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# Preacher's Magazine

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APRIL, 1928

WHOLE NO. 28



## FANNIE CROSBY

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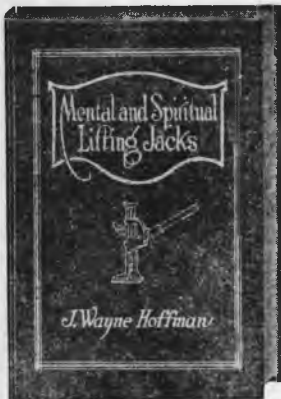
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# The Preacher's Magazine

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

J. B. Chapman, *Editor*

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VOLUME 3

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## THE PREACHER'S UNCONSCIOUS INFLUENCE

THE sign said, "Johnson and Sons, Lawyers," and I remarked to the preacher with whom I was riding that men in other callings have an advantage over preachers in respect to the callings of their children. For while others make partners of their sons and train them for places in the business or profession which they themselves have followed, the preacher is not permitted to do that; for God will call whom He will to preach the gospel and the preacher must hide his strong desire to have his children follow him in this wonderful work. But our preacher friend said: "Yes, that is true, just from the standpoint of formal arrangement. But yet the parsonage is a preacher incubator and from it comes a large proportion of those who preach. Just think of the preachers' sons whom you know who are in the ministry. It may be that the preacher's father did not say by word of mouth, 'Son, be a preacher,' but the example of the devoted, useful and happy life of the man of God could not fail to impress the child, and in that period when sons think of their fathers as the strongest and wisest men in all the world, many a preacher's son hears the voice of the Spirit of God and yields to the call to the Christian ministry."

And then, just yesterday, I talked with a preacher about the waywardness of the children of a preacher whom we both knew, and he said, "Well, it's pretty hard on a preacher's children. So often they see the work of their father unrequited and unrewarded and unappreciated by the people whom he serves, and this embitters them. And then they are spotted as 'preacher's children' wherever they go, and they resent this. And then, with them, in their father's home, goodness and religion are 'professional' necessities, and when they are old enough to act for themselves, they are not prepared to choose wisely and to act from principle. Of course, the spirit with which their father bears the inconveniences and sacrifices of his holy calling have a lot to do with it. If he chafes and complains and resents, it is so much the worse for the children. And if the preacher's wife is not fully reconciled to the unpleasant features of her life in the parsonage and enthused over the quality of her husband's work, that makes it still worse for the children. And, oh, so many things which are not tangible enough to enumerate enter into the making or breaking of the preacher's children."

From both these brethren we obtained a strong impression of the force of the preacher's unconscious influence, not only upon his children, but upon all who know him intimately and see him under trial and under stress and in the midst of life's changing moods.

Always, it has been considered a part of the preacher's work to "recruit for the ministry." In summarizing their work, preachers unconsciously add up the number whom they have influenced to enter the ministry and count this in with the "visible" results of their work. But in this part of the task, there is no stronger force than the preacher's unconscious influence. He may not do much good and he may do much harm by approaching young people too frequently or too forcibly on the subject of the call to the ministry. But if he is happy and contented in his own work, if he does not murmur and complain, either because of his treatment or his mistreatment; if he is enthused and enamored of his task; if he holds his work, as well as himself, in the highest respect among the callings of men; if he despises and refuses to assume the "poor preacher" attitude, if he demonstrates with the passing years that the joys of the

soul winner are the deep and lasting kind, if he ignores all real estate and "get rich quick" schemes and keeps out of business and politics and goes right on with his holy employment through rain and shine, he will not fail to turn the attention of eligible youth in his parish to the preferment found in the preacher's calling.

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## LAYMEN WANT THE WORD OF GOD

A few days ago I was handed a note, written by a layman, which said: "The tendency of some of our best preachers to make very little use of the Word of God in their sermons troubles us. Many preachers seem to depend upon their oratorical ability and upon the stirring effect of 'stories' when they might be giants in expounding the Scriptures. It is true they get seekers, but we cannot believe the work is as deep and genuine as it would be if they preached the Word of God in the power of the Spirit."

Without entering into the question of the quality of the content of the sermon, we are convinced that the people generally love to hear the Bible preached, and we are convinced that the layman loves to be able to say of his favorite: "He is a Bible preacher"

Of course the preacher is not expected to be simply a verbal concordance, still there is nothing which "proves the point" to the average listener like the citation of Scripture texts. If the thought is to assure the average listener of the position taken, Solomon is worth a hundred Huxleys, David is worth a hundred Shakespeares, Paul is worth a hundred Gladstones and the word of Jesus Christ settles the question entirely.

We have said it often, but if repetition will bring results, we shall be glad to say again that the preacher, especially the young preacher, can do no better thing than to store his mind with scripture texts and verses from the standard hymns of the Church. The preacher who can quote the Scriptures is better prepared for the eloquent period and for the time of drought than anyone who knows nothing but secular prose and poetry, no matter how much of it he may possess.

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## FANNY CROSBY

**O**N A windy day in March, 1820, there was born to the Crosby family of Putnam County, New York, a baby daughter who was destined to become an outstanding character in the history of American Sunday school and evangelistic hymns. Though afflicted with blindness almost from her birth, Fanny Crosby possessed a disposition of rare cheerfulness and never failing sympathy. She was deeply religious in the truest sense of the word, delighting in being spent for others to the fullest extent of her ability. Her talent for poetic expressions was early manifested and early recognized by Drs. Lowry and Doane as well as many others among the musicians of those years. Her first hymn to attain universal favor was "Safe in the Arms of Jesus" because, as Dr. John Hall said, "It gives more comfort and satisfaction to mothers who have lost children than any other hymn I know." Fanny Crosby wrote over 8,000 hymns, many of which have long been favorites the world over and have been translated into many languages. Touching experiences are associated with many of the hymns and numerous incidents are related where erring souls were won to the Savior through the ministry of her songs. "Blessed Assurance," "I Am Thine, O Lord," and "Jesus, Keep Me Near the Cross" are among the best known. In 1858 the celebrated hymn-writer was married to Alexander Van Alstyne who was totally blind like herself. Fanny Crosby died at her home in Bridgeport, February 12, 1915, after ninety-four years of devoted service to her Lord.

# DEVOTIONAL

## LETTERS ON PREACHING

By A. M. HILLS

### XXIX. The Delivery of the Sermon— Continued

We have mentioned preaching the memorized sermon. There are those who, with a noble style of composition and a keenly retentive memory, have made a widely recognized success by this method of delivery. It may be questioned if they would have succeeded so well by any other method. It is certainly very impressive to see an orator stand before a great audience so consciously master of the occasion, and pour out a stream of eloquence in choicest speech. It seems almost superhuman. No one will question that this method in the hands of a master mind, produces to a rare degree, elegance of expression and great power.

I. But there are grave objections, also, to memoriter preaching.

1. Committing to memory and reciting is an exercise of mind quite inferior to reasoning, invention and reflection. And while the memory is active, the higher faculties are suppressed, and left unused.

2. While the memory is at the front, leading the soul's forces, it dreads the incoming of any new idea that might break the connection and sequence of clauses and sentences and paragraphs. It is inhospitable to any new thought that the Holy Spirit might suggest to the mind. No new revelation is welcome from God or man, as it might break a link in the chain of memory.

3. As a practical fact, the memoriter preacher is, after all, with his mind's eye, reading an invisible manuscript, and there is liable to be a vacant look about the face and eye which proves it. The audience is quite likely to detect any lapse of treacherous memory; and some may be wicked enough to hope that the preacher will forget and break down, so that they will have a new thrill.

4. This unhappy experience is always possible to a memoriter preacher. Once the eminent Dr. John Barrows was preaching to his admiring

congregation in Chicago. Perhaps from overweariness, or indisposition, or partial preparation, in the midst of his sermon, memory failed him. His agitation and humiliation made extemporizing impossible. He could not think of another word and his discomfiture was complete.

Another acquaintance of mine was preaching in Cleveland, Ohio, when a similar lapse of memory occurred. He halted. Then he called to the janitor: "Please adjust the window." Meantime, he was standing there like a ninny, belaboring his brain to recall what came next. With such a method, the fiery fervor and liberty of true eloquence are conspicuous only by their absence.

"Of all methods," says Dr. Pattison, "memorizing seems to us to be the one least to be recommended."

II. It still remains to consider critically the extemporaneous method of preaching. A careful distinction must be made here between extempore and impromptu preaching. The latter is the method of preaching without previous preparation. Such a thing is ordinarily needless and inexcusable. Once or twice in a lifetime it might be necessary and of the Lord. An extempore sermon, on the other hand, may mean and ought to mean, a sermon carefully studied and outlined and all the parts from the introduction to the conclusion thought through; but whose exact wording is left to the hour of delivery. This method, therefore, is no cloak for intellectual indolence, and no bed of down for the slothful.

It is well here to listen to the golden counsel of Wendell Phillips, one of the most consummate orators America ever produced, and a prophet of righteousness to this guilty nation: "Think out your subjects carefully. Read all you can relative to them. Fill your mind, and then talk simply and naturally." The matchless expository preacher of London, Dr. Joseph Parker, said, "There is only one thing I am more afraid of than extemporaneous speaking, and that is extemporaneous thinking."

It will be seen, then, that extempore preaching, to be successful, requires critical and laborious study of subject, a complete mastery of the plan of the discourse, a written outline, and even in places, such as definitions or statements of doctrines, carefully written sentences. Things so profoundly important should not be left to chance or accidental wording.

In this kind of preaching, especially, the Holy Spirit should possess the whole being. The preacher is open-minded and alert, and accessible to any new truth, and God may send it unexpectedly at any time. A practical, soul-winning extempore preacher of a past generation said, "In order to succeed the preacher who adopts this method needs a full mind, a glowing heart, and a relentless purpose to secure practical results."

III. The advantages of this method are many, and very decisive.

1. It is natural. We are all making speeches on a hundred subjects continually, and no one dreams of taking a little paper out of his pocket and reading what he has to say. He looks his neighbor in the eye and forthwith proceeds. Why should we do otherwise here?

2. This method leaves us free and accessible to any new thought, or suggestion or impression which any unexpected circumstance or event may bring before the mind. Sometimes a new inspiration of the greatest importance, according to the promise of Jesus, may be suggested by the Holy Spirit, which would change the complexion of everything, and which the enemies of truth and God would not be able to gainsay or resist. Remember the preacher wrestles not with flesh and blood merely, but with the prince of darkness himself, and against spiritual wickedness in high places, and God himself is no idle spectator in these conflicts.

3. This method is best calculated to call into action all the latent and perhaps unconscious and unsuspected powers and resources of the mind and heart, which were always there, and only waiting to be aroused. Doubtless young David did not know what a supreme hero of moral courage he was, until the blasphemous taunts of the uncircumcised Philistine giant insulted David's God, and touched off the moral dynamite of his soul. Masterful moments thus come to the God-made orator who is pleading God's cause, when rare and fitting words and resistless arguments appear at command, when

noble trains of thought marshal themselves like armed hosts at his bidding, and the truth glows with fiery passion in his breast and burns its way into the hearts of all who listen. This is the supreme achievement of all eloquence.

Undoubtedly extemporaneous speech reaches the highest summit of human oratory. "What would I not do or suffer," wrote Emerson, "to buy that ability." But let not everybody think he can attain unto it. While on rare occasions some favored mortals may rise to the sun-kissed heights, others by the same method may sink to fathomless depths of failure. Canon Farrar, Queen Victoria's eloquent chaplain, said, "It is certain that not one man in a thousand has the requisite gifts to preach in this manner."

4. This method is best adapted to evangelistic preaching. The heart-searching truth, the intense earnestness, the pungent personal appeal for instant decision, seem peculiarly adapted to be wedded to the tender eye and expressive face of the extemporaneous preacher. A bit of personal experience may be pardoned here. In our early ministry we were the pastor of two Congregational churches that had each been trained by written sermons for fifty years. They rather expected it as a matter of course. During those pastorates we wrote out our five hundred sermons in full. But in a hundred series of revival meetings which we have led, in which fifteen thousand souls have found God, we cannot recall having ever preached one written sermon. It always seemed to us that a written sermon was not quite the material the Holy Spirit would then have us use.

IV. There are some peculiar dangers that lie in wait for those who have deliberately adopted this method.

1. There is acquired a certain conscious ease in speaking. There will be times when there are many interruptions to the time set apart for study. Your own personal affairs or domestic arrangements will infringe upon your preparation, or unexpected demands will be made by the parish or the public. Yet, in spite of all you had to speak, and by the help of God, you did surprisingly well. Then the devil or your own foolish mind suggests that you are really a genius, and do not need to study so hard, as you have been accustomed to do. Your reputation is made, and your success is sure.

That is Satan's hour and the power of darkness. You were simply using the subconscious

acquisitions of other days. Not one man in a million has any marked genius but the genius of hard work. It is composed of two per cent inspiration and ninety-eight per cent perspiration. "I practiced on the violin ten hours a day for thirty years," said Paganini, "and then they called me a genius." A minister's genius is usually incessant toil and prayer.

2. There is, with extemporaneous speakers, the danger of neglecting to study, and to bow down to the slavish toil of continual composition. This insidiously tends to impoverish their vocabulary and dwarf their resources, both of thought and speech. Ere they are aware of it, they have moved down unconsciously to a lower plane of thought and achievement. They have ceased to grow, and ceased to strive. Their sun of life has passed its zenith, and they are prematurely growing old.

