plains, but sees and enjoys the beauty in every life with which he comes in touch. He knows that men and women who love God with all their hearts do their very best to make good, and he is big enough to boost in spite of blunders. He comes as near believing in every one who professes religion as any man you will ever meet, though never takes it for granted that one has so much grace that he can stand mistreatment without pain. He is courtesy to the last letter.

#### LOYAL TO HIS CHURCH

If anyone in the Church of the Nazarene has lost faith in the management of any department and become disloyal, or has failed to support any interest by reason of broken confidence, Brother Robinson was not to blame for his attitude. He pours hundreds of dollars annually into the church without a single complaint. If folk complain to him of conditions in the little church which they feel might be adjusted, he merely describes his strong faith in present management and future improvement of affairs by explaining the great profit which one may expect to derive from his time spent in "breaking a young horse to ride" instead of trying to "resurrect a dead elephant" that does not want life. His heart and soul is in his work, and he never fails to sound a clear note for his church and her work wherever he goes.

#### HE IS NOT FOR SALE

I have seen "Uncle Buddie" turn down an invitation to speak in a church building valued at one-half million dollars to an audience of two thousand people who would have given him a great offering, and make his way to the mountain district where he spoke in a building worth less than one thousand dollars to an audience of 250 people on schedule time. They gave him a free will offering which amounted to only a few dollars, which he received with joy and thanksgiving. After service he told the writer he was so

delighted that we had come, seeing the people were so hungry for salvation there. He is not for sale.

#### FAITHFUL TO THE TASK

While many have supposed two or three messages in a single revival effort on the subject of holiness to be sufficient, this faithful old soldier has kept right on preaching it night and day for these many years, and the story is still new and fresh to him and to his hearers. While hundreds of men his age are on the shelf, he cannot find time even to answer the letters that come from people of all parts of the world begging for his service. Holiness is still in demand, and "Uncle Buddie" is still at the same old task. He never tires of preaching holiness and getting subscriptions to the *Herald of Holiness*.

#### INTEREST IN HUMANITY

So great is his love for humanity that everyone from the greatest to the least seems to understand that he has a real friend in "Uncle Buddie." His thoughts are of others. He lives for them, and prays for them constantly. I do not know a single child who does not love him dearly. He does not "put it on," he is deeply interested in every member of each home he enters.

#### PATIENT IN DISAPPOINTMENTS

When he knew that a train wreck had broken our connection, rendering us powerless to reach a very important place for service by rail and that there was no other means of transportation, he seemed as happy and well contented as if no loss had been sustained. When our automobile stuck and we were forced to walk one-half mile through deep mud he continued to laugh and shout.

Truly the "Steps of a good man are ordered of the Lord."

(Written by permission and with consent of subject.)

### COULD NOT PREACH A MISSIONARY SERMON!

By A. W. ORWIG

**I**N the very early years of my ministerial life I spoke to another young preacher about the duty of occasionally preaching a missionary sermon. I cited a conference resolution which required every preacher of said conference to preach at least one such sermon a year. To my astonishment the brother replied, "I can't preach a missionary sermon." I hardly believed his statement to be literally true, but rather an hon-

est admission that he was not sufficiently imbued with a *missionary spirit* to prepare such a sermon.

Of all men the minister of the gospel ought to be alive and aglow with a missionary spirit. He can scarcely have a better equipment for his Master's work. And in proportion as he possesses a true missionary spirit will he be like his heavenly Master. In our own church, which has been practically a missionary society from the beginning, there should not be a man in the ministry without a deep missionary spirit. Doubtless there are some preachers, in the various denominations, who lack such a spirit. And, of course, they do not preach many real missionary sermons. The time was when it used to be said of some preachers (I trust it is not so now) that they feared the agitation of the subject of missions, and especially the taking of a missionary collection, would interfere with the raising of their own salaries. The enlightened preacher of the present believes just the contrary. He knows that one of the most successful methods of promoting liberality in general is to get people deeply interested in the cause of missions.

If a minister of the gospel have not a missionary spirit, and to whom it is uncongenial to preach a missionary sermon, how can his people be expected to possess a genuine missionary spirit? True, some laymembers are in advance of their pastors in possessing such a spirit. But, on the whole, a preacher who is destitute of such a spirit, and seldom, if ever, preaches a real missionary sermon, more or less hinders the spiritual progress of his people, as well as thus suffers in his own soul.

From the pulpit, in a very considerable degree, may and ought people to receive a true missionary spirit. Preachers should be so deeply saturated with this spirit as to set their people on fire with the same glorious spirit. Such a spirit will make it not only easy for preachers to preach missionary sermons, but delightful as well. And what loftier theme can a preacher desire than that of world-wide missions? With such a broad field he can launch out into very many directions. Very numerous indeed are the phases of Christian missions. And the more one contemplates and studies them, the clearer and grander will be his conception of the same. A preacher's possible preference for more strictly theological themes need be no obstacle to his preaching missionary sermons. In fact, the more deeply he delves into the real practical depths of theology, obtaining

comprehensive views of man's relation to God, the broader and more enrapturing will be his vision of the greatness of foreign and home mission work. With his mind thus illuminated, and his heart fired with the sublime thought of the world's need of salvation, he will never be destitute of themes for sermons, addresses, etc.

The preacher or pastor should be so greatly filled with the missionary spirit that it will not only find expression in missionary sermons, but will also crop out in his general ministrations. It should largely pervade his pulpit-prayers, the part he may take in the prayer-meeting, the young people's meetings, the Sunday school, and even his pastoral visits. In short, he ought to take the lead in creating and fostering both a missionary spirit and missionary labors. This ought to include efforts to get people interested in local and more general missionary meetings and special conventions, as also the reading of missionary literature. Doing these things, there will hardly be wanting ample funds and laborers to prosecute the glorious work of missions.

There is scarcely a more certain sign of spiritual stagnation than when a church or an individual has no interest in the cause of missions. And for a preacher of the present day to say that he can not or does not occasionally preach missionary sermons is inconceivable. Such a man could scarcely give greater evidence that he had not been called to the holy work of the gospel ministry.

LOS ANGELES, CAL.

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### THE PREACHER

- A preacher can be prompt.
  - A preacher can be a man of prayer.
  - A preacher can visit the sick.
  - A preacher can answer his correspondence promptly.
  - A preacher can encourage his young people.
  - A preacher can study and visit too.
  - A preacher can pay his debts. He ought to.
  - A preacher can and ought to read good books and periodicals.
  - A preacher can pronounce his words correctly.
  - A preacher can learn to read the Bible thoughtfully and intelligently.
  - A preacher can and ought to commit the Bible to memory.
  - A preacher can quote the Bible accurately.—
- C. E. CORNELL.

# HINTS TO FISHERMEN

By C. E. CORNELL

## UNCTION

The preacher who for any reason has lost the unction out of his preaching, has lost his power to move men. This strange, indefinable presence of God in the soul and words of the preacher penetrates into the very depths of the heart and stirs men to action. Without it, although there may be learning, logic, eloquence, much preparation, words, noise, pounding the pulpit, shouting in the air, without unction the message is lacking in juiciness and effectiveness.

What is the secret of unction? We answer, "Prayer." It is prayer that gives the preacher "heart." It is prayer that illuminates his mind, and gives him insight into the deep things of God. We have much of everything else, but comparatively, we lack in prayer. The average pastor is "rushed" from early morning until late into the night, with church business of various kinds; unless he is rigid and systematic in his habits, there will be but little praying. The loss is irreparable.

## CRITICISM

It seems to be easier to see the weakness of men than their strong points. It seems much easier to criticise than to commend. Why is the average person so apt to say, "That man is all right but—" and then follows a reference to the man's weakness. It is said of John B. Gough, that at the close of one of his magnificent lectures, he stood at the door to hear the remarks of the people. He never did so again; he heard enough to last him fifty years. There were nine criticisms to one compliment.

O the sorrow of it, that so many are prone to criticise! They often overlook a hundred good points in an individual, and find fault with some insignificant peculiarity. With our eyes upon *things above*, let us look for the good in folks, and if we cannot speak without some unkind thrust, let us not speak at all.

## EPIGRAMS

"Pride goeth before destruction."

Pride and perfect love will not mix.

Heaven may cost all that we have, but it is cheap at any price.

Perfect love has a salutary effect upon nervousness.

One can "grow" a better crop of religion out of pure soil than weedy.

Don't pity the man who has full salvation. Pity the one who does not have it.

Better live in poverty here and go to heaven, than to live in riches and go to hell. The rich man of the Bible in hell was poor, and the poor man in heaven was rich.

## PRIDE

This is a growing and national sin. It attacks the individual in every walk of life. It is a deadly sin and so specified throughout the Word of God. Much is said about pride; more than the average person suspects.

Pride of dress, pride of face, pride of station, pride of wealth, pride of grace, pride of physique, pride of intellect, etc. Pride gnaws at the vitals of the individual; it spoils character. Only the blood of Jesus can take pride out of the heart. Pride is sending very many to hell; numberless others now sadly afflicted, are on the way. My friend, escape for thy life. Beware of pride!

## THE THREE CROSSES

"On either side one, and Jesus in the midst."  
John 10:18.

- I. The Saved Thief.  
Sin in him, not on him.
- II. The Lord Jesus.  
Sin on Him, not in Him.
- III. The Unsavd Thief.  
Sin in him and on him.

## NOTED CHRISTIAN WOMEN

For a Sunday evening sermon prelude.

Susannah Wesley	Frances Ridley Havergal
Lucretia Mott	Ramabai Medhavi
Fanny Crosby	Frances Willard
Hannah Whitall Smith	Maud Ballington Booth

## BASENESS OF INGRATITUDE

Someone has said: If I give a beggar a penny I expect him to say "Thank you." If I throw a bone to a dog he will lick my hand. What shall be said then of a man who subsists every moment

of every day on God's bounty with never a word of acknowledgment?

#### DON'TS FOR YOUNG PREACHERS

*The Expositor* says: An older minister addressing a body of young ministerial students, gave forth some sound advice.

Don't exaggerate.

Don't fool with doubts.

Don't snub anybody, not even a book-agent.

Don't jolt in ruts; vary your services and methods.

Don't make long pulpit prayers.

Don't imitate others—better be a poor original than a fine copy.

Don't preach long sermons.

Don't be cold in your delivery—preach red-hot from the heart a positive gospel.

Don't speak in a monotone—the voice has numerous keys; play on as many as possible.

Don't harp too much on one string—variety is pleasing, and God's Word gives ample choice of themes.

Don't tire people out with long introductions—you can spoil the appetite for dinner with too much thin soup.

Don't neglect study and closet prayer—the finest human pipes give forth no music unless filled with the divine breath.

Don't bawl or scream—too much water stops mill-wheels, and too much voice drowns out sense.

Don't scold your congregation or your burden-bearers.

Don't go on after you have finished, saying, "As I said before;" say something after; let the clatter of the mill cease after the corn is ground.

Rev. Wilson T. Hogue gives some timely suggestions on "Pulpit Mannerisms."

"Vain repetitions" are also among the disagreeable mannerisms of many pulpit orators. "My dear hearers," or "Friendly hearers," or "My friends, "As I said before." "One thing more," etc., "Amen," "Hallelujah," "Glory to God," "Bless God forever"—these are a few of the expressions; which some preachers indulge in with every third sentence, or at least so frequently as to become not only the most tedious and grating kind of cant expression, but occasions of turning the sacred function of preaching into ridicule and contempt. We pass no criticism on an occasional and heart-felt expression of praise to God during one's preaching, for we always enjoy it much;

but it is the irreverent and injurious habit of flippantly tipping off such expressions as we have mentioned until they come to have no significance than that of padding for the sermon and advertising the preacher's want of matter that we inveigh against. Let us, in preaching as well as praying, heed the Lord's injunction, "Use not vain repetitions as the heathen do."

#### STICK TO THE OLD WORDS AND OLD PHRASEOLOGY

Addressing young ministers an old minister said: "Never forget the word conversion—turning round, completely changing, going in the opposite direction, the New Birth, a supernatural change. Conversion! regeneration! justification! sanctification! adoption! assurance! these are words that have won battles. As for other words, they have yet their spurs to win."

#### CULTIVATE THE UPWARD LOOK

There is a tradition that Michael Angelo, by his long and unremitting toil upon the frescoed domes which he wrought, acquired such a habitual upturn of the countenance, that as he walked the street, strangers would observe his bearing. If Christ occupies the arena of the soul, the upward look will become natural. Let each one cultivate the upward look. "They looked unto him and their faces were lightened and they were not ashamed."

#### ACT NOW

Many resolve to live a better life. In their human strength they miserably fail. Resolutions are of but little purpose, unless there is the Christ-power behind them. Old Dr. Johnson said this wise thing in his old age; "I have been resolving these fifty-five years; now I take hold on God." My friend, take hold on God. Do it now.

#### SEIZE THE OPPORTUNITY

No doubt but that during this year, the Lord will throw numerous opportunities in your way. To quibble, hesitate, debate will in all probability mean the loss of such opportunities. Seize every legitimate opportunity. If you lose one, it may mean soul-peril for someone else. If you lose one, you will no doubt lose another.

A shell gatherer at the sea shore espied a lovely shell, more beautiful than any he had discovered. "That shell is high and dry," he said, as he searched here and there in a listless way. "I'll get it later." But as he waited a great wave washed

in upon the beach, gathered up the beautiful shell and carried it back into the ocean. How much like the life of many. The opportunity to do good is thrust upon us. It looks beautiful, legitimate, fruitful; there is hesitancy, and the waves of time roll in, grasp it on its bosom, the God-given opportunity is lost, lost forever. My friend, seize your opportunity.

#### RESTORE THE FAMILY ALTAR

John Randolph once said: "I should have been an atheist had it not been for the recollection and memory of the time when my mother used to take my little hands in hers and cause me on my knees to say, 'Our Father which art in heaven.' The family altar will make its lasting impression on the children; it will be of untold blessing to the home, and indirectly bless the nation. Let religion die in the family and the home is crippled. The home is the conservator of the nation. Let religion die there and the nation is in peril. Begin now by erecting that broken piece of spiritual furniture.

#### WHAT I CAN DO I OUGHT TO DO

I can pray.

I can pray in secret.

I can pray more in secret.

I can have a secret place to pray, and habitually PRAY.

I can read the Bible.

I can do more than read the Bible, I can study it.

I can study the Bible with the end in view that my life shall conform to its teachings.

I can help somebody into the kingdom.

I can send a tract, write a kind letter, or speak a cheering word. I can plan to win souls like I plan my business.

What I can do, I ought to do, and by the grace of God I will do.

#### THE MESSAGE OF THE FATHERS

Job 8:8-10

It was direct to the hearts of men.

It had "Thou art the man" in it.

It made no compromise with sin.

It pictured the awful torments of the lost in hell.

It portrayed heaven as worthy of the most strenuous efforts to gain.

It called men and women to repentance—the forsaking of every sin.

It emphasized the *New Birth* especially its *supernatural* side.

It insisted upon men having an experience witnessed to by the Holy Spirit.

It urged the believer to seek purity of heart, or, to be sanctified wholly.

It was delivered from a hot heart and immediate results anticipated and of course such results were obtained.

It had no symptoms of unbelief in it. There was no criticism. The fathers who brought things to pass were not Bible "tinkers," they were Bible *believers*.

They spared neither rich nor poor, but treated all men as equal in the sight of God and greatly needing salvation. The fathers had no church pets.

#### THE WAY SOME PEOPLE REPRESENT HOLINESS

They say and write bitter things.

They are caustic, severe and fault-finding.

They jump at conclusions which often lead to malicious misrepresentation.

They handle other people's names as though a reputation amounted to nothing. What does it matter to them if a man does get discouraged, backslides and goes to hell?

They are blind to their own superlative egotism and self-righteousness. "I and my crowd are the only folks that have the real thing." The probabilities are that there will be some folks in heaven that they have consigned to hell.

They are extremely bitter toward the church. Yet had it not been for the church or its influence, no doubt, many of these holiness "ranters" might never have enjoyed salvation.

No wonder that a large number of sensible people say, that if this is holiness they want none of it. Such a profession of holiness as represented above is very far removed from the Bible kind. Better keep to the Christ or Pauline spirit to be safe.

#### MY PREACHER FRIEND, GO AFTER YOUNG MEN

Here is a series of topics for five Sunday evening sermons. Send a postal card to all the young men in your community. Make an altar call and press young men into the kingdom.

The Young Man's Temptations.

The Young Man's Opportunities.

The Young Man's Home.

The Young Man's Business.

The Young Man's Religion.

# HOMILETICAL

## The Broad and Narrow Way

By A. M. HILLS

TEXT: Matt. 7:14. "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it" (R. V.).

This is a part of the Sermon on the Mount, delivered by the Son of God. He was laying down the fundamental principles of Christianity, spirituality and salvation and eternal blessedness. He taught obedience to God's law, opposed enmity and retaliation; taught love to enemies; Christian perfection; a life of prayer; a life of faith; and earnest Christian service.

### I. NOTICE WHAT JESUS SAID OF THE BROAD WAY.

1. The entrance is *very wide*. It is as wide as human depravity. No self-denial or self-surrender or morality is required. One can enter with a heart full of hatred to God and man; a heart full of lust and uncleanness; there is absolutely no objection to any vice or form of iniquity.

2. The way is *broad*. It is wide enough for all your sins, your evil habits, your bad business; room for evil companions, evil lodges, clubs, unhallowed amusements, self-indulgence, self-will, love of the world, rebellion against God. Satan could not make the way easier for a wicked heart. No conscience needed, no restraint, no concern for the future. "Just have a good time." Eat, drink and be merry." Indulge every appetite and lust, and keep God out of all your thoughts. The Broad Way is an asphalt boulevard, down grade; a "believe-what-you-will," "go-as-you-please," "live-as-you-like" toboggan slide of sinfulness.

### 3. This way leads to destruction.

Of body -- mind -- heart -- spirituality -- appetite for God and prayer. It means the death of everything heavenly and God-like and an ultimate plunge to everlasting darkness and death!

### 4. "Many go in theret."

Of course, it is easy, natural and popular. It costs no self-denial of a single carnal delight. It is crowded like theatres, circuses, race-courses, watering places; a laughing, jeering, mocking throng, pouring like a Niagara tide through the gates of death.

However unlike in a thousand other respects,

one characteristic belongs to them all—a common hatred of holiness and everything like God.

### II. THE WAY OF LIFE.

1. The entrance is narrow. "Strait." It is narrow as the *new birth*—narrow as confession and restitution and the abandonment of every known sin.

Jesus said: "Strive to enter in at the strait gate: many shall seek to enter in and shall not be able." Why? Because their own wicked hearts will deceive them.

Because the popular crowd will be against them and they want to go with the crowd. The customs, fashions, habits, laws of a Christless world will oppose them.

Because forms and ceremonies, profession and church-membership are not enough!

### 2. "The way is narrow." Narrow as—

Submission to the divine will.

As the Sermon on the Mount.

As spirituality and unworldliness. "If any man love the world, the love of the Father is not in him."

Narrow as *Living like Christ!*

Narrow as "A Walk with God."

Narrow as *Hating Sin and Loving Holiness!*

Narrow as a *sanctified heart and a holy life!*

3. It "Leads unto life." "Eternal Life!" It is much more than existence. "This is life eternal, that they might *know thee, the only true God, and Jesus Christ whom thou hast sent.*"

Experimental knowledge of Jesus as God. Atoning Savior. Who baptizes with the Holy Spirit to sanctify and guide and keep, and bring us home at last. "Ye have your fruit unto holiness and the end everlasting life" (Rom. 6:22).

There is no place in the universe for such people to go to when they die, but to heaven. The Devil would not have them with him: they are spoiled for everything but God and heaven. And they are just the kind of people He delights in.

4. "*Few there be that find it.*" Alas! Comparatively few resist natural inclinations, stand against popular customs, accept sanctification and take the lone way with Jesus!

"Thou shalt not follow a multitude to do evil." Show of hands and clack of tongues, and crowds and multitudes and majorities make nothing right. Multitudes were against Isaiah and Jeremiah and Jesus and Paul, and the saints and martyrs of the ages.

### III. THEREFORE "STRIVE (GREEK, 'AGONIZE') TO ENTER IN."

Indolent effort will not win heaven. If you are with the gay, giddy multitude you and they alike are on the road to hell. If you walk according to the promptings of the carnal heart you are going to destruction. If you are walking as the generality of men walk you are walking to the bottomless pit.

John Wesley said: "Here is a plain, short, infallible rule, You must be singular or be damned. The way to hell has nothing singular in it: but the way to heaven is singularity all over. If you move but one step toward God you are not as other men are. But regard not this. It is better to stand alone than to fall into the pit."

"Strive, then as in an agony of holy fear."

"Strive, by prayer without ceasing."

"Strive by abstaining from every appearance of evil, by all holy conversation and godliness."

### "Shut Out," or "Christ the Door"

By A. M. HILLS

TEXT: John 10:9. "I am the door: by me if any man enter in, he shall be saved." Also, Luke 13:24-25. "And Jesus said unto him, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house hath risen up, and shut the door."

Many figures are used to illustrate the preciousness of Christ. He is the "Good Shepherd," "Way," "Truth," "Life," "Light of the World," "Bread of Life," "Water of Life." Here He calls Himself "The Door." It means an opportunity of salvation. Consider:

#### I. CHRIST IS THAT DOOR.

A door is a medium of passage. Jesus stands between God and us. God comes to us through Him with offers of grace. We come to God through faith in this blood. "No man cometh unto the Father but by me."

#### II. A DOOR IS FOR EVERYBODY.

King or peasant, master or servant, old man or child; "By me if any man enter in he shall be saved." "Whosoever believeth in Him shall not perish." Thank God for a "whosoever gospel" and for "any man's" Savior. It gives hope to all the world.

#### III. "HE SHALL BE SAVED."

From the curse of the law.

From the penalty of sin.

From the corruption of inbred sin.

From the "fear of death" and "the wrath to come."

Voltaire to his doctor: "I am abandoned of God and man. I will give you half I am worth if you will give me six months of life." "Sir, you cannot live six weeks." "Then I shall go to hell." And he soon expired.

The dying Payson: "I swim in a sea of glory. The prospect of eternity fills me with joy beyond the power of utterance."

It is a wonderful thing to be saved from the penalty of sin and the practice of sin. It is still more wonderful to be saved from the *inbeing of sin*,—the *sin principle*, "the *evil heart of unbelief*," "the *carnal mind which is enmity against God*." Christ saves from all.