3. Again, since it is the man of ready speech who is most likely to adopt this method of pulpit address, he is the very one in danger of falling into the snare of fluent mediocrity and verbal commonplace. It is so natural for a mortal to do what is easy, to move in the path of least resistance, to use the figure of speech most familiar, to choose farthing, and ha'penny words, when golden diction is at hand for the choosing.

There is also a constant peril that the extempore preacher will exaggerate the common into the wonderful, and the petty into the great, and the diminutive into the sublime. Such hasty and ill considered speech easily becomes insincere and untruthful, undermining in the end the conscience of the speaker himself, and the confidence of the hearers in his reliability.

Such speakers must prayerfully refrain from the reckless use of words. They must keep their faculties well in hand, their mind well stored with truth and facts, and carefully train to accuracy in the expression of them.

To this end they may well impose upon themselves three inflexible demands:

1. Conscientiously study and master their subjects.

2. Be rigid, unsparing masters of themselves.

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same was true of Dr. T. DeWitt Talmage and F. W. Robertson. Much writing preserved them from a slovenly, slipshod, indifferent style of oratory.

We will close by observing that both the careful writing and the extemporaneous preaching should begin early and be practiced together continually. One day when we were a student in Yale Seminary in the senior year, our beloved Professor Timothy Dwight, afterward president, came to our room in a fatherly way and gave us the following affectionate advice, "Brother Hills, I think you can excel as an extemporaneous preacher. To this end I advise you to begin at once and preach half the time extempore. If you do not begin at once, your ability to think and speak on your feet will not keep pace with

your education and your ability to write. You will then become discouraged and disgusted with your efforts at free delivery, and neglect them until you lose your ability. That is the way it was with me. I preached written sermons at the beginning, and postponed trying to preach extemporaneously until when I did try, I was disappointed, discouraged, and never recovered from it. I can address a body of fellow-citizens on any other subject freely; but I cannot preach unless I read."

Young Spurgeon went shouting his extempore efforts about the city alleys, and became an expert in free delivery when no more than twenty-one years old. Soon the eyes of the world were upon him.

## HINTS TO FISHERMEN

By C. E. CORNELL

### The Kaiser as an English Woman Saw Him

Miss Anne Topham was governess to Princess Victoria Louise, the kaiser's only daughter, from 1902 to 1909. She had, of course, many personal meetings with the kaiser and unusual opportunities for gauging the attitude of the German court towards this country. She has written an interesting account of her experiences during that time in "Chronicles of the Prussian Court." The picture she draws of the kaiser does not show him in a favorable light. "Never could he bear any contradiction, and divergence from his own views. It required enormous courage to say, 'I do not quite agree with your majesty,' and I cannot remember that I ever heard anyone say it. Perhaps it was a transgression of etiquette—nobody ever told me that it was—or perhaps it was merely that people knew that it was useless to try to change the emperor's opinions; and yet, on the other hand, a plausible, adroit talker who seemed to agree with all that William advanced would often succeed in altering his views. Only in one thing was he constant, and that was in his belief in himself. His opinions might change—if they did so everybody else's must change with him.

"It was absolutely impossible for any man of decided views and strong character to get on long with the emperor. Either he must suppress

his own personality to an unbearable extent or inevitably come into unpleasant conflict of opinion—and all expressed divergences of opinion were unpleasant where the emperor was concerned."

### The Speaker Makes a Suggestion for a Daily Silence

The speaker of the house of commons, Mr. J. H. Whitley, responding to a toast at the Hardwicke Society dinner in London, said in a few days' time we should all be taking part in that solemn ceremony, the "Two minutes silence." He sometimes wished we had more silence in our lives. It would help some of us to think a little more of our own infirmities, and a little less of those of our fellows.

"Suppose we had a one-minute silence," continued Mr. Whitley, "every day after we had asked 'Forgive us our trespasses as we forgive those who trespass against us.' A one-minute pause after each day would lead to a little more charity to others." —*The Evening Standard*.

### A Pithy Life Story

"I abandoned a professorship to give my life to the British army on the western front. I was with them when the last shot was fired. Yet I hate war. It is the greed and selfishness of men,

greed armed and regimented. It is a violent betrayal of Christ, and cannot be reconciled with any form of religion," writes Dr. Alexander Irvine in the Yorkshire Evening News.

"I was not a candidate for medals or honors or emoluments. When the work was done I went back into obscurity. Life to me is an adventure, an inspiration, a chance to work and serve. I ask for only that which keeps the human machine going. I give all I have, I give it to anybody, anywhere.

"My home is the world. The inhabitants thereof are my family and friends. In matters of small importance, such as money, houses, land and investments, I am a poor man, I have none of these. In the values of great importance I am a millionaire. I have capacity. I can appreciate great paintings, great sculptures, and great architecture.

"I understand good music. I know the literature of my race. I have capacity to serve a good cause and to work and suffer for it, as I have in the past. I know life. I understand men. I have a sense of humor, and it keeps me young. I warm both hands at the fire of life. And all of that is wealth, real wealth.

"I am now climbing the steps of my seventh decade, and I am neither a fool, incompetent, nor a wastrel, but I do believe in the first four books of the New Testament and try to square my life with the philosophy therein."

#### **Luther's Indomitable Courage**

Luther, going to his trial before the Diet of Worms, said to his friends who opposed his going, "Were there as many devils in Worms as there are tiles on the roofs, I would go on." He also said of his enemy, Duke George of Leipsic, "If I had business in Leipsic, I would ride into Leipsic, though it rained Duke Georges nine days running."

#### **An Answer to Prayer**

At the time the Diet at Nuremberg was held Luther was earnestly praying in his dwelling, and at the very hour when the edict granting free toleration to Protestants was issued he ran out of the house crying, "We have gained the victory!"

#### **Inner Spiritual Power**

"When I was a student at Princeton," says Dr. Theodore L. Cuyler, "Professor Henry had

so constructed a huge bar of iron, bent into horseshoe form, that it used to hang suspended from another iron bar above it. Not only did it hang there, but it upheld 4000 pounds' weight attached to it. That horseshoe magnet was not welded or glued to the metal above it, but through the iron wire coiled around it there ran a subtle current of electricity. Stop the flow of the current one instant, and the huge horseshoe dropped. So does all the lifting power of a Christian come from the currents of spiritual influence which flow into his heart from a living God. The strength of the almighty One enters into the believer. If his connection is cut off, in an instant he becomes as weak as any other man."

#### **Self-Depreciation**

In moments of despondency even Shakespeare thought himself no poet, and Raphael doubted his right to be called a painter.

#### **Self**

A number of years ago we read a pointed and pertinent tract on the subject of "Self." It is here reproduced and is worthy of personal consideration:

The last enemy destroyed in the believer is self. It died hard. It will make any concessions if allowed to live. Self will permit the believer to do anything, give anything, sacrifice anything, suffer anything, be anything, go anywhere, take any liberties, bear any crosses, afflict soul and body to any degree—anything if it can only live. It will allow victory over pride, penuriousness and passion, if not destroyed itself. It will permit any number of revivals so long as it can be promised the first place. It will consent to live in a hovel, in a garret, in the slums, in far away heathendom, if only its life can be spared.

It will endure any garb, any fare, any menial service rather than die. But this concession must not be granted. Self is too great a foe to the child of God. It is the fly that spoils the ointment, the little fox that spoils the vines. It provokes God and man and its own possessor. It drives to insomnia, invalidism and insanity. It produces disorder and derangement in the whole physical, mental and spiritual constitution. It talks back, excuses and vindicates itself, and never apologizes. It must die.

Dying to self is a poetic expression. It sounds

romantic, heroic, chivalrous, supernatural, saint-like. It is beautiful to read about, easy to talk about, entertaining to theorize about, fascinating to write about, refreshing to dream about. But it is hard to do. There's the rub. But it must be done (Rom. 12:1, 2). There is no abiding peace, power or prosperity without it.

We must die to good deeds and to bad deeds, to success and to failure, to superiority and to inferiority, to leading and to following, to exaltation and to humiliation, to our life work, to our friends, to our foes, to every manifestation of self and to self itself. Jesus said, "The hour is come that the Son of man should be glorified."

"Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. He that loveth his life shall lose it, but he that loseth his life [himself] shall find it. He that will come after me, let him deny himself."

Christ could not be glorified till after death. Nor can He be glorified in His people till self dies. In close connection with this passage Jesus says: "I, if I be lifted up from the earth, will draw all men unto me." Self lifted up repels. Lifted up with Christ on the cross it draws. Happy those who can say with Paul from a real experience:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20)

Higher than the highest heaven,  
Deeper than the deepest sea,  
Lord, thy love at last has conquered,  
None of self and all of Thee.

### We are Great Travellers

"Insignificant ephemerae though we humans be, we are great travellers. For the duration of our lives we ride on a non-stop express planet at the rate of a 1000 miles a minute. I have continued this circular tour for 74 years, and, as the earth's orbit is about 552 million miles, the amount due from me in fares at one penny a mile is more than 165 million pounds. I blush to realize that I have not worked my passage. Who, proudest of us all, *has* worked his passage? And besides our fares we owe for meals in the refreshment car and nights in the sleeping berth, I am abashed and feel like hiding under the seat."—MR. ROBERT BLATCHFORD in "As I Lay A-Thinking."

# HOMILETICAL

## SERMON OUTLINE

By A. M. HILLS

TEXT: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Ephesians 4:1).

"Therefore" refers to the truths of the preceding chapters. Now he makes practical applications. This was Paul's method of preaching—to make a personal application of truth. Good for all preachers yet.

### I. NOTE. WE HAVE A CALLING FROM GOD.

The catechism talks about "effectual calling." That is not Bible language. We decide whether the call shall be effectual. God complains, "I called and ye refused." "I would, but ye would

not." "Make your calling and election sure."

### II. TO WHAT ARE WE CALLED?

(1) "To be saints" (Romans 1:1). (2) "To be sanctified" (1 Thess. 4:7). (3) "To fellowship of Christ" (1 Cor. 1:9). (4) "To liberty" (Gal. 5:13). (5) "To be partakers of the divine nature" (2 Peter 1:4). (6) "To eternal life" (1 Timothy 6:12).

### III. HOW DOES GOD CALL US?

(1) His Word. (2) By preaching. (3) By providences, sickness, loss, death of loved ones. (4) By Christian conversation. (5) By Holy Spirit.

### IV. HOW DO WE WALK WORTHILY?

1. To take our religion with us to all places, companies, employments. Not merely at church,

but everywhere. Not merely on Sunday, but on all days.

2. Do nothing inconsistent with the most elevated Christian character.

3. Do right always, tell the truth, be honest, clean, pure.

4. It is to live as if you soon expected to be in heaven. He who feels that tomorrow he may be in heaven will try to live worthily today. He who begins today reflecting that before the sun sets he may look upon the glorified Christ, and the burning throne of God, will feel the importance of living a holy life.

### SANCTIFIED BY FAITH

By A. M. HILLS

TEXT: "*Sanctified by faith in me*" (Acts 26:18 R. V.).

God teaches that this work of grace is indispensable to the Christian, to fit him for usefulness here, and for the society of heaven hereafter (Hebrews 12:14). Men are bold enough to deny it. But notice.

I. Jesus speaks with infinite authority, the final word, from which there is no appeal. "Heaven and earth shall pass away; but my words shall not pass away."

II. There are two essential works of grace taught in Scripture. "I have received a hundred blessings." Yes, but there are two epochal experiences—regeneration and sanctification, brought or wrought in us by the Holy Spirit, which are essential.

III. We are sanctified "by faith" says Jesus. But notice the conflicting voices of men.

1. "We are sanctified by growth" say theologians.

2. "We get it all at conversion" say others.

3. "We get it at death, and by death" say Calvinists.

4. "We get it by purgatory" say Roman Catholics. But Jesus says: We get it by faith, instantaneously, now.

IV. What is the nature of this faith?

1. It is more than an intellectual apprehension of the truth and doctrine. That is a part; but it is not all.

2. It is a heart faith. "With the heart man believeth unto righteousness" (Romans 10:10). It is taking God at His word on the subject of sanctification, and acting as if it were true. Moody: "Faith is assent, consent, and laying hold." Dr. Whedon: "Faith is that belief of the intellect, consent of the affections, and act of the will by which the soul places itself in the keeping of Christ as its ruler, and Savior." Faith complies with the revealed conditions of sanctification

and then accepts the blessing as its own, by appropriating confidence that God keeps His word and gives you the blessing He promised.

3. It involves a ceasing from struggle and labor. Our own efforts and anxiety end. We must stop our striving and trust God (1 Thess. 5:23, 24).

4. It is a self-committal of the whole matter to God, believing that the work is done.

Blondin wheeled a man in a wheelbarrow across the chasm at Niagara on a rope. The man surrendered himself in faith. Blondin took him over. We commit ourselves to God for the blessing. Christ takes us over.

Faith is a confident trust, without any evidence of feeling, that God keeps His promise, and the work is done. God sends the feeling and witness when and as He will.

### THE MEANING OF SANCTIFICATION

By J. E. LINZA

TEXT—John 17:17.

#### INTRODUCTION

How?

When?

The purpose.