#### IV. A DOOR TO BE HELPFUL MUST BE USED.

So Christ:—there is no salvation out of Christ. He was given to be the Savior of all; but none are saved without entering in.

Medicine enough in the drug store for the neighborhood and a skilled physician willing to attend the sick: but unused and unemployed, they are of no avail. So an unused Savior is no Savior.

#### V. THE DOOR WILL SHUT.

All opportunities of finite beings are necessarily limited. God often waits a long time to be gracious, as an open door: but He says, "My Spirit shall not always strive with man." The door of the ark shut. The door shut before Dives and the foolish virgins. This is true to life.

"It was my lot," says a ship captain, "to fall in with the 'Central America.' The sea was rolling high. Night was coming on. The 'Central America' was crippled. 'I am in a sinking condition,' cried Captain Herndon. I shouted back, 'Send your passengers on board my ship at once.' Herndon replied: 'Lie by till morning.' I answered, 'I will try, but send your passengers on board now.' He only replied: 'Lie by till morning.' In an hour and a half the steamer with its living freight went down." The door of opportunity had opened and shut.

Who can demand that Christ should wait forever? "How oft would I . . . but ye would not. Behold! your house is left unto you desolate."

#### VI. THE TEXT REVEALS THE SINNER'S DOOM.

The door of grace once closed will not open again. Wasted opportunities and the despised chances of salvation will sometime end, never to return. "Strive (agonize) to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and *shall not be able*."

Who said this? Jesus who wept over sinners—and died to save them.

Shall we deny this truth? It is written in a Bible older than ours: it is written in the eternal nature of things. The force of habit, the instincts of man, the forebodings of conscience—all alike proclaim the final permanence of character.

"He that is unjust let him be unjust still: and he which is filthy let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." He that will live in sin, when the Spirit is withdrawn, will live

in it longer and will live in it forever. Eternal sin will be eternal damnation!

Strive then with all your soul to enter in through Christ to salvation. There is no other way, and no other door.

Whitefield was preaching on this text. Two sporting young men were standing far out in the vast audience. One said to the other, "Well, what if the Door will shut? Another will open." Whitefield soon said, "Perhaps someone will say: 'What if this Door will shut: another will open!' "Yes," said Whitefield, "another will open, the door that shuts from the eyes of angels the horrors of the damned!"

### The Remaining Rest

By B. F. HAYNES

TEXT: Heb. 4:9.

This is no reference to heaven, but to a present experience.

#### I. ITS NATURE.

1. A remaining rest.
  - (a) It remains for believers (Heb. 4:3).
  - (b) It remains for the people of God.
2. A religious, spiritual, holy rest.
3. A rest from fatigue and distress. Rest from inbred sin and internal conflicts.
4. A Sabbath Rest. Work ceases.
5. A Sabbath Rest, as to duration. Lasts all of life.

#### II. GROUNDS OF ENCOURAGEMENT FOR SEEKING IT.

1. From all-searching, all-penetrating, all-revealing power of word (Hebrews 4:12-13).
2. Also by our High Priest having passed into the heavens and been glorified; the very condition on which way was to be opened for us (John 7:37-39; Hebrews 4:14).
3. By sympathizing nature of High Priest (Hebrews 4:15).
  - (a) Though without sin, either its guilt or pollution, He yet felt all the horrors and dread which we feel who have both.
  - (b) This may explain Gethsemane, and Calvary's hill.
  - (c) He thus can sympathize and help, because He knows (Heb. 4:13).
4. What reasonableness in the exhortation to seek it (Hebrews 4:16).

### The Almost Persuaded

By B. F. HAYNES

TEXT: Acts 26:28.

#### I. THINGS WHICH ALMOST PERSUADE.

1. The lives of good people.
2. The authoritative claims of righteousness.

3. The rewards of righteousness here and hereafter.
4. The horrors of sin.
5. The deceitfulness of sin.
6. The retribution of sin here.
7. The judgment of sin hereafter.
8. The convicting power of the Holy Ghost.

#### II. THINGS WHICH PREVENT SOME FROM BEING FULLY PERSUADED.

1. An inadequate view of the soul's immortality.
2. The lives of faithless professors.
3. Association with the worldly.
4. Power of habit.
5. Secret sins.
6. Procrastination.
7. Man-fear.
8. Grieving the Spirit.

### Sonship

By C. E. CORNELL

TEXT: 1 John 3:1.

#### I. THE BASIS OF SONSHIP.

The love of God.

#### II. THE PRIVILEGES OF SONSHIP.

1. Eternal life, full and free and joyous
2. Fellowship.
3. Security.
4. Inheritance—"If children then heirs."

#### III. THE CONSEQUENCES OF SONSHIP.

"The world knoweth us not."

#### IV. THE DEMANDS OF SONSHIP.

1. Submission to the Father's authority.
2. Acceptance of the discipline of the family.
3. God-likeness; holiness, love, sacrifice.

### Christian Testimony in Its Relation to Christian Experience

By C. E. CORNELL

TEXT: Rom. 10:9, 10.

#### I. INTRODUCTION.

Paul touches every phase of Christian experience.

#### II. CONFESSION AS THE GROUNDWORK OF EARLY METHODISM.

1. The difference between those devout formalists in the Church of England and Wesley's converts.
2. Testimony a revival agency.

#### III. TESTIMONY AND EXPERIENCE GO HAND IN HAND.

(Illustration) A man was asked, "Have you got religion?" He answered, "None to speak of."

#### IV. TESTIMONY. What the Scripture says (Rom. 10:9, 10. Ps. 66).



- V. HOW SOME HAVE LOST THE BLESSING.  
(Illustration) See "Holiness and Power"  
(Page 348).
- VI. THE TWO WITNESSES—LIFE AND LIPS.
1. A correct outward deportment may exist with an unsanctified soul.
  2. But a pure heart cannot exist with an irregular, sinful or undevout life.

### Overcoming the World, or the Christian Triumphant

By C. E. CORNELL

TEXT: John 16:33.

- I. CHRIST IN THE MIDST OF HIS DISCIPLES
1. His going away.
  2. Their faith tested.
  3. They will run away.
- II. "BE OF GOOD CHEER."
1. An encouraging admonition. Paul uses it (Acts 27:25).
  2. Will look like defeat.
  3. "I have overcome the world." Or in other words:  
"My apparent *weakness* shall be my *victory*; my *ignominy* shall be my *glory*; and the *victory* which the world, the Devil, and my adversaries in general, shall appear to gain over me, shall be their own lasting defeat, and my eternal triumph."
- Luther writing to Philip Melancthon, quotes this verse and adds these remarkable words: "Such a saying as this is worthy to be carried from Rome to Jerusalem on one's knees."
- III. THE GREATNESS OF GOD.
1. Why He can defend us. (Illustration) ONE of God's angels destroys the Assyrian army (2 Kings 19:35).
  2. Our determination linked to His Almightyness.
  3. How great is God? Thousands of living creatures in a single drop of water. (Illustration) 100,000 million, million, million atoms in a cubic inch of gas, each perfectly formed. The milky way, 100 million stars have been discovered by the modern telescope. Our God great in creative genius, great in power. He can defend His people.

### Double-Mindedness

By C. E. CORNELL

TEXT: James 4:8.

- I. GOD AND THE SINNER.
1. God waits on the sinner.
  2. God draws the sinner.
  3. God loves the sinner, and tries to save him by His providences.
- II. TWO CLASSES NAMED IN THE TEXT.
1. Clean hands. Referring to our activities,

2. Many kinds of sinners:  
The moral sinner.  
The respectable sinner.  
The hardened sinner.  
All lost.  
There is pardon for each one.
- III. THE DOUBLE-MINDED.
1. Purity, or entire sanctification.
  2. Singleness of heart.
  3. Fixedness. Purpose.
- IV. ALL ARE INCLUDED IN ONE OF THESE CLASSES.  
Which class are you in?

### The Home

By C. E. CORNELL

TEXT: John 11:5.

- I. THE HOME DEFINED.  
The Bible reference.  
A General Understanding—what is home?

Illustration:

*Home's not merely four square walls,  
Though with pictures hung and gilded;  
Home is where affection calls,  
Filled with shrines the heart hath builded;  
Home! go watch the faithful dove,  
Sailing 'neath the heaven above us;  
Home is where there is one to love,  
Home is where there's one to love us!*

*Home's not merely roof and room.  
It needs something to endear it;  
Home is where the heart can bloom;  
Where there's some kind lip to cheer it!  
What is home with none to meet,  
None to welcome, none to greet us?  
Home is sweet—and only sweet—  
When there's one we love to meet us!*

- II. THE HOME IN RELATION TO HEALTH.
1. Health and its importance.
  2. Health of parents—procreation.
  3. Health of children.
  4. Preventing disease.
- Illustration: Give attention to ventilation. There is one place that you can control—your bedroom; ventilate that. The more fresh air in the home the better.
- III. HOME IN RELATION TO MORALS.
1. The advantage of Christian parents.
  2. The training of children.
  3. Family prayer—its effect; now seriously neglected. *Take time to pray.*
- IV. A HAPPY HOME.
1. High ideals.
  2. Children born.
- Illustrate: The mother with 13 children; a wealthy but childish neighbor offered comfort for just one child. "Not one child to spare."
- V. HOME MEMORIES.
1. Mother—Father.
  2. The children—that sick or "crippled" one; that wayward boy or girl.

3. A large family. The joy of association.
4. The old meeting house.
5. The "protracted" meetings.

*Illustrate:* Poem, "Scenes of My Childhood."

*How dear to my heart are the scenes of my childhood,*

*When fond recollection presents them to view!  
The orchard, the meadow, the deep-tangled  
wildwood,*

*And every loved spot which my infancy knew!  
The wide-spreading pond and the mill that stood  
by it.*

*The bridge and the rock where the cataract fell,  
The cot of my father, the dairy-house nigh it  
And e'en the rude bucket that hung in the well;  
The old oaken bucket, the iron-bound bucket,  
The moss-covered bucket which hung in the  
well.*

*That moss-covered vessel I hailed as a treasure,  
For often at noon, when returned from the field,  
I found it the source of an exquisite pleasure,*

*The purest and sweetest that nature can yield.  
How ardent I seized it with hands that were  
glowing,*

*And quick to the white-pebbled bottom it fell;  
Then soon, with the emblem of truth overflowing  
And dripping with coolness, it rose from the  
well;*

*The old oaken bucket, the iron-bound bucket,  
The moss-covered bucket, arose from the well.*

*How sweet from the green, mossy brim to receive  
it,*

*As poised on the curb it inclined to my lips!  
Not a full, blushing goblet could tempt me to  
leave it,*

*The brightest that beauty or revelry sips.  
And now, far removed from the loved habitation,  
The tear of regret will intrusively swell,  
As fancy reverts to my father's plantation,*

*And sighs for the bucket that hangs in the well;  
The old oaken bucket, the iron-bound bucket,  
The moss-covered bucket that hangs in the well.*

SAMUEL WORDSWORTH.

## The Spirit Withdrawn

By WM. B. WALKER

TEXT: Gen. 6:3.

- I. GOD IS UNDER OBLIGATION TO GIVE EVERY NORMAL, INTELLIGENT HUMAN BEING A CALL.

1. His justice and mercy demand it. God would cease to be a holy, compassionate God, should He fail to give poor, lost, sin-smitten, Devil-ridden, Satan-deluded, hell-bound, and broken-hearted humanity a call to salvation.