#### I. THE COMMAND JESUS GAVE TO HIS PEOPLE

1. Important.

2. It is necessary.

3. No time to neglect.

#### II. IT IS A SEPARATION—SETTING APART

1. From the world.

2. Setting apart to a sacred use.

3. To a complete willing consecration.

#### III. IT IS A CLEANSING FROM SIN

1. Sin principle.

2. The root of sin.

3. It washes the soul white.

#### IV. IT IS A FILLING OR INDWELLING OF—HOLY GHOST

1. Filling with joy.

2. Filling with love.

3. Filling with peace.

#### V. IT IS AN ENDUEMENT OF POWER

1. To stand.

2. To do right.

3. To advance holiness.

### CONTENDING FOR THE FAITH

Jude 3.

#### I. CAUGHT IN THE UNDERTOW OF AN ANTI-CHRISTIAN CIVILIZATION

1. The Sabbath.

2. Marriage.

3. The Home.

4. The Church.

## II. THE ATTACK UPON THE AUTHENTICITY OF THE SCRIPTURES

The word "authenticity" carries with it the thought of genuineness, credibility, authorized, trustworthy, entitled to belief, according with facts.

## III. "COMMON SALVATION."

Not common in the sense of quality, not inferior—but common because of its universality; for Jew and Gentile the world over.

## IV. THIS SALVATION INCLUDES PARDON FOR THE SINNER, AND ENTIRE SANCTIFICATION FOR EVERY BELIEVER

Not one to the exclusion of the other.

We are to contend for "The Faith, 'once' delivered to the saints."

## V. THE COURAGE NECESSARY TO STAND

Sin is weakness—many fail to stand.

Full salvation is "added strength."

Stand, if we stand *alone*.

*Illustration:* The lone sentinel of Pompeii.

He stood faithful to duty when Vesuvius was belching forth lava, scoria, cinders, and fire.

## THE CHRISTIAN'S STOCK OF FORGIVENESS

By C. E. CORNELL

TEXT: Matt. 18:22.

### I. INTRODUCTION

(a) How far ought one to forgive?

(b) How far can one forgive?

### II. FORGIVENESS—ITS RELATION ONE TO THE OTHER

(a) Unforgiveness, where does it spring from?

(b) Unforgiveness has its root in carnality.

### III. FORGIVENESS—ITS RELATION TO GOD

(a) How does God forgive?

(b) What does He require?

### IV. THE TRUE SPIRIT OF FORGIVENESS

(a) The teaching of Christ in the lesson.

(b) The *pure in heart* have the true spirit of forgiveness.

(c) Any sin in the heart is dangerous.

(d) The way must be clear between your brother and yourself. No wires down between you and God.

## SERMON STUDIES IN HEBREWS

### V. The Theme, Concluded

By W. W. CLAY

We have already examined the first two divisions of the writer's treatment of the text, viz.:

I. HE WHO SITS AT THE RIGHT HAND OF GOD IS THE SON OF GOD.

II. HE WHO SITS AT THE RIGHT HAND OF GOD IS THE SON OF MAN. THIS LEADS US TO THE NEXT DIVISION.

III. HE WHO SITS AT THE RIGHT HAND OF GOD IS THE LEADER OF REDEEMED HUMANITY. Chapter 3:1 to 4:13.

1. He is the divine Apostle, the one sent from God to be our leader.

2. He is our High Priest. The word is here used not in the sense of the one who was to offer sacrifices, but as leader. Peter in Acts 5:31 gives the meaning when he says, "Him hath God exalted with his right hand to be a Prince and a Savior." In God's plan, the high priest was to be the divine vice-regent in the theocratic government. This plan was never fully worked out in the land of Canaan, but is a reality in Christ, the antitype.

3. He is the antitype of Moses, the leader (Ch. 3). All through this chapter, and the beginning of the following chapter, the refusal of the Israelites to follow Moses is used as the basis of exhibiting Christ as our leader.

4. He is the antitype of Joshua the leader (ch. 4:8).

Through the presentation of this phase of his text, the preacher carries out his purpose of warning. It is our leader who is speaking, and we are warned to hear, and not to forsake His leadership, but to hold fast lest we not only fail of the rest of faith but fall through our unbelief and distrust of our leader.

IV. He who sits at the right hand of God is our High Priest. Ch. 4:14 to the end of chapter 7. The following points of comparison with the Aaronic priesthood are dwelt on by the sacred writer, based on the fourth verse of the 110th Psalm, "The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedek."

1. As was the earthly priests, He was taken from among men, one of us, knowing our temptations (ch. 4:14 to 5:2), yet not having infirmities as they (ch. 5:3, compared with ch. 7:26-28).

2. He is divinely appointed. Not as the priests by natural birth (ch. 7:3), or by legal appointment (ch. 7:16), but by the oath of the Father was Jesus made our eternal High Priest. This establishment of Christ's priesthood by the oath of the Father is one of the telling points of the sermon. And indeed back of it lies one of the deepest truths of redemption, the consummation of the new covenant. For the covenant primarily was not between God and the people, but between the Father and the Son. We have the Son's part in that covenant revealed to us in the words, "slain from the foundation of the world." (Rev. 13:8). But here in this division of the book of Hebrews we have the Father's part in which he accepts the sacrifice of the Son and with His eternal fiat made Him a priest at His right hand. This

is why the writer says in chapter 6:17, 18, that there are two immutable things that give us strong grounds for our faith: the immutability of His promise, which is His covenant with men, and the immutability of His oath, which is His covenant with His Son, both guaranteeing salvation to every lost sinner who will come to God by Christ in the way He prescribes and under the conditions He lays down.

3. His priesthood is eternal—in the seventh chapter seven different expressions are used to emphasize the eternal priesthood of Christ.

4. His priesthood is perfect and never will need to be superseded by another. It is adequate for the uttermost of sin and guilt, and perfectly adapted to our need, and hence will endure to the uttermost of time.

The inspired writer does not attempt to directly apply this thought of the priesthood of Christ to his purpose of warning, as his argument is not complete without the thought next following. Yet he has not forgotten his purpose, for in his announcement that the things he was about to say of Melchizedek were deep and could be understood only by those who were versed in the deep things of God, he brings one of the most serious warnings of the book—the warning that unless they grow spiritually and go on to perfection they were in great danger of falling away, crucifying the Son of God afresh, and being rejected of God.

V. He who sits at the right hand of God is not only priest but offering as well (Chapters 8, 9 and 10).

This is perhaps the greatest division of all—the one most emphasized by the writer, the one that bears most perfectly on his purpose of warning, the greatest fact in the activity of Him who sits at the right hand of God. The outstanding work of Jesus, both as to the yesterday of His earthly ministry, and His present and future work as long as time shall endure is His perfect atonement. Note how this is brought out in this division of the book. The word "blood" as referring to an offering is not mentioned before this in the book: from this on it is mentioned twenty times. The words "sacrifice" and "offering" are found only twice in the first seven chapters: in the remainder of the book they are found seventeen times. The author is still considering Jesus at the right hand of God—he introduces this new thought by a fresh reference to his text (ch. 8:1): but all his thought is focused on the offering that He bears before the gaze of the Father.

1. This offering was the seal of the new covenant, a covenant based on the primary covenant between the Father and His Son as the Lamb.

Chapter 8 is the covenant chapter, the word "covenant" occurring seven times in this chapter, and only four times in the remainder of the book.

2. This offering was blood; not as in the old covenant, the blood of animals, but His own blood. Chapter 9 is the blood chapter, the word being found twelve times in this chapter. Blood is the symbol of death, and as such is the appropriate symbol of the new covenant, which is based on the substitutionary death of Jesus for us, His physical death being a by-product of the spiritual death He suffered in separation from the Father's fellowship because of His bearing the load of our sin and guilt. Of all this the blood is a token (Ex. 12:13), to man: "shall be to you for a token," and to God: "when I see the blood."

3. It was His voluntary offering. Chapter 10 is the sacrifice chapter, the words "sacrifice" and "offering" occurring thirteen times in this chapter.

It is while he is discussing this division of his theme, Jesus as the sacrifice, bearing as High Priest His own blood, that the author reaches the height of his warning. Serious as it is to reject Christ the Son of God, and Christ our Brother, and Christ our divine Leader, and Christ our great High Priest and Intercessor, it is the crowning act of sin to spurn the blood—his own blood—that blood which has perfectly blotted out our sin till no more offering is needed (v. 18); that blood that has given us access to the holiest (v. 19); that blood that assures us of heaven (v. 34). There is in the Bible no stronger language than that of the 29th verse of the 10th chapter in its threefold condemnation of the sanctified man who deliberately turns his back upon God and leads a life of sin—the Son of God trodden under foot, the blood counted a common and cheap thing, the Spirit of God spited and insulted.

VI. The climax of the sermon (Ch. 10:38 to 12:29).

The preacher has finished the framework of his sermon. He has shown that He who speaks to men from the right hand of God is Son of God, Brother, Leader, Priest and Offering. With this as a basis, he proceeds to warn his hearers. Yet he has not forgotten his text (ch. 12:2, 24).

1. To the one who is tempted to give up because of persecution and testing and suffering, he holds up the record of the heroes of faith (ch. 11). Each one of these held on, went through with God, and at great cost and the sacrifice of life itself held fast to their faith in God. They had only dim light; they "saw the promises afar off" only; they had only the dimmest foreshadowing of Christ's glory and joy; yet to win these heavenly treasures they refused

earthly glory and earthly treasure. How they must wonder, the writer argues, as they gaze at us, who have the bright light of the promises, who can fix our eyes on Jesus as He acts at the right hand of God, and see Him in His passion for us and His joy at our redemption, and His grace in interceding for us, if with all this we let go of our faith and lose our heavenly riches.

2. To the one who thinks that suffering and testing are a sign of God's carelessness or forgetfulness or injustice, he points out that chastening is but a proof of God's love for them as His sons, and thus turns the temptation to let go into an incentive to hold on with strengthened hands and to walk on with strengthened feet (ch. 12:4-13).

3. To the one who hesitates about going on in holiness, he brings the warning that only by the way of holiness can we see the Lord. As long as a single root of bitterness remains in the heart, not only is that heart in danger, but others may be defiled and fail of the grace of God (ch. 12:14, 15).

4. To the one who might lose sight of the priceless value of his eternal possessions he brings a double warning based on two metaphors—the fornicator, and the unthinking barterer of a priceless inheritance, Esau. Just as a fornicator for a moment of fleshly gratification throws to the winds his honor and his life of chastity with its rewards; just as Esau “for one morsel of food sold his birthright,” and all his life suffered for it, so many a man for a few days of sin throws away the glories of eternity. And here the writer applies the same logic to those who were tempted to turn back to Judaism. He counts up all that the law could boast of in glory: a smoking mount, blackness and darkness and tempest, nothing but fear and condemnation and terror. Against this he shows them the heritage that is theirs under the new covenant, a heavenly Jerusalem where God lives and reigns, a host of shining angels who are their helpers, a church born from above and recorded in heaven, a Judge who will reward them and requite their enemies, the spiritual affinity with others who have made it through and are safe on the other shore, and last and best of all, to the Christ who sits as mediator at the right hand of God bearing before God the blood that is the token of redemption, deliverance and final triumph (ch. 12:16-24).

5. To all who for any reason refuse to listen to the voice of him who speaks from the right hand of God, he has but one warning. In the end of the ages that same voice will again speak, shaking into confusion and destruction all things of earth and its sin-dominated order of things; and all who fail to possess the kingdom which

cannot be moved will go down in the day of the consuming fire of the wrath of God.

#### VII. The conclusion of the sermon (ch. 13).

The climax of the sermon is passed and the writer brings the sermon to a close with an application both as to concrete and to spiritual details that directly apply against apostasy and backsliding.

1. He exhorts them to hold on to their love: toward brethren because they are brethren (v.1); toward strangers (v. 2); toward all who suffer (v. 3).

3. He pleads with them to keep a contented spirit, remembering their infinite resources. (v. 5, 6).

4. He urges them not to forsake the preaching of the Word, but to listen to their pastors, and follow their leadership (v. 7).

5. He warns them against listening to every new doctrine, reminding them that Christ does not change (v. 8-10). It was His grace that saved them, not ceremonialism; and the same grace without a return to the law alone could keep them. How appropriate this warning in this day of religion by “doing” and ceremonialism on the one hand, and of professedly new schemes of religion on the other. Christ never changes, and His gospel was as perfect on the day of Pentecost as now.

6. He urges them gladly to accept reproach for Christ's sake, though it be a lonely path and lead outside the gate of Judaism and popularity and all that this world prizes, for it leads to holiness here and to Him (v. 11-14).

7. He exhorts them to a life of continual praise and thanksgiving. What a safeguard against apostasy is a joy-crowned life (v. 15).

8. He enjoins them to do good and to bless others by sharing with them their own good things, reminding them that God is watching them in this and that these things are more precious to Him than the smoke of the burnt offerings from which they were shut away (v. 16).

9. He repeats his injunction that they stay true to their pastor and his counsel reminding them of the grief of that pastor if they should depart from the faith (v. 17).

10. He asks their prayers for himself, not for his salvation for he tells them his conscience is clear, but that he in his love for them might be restored to them. This is the only personal touch of the inspired author in the whole sermon, yet it has its place in the motive of the sermon. The tie of love for a faithful minister has held many a wavering heart true, and so the pastor here adds his own personal love to the other inducements to hold them true to God.

11. Then follows that wonderful benediction,



so full of the thought of their peril and need and of the supply of grace for that need. How beautifully he speaks of the God of peace who can bring peace in the wildest tempest; of the Lord Jesus who was dead, but now lives at the Father's right hand: of Christ's care for us as a shepherd; of His blood, the token of His love and of our redemption; the covenant that never can fail and let us slip out of His hand; the will of God that was shaping all their lives; the hand of God using their testing to work out His own purposes through them; and the glory that comes to Christ Jesus through our faithfulness. All this brings to a beautiful ending God's message to the saints of all ages that though the world reject us, though Satan harass us, though God himself seems to be against us, yet He is counting on us to be true and His power will both save us now and keep us saved to His praise and glory.