2. Every person has that ability and opportunity to accept the gospel call. Should there be no invitation there would be no responsibility. Man is endowed with the power of choice. "Choose you this day, whom ye will serve." God is under moral obligation to give every human being one call, but no more.

3. There are three distinct periods in life when

the Spirit usually calls: (a) Early life. From 15 to 21. (b) Middle life. This age is from 21 to 30 years of age. (c) Old age. This age is from 30 years up. One of our successful evangelists put this test to his congregation. He asked for all that were converted between fifteen and twenty-one years of age, and 112 persons responded. Again, he asked for those that were converted between twenty-one and thirty, and twenty-five responded. He also asked for those that had been saved between thirty and forty, and 4 people responded. At last he asked for those between forty and fifty, and only 3 responded.

### II. THE METHOD OF THE SPIRIT IN STRIVING WITH PEOPLE.

1. In religious services (John 16:7-8). For this reason many unsaved people stay away from a holiness church. This is true wherever the revival fire burns.

2. He strives through the lives of God's true children (Matt. 5:16). It can easily be seen that there is a tremendous responsibility upon us as Christians. If we fail, souls will go to hell that might have been saved.

3. Again, the Spirit strives through sickness and death. Many a person has made promises on sick beds. This is a fast age, and so much so, that people haven't time to think on divine things. And such God is likely to bring low in sickness as a last resort to reach them with the message of salvation and hope.

### III. EXAMPLES FROM THE BIBLE OF THOSE WITH WHOM THE SPIRIT CEASED TO STRIVE.

1. Esau sought repentance with bitter tears, but found it not (Heb. 12:17).

2. Saul was chosen of God to be Israel's king but lost God out of his heart. He said just before death, "Behold I have played the fool." Again he said, "God is departed from me, and answereth me no more."

3. Felix. Paul stood before him and reasoned of righteousness, and this ruler trembled as a criminal before justice. No doubt the Spirit softened his heart, but he said, "Go thy way for this time; when I have a convenient season, I will call for thee." But such a time never came. This has been the mistake of multiplied thousands. The "convenient season" never comes.

### CONCLUSION:

When the Spirit of God ceases to strive with a person, that person is lost world without end. There is no hope for such an one. Such a person is beyond the skyline of hope. Holy Ghost sermons, songs and prayers have no appeal for him. Ringing church bells, pleading saints, and weeping angels find no response in such a soul. Seeking sinners, shouting finders and rejoicing angels do not arouse such a heart. It has sinned away its day of grace.

DURANT, OKLA.

# PRACTICAL

## A DIGEST OF DR. JOHNSTON'S "IDEAL MINISTRY"

*\*With a Few Suggestions*

By PETER WISEMAN

Dr. Johnston discusses, "The Ideal Ministry" under three divisions, namely, The Ideal Ministry, Related Ideals, and The Sermon.

### THE IDEAL MINISTRY

Under the first, the ideal ministry, he takes up the permanent function of the ministry, the work of preaching, which is according to God's command. "Go ye into all the world, and preach the gospel to every creature." There are other agencies, it is true, but God's chief agency is the story of His love through the personality. The man behind the word; the word in the man; truth in and through the person.—this is the norm in gospel evangelization. In other words, the public, authoritative personal proclamation of the truth of God to men by a living man.

The *supreme aim* of the ideal ministry is the *salvation* of men. The supreme aim is perfect salvation in Christ Jesus. The preacher's finished work is not a finished sermon, but a Christ-like soul. He constructs his sermon that he may reconstruct the man. The gospel message differs in this respect from all secular public speeches.

The *ruling spirit* of the ideal ministry is *love*. Love gave birth to the plan of redemption, and love floods the whole scheme. God so loved that He gave. Christ loved the Church and gave Himself for it. And if Christ so loved us we ought to love one another.

The *subject-matter* of the ideal ministry is *the Word of God*. "Preach the Word," wrote Paul to Timothy; and it still holds good. The greatest authority the preacher has is the Word of God "Thy word is truth," adds Dr. Pierson, "from beginning to end." But the Word should be handled aright, and the preacher of the gospel should study hermeneutics, and such valuable cautions regarding the selection of texts and their interpretation, as may be found in Broadus, Burrell and others. He should avoid, too, the extremes of undue spiritualizing and undue literalizing.

The pre-eminent business of the ideal ministry is *Preaching Christ*. "We preach Christ crucified," said Paul to the church at Corinth. To preach Christ is to preach His wonderful character, His divine-human person, His expiatory sacrifice, His almighty power to save to the uttermost all that come unto God through Him (Heb. 7:25), and His keeping power. He is able to keep that which we commit to Him against that day.

The *central theme* of the ideal ministry is *Christ crucified*. There is no other theme so glorious! His name shall be called wonderful. The Jewish sacrifices pointed down the ages to the Lamb of God. John took up the same cry, "Behold, the Lamb of God which taketh away the sin of the world." The apostles followed with the same message—the Christ of God, "Christ crucified, the power of God and the wisdom of God." And this has been the glorious theme of the servants of God who have accomplished for their Master from the apostolic days to the present. Still the theme is new!

The *eternal sanctions* of the ideal ministry are *everlasting life and death*. These sanctions are seen in His mission to seek and to save the lost, the way of His coming, and in His wonderful teaching. He speaks with the same degree of positiveness of the one as of the other, the two are eternal, eternal life and eternal punishment.

The *co-operating agent* of the ideal ministry is *the Holy Ghost*. The promise to His own when He was about to leave them was, "I will send the Comforter." On the day of Pentecost the Holy Ghost came in His full Pentecostal glory. He convicts the world of sin, testifies of Christ, applies the merits of the Savior's atonement to the soul, leads into all truth, anoints for service, etc. (See John 16:8, 13, 14; 15:26; Rom. 5:5; 8:26, 27). "Ye shall receive the power (dunamis, Greek) of the Holy Ghost coming upon you" (Acts 1:8). That is what we preachers need.

### RELATED IDEALS

Dr. Johnston discusses first, under this part, *the call* to the ministry. It is the call of God, not of man. It is divine, not human. "It is immediate,"

says Dr. Johnston, "not through a church or bishop." But we believe God calls through the Church, i. e., the Church will recognize the call of God. In this respect, the call is both divine and human. "No man taketh this honor unto himself but he that is called of God as was Aaron." Luther, in his comment on Jeremiah 23:31, says: "Await God's call. Meantime be satisfied. Yea, though thou wast wiser than Solomon and Daniel, yet unless thou art called, avoid preaching as thou wouldest hell itself." Calvin held the same view. The reformers of the Church of England, in arranging the formula for ordination, compelled each candidate to express his belief that he was "inwardly moved by the Holy Ghost," to take upon himself the holy office. And Bishop Burnet (last of seventeenth century) writing of this says: "Our church must be construed to intend by this that it is only Christ that sends, and that the bishops are only His ministers to pronounce His mission. Further, if any candidate says, 'I trust so' that yet knows nothing of any such motion and can give no account of it he lies to the Holy Ghost, and makes his first approach to the altar with a lie in his mouth, and that not to men but to God. It is a glorious thing when a minister is satisfied that the Holy Ghost has inwardly moved him to the work of the Christian ministry and that he can say, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel.'"

The student, first of all, should be marked by his spirituality which is a vital trait in the ministry. A man is as big as he is spiritual. "The measure of a man, that is, the measure of an angel." Then he should be profound rather than brilliant. He should be receptive, eager to know; to know that he doesn't know; to know what he doesn't know and should know. An old Scotch clergyman of great learning and great common sense, had a young sprig in theology preach for him one Sabbath. The sermon was ambitious, soaring, inflated, blown full with oratorical wind; and when, after the sermon, the old Scotch minister rose to pray, he said: "O Lord, bless thy young servant, and prick him with the Holy Ghost and let the gas out."

The ideal student will be attentive, observant, detailed, definite and therefore intelligent. He will be concentrative, that is, or maybe, the faculty of using one's faculty.

He will be assimilative, not merely a passive receiver: he will be always on the outlook for

information that will help him in his glorious calling. He will be diligent. He will be marked by a thoroughness. He may, nevertheless, have all the aforementioned characteristics and fail. He needs to be filled with the Spirit of God.

The ideal study should be a quiet little den in the pastor's residence, a place not for external vision but internal vision of God. The books in that study should be such as will help him in his great work, books that the Lord will approve of, books he can use, books worthwhile. The quality should be sought for. He should have a system whereby he can conserve clippings, items, notes, etc., for future use.

The ideal ministry will regard the law of adaptation, which in preaching is saying the right thing at the right time in the right way. In pulpit discourse it is fitness of matter, fitness of moment, and fitness of method. It is the apostolic ability and willingness to become all things to all men, so as by all means to save some.

To follow out adaptation in preaching it is required that the sermon should always answer some end. It is said that a man went forward to seek the Lord in a revival service. The evangelist knelt by his side and asked, "What are you seeking, brother?" To which the seeker replied, "O nothin' in particular." Some sermons are aimless. Adaptation respects also the different minds and temperaments among the hearers.

The ideal ministry will preach the old doctrines even in these new times. "The old is better." There may be improvements as to the methods of preaching, but the doctrines of the Bible are immutable because they are of God. "Heaven and earth shall pass away but my word shall not pass away."

The ideal ministry will study our Lord's method in teaching, by illustration, question, answer and silence. It is an excellent study. No minister could give special heed to this aspect of our Lord's life and not be wonderfully benefited.

The ideal ministry will give particular heed to the delivery of his sermon. Dr. Johnston in his chapter on the method of preaching discusses freely the different methods. After all, in our opinion, there is no method like the extemporaneous. It is, doubtless, the ideal delivery. The heart must speak to the heart; a living man pouring out a living message to a dying people. The best extempore preaching is not only the best of its kind, but it is the best of any other kind. But "out of nothing, nothing comes" is applicable

to the preacher. Let him store his mind with the best matter possible, then the Holy Spirit has something to bring out. "It is a hideous gift," says Spurgeon, "to say nothing at extreme length."

#### THE SERMON

We have already considered those great distinctive ideas, indissolubly connected with the gospel ministry, and which uplift and glorify it as the art of arts; and we found, then, preaching is its permanent function; making men Christlike its supreme aim; love, its ruling spirit; the Word of God its subject-matter; preaching Christ its pre-eminent business; Christ crucified its central theme; everlasting life and death its eternal sanctions and the Holy Ghost its co-operating agent.

We have also had before us those related ideals which are great helps to pulpit efficiency; the ideal call to the ministry, the ideal student, the ideal study, the ideal law of adaptation, the ideal way of preaching old doctrines in new times, the ideal methods of preaching, and the ideal kinds of discussion.

As to a *definition*, "a sermon is a religious discourse, founded on the Word of God, and designed to save men."—JOHNSTON. If "to save men" the author includes all religious instruction in the things of God as well as calling men to repentance, the definition, in our opinion, is complete.

The author follows the ideal definition by *ideal constants* by which are meant the constant cultivation of a more and more vivid and abiding sense of the divine realities of the gospel message, possible only by a continual vision of God; the constant cultivation of the homiletic bias, the best and most successful method for God's sake; the constant cultivation of familiarity with the sources of materials, first of all, the Bible, good commentaries and good books; and the constant presence of a lofty standard of sermonizing.

The *ideal cardinals* of the ideal sermon are unity, order, movement. By unity is meant singleness of theme and singleness of object. Order should be followed in division, in argument, in description. There is no ideal discourse without order. God is the God of order, not of confusion. By movement is meant the quality by which the sermon bears the thought onward and the hearer of it. It was said of Demosthenes: "He is never found making any step in any direction, which does not advance his main object, and lead

towards the conclusion to which he is striving to bring his hearers."