This ends the sermon. A few words are added as a postscript, or possibly as a note enclosed with the sermon, apologizing as it were for sending them this "word of exhortation," telling them the joyful news of Timothy's release, and of his hope of soon being with them, as he had asked for them to pray. Just as the worshiper lingers after the sermon and exchanges friendly greeting with the speaker, so we hear with regret the closing words of the book and pass out, to meet the temptations of life with new hope and new joy, as we fix our eyes on Him who lives for us at the right hand of God.

### Outlines and Studies

TEXT—Heb. 13:20, 21

THEME—"PERFECT"

1. The words of one of the most beautiful benedictions of the Bible. Yet they are more than a beautiful saying, or a fitting benediction. A revelation here of one of the great truths of the Bible, Christian perfection.

I. The source of our perfection—"The God of peace."

II. The agent whose power accomplishes our perfection—"our Lord Jesus," who was "brought again from the dead:" "through Jesus Christ."

III. The procuring means of our perfection, "through the blood of the everlasting covenant, make you perfect."

IV. The assurance of the possibility of my perfection, "the everlasting covenant."

V. The direction and extent of perfection, "perfect in every good work to do His will." Only as we are consecrated and cleansed and

filled are we completely in the will of God.

VI. The results of perfection—God can do with us all He pleases—"working in you that which is well pleasing in his sight."

VII. The glory and boast of our perfection, "Jesus Christ, to whom be glory for ever and ever."

TEXT—Heb. 10:22

THEME—A CHANGED CONSCIENCE

1. An evil conscience—a state.
2. An evil conscience sprinkled—its peace-destroying accusations silenced by the blood that covers our past.
3. An unclean conscience purged, so that it will function rightly (Heb. 9:14).
4. A perfect conscience—a state, in contrast to the first (Heb. 9:9 and 10:2).

TEXT—Heb. 10:19-22

THEME—THE RENT VEIL

G. D. Watson, in "Love Abounding," and J. Gregory Mantle, in "The Counterfeit Christ," each give a fine exposition of this text.)

1. Four great historical sanctuaries—the tabernacle, Solomon's temple, the temple as restored by Nehemiah and Ezra, and Herod's temple. All differed in some respects. Yet alike in others, all had the veil.

2. Describe veil. Typified Christ—in its colors, blue, white, scarlet, purple; in its location, hung between the shekinah that represented a holy God, and the holy place, where sinful men came to worship; in its supporting hangings: wood—humanity; gold—deity.

3. Describe the rending of the veil when Christ was crucified. It did not rend through weakness—four inches thick. Nor because of age—a comparatively new veil, and never exposed to wear or weakening influences. The earthquake could not do it. A miracle, regarded as such by the priests, a miracle with a divine purpose, a part of God's plan to show the perfection of the tabernacle as a type, as well as to indicate the passing of the old covenant.

I. A grace-given provision, "into the holiest . . . by a new and living way." The rent veil speaks of

1. Divine satisfaction—God is pleased with the offering of Christ, and His rending of the veil is the token to us that Christ's offering has made an acceptable way for us.

2. Reconciliation—"My God is reconciled," etc.

No longer a barrier between God and man. The veil a token of God's unutterable hatred of sin, the rent veil a token that through the cleansing blood we may be made free from sin and fitted for the presence of God.

3. It speaks of sin put away. Not covered up, not ignored (Heb. 9:26). Christ on the cross put away sin's crime, sin's curse, sin's penalty, sin's burden, sin's mastery, sin's pollution.

4. Hence it speaks of holiness. Whatever the holiest of all in the tabernacle typified, our text says the rent veil gives us access to it. All sin cleansed; in the light not of dim candle but of the blazing Shekinah; no barrier of fellowship; out of touch with the world—this, perfect cleansing, perfect light, perfect holiness, perfect separation, is holiness. And we may enter boldly.

II. A grace-given opportunity—"to enter."

1. We instinctively shrink from the possibility of holiness, for by every natural reasoning, it is an impossibility. "Who can bring a clean thing out of an unclean?" The devil flaunts this in the face of those who want to enter. Yet the death of Christ opened the way. Heaven's logic is triumphant.

2. We are urged to enter. Nothing we can do—it has all been done. The door is opened, the blood has been sprinkled, all we can do to make ourselves holy is to enter.

3. We may come boldly. In spite of sinfulness—the blood takes care of that. In spite of weakness—the High Priest takes care of that. In spite of the logic that says it is impossible—the rent veil takes care of that.

4. We are to enter preparedly. As the priest had to leave behind his old garments, and come with body and garments clean and white, so we must come with the body washed of every sinful habit, every doubtful practice, every contaminating influence; with a heart that is true—sincere and transparent: a believing heart "in full assurance of faith," that enters not with a feeling of presumption but in trusting faith; a "heart sprinkled from an evil conscience," forgiven, born again. Only the blood-sprinkled soul can enter the blood-sprinkled presence of God.

III. God is pleading with you, "let us draw near."

#### Sin Located in the Heart

Matt. 12:34.                      Mark 7:21.  
Matt. 15:19.                     Luke 6:45.

## DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

### Easter Themes

THEME—An Age Old Question Answered by Easter.

*Text*—"If a man die, shall he live again?" (Job 14:14).

THEME—The Victory Easter Brings to Us.

*Text*—"Death is swallowed up in victory. O death, where is thy sting? O grave, where is victory?" (1 Cor. 15:54, 55).

THEME—The First of the Harvest.

*Text*—"But now is Christ risen from the dead, and become the firstfruits of them that slept . . . Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:20, 23).

THEME—How are the dead raised up?

*Text*—"How are the dead raised up? and with what body do they come? . . . It is sown in corruption; it is raised in incorruption; It is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (1 Corinthians 15:35, 42-44).

THEME—Jesus, the Gate of Life.

*Text*—"Who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1: 10).

THEME—Lost and Restored.

*Text*—"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the firstfruits: afterward they that are Christ's at his coming" (1 Cor. 15:22-23).

### Evangelistic Themes With Easter Setting

THEME—Christ Rejected.

*Text*—"Not this man, but Barabbas" (John 18:40).

THEME—The Great Question.

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

THEME—Christ Prayers—Before and From the Cross.

*Text*—"Sanctify them" (John 17:17).

"Forgive them" (Luke 23:34).

THEME—A Bad Bargain.

*Text*—"And they conventioned with him for thirty pieces of silver" (Matt. 26:15).

THEME—Peter's Denial.

*Text*—"Peter said unto him, Though I should die with thee, yet will I not deny thee . . . Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew" (Matt. 26:35, 74).

### Evangelistic Messages From Romans, Continued

THEME—Sin and Grace.

*Text*—"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans 5:21).

#### I. The Two powers which rule human life.

"Sin reigns" "grace might reign."

These two powers are given as two warring forces. The one (sin) has established its reign; and the other (grace) is seeking to establish its reign in the country in which sin now reigns.

##### 1. Note, "sin reigns." It is an established fact.

- a. The effects of the reign of sin are apparent everywhere.
- b. See its effects in the individual soul which bows to its reign.

##### 2. Note, further, "grace might reign."

There is nothing about man or in man that makes him a fit antagonist against the warring power of the reign of sin. He needs to bow in surrender to the reign of grace in order to be freed from the other.

#### II. The Two Results of Submitting to the Reign of these powers.

"Sin hath reigned unto death." "Grace might reign unto eternal life." Sin—death; grace—eternal life.

1. The results of the already established power of sin are death—spiritual, physical, and eternal death.
2. The results of submission to the reign of grace are life—spiritual life, immortal life, eternal life.

#### III. How we may obtain the results of the reign of grace?

"Grace might reign through righteousness unto eternal life by Jesus Christ our Lord."

1. There is no life without righteousness.
2. There is no righteousness without grace.
3. There is no grace but "through Jesus Christ our Lord."

THEME—Our Old Man Crucified.

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

#### I. The Fact Stated. "Our old man is [was R. V.] crucified with him."

1. This is part of the answer to the question, "Shall we continue in [the] sin, that grace may abound?" and shows the complete deliverance provided by Jesus Christ in His death from "the" sin.

#### 2. Note the analogies used preceding this text.

##### a. That of baptism.

In the act of being "buried with him in baptism" it is analogous to being partakers of His death. In the act of rising from this buried baptism, it is analogous to being raised with Him into the sanctified life.

##### b. That of the seed being placed in the ground, the outer part dies in order that the germ of life within may come forth in life. So the Christian dies to the carnal, the "old man," the sinful; that he may have the sanctified life with Christ.

3. Note the complete provision for "the old man" in the cross. "Knowing this, that our old man was crucified with him." The fact stated is that when Jesus died He made complete provision for this "old man" to be destroyed. He was crucified with Him, so every Christian is sanctified provisionally in the death of Jesus Christ. Christ need not die over again in order that we may be sanctified, the price is fully paid, the provision fully met. There is no provision made for retaining "the old man" in the heart, but ample provision is made for his removal.

#### II. The Experience Enjoyed—"That the body of sin might be destroyed."

1. "The body of sin" and the "old man"

are the same. The first states that Jesus did something for "the old man" on the cross, that now makes possible the second statement, the destruction of the body of sin" in us today.—A completed transaction of the past, that a complete deliverance may be enjoyed in the present.

2. How may we obtain this experience? Since this deliverance was provided on the cross, we must bring ourselves to the cross by faith in order to have it made real to us. Bring pride, self with its ambitions, its desires, its selfish interests, the carnal with all its manifestations, to the cross, and there receive deliverance from "the body of sin." "Let me die!" is the cry of the seeking heart.
3. This is a very real death and a blessed experience. Nothing hypothetical about it, no mere mental attitude, but a very real death, just as real as that symbolized by baptism, by the planted seed dying in order that it may live. Thus a real death to carnality brings a blessed experience of sanctified life.

### III. The Results that follow. "That henceforth we should not serve sin."

1. Many think the result is getting into heaven, that is incidentally a result; others that they "feel good," this also is incidental.
2. The result is complete deliverance from the servitude of sin, both in the outward life and inward affections, desires, and being of the soul.
3. The deliverance is so great it is compared to the deliverance brought in the resurrection of Jesus Christ (vs. 8-11).

THEME—Saved to Serve.

*Text*—"But now being made free from sin, and become servants to God, ye have your fruits unto holiness, and the end everlasting life" (Romans 6:22).

"Servants to God" is the direct results of being "made free from sin," or sanctified wholly.

There are three marked contrasts in the sixth chapter. ("Whenever truth is taught by antitheses all true interpretation requires that a perfect balance of the antitheses be maintained. One must be the exact counterpart of the other.")

I. The First Contrast. Between death to sin and life in Christ. "Dead indeed unto sin, but alive unto God" (vs. 11). If this life in Christ is to be real and absolute, then death to sin is real and absolute. There cannot be the one without the other.

II. The Second Contrast.—Between servitude to sin and obedience to God. This is shown in verses 12-17.

1. There are two conditions stated in this contrast.

- a. They were the servants of sin.
- b. They became the servants of righteousness. One is to be as real and complete as the other.

2. There are two modes of conduct shown in this contrast.

- a. When the servants to sin they yielded their members to uncleanness and to iniquity.
- b. As the servants to righteousness they now yield their members as servants of righteousness unto holiness.

3. There are two results given in this contrast.

- a. When the servants to sin, they "were free from righteousness": they had no righteousness and death was the result.
- b. As the servants of God, they are now free from sin; they have no sin, but rather "have their fruit unto holiness and the end everlasting life."

III. The Third Contrast. Between bondage to sin and liberty of holiness (vs. 20-22).

The bondage of sin positively separates from all righteousness; the liberty of holiness lifts us to glorious freedom from all sin both actual and inbred, until with full purpose of heart we may serve God; love Him supremely, and serve our generation in a manner acceptable to God.

THEME—The Law of the Spirit of Life.

*Text*—"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2).

I. Note the operation of "the law of sin and death."

The seventh chapter gives us a complete description of the operation of this law of sin and death. Note its gradual de-

velopment in the heart of the individual, also the steps in this operation:

1. Sin is discovered (v. 7). Just like the "I" of this seventh found sin when the law came; so each of us found sin when we reached the age of responsibility. Had we applied for deliverance then we could have received it through Christ, but we courted it as a guest; retained it in our lives.
2. "Sin deceived me" (v. 11). This guest soon deceived us and became the deceiver. How?
  - a. By seducing man to break the law and thus work his ruin.
  - b. By persuading men they need no assisting grace in order to keep the law, they may be able to do so in their own strength.
  - c. By exciting rebellion against it as opposed to their good. Makes one feel like God is against him, and the law opposed to his liberty.
3. Sin Slew Him (v. 11). As a confidence man he became his guest, later deceived him by taking him off to some by-path, now he slays him, brings death to the high and noble capacities within him, all that was best, to his peace, joy, and love, bringing their opposites instead.
4. Sin worked death in him (v. 13). "Worked death" as a permeating, spreading disease into every fiber of his soul, bringing on further depravity. As shown by the figure of v. 24, "the body of this death"; said by some to be a punishment for criminals. That of binding a dead, putrefying body to the living criminal—arm to arm, limb to limb, face to face. He lives but he is breathing in death, mortification, putrefaction, until soon instead of one living and one dead body there are two corpses, "working death in him."
4. Sold under sin (v. 14). This is more than a voluntary surrender to sin, but it means slavery of the worst kind. He is
  - a. Under the dominion of evil thoughts.
  - b. Swayed by vicious habits.
  - c. Controlled by sin and its master the devil.