The *ideal topic* is that topic which conveys the complete sense of some blessed gospel message. The political, sensational, and controversial topics should be avoided. Nevertheless the gospel message may show up certain politics, and reveal the truth regarding subjects of a controversial nature. We are to preach the truth, the whole truth.

The *ideal introduction* is the introduction that is brief, and in a few words prepares the hearer for what is to follow. In Rev. J. Wesley's sermon on "What is Man?" Mr. Wesley begins by saying, "What am I? By the help of God I will consider myself."

The *ideal conclusion* is that conclusion which ends in victory, whatever form it may take, whether a summing up or an appeal to the affections and will, it gets there, and ends in victory. All is well that ends well.

The *ideal quality* of style is that style which is recognized as best by the writers or speakers. The style of a preacher should be marked by purity of diction and simplicity. The uneducated should understand. Many years ago the licentiate of Princeton Seminary were in the habit of preaching at a station some distance from that place. Among their habitual hearers was a sincere and humble but uneducated Christian negro, called Uncle Sam, who on his return home would try to tell his mistress what he could remember of the sermon, but complained that the students were too deep and learned for him. One day, however, he came home in great humor, saying that a poor unlearned old man, just like himself, had preached that day, who he supposed was hardly fit to preach to the white people; but he was glad he came, for his sake, for he could understand and remember every thing he had said. On inquiry, it was found that Uncle Sam's "unlearned" old preacher was Rev. Dr. Archibald Alexander, who, when he heard the criticism, said it was the highest compliment ever paid to his preaching.

The *ideal delivery* belongs to public speaking. Dr. Johnston discussed the posture, that it should be erect, manly, not dull and lazy; gesture, that it should not be forced but the natural expression of the soul, yet general rules should be observed; voice, that it should be improved and developed, a much neglected factor in ministerial training.

The *ideal sermon* is, therefore, not merely a human, but a divine-human product. It is the

truth of God though human personality. And the Spirit of God should sovereignly preside in its construction and use from beginning to end; from the selection of the text down through all the process of sermonic development, the choice of a theme, the formation of a plan, and the collection and arrangement of materials, to the final application of the truth to the hearer's heart.

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## THE MINISTER AND BIBLE STUDY

By BASIL W. MILLER

### *The Minister and His Greek Testament*

**T**HE perfection of religion, a peculiar spiritual genius of inspiration, is our heritage from the Hebrews; law, from the Romans; but the perfection of art, philosophy and language belongs alone to the Greeks. During the years of the revelation of the Old Testament, Hebrew language was the instrument of inspiration; but in the fulness of time, when the ages of ceremonialism had filled their place in ushering in the perfect day of final revelation, Christ employed the perfected Greek language for containing and transmitting undefiled and unchanged the Oracles of God to the future ages of the Church.

The Greek was a universal language, its form was perfected and its preservation was assured. As the centuries passed, when new translations and versions were to be made, they were based upon the ancient Greek manuscripts, and these likewise came from the original autographs. Thus through the centuries God has used this language as the vessel for carrying His Word.

1. The disciplinary value of Greek to the minister cannot be questioned. The mastery of any ancient language, and especially the Greek, demands a training in accurate thought, memory, logical thinking, and thoroughness, to be discovered in no other line of study, save that of mathematics. There is the mastery of forms, endings, tenses, cases, etc.; the building of a vocabulary through the memorizing of words and their forms, and the association of these words in sentences and in paragraph structure. The mind achieves that training demanded in thinking through a problem to its final solution. Not only is this true, but the Greek, as well as the Latin, is especially valuable in building an English vocabulary, for so many English words are derived from the Greek and the Latin. Logical thinking

and mastery of words, and accuracy of memory in learning this language, engenders logical thinking, mastery of words and accuracy of memory in sermon building.

2. The spiritual and practical value derived from a knowledge of the New Testament in the original is exceedingly great. During the ages language changes, as is seen in the different translations made from the original Greek during the past centuries, Wycliff's, the King James' Version, the Revised Version. The word translated charity in the earlier versions is better translated love, or divine love, for the meaning of charity has changed during the past three centuries. By a study of the original Greek testament, through such editions of the same by Wescott and Hort, and others, we arrive at a greater accuracy in the meaning of original terms than is otherwise possible. From the Greek Testament we come into closer contact with the ancient meaning and form of the New Testament than elsewhere. In the Greek the depth of meaning is brought out which is often missed in the English translation.

As instances of this; we have spoken of the translation of charity; Paul speaks of being a slave, a bond servant of Christ, in the original the meaning is that of a manumitted or freed slave, who through love of his master, freely serves him, a love slave. In Mark, writing of the heavens opening and the dove descending on Christ, symbolical of the coming of the Holy Spirit, the word here employed means rent asunder, signifying a violent action, typical of the violent coming of the Spirit in sanctification. The word translated power in the Greek carries a stronger meaning, that of dynamite, the then strongest form of power known. When Christ speaks to Peter of feeding His sheep, at first the word used means *sheep*, but at last He used the term meaning *lambs*, or small sheep. "Feed my lambs," says Christ. Without a knowledge of the Greek, this accuracy of meaning, and peculiar shades of truth, are entirely lost.

In refuting the modern tongues theory a use of the Greek will lead to a true understanding of the biblical theory. The Greek words used mean spoken languages, dialects of men, and not gibberings. One of the richest mines of truth is a study of the original Greek words. They are oftentimes hard to fathom, but when once their treasures are found, they become invaluable to the minister.

Greek tenses often carry sermons. The aorist

tense so many times used in connection with sanctification, the baptism with the Holy Spirit, signified an action completed in the past, completed at a definite time, and not continuing into the future. We are thus—from the Greek—sanctified by a definite act, which afterwards ceases to function.

3. Tools for mastering New Testament Greek are accessible to all. Since most of our ministers are self-educated, it is necessary for them to dig out their own Greek, and this under proper conditions is possible for any minister. The tools for such a mastery are close at hand. A beginning student should purchase a good elementary *text book on New Testament Greek*, of which Huddleston's is as good as any. By starting with this and diligently mastering each simple lesson, in the course of three or four months one will have a sufficient knowledge of the essentials so that he can begin with the New Testament in the original. At the same time these lessons, being based on the New Testament exercises, afford a possibility of studying the New Testament while starting. In the course of a few months the elemental facts of pronunciation, forms, a simple vocabulary, and a knowledge of the Greek alphabet, will be gathered.

With this one should have an *Interlinear Greek and English Testament* (Bagster's Interlinear Testament, Wescott and Hort's Interlinear, and the New New Testament are all excellent). In this the Greek text is employed, with a correct English translation under each word. Since one is somewhat acquainted with the Greek alphabet, and forms, with this translation beneath each word, some of the treasures of the original can be gained by simply reading the Greek form and the English translation underneath. In this manner one becomes acquainted with the New Testament words and forms, until if he be diligent in translating each verse thus, it will not be long until he will be able to read the original without the English translation, save in the cases of new words and unusual forms. Thirty minutes a day for a year will enable one to read the New Testament through in this manner. With a free use of the grammar in tracing the unusual forms, and of the dictionary in finding the meanings of the new words and their unusual shades of interpretation, one will soon become quite adept in reading the original. Two years of such study will give the average minister as much mastery of the

original as the usual two years course in college Greek.

In connection with this last form of study there are numerous books aiming to assist in exploring the mines of the riches of Greek. One should have a standard Greek Lexicon, or dictionary. For the past several decades Thayer's Greek-English Lexicon of the New Testament has been standard. This gives all the Greek words in the New Testament in their alphabetical arrangement, then in the English it has the correct translations, different shades of meaning, and usually the correct translation of the word in the several passages where it is found. Thus if one knows only the Greek alphabet, find the word in the Greek original, and then by tracing this word in the lexicon the true translation of this word is discovered. A free use of the Greek interlinear text, along with the lexicon, from the beginning will soon enable one to feel at home with the New Testament in the original.

Even after one is free in the use of the lexicon and has some knowledge of Greek words and their forms and meanings, oftentimes trouble is occasioned by a lack of a knowledge of the exact form employed in a word. This difficulty has also been removed by the wise masters of the past in furnishing us with a lexicon of all the forms of the several words found in the New Testament. I refer to "Bagster's Analytical Greek Lexicon." In this as stated, arranged in alphabetical order, appears every form, every distinct word, found in the Greek New Testament, with an analysis of its form, and with the root of the word given. If it is a verb, the analytical lexicon gives the mood, tense, person and number of the same; if it is a noun or adjective or other form of speech, it gives the case, person and number. Herein each word is analyzed. By referring to the Lexicon for a meaning of the word, to the grammar for a translation of its form, then by combining the two we have an accurate translation of every word and its several forms in the New Testament. This increases the assurity of our statement that there is no use for an ignorance of the original language of the New Testament.

With the works mentioned above a knowledge of Greek words, their peculiar uses in the different verses, their different shades of meaning as translated into the English, is well afforded by a use of the "Englishman's Greek Concordance of the New Testament." In this each Greek word is arranged alphabetically, with the different pas-

sages in which the word is employed arranged under the same order of their appearance in the New Testament. The Greek word is given, but the passage in which it is used is in the English. By means of this one has a complete concordance of the Greek of the New Testament.

This is invaluable in a study of Greek words, and synonyms. For instance if one desires to find the different passages wherein the word translated power is found, turn to Acts 1:8 in the Greek Testament, and the word translated power, *dunamin*, is found; then turn to the same word in the Greek Concordance, herein are all the passages that contain this word. To know the use of this word one has but to study these passages. As an aid in learning the Greek Testament this work is without a peer.

In connection with a study of the Greek Testament one should not neglect *word studies*. Two valuable works in this field should be secured by the Greek student. Nearly two hundred years ago Bengel wrote the "Gnomon of the New Testament," in which he analyzed and treated the outstanding words of each verse in the Greek Testament. Some sixty years ago Marvin Vincent translated this from the Latin; then a few years later he conceived of a plan of working through the same field, by bringing the work down to date, and adding the material unearthed in the past century and a half. This appeared in his four volume edition of "Word Studies in the New Testament."

These two works are in the form of commentaries, and the leading words are discussed, their history traced, their peculiarities marked, and their treasures brought to light. The purpose of each is to place the ordinary English student with a small knowledge of Greek in the position of the trained Greek scholar. In preaching these books throw much unusual light upon New Testament passages and their words.

The minister should also have in his library at least one good *commentary based on the Greek text*. Several of these are extant. First is "Alford's Greek Testament." Alford was the leading Greek scholar of the first of the past century. His work is scholarly, orthodox, and true to Wesleyan doctrines. Elicott wrote a commentary from the Greek Testament during the middle of the last century, which likewise is orthodox. Meyer, a German scholar, about the same time wrote his commentary from the Greek. Usually

he is orthodox, but in places there may appear a slight tendency toward rationalism. In more recent years has appeared the "Expositor's Greek Testament," written by several authors, on the plan of Alford, with the purpose of bringing this work down to date. On the main it is fairly true to orthodoxy, still it has numerous tendencies toward modern rationalism and criticism. The later "International Critical Commentary" is also from the Greek text, but it is prepared by scholars who are untrue to the Bible, and hence on the whole, while scholarly and critical, it is unsafe.