Note, the guest, is now not only the deceiver, the murderer, but the master, the tyrant.

5. Sin dwelleth in me (v. 17). Instead of having the place of a guest, sin now occupies every part of his being. "He dwells," controls, directs, drives.
  6. Thus sin becomes a law in his members (v. 23).
- II. Note the fight of an awakened man against this law of sin and death.
1. He finds the law of God, the moral law, admires it but finds it powerless to save him (v.15).
  2. He brings the "law of his mind" into play endeavoring to overcome the law of sin and death (v. 23). Note, this proves the utter helplessness of modern applied psychology to deliver man from sin.
    - a. His reason approves the law—it is good (v. 16).
    - b. His judgment delights in the law (v. 16).
    - c. His awakened sensibilities, or emotional nature, causes him to hate his sin, yet he continues in it (v. 15).
    - d. His awakened consciousness brings his will into play and he endeavors to overcome this law of sin by his will (v. 18).
    - e. *All fail*—the gravitation of sin is too strong. He may make some improvement, scale some peaks of achievement, but under the pressure he fails, and cries out in desperation of soul, "O wretched man that I am! who shall deliver me" (v. 24).
- III. Deliverance is brought only through the operation of the Law of the Spirit of life in Christ Jesus.
1. This delivers him from the gravitation and power of sin.
  2. This imparts new energies, which enable him to keep the law.
  3. This brings complete deliverance from the inbeing of sin, or sanctifies him wholly.
- Law in this sense does not mean statutes, but rather constancy of operation. "When anything uniformly occurs in the same way or order under the same conditions it is called a law." "The law of sin and death

describes a certain constancy of operation, uniform and fixed, under the dominion of which men struggle. The law of the Spirit of life, means constancy of operation, uniform and fixed, which frees from the dominion of the former."—MACLAREN.

THEME—Condemned Sin.

Text—Romans 8:3, 4.

I. The Weakness of the Law and Man.

"What the law could not do, in that it was weak through the flesh." This is the moral law, it was good, but it had to operate through sinful flesh. It brought no new element into humanity, could not atone for past sins, could not save man. It was weak through the flesh.

II. Christ did what the law could not do.

1. Christ Condemned Sin.

- a. By His incarnation "in the likeness of sinful flesh."
- b. By "an offering for sin" (marg. ref.) or His perfect sacrifice.
- c. By God sending His own Son. This Son not only died for our sins, but lives today to impart the Spirit of holiness to us.

2. Christ condemned sin in the flesh.

- a. Showing sin is not essential to the flesh, "but is inherent in it as a foreign, unnatural, condemnable, separable, alienable element."
- b. Showing "that sin can be separated from the entire human nature by means of the Spirit proceeding from Christ."

III. The Results of this work by Christ.

"That the righteousness [requirements] of the law might be fulfilled in us." This means an imparted righteousness, or holiness, where the requirements of the law are fulfilled in us.

THEME—The Flesh and Spirit.

Text—Romans 8:5-13.

Definitions—the flesh: "Sinful desires of godless human nature."—MACLAREN.

"The life of self as their law."—MOULE. "The carnal nature."—HILLS.

In this chapter a series of four strong contrasts are shown in dealing with the flesh and Spirit. Let us note them.

I. The two possible spheres of life opened to

the Christian. Walk after the flesh, or walk after the Spirit (v. 4). Both are present in the regenerated but unsanctified heart. He chooses his walk.

II. The contrast of the two interests.

"Minding the things of the flesh, or the things of the Spirit" (v. 5). To mind means—to have moral affinity for, converse with, think of, care for, relish, strive after. We need to be sanctified.

1. That we may not "mind" the things of the flesh.
2. But rather "mind" the things of the Spirit.

III. The contrast between the two Issues.

Fleshly minded—death; spiritually minded—life and peace (v. 6).

1. Minding the flesh brings death, a present death. Death to the spiritual life, the mind in ignorance of spiritual things, in condemnation and separation from God.
2. Minding the Spirit brings life and peace. Life, present life, in union with Christ, conscious of His life within, life eternal. Peace, present peace, free from condemnation, from the harassing presence of carnality.

IV. The Contrast Between the two Natures (vs. 7-11).

1. The carnal or fleshly mind is declared to be enmity against God.
  - a. It is the very essence of hatred, a principle or state of enmity. In its very nature opposed to the pure and holy law of God.
  - b. It is not subject to the Law of God—an outlaw.
 

"For this reason it must be destroyed for it will not come under obedience to God."—CLARKE.
  - c. The person "after the flesh cannot please God." This carnal nature cannot be educated or refined into holiness. There is no taming, subduing, or suppressing it. It must be destroyed.

2. The Life of the Spirit, or holiness, pleases God.

- a. The manifestation of the Spirit of Christ is the test of possession (v. 9). The very opposite to the above is false in the truly sanctified soul.

He possesses the Spirit of Christ, is controlled by Him, has life and glorious liberty.

b. Though the body may die as the results of Adam's sin, yet the spirit is alive because of Christ (v. 10).

c. This presence will bring immortal glory to us (v. 11).

V. The Final Obligation (vs. 12, 13).

1. We are debtors to live after the Spirit.

We are free from the law of sin. The sin was condemned in the flesh. Life, glorious, sanctified life, is provided for us through the Spirit. Let us have it.

2. We are to put to death the deeds of the body. These must either be put to death or they will destroy us.

### FOR THE MISSIONARY SERMON

By F. H. C.

**T**OURISTS in general are inclined to under-rate and ever make fun of the value of missions, but recently *The Ladies' Home Journal* sent Charles A. Sheldon on a tour to find out the real state of things and the value of missions. Mr. Sheldon traveled in all about 30,000 miles and interviewed peoples of all countries; altogether he made a very exhaustive study of foreign missions and then came back with a strong belief in the value of Christian missions to non-Christian nations. The results of his study are now published in a book, "Are Missions a Failure?" In this book he deals with the disadvantage of the missionaries in having to work in spite of the commercialism and dishonesty of professed Christians in the business world. He also tells of the actions of tourists and the wrong ideas that the orientals get of American life from moving pictures.

There have always been Christians in Turkey but they have been of the eastern type and laid stress on form and creed only and have not emphasized the value of the teachings of Christ in a practical way. However, the western missionaries have been faithful and loving in looking after the poor and needy and have stood by them in time of trouble. So today these Christian missionaries are not spoken of as Christians but as Protestants and they are thought to teach Protestantism as opposed to the Christianity which they have seen practiced. Thus while they have always been down on the

Christians they look with a great deal of favor on Protestants and Protestantism.

Under the new government in Turkey, all restrictions on a Christian's holding public office have been removed and it is no disadvantage in a public way for a man to be a Christian. Because of this, many, and particularly the students, are taking up Christianity and there is a great interest in the teachings of Christ now in Turkey as there is practically in all countries.

Turkey has been modernized but there is still in Europe a Mohammedan country. This is the small country of Albania in the Balkans. Here there are 3,850,291 Moslems, and they are only forty-eight hours from London. There are many mosques and the men still wear the fez. In theory there are supposed to be some missions for spreading Christianity but really there are practically no Christian influences.

In Japan there is a great falling away from the old religions, but a very slow increase in conversions to Christianity. The people show much interest in the story of Christ and come in large crowds to hear evangelistic sermons but are slow to be won over. Today only one-half of one per cent of the total population in Japan is Christian. However the influence of Christianity is all out of proportion to the number of adherents. This is evidenced by the fact that various social remedies that are essentially Christian are strongly advocated. Also there is now no social bar to professing Christianity as there has been ever since the Jesuit brothers first began teaching in Japan. This gives them the chance to at least study the teachings of Jesus without being left out of the social life of their people.

In Formosa all school children are compelled to go to the Shinto shrines on national holidays, and this is one of the most severe problems of the missionaries in that country. The Christian church there is largely self-supporting and is on very good terms with the government.

It was reported at the Student Volunteer Convention in Detroit during Christmas week, that about one-third of the Christian churches in China had combined without denominational lines with the idea that they can do more to spread Christianity by working unitedly. It is their wish to persuade the various other churches to do away with denominations in China. They are partly self-supporting but it was brought

out that the help and financial support of the people here are needed more than ever.

The Methodist Episcopal church has provided funds for a conference to be held in China with no missionaries present. Only Chinese ministers and laymen will be allowed to attend and they will discuss the problem of organizing the church in China with Chinese directors and government. Probably the greatest drawback to this, and always the drawback to progress in China, is the fact that practically all the women in China and more than 60 per cent of the men are illiterate. This prevents them from being able to take an intelligent part in directing.

At present the Southern Presbyterian church has 499 missionaries and a missionary income of \$1,333,780; the Southern Methodist church has 470 missionaries and a missionary income of \$2,247,928.89; and the Southern Baptist church has 513 missionaries and a missionary income of \$1,606,948.05. In numbers Nazarenes are far behind them, but in proportion to our membership, we outclass all three.

### ILLUSTRATIVE MATERIAL

*Compiled by J. GLENN GOULD*

#### **O Death, Where is Thy Sting!**

How slight a thing is death! How very easy it becomes for us to understand the Bible story that Christ, by His death and resurrection, killed death and took away its victory and sting! If the new spirit is formed in men here, if you and I may have eternal life abiding in us, clogged, hampered and blinded, indeed, by the constraints of the poor body that we live in, and yet genuine and vital even here, and if death be nothing but the breaking down of the body to let the spirit free, then how clear it is! The word of summons comes and the soul leaps to answer it. The eternal life in us answers to the eternal life beyond the grave, recognizing it, flees to its own. There is no violence of transfer. It is a continuation of the same life. The grave is only the moat around the inner castle of the King, across which they who have been His loving and loyal retainers on the farther side, enter in, sure of a welcome to the heart of His hospitality. Far above any morbid or affected, unnatural, unhuman pretense of a wish for death there towers this calm Christian confidence, ready to die, yet glad to stay here until the time comes; knowing that death

will be release, and yet finding life happy and rich with the power of the resurrection already present in it; counting both worlds God's worlds, so neither despising this nor dreading the other. That is the Christian light on the dark river and the fields beyond, that streams forth only from the open door of Jesus' tomb.—PHILLIPS BROOKS.

#### **Be Reconciled to Thy Brother**

John Wesley once had a disagreement with Joseph Bradford, his traveling companion of many years, and they agreed to part. They retired for the night, each firm in his determination, and each doubtless deploring in his heart the separation soon to follow between two friends who had been so devoted and mutually helpful. In the morning Wesley asked Bradford if he had considered during the night their agreement to part.

"Yes, sir," said Bradford.

"And must we part?" inquired Wesley.

"Please yourself, sir," said Bradford grimly.

"But will you not ask my pardon?" demanded Wesley.

"No, sir."

"You won't?"

"No, sir."

"In that case," said Wesley gently, "I must ask yours."

It was not the ending which Bradford had expected. A moment he hesitated, and then, breaking into tears, he followed Wesley's example, and forgave and was forgiven.—*Selected.*

#### **Forgive**

During one of his congressional campaigns Mr. McKinley was followed from place to place by a reporter for a paper of the opposite political faith. While Mr. McKinley was annoyed by the misrepresentation to which he was almost daily subjected, he could not help admiring the skill and persistency with which he was assailed. His admiration, too, was not unmixed with compassion, for the reporter was ill, poorly clad, and had an annoying cough. One night Mr. McKinley took a closed carriage for a nearby town at which he was announced to speak. He had not gone far when he heard that cough, and knew that the reporter was riding with the driver in the exposed seat. The major called the driver to stop, and alighted. "Get down off that seat, young man," he said. The reporter obeyed, thinking the time for the major's vengeance had come. "Here," said Mr. McKinley, taking off his coat, "you put on this overcoat, and get into



the carriage." "But, Major McKinley," said the reporter, "I guess you don't know who I am. I have been with you the whole campaign, giving it to you every time you spoke, and I am going over tonight to rip you to pieces if I can." "I know," said Mr. McKinley, "but you put on this coat, and get inside and get warm, so that you can do a good job."—*The Chau-tauquan*.

### Who Can Be Against Us?

When Admiral Farragut was entering Mobile Bay the monitor *Tecumseh* was suddenly sunk by the explosion of one of the torpedoes with which the bay was mined. The *Brooklyn* was behind the *Tecumseh*, and her captain, seeing the monitor's fate and the buoys which indicated the torpedoes, began backing his ship upon the *Hartford* and the *Richmond*. What must be done? A cross fire was pouring upon them from the enemy's vessels and from Fort Morgan; to go ahead meant probable destruction from the hidden torpedoes, to retreat meant defeat. Farragut was lashed up aloft on the *Hartford*, and in his dire need he prayed to God for guidance. "O God, who created man and gave him reason, direct me what to do. Shall I go on?" were the words of his prayer, he said afterwards, and then added, "It seemed to me as if in answer a voice commanded, 'Go on!'"

The admiral shouted "Four bells!" the signal for full speed, and as the fleet obeyed, the cases of torpedoes were heard knocking against the bottom of the passing ships, but none of them exploded and the bay was safely entered.—*Selected*.

### Purifying Fire

There comes to my mind the story of the historic fire that swept the city of London in the year 1666. The loss was staggering in life as well as property. The firemen fought the devouring flames with a heroism that made the whole world applaud, but in spite of all that could be done not until one-third of that greatest city in all the world was consumed could the fire be stopped. But something was accomplished by that fire that before had baffled all efforts of human skill and knowledge. It was only the year before, 1665, that an equally historic epidemic of a dread disease had spread throughout the city. Death was taking its toll in frightful numbers so that trenches were used instead of graves to lay the dead away. Thousands left the city and weeds grew in streets once busy with

traffic. Physicians were baffled, and each morning ordinary street carts rolled by the houses and drivers shouted, "Bring out your dead!"

Medical help arrived from other cities but still the epidemic spread. And when every effort to stop it failed and the city was about to give up in despair, the fire broke out, and what medical skill could not do, and where human efforts utterly failed, that the fire accomplished and there the flames worked wonders. The fire halted the plague. It destroyed the germs of the malignant disease. It renovated the city with its purifying power and the health and happiness of the people were restored.

Do you know there is such a thing as the "baptism with the Holy Ghost and with fire"? and without this baptism we too shall find ourselves powerless before the plague of sin that works with such disaster in this life of yours and mine. Try as we will, without this purifying and quickening power from on high, no one knows like ourselves how miserably we have failed. Oh, for the Baptism of Fire!—DR. WILLIAM E. BIEDERWOLF in *Expositor*.

### Man Proposes, God Disposes

Before Napoleon Bonaparte invaded Russia he told the Russian ambassador that he would destroy that empire. The ambassador's reply was, "Man proposes, but God disposes." "Tell your master," thundered the arrogant and self-confident Corsican, "that I am he that proposes and I am he that disposes." It was a challenge to the living God to show who is the ruler of this world; and God sent one of His most humble messengers, the crystal snowflake from heaven, to punish the audacious boaster! Napoleon flung his forces into Moscow, but in his retreat, he left on the frozen plains the bulk of his vast army; and the official returns of the Russian authorities reported 213,516 French corpses buried and 95,816 dead horses. When in 1815 Napoleon, escaping from Elba, again threatened to dispose events in European history at his will, the Sovereign of this world, whose hand is on the helm of history, ordained that Blucher should join the Iron Duke at the turning-point of the conflict of Waterloo, and that the decisive battle should turn the fate of Europe. That was the crowning victory that ushered in thirty years of peace. Napoleon found, at St. Helena, that God disposes.—ARTHUR T. PIERSON.

# PRACTICAL

## THE PREACHER HIMSELF

By E. P. ELLYSON

### His Objective Life

The becoming of this example cannot be altogether incidental, there will here again need to be some intelligent and purposeful taking heed, it will call for some special attention and effort. There must be some special study of the proper use of words and forms of speech—of formal grammar and rhetoric. Then there should be the reading of good literature. Paul exhorted Timothy, "Till I come give attendance to reading" (1 Tim. 3:8). The Bible is of course the superior book; it is not only the source of theology but it is excellent in literary style and gives the spiritual tone. But there are also other books that should be read. These should be correct in teaching and high in literary style. The preacher should be very careful in the selection of the books he reads. He should also associate with persons of correct speech. We are all much influenced by what we read and by our associates, we pick up words, expression and style in this way. Again memorizing beautiful expressions and passages will help one in this work of culture. Also the writing of short paragraphs, and then going over them several times correcting and improving them, will be very beneficial. By taking heed the preacher may attain to some degree of excellence in the use of words and become a very good example of the believer along this line.

Next, the preacher is to be an example of the believer "in conversation." This is the old English word "conversation," which refers to actions rather than words. It means "manner of life," mannerisms and attitudes. A clearer rendering for us might be, "behavior." Paul tells us that love "doth not behave itself unseemly" (1 Cor. 13:5), and he writes to Timothy, "That thou mayest know how thou oughtest to behave thyself in the house of God" (1 Tim. 3:15). The preacher's pulpit manners, his bearing and his gestures, will have much to do with the effect of his sermon. His bearing as he enters the pulpit, whether it be with dignity or lightness, will make

a first impression which will be lasting. He must not lounge in the pulpit chairs. Slovenly or odd habits such as standing with the thumbs in the armpits of the vest or the hands in the pockets for any length of time, hammering the pulpit too hard, playing with a handkerchief or buttonhole, will attract attention away from the thought of the sermon. It is a mistake to consider these as just small things. They may be small in themselves, but they are not small in their effect upon the work the preacher is trying to do. At the close of the service the preacher should be social, but there is need for care lest he spoil the good effect of what he has preached by some lightness or roughness or attitude of familiarity or by some neglect. The right kind of a handshake and smile and word of cheer will help, but any of these may be such as will hinder. The preacher must take heed to his behavior in the church.

In the eyes of the people a preacher is a preacher all of the time and wherever he may be and whatever he is doing and he is expected to be an example in his behavior outside as well as inside of the church. His manners and attitudes on the street and in the homes, toward men and women and children, will have much to do in the determining of his influence. And his pulpit influence can scarcely be stronger than his everyday influence. The preacher should be an example of behavior, of good manners, of correct attitudes, of friendship without undue familiarity, to the entire community and upon every occasion. The influence of his life in this way may be as effective in the accomplishing of his task as his preaching, and by this he will enhance the influence of his preaching.

Correct behavior, being an example in conversation, will also be the preacher's protection. But seldom is one person approached by another with ill intent unless there is something to some degree inviting or suggestive in his actions or attitude. Whenever there is an insult, or an attempted flirtation, the aggressor has seen something that has suggested invitation or at least has suggested the possibility of success. There is an

attitude, and a way of behavior, that makes all such approach well nigh impossible, and this without being ugly or unnecessarily cold and unsocial. Such behavior is most important for the preacher if he is to be held in that respect which is necessary to his success. Overfamiliarity and freedom on the one hand and stiffness and coldness on the other hand will hinder, if not destroy, his usefulness. Satan seems to make a special attack upon preachers at this point of their behavior toward the opposite sex. The one safe path is not to begin playing with the fire, to refrain from ever in any way breaking down that holy reserve and respect that is correct in behavior between the sexes. There is practically upon all occasions an inner sense or voice that indicates the behavior that is correct and that which is questionable, and this voice must be heeded. The preacher should be a good mixer, but all of his mixing must be with a proper dignity and reserve, he must ever remember that he is the representative of Christianity.

For one to become this example of the believer in conversation will again require special attention. There will need to be a careful study as to what is the correct behavior and a faithful practicing of that which has been discovered to be correct. And it need not be expected that one can with ease be correct in manners and attitude upon the more public occasions if he is careless in his more private home life. If he is careless about his home table manners, is not courteous to his family, does not say "thank you," "please" and "excuse me" when they should be said to them, he will find it most difficult to do so in other society and thus he may hinder his influence through his awkwardness. If we are to succeed we must make of this study of the behavior an every day job. It is in no way unbecoming to the preacher, nor hindering to his larger spirituality, but it is conducive to his usefulness, to observe and practice those mannerisms and attitudes that are acceptable in the better society, and to become accustomed to the same so that he will be natural and will not appear affected and stiff. He must learn to be at ease with good manners, "giving no offense in anything," in the homes of the people, in the parlor and in the dining room, at the social and other public gatherings, and on the street, "that the ministry be not blamed" (2 Cor. 6:3). The preacher may often be asked and expected to take a leading part in affairs, to preside at meetings, to intro-

duce visitors and speakers, to make addresses of welcome, to act as toast-master or serve at the table, and such things. If he does not know how to behave correctly upon such occasions, and to do so with grace and without embarrassment, he may lose much of his influence and his larger work in the community be hindered. He may also be expected to take his turn with the other preachers addressing the high school and other institutions of the community, and possibly to serve on committees of public interest. These will be opportunities for him to enlarge his influence and draw more largely to his work if he is able to fill these places with credit. To keep out of all such things is to limit his usefulness. He must allow none of these things to interfere with his regular work, but unless he mixes some he will not be able to have any broad influence. The preacher who is to succeed largely must cultivate such behavior, without compromise, as will make him acceptable; not that he may be a mere man-pleaser, but that he may have the larger influence in connection with the accomplishing of his task. He who argues that these things are no part of the gospel and therefore have no place in the preacher's culture, but exposes his ignorance and smallness of vision. While they are not directly a part of the gospel they nevertheless do largely affect his influence and efficiency in his gospel work in the community. There is a wholesome study and practice of correct etiquette, and there are special courses in elocution and expression that will be of real benefit to the preacher who is desirous of the best things and largest success. He who treats with lightness his pulpit manners and his general behavior is inviting failure. We cannot be indifferent to or take an attitude of independence toward the standards and usages of better society and hope for any marked success. Some have seemed to think it a mark of deeper religion to shock cultured society by their rudeness and impoliteness, they have mistaken culture for pride and have thought they should humble that pride. But this is a great mistake. We are in no sense advocating, or even favoring, that "high-browed stuff" that is found in the self-styled high society that is mostly "made up" and "put on" and is hypocritical, that is proud and snobbish. That of which we are speaking is that true culture which belongs to good and respected society and is becoming the best Christian society. This the preacher must respect and cultivate in himself.

Third, the preacher is to be an example of the believer "in charity." This is that new word, "agapa," and it here means love in its outward manifestations. Possibly if the word had here been translated "benevolence" the meaning might have been a bit clearer to us. In our day we largely think of charity as a special act of condescension in helping the poor and unfortunate, but the meaning here is very different, it is general and means a manifestation of goodness and helpfulness toward all, a desire to promote the happiness and best interest of others. The preacher must have this charity or benevolence, this feeling of goodwill and compassion toward all. He cannot be cold and selfish, he must not have pets and special friendships in his work, he dare not show partiality if he is to make a success of his work. Paul exhorts Timothy, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (1 Tim. 5:21). The preacher must not seek the best places for himself, especially at the expense of others, and expect the people to minister unto him and pay his salary without adequate service, he must have the spirit of his Master who "came not to be ministered unto but to minister." He must not only love his neighbor as himself, and preach this standard of love, but he must be an example of this love in his daily mingling with the people. And especially must he be compassionate toward all who are in need of help. Do you remember how often it is said of Jesus that He had compassion on the people or on an individual when He saw their need? This is a way into people's hearts: to make them know you are thus compassionate, to help them when they are in temporal need, opens the way to help them spiritually and show forth the Christlikeness. Selfishness, and clannishness, and partiality, have ruined the influence of more than one preacher and made his message of no effect. The preacher cannot live off of the people, he must minister to the needs of the people, and must not be fussy and sensitive about the people's treatment of him. If he thinks he is not being treated right, if this cannot be corrected without disturbance, let him quietly leave as soon as this may be done without seriously injuring the work. The preacher who is to succeed must be an example of the command to "bear ye one another's burdens." He must live for the people and be an example of

goodwill and helpfulness, of benevolence, an example of the believer in charity.

The preacher must, fourth, be an example of the believer "in spirit." He must not only have a good disposition and correct motives, but he must manifest these in his life before the people. He must not be moody, or impatient, or rash, or critical, or grouchy, or jealous, or sensitive. Just what he is subjectively will be largely shown forth in this respect, so that the most essential thing in being an example in spirit is to have a right spirit; but this is not all. There are people who are much like the chestnut burr, the best part—the meat, is on the inside and the outside is more or less prickly. They show off but poorly what they really are. These bodies of ours are sometimes poor agents of manifestation, and the human nature that is in them is greatly impaired by the fall making this manifestation more difficult, so that special attention and study should be given as to how we may best show forth the Christian spirit and be an example of the believer in spirit. The preacher must be guarded at all times against that which may have the appearance of ill-temper, and unChristian spirit, he must as far as possible avoid the very appearance of evil. The preacher who shows a bad temper or spirit cannot succeed.

The preacher is also to be an example of the believer "in faith." Paul has much to say about faith in these letters to Timothy and Titus. In his statement about "the end of the commandment," already quoted, he includes "faith unfeigned" (1 Tim. 1:5), genuine faith, not just put on or pretended faith. Faith is an essential in Christianity. We are saved by faith, the just are to live by faith and to serve by faith. Unbelief makes success impossible and doubt greatly hinders success. All things are possible to him that believeth, and without faith it is impossible to please God. Faith must have a large place in that which is to be an example of the unbeliever. The successful preacher must be an example of faith in God, faith in the cause, faith in the success of the task. And this means faith in God's willingness to use him and the other persons concerned to successfully accomplish this task. There must first be strong faith in God, and then some faith in self and in the people, in God's ability and willingness to use the persons and means available; and he must have faith in the immediate task in hand, and such faith as will inspire others to believe and serve. If the preacher does

not believe in the program, and that it can be put over, and the project successfully carried out, he is not fit to be the leader. No person can work with heart, nor can he inspire others, when he has no faith. And should he have some question, bordering on doubt, as to the success of the project he must be very careful how he lets this be known, for by this he might so discourage his helpers as to make failure certain.

The pastor who does not believe much can be done in the community, or that the church of which he is pastor can be successfully built up; the evangelist who does not believe a revival can be held at this place at this time with these people, is already defeated and should not continue the effort unless he can get faith. To continue he will be but a cumberer of the ground, a holder down of the job, and receive the people's money with no prospect of giving value for the same.