Each minister should have at least one of the above named works. We as holiness ministers above all others must remain true to the Old Book, and to do so we must know the original languages of the same. We must be grounded in its doctrines; master its languages; know the Bible critically; read it in the original; unearth its treasures; delve into its hidden riches; open up the jewel casket of its original forms, words, and the beauties of its masterly arguments in the original Greek.

I should say that the library of every minister should contain the following works on the original text of the New Testament: (1) An elementary text on New Testament Greek; (2) Greek Inter-linear Testament, Bagster's, or the New New Testament; (3) Thayer's Greek-English Lexicon of the New Testament; (4) Bagster's Analytical Lexicon; (5) Englishman's Greek Concordance of the New Testament; (6) Vincent's Word Studies in the New Testament; (7) Commentary on the Greek text, preferably Alford's Greek Testament. With these a mastery of the New Testament in Greek is within the reach of all.

PASADENA, CALIF.

### THREE CONSTITUENTS

By A. E. SANNER

**S**AID Martin Luther, "Three things make a divine—prayer, meditation, and trials." Believing that these three things do, truly, enter in as constituent and compound elements of the success of a holiness preacher, called of God, we invite your attention to them herewith in detail—

1. Prayer,
2. Meditation,
3. Trials.

Millions of words, aptly and forcibly, have been spoken, and in books, written, to bring home to hearts the necessity of prayer, especially in the



ministry, until we can add nothing to enforce its importance and necessity. We simply reiterate. A prayerless pastor among Nazarenes is a farce. Have such existed? Yes. I've known pastors who hoped to make it on their old sermons, depending upon past knowledge and ability, and who have become unwilling or too lazy to pay the price of prayer. In preaching, they followed their outlines all right, they spoke through the period all right, but it was just words. It cannot be in the Nazarene pulpit. "The letter killeth, but the Spirit giveth life." The words may be all right and true, but unless the Spirit unctioizes and blesses, a holiness church will famish and die. It is hard work to pray. To pray in secret, wait before God and get messages, and get inspiration, and get soaked up with the thought which comes from God, until one may come to the people and pour it out upon them. It is not the preacher's wisdom and knowledge but his conviction which gets on the people. No matter the subject or theme, its delivery must be throbbing with life to accomplish the desired goal. Nothing gives life but life. Real flame alone kindles other flame. "We believe and therefore speak," said the apostles of old. All those beautiful characteristics desired in the Nazarene pulpit—unction, fervency, conviction, force, poise, soul food, blessing, etc., are granted from the throne of God in answer to prayer, plus diligence in preparation and attention. Brother, there is no substitute. Be sure to read Dr. Bound's "Preacher and Prayer."

SECOND. Meditation. In the prayer life the preacher must often abandon himself to meditation as he waits before God. In these moments God will speak to him, and things new and old are given him, which he in turn may give to the people. Said one, "By meditation I can converse with God, solace myself on the bosom of the Savior, bathe myself in the rivers of divine pleasure, tread the paths of my rest, and view the mansions of eternity." Meditation is really a peculiar and blessed means of grace, which is indispensable especially to the preacher. And in reading, too, it is not the hasty or casual reading, but seriously meditating upon holy and heavenly truths that makes them prove sweet and profitable to the soul. The advice of the great apostle to a young preacher was "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4:15). Get good books and read them, but these are not sufficient; carefully note the content of the sermons you

hear, but that is not enough; mix in religious conversation with the good and great whenever possible, but these all are insufficient for you—it is the frequency and earnestness with which you MEDITATE on these things until the truth in them becomes your own and part of your very being, that, as the apostle said, your profiting will appear. Meditation means deep thought. Like prayer this is hard work. Proof: Is it not easier for you to go many miles to hear some noted preacher, and to listen to him for two hours, than to spend fifteen minutes in meditating on the sermon when you return home? Warning, note well, that under the guise of meditating you do not fall into the habit of doing nothing at all, and of thinking of nothing.

THIRD. Trials. "Endure afflictions" (2 Tim. 4:5). "Endure hardness as a good soldier of Jesus Christ" (2 Tim. 2:3). "Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience" (James 5:10). All right, let's do it. Elijah, 1 Kings 18:17, 22; Jeremiah, Jer. 26:7-9; 37:4, 15-17; 38:6; Daniel, Dan. 6:16; Paul, 2 Cor. 11:23-28. It is plain that they who speak in the name of the Lord may expect affliction. There is no other alternative. The war is on. Satan hath sworn eternal hatred against the Lord and His Christ. "The disciple is not above his Master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." The invectives of hell will be hurled at the true minister of the gospel of Jesus Christ. The writer is not a graduate in this school. I do not understand it all by any means. But I will suggest three reasons, at least, why trials and afflictions must enter into the life of the holiness preacher.

- (a) He must be a true minister of the gospel of Christ.
  - (b) He must be both the exponent and champion of those graces and truths which are won and propagated only at the cost of suffering and sacrifice.
  - (c) He is compelled to render a heart-to-heart, a soul-to-soul service.
- (a) The first proposition is very self-evident, so we will not prolong the discussion. The very nature of the true Christian warfare is light against darkness, righteousness against sin, heaven against hell, Jesus against Satan, that necessarily real battles must ensue, real crosses must be borne, and real hardships endured. And to be

true to the trust He left us, these issues must be sincerely faced.

(b) It has ever been true that right things, pure things, holy things, things which bless and uplift, are won and championed at the cost of suffering and sacrifice. In the world of invention, instance Fulton and the steamboat, Gutenberg and the printing press, etc., when men had to almost die to bring to perfection and recognition some great invention without which the world today could not exist. In the world of discovery, instance Columbus and the new continent, Franklin and electricity, and many others. In the world of reformation, instance, Martin Luther and the reformers of his day, or the great temperance and prohibition fight of recent years, when in multiplied instances the very life had to be staked on principle. Or in the world of nature, instance the mushroom and the oak, the used and unused muscle, etc. The used muscle is strong because it has been "up against something" and had work to do that made it sweat. The oak has timber in it because it has stood up in the test of many a summer and winter.

So also is it in the world of grace (1 Pet. 1:6, 7, James 1:3, Rom. 5:3). Patience is acquired in the furnace of tribulation; faith is increased by testing; love must be manifested to be of effect, not just simply professed; experience can be obtained only on the field of labor. And of what account is a preacher without a lot of patience, faith, love and experience? And even heaven itself will be won only by being "faithful unto death."

(c) The holiness preacher must render a heart-to-heart service. Words alone will not suffice. How can he succor those who are tempted if he himself has not been tempted? How can he sympathize if he has not sympathy in his heart? How can he *feel* for others, if he has not first *felt* within himself? How can he "weep with those who weep, and rejoice with those who rejoice" if he have not the real sentiment in his heart?

*"Sure I must fight if I would reign,  
Increase my courage, Lord,  
I'll bear the toil, endure the pain,  
Supported by Thy Word."*

*"Thy saints in all this glorious war  
Shall conquer, though they die:  
They see the triumph from afar,  
By faith they bring it nigh."*

## THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

### *The Heart*

OF late years the disturbances of the heart are beginning to assume a more prominent place in the list of the causes of death. Only two others are considered more prominent. They are tuberculosis and kidney disturbances, but the latest statistics show that deaths from heart diseases outrank these. I have before me now the latest report from the United States Public Health Service showing that heart disease is taking the place of tuberculosis as a scourge. "In 1294 various types of heart disease killed 176,671 persons or a ratio of 178.4 per 100,000 of the population. It should be understood that this report covers only the registration area, containing only 88 per cent of the people of the United States." In the same period tuberculosis, on the other hand, caused the death of only 89,742 persons, or at the rate of 90 per 100,000. It was not until 1923 that the Public Health Service discovered that heart disease had pre-empted the place formerly held by tuberculosis and that it is becoming prevalent to an alarming degree. Although the majority of sudden deaths are due to cardiac causes, and yet there were few chronic diseases so amenable to treatment and so compatible with long life and comfort, if judiciously handled, as cardiac cases.

With these facts before us it is very evident that a great deal of attention should be given to cardiac diseases. The Health Service believes that a campaign of education must be carried on, and it should be nation wide in its scope. It is agreed that ignorance, carelessness and the tension of modern life is causing this marked increase in diseases of the heart. Now if this is important to the nation as a whole it is very necessary then that a particular class should pay close attention to it and its improvement. The condition of the heart and the care of the same is very important to the preacher. Because of the lack of this knowledge many a preacher has been laid on the shelf, or has filled a premature grave before his life of usefulness was finished.

Of course it is understood that we cannot touch on all the cardiac disturbances and their causes, but will mention a few that every individual should know about. Recent studies have shown that focal infections, such as tonsillitis, an abscessed tooth, or any other focus of infection may give origin to germs which may later cause

endocarditis, or valvular infection. These conditions are known to the laity, when they get to the chronic state, as organic heart trouble. When the valves are affected so they let the blood escape this is commonly called leakage of the heart. Any infectious disease may cause a cardiac disturbance, or getting up too soon after some such disease, or too soon after an operation will certainly have its effect upon the heart. Now you may see why that faithful family physician did not want you to get out too soon when you felt so well and thought it was, "all stuff to stay in bed when you felt so well."

One of the most common causes of heart disturbances and hypertension, high blood pressure, is excess in eating and drinking, the lack of proper exercise and elimination. The toxins from the excess foods irritate the entire vascular system. This is so closely connected with blood pressure, which is such an important thing, until we will leave the details later for that subject. However I would not do justice to the subject if I should pass by that which is very important to the preacher. Most preachers are fed to death. In the first place they do not use good judgment in eating and they are imposed upon by the public. That good host or hostess feels like the best and about all the way to entertain the preacher is to give him the best and the richest of foods—and my, the varieties! Of course it would be out of place just here to dwell upon the drinking side, that is from the standpoint of alcohol, as we are not dealing with that class, but will be untrue to the subject, and to the authors from whom I get my authority, if I fail to mention the effects of certain drugs upon this so important organ. There are certain drugs, particularly, nicotine and caffeine, which stimulate the vasomotor center of the brain. These are generally taken in the form of tobacco and coffee. Think of the work the little muscular organ is called upon to do under the strain of an ordinary sermon of forty minutes to an hour in length. Then think of the preacher who is not satisfied with this imposition and begins at once to whip it up with certain stimulants. I refrain from further discussion.

Hard work, of which most of us are not guilty except in the extreme effort in our preaching, and neurotic conditions are very hard on the heart. Be as afraid of extreme nervous conditions, which in many cases are brought about by worry as well as other things, as you would a poison. Most of the preachers who read this will be

guilty of over work during the hour of his preaching and exhorting, that tension, physically, mentally, and nervously, which is so often seen in the earnest preacher certainly over works the heart but is not dangerous, unless there is some organic disease, if proper care is given to the heart after preaching. Avoid overloading the stomach with food and drink just after preaching, take no stimulants, rub down with a rough towel, massage the muscles of the body, lie down a few minutes and dismiss all from your mind and let the entire system return to normal condition as soon as possible.

This is a day of over eating and pleasure, consequently we have a generation of over weight people, which is considered very dangerous, due to the fatty degeneration of the muscles of the entire body and of course affect the heart muscles as well. I would not be misunderstood—there are many other things that produce, as the doctor would say, myocarditis, besides over weight. Any person who is over weight and whose muscles are soft and flabby and whose breathing is difficult after a little exertion, should see at once about reducing and also the proper diet and exercise. Do not take the exercise prescribed by every person who thinks that he has the right system of calisthenics. There is just about as much quackery practiced today in physical culture as there is in the various ways of treating of diseases.