Just here a caution is needed. Not all that is called faith is faith. There must be a careful differentiation between faith and presumption, between faith and mere profession or boast of faith; it must be a faith that makes good. To make assertions of faith and then fail in its practice discourages. Genuine faith may be put on exhibition in deeds as well as profession, and here is a good place for the preacher to practice what he preaches and be an example of faith.

Last mentioned, but by no means least, the preacher is to be an example of the believer "in purity." Not only is there a purity of heart and of mind, but also of appearance and manner and attitude, required. Paul exhorts Timothy, "keep thyself pure" (1 Tim. 5:22), and tells Titus that "unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure" (Titus 1:15). Our own moral and religious condition makes a difference as to what we see, and how we feel when we see certain things, and this affects our looks and attitudes. The preacher must be social but not soft, a good mixer but not "mushy." All suggestive acts, words, looks and attitudes must be avoided. It is useless to condemn the flapper and manifest some flapper traits, to preach against flirtation and play in the edge of the fire, to talk against immodesty and have an evil eye. The members of the opposite sex are not poison so that one must not associate with them, nor are they such that if one does go near them he must act as if they were monsters, and it is most unkind for

one sex to continually attribute to the other impure design. There is an oversensitiveness and a suspicion that is suggestive and its effect is bad upon the mind and heart. But there is a holy reserve and respect that is right and necessary and that must be observed between the sexes, and none must be more careful than the preacher. It is very easy for a preacher to lose in influence by carelessness at this point. There are always tongues ready to wag when they can catch anything suspicious and the preacher is to be pitied when he gets into these mouths.

There is no more essential nor prominent characteristic of Christianity than purity. It is the pure in heart that can see God and have fellowship with Him. Whatever else there may be that is commendable about the preacher, unless he is an example of purity he fails in being an example of the believer. God is pure, Christ is pure, the Christian must be pure and an example of purity. There is a purity that may be manifested in manners, in appearance, in attitude. But do not get the idea that purity is something related to the sex alone, it is far deeper than this. Purity is freedom from all uncleanness and the preacher is to be an example of this moral cleanness, of holiness, in all things. "Love thinketh no evil," looks no evil, speaks no evil, acts no evil. Agapa-love is always pure. There must be the culture of this purity in the preacher's actions and attitudes if he is to succeed.

The importance of the preacher's example along all of these lines is such as to justify very careful heed to the same and the putting forth of his very best effort. At best we are all too poor examples of the wonderful grace of God and the possibilities of Christian living. But it behooves us as preachers to do our best. We do not suggest such a taking heed to oneself as to bring him into bondage to himself or into an abnormal and hindering fear as to what people may think and say about him, but there must be a wholesome care as to the example and a use of the example in the accomplishing of the task.

Just before we close we would have you note how Paul employed this method. Have you ever thought about the number of times in his epistles he exhorts the people to "follow me," or to "follow us." To the Corinthians he writes, "Wherefore I beseech you, be ye followers of me" (1 Cor. 4:16), and "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). To the Philippians he writes, "Brethren, be ye followers to-

gether of me, and mark them which walk so as ye have us for an ensample" (Phil. 3:17). Dare you give such exhortations to the people to whom you are preaching? Whether you dare or not the people are going to look to your life for the example and if they do not find it they will lose interest in your preaching; whether or not you dare there are those who are going to follow you, and are you following Christ so that in following you they will be led to follow Christ? This is an important and essential part of your task.

A certain well-to-do business man joined the church and became quite active, he would pray in public and testify and otherwise help in the work. He frequently spoke of his family as being religiously hard and cold and refusing to go with him, and this seemed to give him much concern. He often asked the people to pray for them, but he always left the impression that they were quite unapproachable so that the people of the church feared to visit them. Finally the pastor decided to make the venture. To his great surprise he was very kindly received and the members of the family were quite friendly and talked freely. In the course of the conversation the pastor was told, "Papa is not the same man at home that he is at church, his life as we see it is different from what you see. What we see does not harmonize well with his profession and the teachings of your church. About the home he is very grouchy." And the truth was out as to the reason the family was as it was, there was no example of the believer before it. May there be some explanation here as to the children in some other homes, and as to the lack of strong influence in the community of some other persons who are professors of religion and are active church workers? Is there here any suggestion to the preacher, any explanation for his lack of larger success? Let the preacher look well to his example. "Actions speak louder than words." One has said, "I cannot hear what you say because of what you do." The preacher must use both precept and example, and these must harmonize. It is not enough that he shall be a believer, he must be an example of the believer.

Again we call you to a few moments of prayer before we leave the room.

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### THE DIVINE PROGRAM

By C. E. CORNELL

1 Thess. 4:13-18.

1 Cor. 15:51-57.

### THE MINISTERIAL CONVENTION

By J. G. MORRISON

A GOOD ministerial convention is, we believe, one of the necessities of district work. The annual assembly does not give the opportunity for consideration of various problems that confront ministers and laymen in the work of the local church. The assembly is a gracious occasion, but cannot quite take the place of a mid-year convention.

However, it is easily possible for conventions to grow intolerably stale. After the first few have been held, many district program committees run completely out of fresh and "taking" subjects of discussion. When a convention is compelled to consider some of the same old dry-as-dust subjects that were thrashed over by the majority years ago, and have not now a kernel of wheat in a ton of straw that is required to be rethrashed, the convention, but for the fellowship found there, is not worth attending.

Some then resort to a special lecturer to relieve the tedium, and produce something fresh. However, at best, this is but a makeshift unless a good program accompanies the lectures. For the lecturer sometimes proceeds to monopolize all the time, and to take unwarranted liberties as to length of discourse, until it occasionally resolves itself into an "endurance test," as to whether the lecturer or the audience will tire out first. This, on the whole, is not satisfactory.

Many of our ministers are "self-made." That is, they have had few opportunities of college or seminary culture. What they have acquired they have gotten from reading, study, and observation. But all these will frequently not prevent a person from acquiring unfortunate habits, or mannerisms or attitudes that greatly retard his usefulness. Members of a preacher's congregation will rarely offer him any correction as to his unfortunate habits of dress, language, attitude or deportment. For the most part, few preachers will accept humbly and profitably any such suggestions from their parishioners. Many preachers cannot rely on their wives to offer them suitable corrections. Possibly some of the wives are as unaware as the preacher that any given habit, mannerism, or attitude is incorrect. More probably, the preacher will not thank his wife to offer her corrections in the matter. So much the worse for him, but sometimes this is presumably the case. As a result there is scarcely any place where these difficulties can be overcome. It is the

writer's experience that the annual preacher's convention can be made of the utmost advantage in this respect. Not only will this make every session unusually profitable, but it will make every session intensely interesting.

In order to follow out such a suggestion the convention, or its chairman, should have a critic appointed, who will observe each speech, paper, or discussion, and note all grammatical errors, all wrong attitudes in the pulpit, all needless repetitions, all mannerisms, all hurtful habits. At the close of each day, if the convention lasts several days, the critic should give his report. It is not a bad idea, also, unbeknown to the aforesaid critic, to have another critic appointed to observe the report on the first critic. This will make it even all around.

Care must be taken not to push such a program too far, or it loses its value. Great tenderness should be employed in offering criticisms, and it should be made very clear that no one is to permit himself to get into bondage because he is being criticized. Better a thousand times, have freedom with the presence of the Holy Ghost, and violate every canon of grammar and every standard of supposed excellence, than to be "splendidly regular, icily null." But with tenderness and with warning, many ministers can secure untold profit from such efforts.

In order to secure the greatest benefit from such a convention let several subjects be given out touching on some of these corrective items. Often it is better to have such a theme presented orally than to have a paper written on it. Papers grow stale more quickly than the uttered word. The writer of a paper will many times go rambling on, writing platitudes, just to have so many sheets of paper ready for the convention; while, for the most part, when a person is put up to talk about a subject he quickly senses when he has exhausted his information about that subject and will stop. Papers, when they are dry and a rehash, are insufferable, while a speech of ten minutes, or fifteen, can be made fairly piquant, fresh and original. At all events almost anyone can stand up and frankly admit that he knows next to nothing about the subject in hand, and that, with sundry apologies which later appear in the critic's report, are interesting.

Many of our best and wisest leaders think that conventions are played out, that they have been squeezed dry. We agree that in many places this is true—or at least seems to be true. How-

ever we feel that they are chiefly worthless because so little "gray matter" has been exercised in the preparation of a suitable program, and then little or no originality is exercised in the execution of it. Like the new beginner in art painting, when he asked an old painter how he mixed his paints, feeling sure that the difference in the pictures each produced was in the mixing, and not in the execution. The old painter dryly responded that he usually mixed his "with brains." Enough said! If the program committee will mix a convention program with brains, and then sprinkle a bit of the same commodity along through the sessions when they are being held, it will be found that instead of dying out, district conventions have never been remotely tapped as to their latent possibilities.

We subjoin herewith a few suggestive subjects which might profitably be used in connection with district conventions. The list might be made endless and expanded as to some of its themes almost without limit. But let it be remembered that no program, however excellent it may be, will run itself. There must be a concrete effort on the part of those who have the matter in hand, for making every minute electric with interest.

1. Pulpit Mannerisms, how corrected.
2. The Need of Systematic Study, how to secure the necessary time.
3. Preaching Holiness. How frequently? Shall it be "doctrinal," "experiential," or "practical"?
4. How to make Pastoral Calls.
5. The Delivery of a Sermon—its grammar, enunciation, pronunciation, length, style, shouting or whispering.
6. The Etiquette of the Pulpit.
  - a. Inviting other ministers to sit on platform, to pray, to make remarks.
  - b. The proper dress for the pulpit—i. e. hair? clothes? shoes? hands? fingernails?
  - c. The most effective way to read a scripture lesson.
  - d. Appearance in pulpit: leaning on pulpit stand, hands in pockets, pounding desk or Bible, standing stock still, running around, jumping, loud laughter, etc.
7. The Preacher's Finances. What about debts?
8. The Pastor's Wife.
  - a. Her home duties.
  - b. Her church duties.
  - c. Her social obligations.

9. The Pastor's Children.
  - a. At home.
  - b. At special events such as picnics, District assemblies, Christmas or Thanksgiving services.
  - c. At public worship.
10. How shall a Pastor Treat
  - a. A church board?
  - b. A choir?
  - c. An evangelist?
  - d. A District Superintendent?
  - e. A General Superintendent?
11. The Pastor's Health.
  - a. Food.
  - b. Rest.
  - c. Sanitation.
  - d. Sunday visitors.
12. The General Assembly.
  - a. Shall we restate any doctrines?
  - b. Shall we readjust our district machinery?
  - c. Shall we change any general features of our church?
  - d. Can the missionary cause be advanced by General Assembly legislation?
  - e. Can the education phase of the church be improved by legislation?
13. How shall we treat
  - a. Backsliders?
  - b. Children who have professed salvation?
  - c. Old fossils?
14. The Pastor at Funerals.
  - a. Calling on the bereaved?
  - b. Conduct of funeral?
  - c. The funeral sermon?
  - d. The "follow up" after funerals?
15. The District Assembly.
  - a. How can it be made more interesting?
  - b. Shall the preaching be to the assembly members, or to those outside?
  - c. Shall two-thirds go home Saturday, or all stay over Sunday?
  - d. Would more "free for all" discussion and fewer reports improve an assembly?
16. A Symposium
 

"What is my greatest desire?"

"What is my greatest shortcoming?"
17. Give Some New Idea
  - a. Concerning Sunday schools.
  - b. Concerning work with young people.
  - c. How to lead a prayermeeting.
18. Is a revival with just the local church and pastor possible? Tell how to have one.
19. Reading new books

- a. How many each year?
- b. How many on theology?
- c. How many on holiness?

### WHAT IS YOUR PRAYERMEETING—HASH OR FRESH THOUGHT?

By D. S. CORLETT

SOME time ago I read this statement, "Prayer-meetings are usually poorly attended because the preacher does not give sufficient thought to the preparation for this service, and hence the people feel it is not worth while." Too often the pastor gives very little thought to his prayermeeting theme or the plan of his service until several hours or minutes before time for the service, and then hurriedly looks over his stock of prayer-meeting material and chooses some "hash" that he thinks will be fitting, and presents this to the congregation. He largely depends upon "the inspiration of the moment" to give the desired impetus to the service; but when the moment fails to inspire the service falls flat. It has been my observation in traveling over the country that the pastors who have the largest attendance, and whose people are more deeply interested in this service, are the pastors who give thought, time, attention, and prayer to this important mid-week service. The spirit of the pastor is catching, if he does not consider this service worthy of as much time as a Sunday service, or if he looks upon it as being insignificant, so that "any old thing will do" for the prayermeeting; his people will feel that it is not worth their time and effort to attend.

The prayermeeting in order to be successful must be made interesting and inspiring. People will attend the Sunday services largely because it is Sunday; but if they come during the week they do so usually because they feel it is worth their while to attend. Of course the dutiful members and faithful ones will be there, but should we not make the service interesting enough to interest the other groups of members in the church and those friends who attend? One great fact is to make the service different each time. Don't let the people know just what is going to take place. Don't run the prayermeeting in a rut so that everybody knows before they come that there will be several songs, several prayers, another song, some announcements, a sermonette or some "hash" from the pastor, a testimony service, and the benediction. If the general meeting is thus run in a rut, the testimonies and prayers are apt to get in a rut until it will be almost like something I over-



heard recently. A young lady who is faithful in attendance at the church, but none too spiritual, said concerning the prayermeeting, "I could repeat to you the prayers and testimonies of most of the members of this church. I've been attending prayermeeting here for years and it has been largely the same thing every service; the same people pray and usually pray about the same things; the same people testify and usually give the same testimony. I wish we had something fresh." Let us keep out of the ruts.