Every preacher, and others as well, should have a competent doctor to give him a thorough examination at least once a year. He will give careful attention to the heart and blood pressure and kidneys. If he finds some abnormal condition of the heart, do not lay yourself on the shelf and begin to get ready to die, or select your place to be buried, or your wife's second husband. Be cheerful, carry out the doctor's instructions about diet and over exercise, or extreme exertions. If there is a failure of compensation, which he will explain, take his heart tonics and other treatment. In your own mind see yourself living a lifetime and leaving behind a work which has been a blessing to humanity. A man who is determined to die and wishes to die will soon get his wish fulfilled. A prominent preacher was told by a physician that he was in a dangerous condition and might die almost any time. The preacher looked the doctor in the face and said, "I will eat the goose that eats the grass off of your grave," and he did out live the doctor. But the right kind of cheerfulness and good sense does not ig-

nore the warnings and precautions which have been given him by one who knows. Be careful about diet, exercise and elimination. If there is any focal infection, as has been mentioned, have it remedied at once. I believe in divine healing, but somehow, I believe that it would be as much to the glory of God to exercise what knowledge I may possess and that which I may be able to get from the other man, to take care of this temple of the Holy Spirit as it is to trust Him for healing. Almost all diseases of the heart, if found in time, and if proper care and precaution are taken, will permit the individual to live a lifetime and at the same time go on with his life's work. I have in mind now an individual who twenty-three or twenty-four years ago was considered in a very dangerous condition. This person has both heart and kidney trouble, but has been very careful to carry out her physician's instructions. Though now over seventy years old she is in many ways very active. "Out of the heart are the issues of life." And yet it seems to be about the last thing the average individual thinks about, either morally or physically, or gives any care to. It is supposed to take care of itself.

NASHVILLE, TENN.

## PREACHER PROBLEMS

By C. B. WIDMEYER

### *The Problem of Sermon Making*

The idea set forth by the word "minister," is one who serves, while the term preacher seems to indicate the thought that Jesus had in mind when he gave the "Great Commission." The Prophet Isaiah says, "He hath sent me to bind up the broken hearted, to preach the acceptable year of the Lord." Here we have combined the meaning of the two terms and when Jesus took occasion to officiate in the Jewish synagogue, he read the above passage and said, this day is this Scripture fulfilled in your ears.

The preacher has been chosen as God's spokesman as truly as was Aaron chosen to speak the message of God given to Moses. The sermon is the medium whereby the preacher hopes to move the people. If the preacher has no sermon or message, then he should take his place with the laymen of his congregation.

The preacher should not seek to preach great or eloquent sermons in order that he may be praised, but his motive in preaching must be purely a spiritual one. When one preacher sets to vieing

with another and tries to out preach him, pride hath entered his heart.

The sermons should be true interpretations of the Bible. We are told that Savonarola was such a mighty preacher and so truly saw the needs of his people and of his city, that the law makers of Florence would meet following the delivery of his sermon and enact laws accordingly. Too much time is spent these days in dealing with sensational subjects and too little devoted to the ethical, moral and biblical ideals.

Mr. Kidder gives three classifications of sermons: The Memorized Sermon, The Read Sermon, and The Extemporaneous Sermon. In each instance he contends for a thorough preparation. The memorized sermon must be written as well as the read sermon. His preference is the extemporaneous sermon, but he suggests that it would be wise to write the sermon out in full and then leave the manuscript at home. Mr. Pattison in discussing sermon preparation and delivery gives as his preference what he terms the "composite sermon" in which he seeks to have the minister memorize certain portions, read other portions and at the same time largely follow the extemporaneous plan. Perhaps we cannot say that any man may preach extemporaneously, for surely he has given some thought and time to the subject chosen for the sermon. He has some reserve from which information is drawn.

Dr. Bresee advised young preachers to select the sermon subject on Monday morning. Spurgeon is said to have spent the entire week in extensive reading as well as study of the Scriptures and on Saturday night would decide upon the subject for Sunday morning and make his brief outline. Then Sunday afternoon would arrange for the Sunday night service. It was the custom of Chalmers to memorize all of his sermons and he is recognized as one of the great preachers. During the early life of Jonathan Edwards all of his sermons were read.

In the preparation of the sermon the preacher must have the needs of his people in mind. Sermons must be practical, and consequently should deal with more than theory. A preacher may preach over the heads of his people, and again his preaching may be too elementary.

The preacher must have one objective in view as he prepares and delivers his sermons and that is the salvation of souls. Some time should be given to doctrinal preaching, but the spirit of evangelism must be kept alive in the pulpit. The

preacher must believe his own sermons, and show his faith in the truth presented. The preacher must avoid the mechanical art attached to preaching, and keep himself in such a relationship to God, that the Holy Spirit can use him and bless him. If the Lord can bless the preacher while the sermon is being delivered, then likely blessing will come upon the people. The preacher must look for results in his ministry, yet he should not judge wholly from the viewpoint of visible results. Paul said to Timothy, "Preach the Word." And again, Jesus likened the preacher to one who sows the seed, and it is God who giveth the increase.

It is always well for the preacher to choose a text. If no text is chosen, it rather speaks independence on the part of the preacher. The preacher should not confine himself to one plan of sermon making. Speaking generally, there are two classifications of sermons, the topical and the textual. Along with these there are what we call the expository sermon, the hortatory sermon, the doctrinal sermon, the practical sermon and the miscellaneous sermon. To build one's sermons after different models will give a freshness and inspiration to the hearers. It is not always wise to announce the firstly, secondly, and thirdly. Sermon heads may be worked into the discourse and the transition made so easily that there will be no jar whatsoever when the change is made from one division to the other.

A preacher to succeed in the work of the ministry must keep in practice. The individual who takes frequent vacations or is not active in the work, will find that thoughts do not freely flow, and words are hard to call to mind. A great musician states that he must practice four hours every day in order to be fit for the concert. Likewise the preacher to succeed must everlastingly keep at it. If God calls a man to preach then it is certain that farming, real estate, lecturing and other vocations are subsidiary.

The sermon must be simple in its diction, clear in its statements, forcible and impassioned in its delivery. It must be red hot, if it burns its way into the hearts of men. The sermon must not be too long, and when the fitting climax has been reached, then let the preacher stop and draw the net. Many a preacher has spoiled the service and failed to get results because he failed to quit when he was through. The sermon must be a work of art, and art is real life. So the sermon

must be true to life, seasoned with much prayer and delivered with a burning heart fired by divine love, and certainly God will give results.

## CHURCH PUBLICITY

By M. LUNN

A SERIES of articles on church publicity would be incomplete without some consideration of copy writing. I want to start out by giving "Five Rules for Advertisement Writing." These rules are taken from a text used in my Advertising Course and while they were written with commercial advertising in mind the fundamental rules of copy writing apply to all forms of advertising.

1. Few words—short sentences—big ideas—small words.
2. No advertisement is large enough for two ideas.
3. Illustrations. (Pictures are more convincing than descriptive matter.)
4. Tell WHY as well as HOW to do it. (In other words reach "terminal facilities.")
5. Strong headings—avoid precedent—avoid repetition—tell the truth.

The wisdom of these suggestions is self-evident but we would like to draw special attention to some of them which are frequently violated in church advertising.

Rule One says, "Few words." Most advertising copy is too wordy. Give your material what our instructor used to call "the telegraphic process." In other words go over your copy and strike out every word which is not absolutely essential to getting your message across to the reader. Folks haven't the time these days, to read even a small percentage of the printed matter that comes under their observation. Make your message attractive and easy to follow by cutting out the "dead wood," economizing on words. It's much harder to condense than to elaborate. But it is worth the effort. Someone asked Woodrow Wilson how long it took him to write a speech. The reply was, "That all depends upon how long the speech is to be. A fifteen minute speech takes several hours to write, but a long one can be jotted down in a comparatively short time." Use short sentences and short paragraphs. The frequent stopping places break the monotony and provide resting points for the eye.

"Small words." And most of us go out of our way to find the big ones! Your advertising copy

should read "easily." It should be natural and spontaneous. But so many of us when we do any writing at all, suddenly forget our natural manner of expressing ourselves and write stuff that sounds stilted and starchy. The average reader will not spend much time on such uninteresting matter.

Rule Three is strong for pictures. You will remember that in a previous article I advised that a cut of the church, pastor, evangelist and singer be used whenever possible.

"Terminal Facilities" is a well known phrase in advertising parlance but a little ambiguous in other circles. It means to get somewhere. Provide a means for reaching your goal. Make it as easy as possible for your reader or prospect to respond to your appeal, and to acquiesce in your desire.

Rule Five has some good advice and will bear some analysis. Strong headings catch the eye and arrest the attention. Good headings require as much thought as other good copy. "Great Revival" is not a strong heading. "Great" could just about as well be stricken from the copy-writer's vocabulary. It doesn't mean a thing because it has been worn threadbare and made meaningless. There are too many "great" things nowadays. Better say "Nazarene Revival," "Old-Time Revival," both of which are descriptive headings. The heading should be relative; it should fit into the copy which follows. Some "smart" copy writers like to use catchy (?) headings which have scarcely any bearing upon the text. This constitutes a fake and most folks are quick to adopt an antagonistic attitude toward fakes.

Originality without being ridiculous is an end much to be desired but very difficult to attain. There's so much competition these days; so much being printed, that one must use his thinker and perhaps burn the midnight oil in order to avoid precedent and repetition but where there's a will there's a way.

Tell the truth! That's understood of course. No writer of church advertising would prevaricate. Wouldn't he? Be careful. I have seen some church advertising (not mentioning church reports) which bordered so closely on falsification that only the Lord who looketh on the heart and sees the enthusiasm and zeal of the writer, could overlook it. Just one point—if you want to be sure of being within the bound of truth, don't announce a meeting as if it were already over and the wonderful results you visualize had ac-

tually come to pass. They may not materialize. Be careful about how you "write up" your evangelist and your singer. Are they really the "most eloquent," "most gifted," "most successful;" are they really "known from coast to coast;" are they really super-men or just ordinary men, gifted, talented, consecrated to God's service? **BE TRUTHFUL.**

P. S. Some have sent in specimens of advertising but our mail hasn't been flooded (We're truthful). We wish more of our preachers would send copies of their advertising material. Tell us whether you want it criticised in this department (Of course we mean friendly, constructive criticism).

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### HERE AND THERE AMONG BOOKS

By P. H. LUNN

**T**HE publishers (Funk and Wagnalls) have very kindly sent a copy of A New Standard Bible Dictionary (\$7.50) to be reviewed in this department. To do so is a pleasure as we feel that this volume is an outstanding contribution in the field of religious reference works. It is a 1926 publication of 989 pages size 7½ x 10½ inches; with numerous illustrations and maps. The editors, Dr. Jacobus, Dr. Nourse and Dr. Zenos, stand in the very front rank of Bible scholars. Their aim has been to prepare a comprehensive help to the study of the Scriptures, their languages, literary problems, history, biography, manners and customs, and their religious teachings. We find a separate article on each of the sixty-six books of the Bible and apparently an article about every person, place and thing mentioned in the Bible. These articles of necessity are concise yet no item of pertinent information seems to be missing. In this reviewer's humble judgment an authentic, comprehensive, one volume Bible dictionary is one of the first requisites of a preacher's reference library. I hope the publishers of this magazine can arrange convenient terms so that many of our preachers may be able to secure this volume.