How about having a general program for the prayermeetings throughout the year? Of course this program would be "subject to change without notice," when something special is impressed upon our minds by the Holy Spirit. Also the program is to be the personal, private and secret property of the pastor, for too often programs lose their force by being announced too much and often. Personally as a pastor I am running my prayermeetings after the following program and I pass it on as it may be of interest to others. We run in a cycle of six weeks, varying the services so as not to run them in the same order each six weeks, but making sure to have the variety within that period of time.

1. A Bible Reading service.
2. A Question Box service.
3. A service where a sermonette on some special theme is presented.
4. A service of prayer and praise.
5. A special service presenting a book review, a character sketch, or special denominational feature.
6. A Missionary service.

In all these services it is kept in mind that it is a "prayer" meeting and prayer is given a prominent part. At least there are several continued seasons of prayer in which a number of the members of the congregation pray. It is well as far as possible to make it a service where the people will be free, and in which they will have a prominent part.

In the Bible Reading service some special doctrinal or devotional theme is presented with a number of scripture references. These references are given out to the congregation, either at the service or in advance, and the person taking the reference reads and gives some comment if he feels so disposed. The pastor or leader is always prepared to talk and give helpful comment upon all the references given. We have a short theme with not too many references. If there are a large number of references we divide the theme

and give it in sections. In this service the pastor and people both have part and it is usually very interesting and helpful.

The Question Box service is indeed a helpful one, but one which requires work on the part of the pastor. Many members of the congregation have questions concerning the interpretation of portions of Scripture, some practical phases of doctrines, some personal problems in their religious experience, all of which they would like to have the pastor discuss. Place a box in a convenient place where these questions may be deposited. Announce a time which will limit the questions to be discussed at the service, give yourself plenty of time to have suitable answers. Avoid controversial subjects, but make use of helpful questions. It may be in order to get this kind of service started you may have to present your own questions; but the people will respond after awhile. Let them put these questions in unsigned, of course the pastor has the privilege of "culling" these questions and using only those which are expedient.

The service where the sermonette is presented is the usual form of prayermeeting. Something is specially on the pastor's mind, which he feels is not suitable for a Sunday morning message, but which should be brought to the attention of the people. Some special exposition may be presented. Make it a prayermeeting talk. They should be practical, helpful, and spiritual.

The service of prayer and praise is after the order of an old-fashioned cottage prayermeeting. Singing of old standard songs and hymns, having selections given from the congregation; praying, reading the scripture without comment, if any comment is made make it very short; giving the people opportunity to testify freely, not that "short and snappy" sort that we hear so much about; but rather an experience meeting. Just a good old-fashioned home-spun service, and it is usually enjoyed by all. (This does not mean that testimony is only limited to this service during the six-week cycle. We bring it in wherever practical.)

The special service is exceedingly interesting, but also requires hard work on the part of the pastor. Present a book review of some new religious book. Just now we are preparing a book review of "The Uttermost Salvation" by Dr. A. M. Hills. This brings the book before the people (and incidentally you may have some on hand to sell at the close of the service) and encourages them to read. A book of the Bible may be reviewed showing a few of its high points. A character sketch of some bibli-

cal character or some outstanding character in the Christian Church may be presented, or some special denominational feature such as church extension, ministerial relief, special appeals, or manual review, general rules, discussion, etc., may be brought to their attention. This opens a wide field for thought, and is also interesting.

The Missionary service is where different phases of missionary work are presented to the congregation. In the last issue of the *Missionary Review of the World* the progress of missions during the past fifty years is shown on a large scale. This will be the subject for discussion at our next missionary prayermeeting. This brings the men under missionary inspiration as well as the women of the W. M. S. In this service different missionary leaders in the church may be used; the W. M. S. president, or study leader; chairman of the N. Y. P. S. missionary committee; or returned missionaries if available.

The field will enlarge as one goes along. The cycle may be increased to include expositions from choice psalms occasionally. Discussions of the prayers of the Bible, the parables of Jesus, His miracles, or some other important phases of Christian teaching. At any rate it keeps the pastor from offering "hash" and assures the congregation of something fresh.

## THE PREACHER AND HIS HEALTH

By C. E. HARDY, M. D.

### That Hour During Preaching

THESE are very few, if any, callings or professions, that are more strenuous than that of the ministry. Using a modern expression, I would say, that if a minister is able to "put over his message," he must by all means throw himself into the delivery of the same. Someone might ask why we should say the *hour* during preaching when a preacher should not deliver a message that long. If I am allowed to criticize sermons, I would say that I do not believe that any person is able to deliver a real message, or address, in less than 35 to 50 minutes. He is not able to get into the subject and to make it clear and satisfactory to the public in less time. However, to say that simply because a message is of this length that it is a first class sermon, would certainly be a mistake. But it is not altogether the act of preaching which makes it so strenuous on the minister, but if he is really a God-called preacher, he certainly is under a strain longer than just the time he

is preaching. He carries the burden from the beginning of the service until the close, and the last amen. I listened to a preacher once who poured out his heart to the congregation for about 40 or 45 minutes and then entered into the exhortation, and carried the burden for 15 to 20 minutes longer for those anxious seekers, and I said to a friend of mine that it was harder for a preacher to go through two services of like nature during one day, than it was to do eight or ten hours of hard manual labor. There is a greater strain upon the mental and nervous system, speaking nothing of the entire physical exhaustion.

The preacher's voice is his greatest asset. As has been stated previously, if a preacher loses his voice, it makes no difference how well he may be qualified otherwise, his public ministry is over. Then it is very important that he know how to care for his voice during the hour of preaching. First, he should never begin with the pitch with which he intends to close. There should be that gradual raise of the voice. To start with an intense strain and continue through the entire time of preaching will certainly sooner or later, produce a strained voice, or as we would say, a cracked voice. Of course it may seem useless to emphasize again the statement that he should never drink any water during preaching. Nature has provided certain glands in the mouth to secrete a fluid which is all sufficient to keep the mouth moist, but if we undertake to do that which nature intends the glands to do, then they will cease to perform the work which has been given to them. This has something to do with the development of what is called a clergyman's sore throat.

During this hour of strenuous work, the individual is at his highest tension mentally and nervously. There is a great demand, as has been stated, upon the heart and other organs. Therefore, every minister should undergo a physical examination once a year and see if there is any organic heart trouble. If there should be, he should carry out the instructions of the physician very carefully. There is a great destruction of tissue during this time of intense physical and mental strain, consequently, the kidneys have to handle this torn-down and destroyed tissue. There is therefore more work placed upon them and may cause the development of what is commonly known as Bright's disease.

It is well for the preacher himself to look to

the ventilation of the building in which he is to preach. A poorly ventilated building is very hard on anyone, but more so on the preacher. He is continually drawing into the lungs, more than anyone else in the building, the impure air which has been breathed by the congregation. Consequently he is getting more poison in his system than anyone else. Together with the ventilation, the temperature of the building is very important. An over-heated auditorium is a very dangerous thing for the speaker. To go into details as to why the danger, would necessitate quite an explanation. But we might say that it is hard on the throat and bronchial tubes together with the lungs. Then there is danger in getting too warm and then the danger of becoming chilled when leaving the building, which is very dangerous. How often does the minister scold his congregations because the services did not go just as he expected. He may state that there is an Achan in the camp, or that someone is not doing what God requires. In many cases the trouble is with the minister himself. He may have gone into the pulpit with a loaded stomach, preached in a room that is not properly ventilated, or overheated. He is not at himself, nor is his congregation, and it is very easy to say that there is something wrong with the people. I know of an evangelist who under these conditions prayed that if there was anyone in that church who was hindering the progress of the revival and would not straighten up for God to get him out of the way, and on his return to the parsonage that evening, fell and crippled himself—so we suppose God answered his prayer. I have heard it said that Sam Jones, the noted southern evangelist used to make the statement that, "The best time to use a preacher is between 10:30 and 12 o'clock before he is full of beef-steak and the devil."

If a preacher is to preach in the open air, there are some precautions in regard to drafts. It should never come directly in his face or on his back. It is better to preach at right angles to the draft. This holds true in ventilating a building. In attending a campmeeting once, it being very warm, someone's sympathy was stirred for the evangelist, and he proceeded to get an electric fan and place it in a position so that the current of air struck directly on his head and shoulders. Before the service was over, the preacher's voice was gone, and it came very near ruining him for the entire camp. Remember

that this poor perishable body, which creeps languidly on the earth, is the sport of every adverse element, trembles at every storm blast, often faints under that which is thought to be care.

### HERE AND THERE AMONG BOOKS

By P. H. LUNN

Reviewing books, buying books for stock, advertising them to prospective customers, possibly should immunize a man against "thrills." But I'll confess that occasionally I pick up a volume perhaps in a blase attitude, intending to give it a conventional or professional, sketchy examination and before realizing what is taking place I am absorbed and carried away, transported out of my surroundings into that magic land of Book Lover's Delight. If you have never succumbed to the lure of books, of course you know not of what I am speaking but I am sure that scores of my readers feel the sympathetic response.

One of these outstanding books—these thrillers, of which I spoke in the preceding paragraph is "Pulpit Mirrors," by Edward H. Byington (Doran \$2.00). It is something altogether unique on the art of preaching; the author uses the laboratory method of study, presenting more than a score of specimen cases, and showing what in each service made for or against effective preaching and worship. Wide observation is apparent and he writes with great charm. After outlining certain general principles for an effective ministry, he devotes the latter part of his book to a convincing statement of these principles. An intensely practical book, first assembling the facts, then proceeding to make the interpretations.

Another distinctive volume on an important subject but seldom touched upon is "At The Lord's Table," by David Owen Thomas (Doran \$3.00). This is a series of addresses on the Communion Service. Here are messages which enable a minister to view the Communion Service as a meaningful sacrament of the church and thus to interpret it vitally to himself and to his congregation. It is a striking recognition of the importance which the Lord's Supper bears to the Christian church and to the individual Christian life. An important book which every pastor should have.

One would think that some time since Clovis G. Chappell has run the gamut of Bible character studies, but here is another volume, "Familiar

Failures" (Doran \$1.60). Simple, engaging, illustrative material rendering alive in your imagination *The Drifter*, *The Trifler*, *The Faultfinder*, *The Man With an Alibi*, and other characters whose mistakes stand out as a warning to present day folk. That strange, warm, human element that pervades all of Chappell's writing is just as manifest in this new book as in previous volumes. It's a book of heart throbs, and human interest is what "puts over" an article, an advertisement, an address, a sermon.

Sermons to children? This one is excellent—"Balanced Burdens," by Stuart Robinson (Doran \$2.00) Messages of children must be simple, yet to be effective they should be permeated with a definite purpose. Prattle will not do, even though we may have a sort of instinctive feeling that it's easy to "put something over" on the kiddies. Each one of this interesting group of addresses is based on some incident or story—good stories with appeal and point. The author is splendidly natural, not a trace of condescension here. The book is full of suggestions and illustrations for preachers or children's workers.

#### ADVICE TO YOUNG PREACHERS

*Author Unknown*

If you've got a call to preach, why heed it;  
Multitudes of struggling sinners need it;  
Providence will aid your course and speed it.

If your call is coy, don't coax and charm it;  
Wait a bit; a short delay won't harm it;  
Many a preacher had a call—to farm it.

Pulpit manner? Pshaw, I can't unfold it;  
Fill your head with facts, and they will mold it;  
Fill your heart with love too full to hold it.

If you have a taste for speaking, whet it;  
If you're awkward, shy, reserved, forget it;  
Thought of self will spoil the best, don't let it.

If your right arm imitates a rocket,  
Or revolves grotesquely in its socket,  
Never mind, that's better than the pocket.

If your left hand wants to wave, well, wave it  
Leave the petty rule to those who crave it;  
Millions perish, help! A world sinks, save it!

If your feet are big, don't try to hide it,  
Forward right foot, plant the left beside it;  
Down with dudishness! I can't abide it.

Though the body hides the soul, or frames it,  
Soul enkindled conquers flesh and shames it;  
Roused once to assert its might, it tames it.

If you feel you're something of a poet,  
Pay the world the debt of song you owe it,  
But pray don't put prose in verse to show it.

If you've read a clever passage, note it;  
Possibly the time may come to quote it;  
Only don't pretend 'twas you who wrote it.

If you have a word to say, just say it;  
Speak it out with all your heart, don't play it,  
Nor, as some well-meaning folks do—bray it.

If you'd be an orator, why be it;  
You can act your own fate to decree it;  
See the truth, and thus make others see it.

Use your own gifts; there's no need to covet;  
Love the light of earth and heaven above it,  
Others then will know the light to love it.

Cultivate pure English, don't abuse it;  
Have your voice trained; learn how best to use it;  
If a simple phrase will answer, choose it.

Gain the power to read well; 'twill adorn you;  
But, unless you wish the wise to scorn you,  
Shun the actor's arts and wiles, I warn you.

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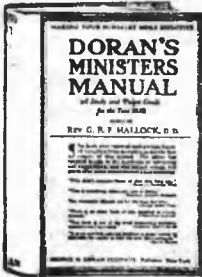
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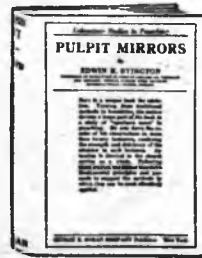


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