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"It can't be done!" All of us have heard and have said this very thing so often about various things that have come to pass that we should be somewhat wary of such a prediction regarding anything that is anywhere within the bounds of reason. Outlawing war has until recently been looked upon as the wild dream of crack-brained

reformers. Of late however the subject has been given so much serious consideration by both the secular and the religious press that we may be encouraged to pray and work for a warless world. A business man, Harry P. Gibson, has devoted considerable time and thought to the consideration of this subject and has given us the results of his thinking in a volume "War Abolition" (Robson & Adee). The object of the book is to inspire more faith in the possibility of world-wide peace, to rouse more hope for its attainment as well as to release energy to secure it through a determined "will to peace." The author analyzes and exposes many of what he calls fallacies and half-truths which have confused the minds of multitudes of people in all civilized countries concerning the necessity for war and the supposed impossibility of peace.

Alexander Keith said, "No tempting form of error is without some latent charm derived from truth." This may account in some measure for the many fallacious distortions of orthodox Christian doctrine which are extant. One of the most insidious of these is Mormonism. A. F. Gray has summarized the history and tenets of Mormonism in his book "The Menace of Mormonism" (Gospel Trumpet Co., 75c). It is not a tirade against the Mormon people nor a rehearsal of sensational crimes but a sane presentation outlined as follows: Historical Sketch, the Rise of Mormonism; Joseph Smith the Prophet; The Book of Mormon; The Mormon Church; Mormon Doctrine; The Morals of Mormonism; Summary.

A book of sermons by William Chalmers Covert, General Secretary of the Board of Christian Education of the Presbyterian Church, U. S. A., has been given the captivating title "Religion in the Heart" (Revell, \$1.50). The title is taken from the subject of the first sermon in the book. There are twelve sermons in all, everyone sparkling with interest and thought-provoking statement. Some of the other sermon subjects are "The Man Jesus Christ," "Springtime in the Twenty-Third Psalm," "A Radiating Personality," "Perfect Peace," "Man's Mind," "Prayer," "Our Children," "God in His World."

In the last six years the government has spent approximately \$4,000,000,000 in the army and navy.—Sel.

## FACTS AND FIGURES

By E. J. FLEMING

The United Stewardship Council of the Churches of Christ of the United States and Canada is composed of twenty-five co-operating churches together with the Young Men's Christian Association and the Young Women's Christian Association. This Council holds two meetings each year and is composed of the representatives of the co-operating churches. It has no salaried officials and its financial budget is spent for the purpose of the statistics which it collects and for some publicity work which it carries on in the religious and secular presses. Mr. Harry S. Myers is the Secretary-Treasurer whose office is 276 Fifth Avenue, New York City.

The report of the United Stewardship Council for 1925 is very enlightening upon the matter of total and per capita giving. The list is headed by the United Presbyterian Church with total gifts for budget benevolences of \$2,521,389.00 which is \$14.95 per capita. That church raised for congregational expenses \$3,733,641.00 or a per capita of \$22.14, and a per capita giving for all purposes of \$38.32 and their total gifts for all purposes was \$6,461,004.00. The United Presbyterian Church reports a membership of 168,638.

The second church in the list of per capita giving for budget benevolences is the Presbyterian Church of the United States (S.) with a per capita of \$8.51 to its credit. This church raised a total of 3,917,661.00 for benevolences, and also raised a total congregational expense of \$9,393,340.00 or a per capita of \$20.53. It raised a total for all purposes of \$14,935,170.00 or a per capita of \$32.67 with a total membership of 457,093.

The third position in per capita giving is accorded the Moravian Church. It gave \$141,923.00 or a per capita of \$8.05 for benevolent purposes. It gave \$259,831.00 or \$14.70 per capita for congregational purposes. It gave a total for all purposes of \$401,754.00 or a per capita of \$22.75. Its membership is 17,632.

The fourth place in the benevolent giving is occupied by the Reformed Church in America with a per capita of \$7.37 for benevolences and total benevolent gifts amounting to \$1,071,494.00. This church raised for congregational expenses \$3,600,558.00 or a per capita of \$24.77. It raised for all purposes \$5,309,673.00 or a per capita of \$36.52. Its membership is 145,373.

Although the Church of the Nazarene is not included as a participating communicant in the

United Stewardship Council statistics, we submit the following as our totals and per capita for 1925:

With a membership of 59,767 the Church of the Nazarene raised for all purposes \$2,931,155.00 or a per capita of \$49.04. It raised for local or congregational expenses the sum of \$2,548,485.00 which is a per capita of \$42.64. The amount raised for the benevolent budget was \$382,670.00 which is a per capita of \$6.40. This would give the Church of the Nazarene the fifth position if reported among the other churches in the United Stewardship Council.

We desire to call attention to the fact that the average per capita of the 25 participating churches is \$4.11 for benevolences, \$15.35 for congregational expenses, and \$21.06 for all purposes. It will be seen that the per capita total for all purposes of the Church of the Nazarene exceeds the highest amount paid by any of the above churches by \$10.72, and it will also be seen that it is more than double the average. It will be noted that our local congregation per capita expense of \$42.64 is almost three times the average.

The Protestant Episcopal Church occupies the seventh place in per capita giving for benevolences in the Stewardship Council Statistics with the highest per capita of congregational expenses, namely: \$28.79. This shows that the Church of the Nazarene spent \$13.85 per capita more than the Protestant Episcopal Church to maintain its local current operations.

Some of our workers have insisted that our per capita for benevolences exceeded that of any other church but it will be noted that we will need to transfer more money per capita to the benevolent side of our ledger. Nevertheless, we must bear in mind that we maintain an intensive, aggressive evangelism in the Home Land, employing a large force of evangelists which adds very heavily to our per capita for local purposes. We also have an extensive building program and are using large sums of money for the extension of our work in the local communities.

Unless there is a decided spirit of sacrifice manifested by our churches for 1926, we fear that our benevolences per capita will suffer a humiliating decrease and the Kingdom of our Lord suffer an irretrievable loss. No pastor should be content unless his benevolent budget per capita equals or exceeds \$6.50 for 1926.

The United Stewardship Council, acting for twenty-five Protestant organizations in the United States and two in Canada has compiled figures to show the gifts of Americans to religious purposes. In 1925 the twenty-five organizations represented gave \$332,552,000 to congregational expenses, \$88,845,000 to benevolences and \$29,603,000 to miscellaneous gifts, making a total of \$451,000,000. The two Canadian bodies gave a total of \$12,000,000. The estimated gift of Jews was placed at \$18,500,000, and of Roman Catholics at \$168,000,000. Other religious organizations gave the sum of \$10,500,000.

The total sum of \$648,000,000 was given last year by American people for what might be called the regular causes of the church. The Methodists gave \$135,000,000; the Presbyterians, \$72,500,000; the Baptists, \$70,000,000; Episcopalian, \$39,000,000; Congregationalists, \$26,500,000; Disciples of Christ, \$20,600,000. The Church of the Nazarene with 59,767 members gave a total for all purposes of \$2,931,155.

## A CODE OF ETHICS

By LAURENCE HOWE

A recent publication gives the following abbreviation of a code of ethics adopted by the Association of Congregational Ministers of New Haven, Conn.:

### THE MINISTER AND HIS WORK

1. As a minister controls his own time, he should make it a point of honor to give full service to his parish.
2. He should keep abreast of current thought, and develop his intellectual and spiritual capacities.
3. He should keep physically fit. A weekly holiday and an annual vacation.
4. He should tell the truth as he sees it and present it tactfully and constructively.
5. It is unethical to use sermon material prepared by another without acknowledging the source.
6. The minister should be scrupulously honest, avoid debts, and meet his bills promptly.
7. He should not join in marriage improper persons.

### RELATIONS WITH HIS PARISH

1. It is unethical to break his contract with his church.
2. Service is primary and remuneration secondary—a salary adequate to the work and commensurate with the scale of living.



3. It is unethical for the minister to engage in other lines of remunerative work without the knowledge and consent of the church or its official board.

4. Confidential statements are never to be divulged without the consent of those making them.

5. It is unethical to take sides with factions in his parish.

6. As he is a servant of the community, fees should be accepted only in the light of this principle.

#### RELATIONS WITH THE PROFESSION

1. It is unethical to interfere with the parish work of another minister. Avoid proselyting.

2. No service should be rendered to members of another parish without consulting the minister of that parish.

3. It is unethical to speak ill of another minister, especially of his predecessor or successor. Flagrant unethical conduct is to be brought before the proper body.

4. It is unethical to overture a church whose minister has not yet resigned.

5. The relation between ministers should be one of frankness and co-operation.

To this excellent list we would add a few more items that pertain to ministers in the Church of the Nazarene particularly, and then adopt the entire code, making it the rule of our ministry.

#### UNDER "THE MINISTER AND HIS WORK"

1. Circular letters from district and general officials and committees will be given prompt, careful attention and all correspondence will be answered immediately.

2. The program of the church, district and general, will be given most loyal support even when personal judgment might suggest another way of doing things. District, general and special funds will be kept intact and held in utmost sacredness; they will not be confused with local items but will be forwarded promptly to the proper person.

#### UNDER "RELATIONS WITH THE PROFESSION"

1. We will in no case report that "The church was run down when I came and although blank members were reported at the Assembly we could only find half of them."

2. We will not fill the *Herald of Holiness* with flattering advertisements of ourselves either by way of church reports, notices, or telegrams.

3. Having left a parish we will leave it forever and practice a "hands off" policy.

4. We will keep our engagements with evan-

gelists and singers after an agreement has been reached and will remunerate them honestly and adequately, not using for any other purpose funds raised for the workers and not taking advantage of those who came for free will offerings. The evangelists among us will reciprocate by observing the Golden Rule.

(Adopted also by the Preachers' Convention of the Chicago Central District in session at Bloomington, Ill., April 8, 1926.)

#### THE IDEAL PREACHER'S WIFE

By J. B. CONNETT

*A preacher's wife to be ideal,  
Must be a woman who is real;  
Not too large and not too small,  
Not too short and not too tall;  
Her face and form must be just fair,  
She must not be at all too rare;  
In dress she must be considered sane,  
And yet not altogether plain.*

*Her house must be in perfect grace,  
With everything in its proper place;  
Her family must not be large or small,  
'Tis wrong to have no child at all,  
But six or eight will never do,  
'Tis just as bad as to have too few;  
Her children, the precious darling things,  
Must each one have at least two wings.*

*She must lead in all the women's work,  
And from no task will she ever shirk;  
To the Church's task she must be always true;  
Although to her no salary is ever due;  
Oh, the wedding fees are hers perhaps,  
If her husband's memory does not lapse;  
But if her husband gives her all,  
Her salary alas, will be quite small.*

*If God in heaven has prepared a place,  
Above the average for the race,  
A mansion built in heaven's center,  
Into which no one else can ever enter,  
It is for the devoted preacher's wife,  
When she is done with this world of strife;  
A place of quiet helpful rest,  
A mansion that is the very best by test.*

(Sel. by a pastor's wife.)

## BARGAINS

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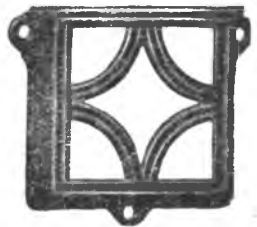


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