

— The —
Preacher's Magazine

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WHOLE NO. 22



John Fletcher
1729—1785

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

JOHN FLETCHER

We call him John Fletcher, but the name given him by his Swiss parents was Jean Guillaume De La Flechere. He was born in Nyon, Switzerland, on September 12, 1729. Fletcher's early advantages were many. His father was a member of a distinguished and noble family and was quite wealthy.

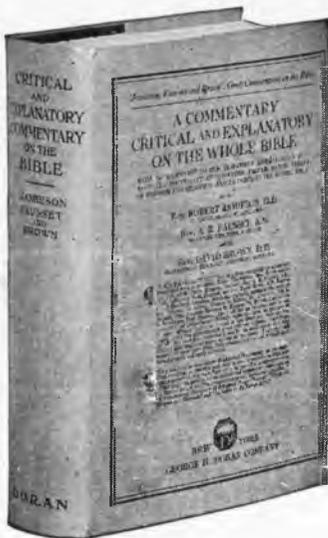
Early in life John Fletcher was converted and made the decision to enter the ministry but was turned aside by the materialistic tendencies of the clergy of his day. Their ambitions for higher salaries and position disgusted him and caused him to resolve to enter the army. There is no doubt but that this purpose was thwarted by Providence.

In his twenty-first year he went to London, where he fell in with the Methodists, and under the influence of their services he made sure of his acceptance with God and after earnest seeking obtained the experience of holiness, only to lose it several times on account of his timidity and reluctance to testify to what God had done. However he finally learned the secret of not only obtaining, but keeping the blessing. Advised by John Wesley, Fletcher entered the ministry in 1757. His service was effective and his power with God and over men was remarkable. It is said that the walls of his study were stained by his breath as a result of the hours of intercession with God.

When forty-six years of age he was worn and broken in health but he lived on until on August 14, 1785. At the age of fifty-six, he passed on to his eternal reward.

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The Preacher's Magazine

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

J. B. Chapman, *Editor*

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VOLUME 2

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THE PREACHER AS A MANAGER

THERE are many points of similarity between the church and an ordinary business organization; and there are many points of similarity between the task of the preacher and the work of the manager of a business organization.

We thought of these things recently when we saw an advertisement setting forth six qualities which make for success in the management of any business. The qualities mentioned were *vision, purpose, plan, opportunity, management* and *co-operation*. There was no attempt to enlarge upon this outline, but we could readily see the applicability of the most of the qualities mentioned and we could also see that all these qualities are essential in the church as well as in business.

VISION, in the sense we think of it here means "Ability to see farther than others see." We thus see that the idea is relative and adaptable. A preacher's vision is such only in his own proper field. In some other field that same preacher might be either a mossback or a visionary. Proper vision is based upon the real as well as upon the ideal. Nevertheless, the preacher who cannot see farther than those about him will never lead his church on to success and victory.

PURPOSE implies intention—an end to be attained. In the matter of the church we may, perhaps, venture that the purpose is to maintain a spiritual church and to accomplish the salvation of souls. And this purpose, for it is really but one compound purpose, should be always kept definitely and clearly in view.

The **PLAN** is the method of procedure. It was the definiteness of their plans and the zeal with which they prosecuted them which gained for Wesley and his coadjutors the cognomen "Methodists." And the church and the preacher which have no plans will relatively fail. Even a poor plan, well worked, is better than haphazard. This applies to the study and work of the preacher and to the worship and service of the church. Knowing the end to be attained, the preacher must have definite plans for reaching that end. Slothfulness and want of order are both indications and causes of deterioration. Do not be afraid of order and method.

OPPORTUNITY has reference to fitness of time, place and conditions. And how important it is that the preacher should make a proper study of all these! Whistling at a funeral and mourning at a wedding are but extreme examples of unfitness. And the manager of a truly spiritual program cannot always follow a "rule of thumb" adopted in advance. He must be a careful student of human nature and a keen observer of circumstantial influences. One preacher will preach his full sermon, no matter how late the hour, and no matter how adverse the effect upon his hearers. Another will pray in every home he visits, no matter how obnoxious he may make himself to the members of the family. And yet another will follow out his program of so many prayers, so many songs and certain "specials," even though the "spirit" of the meeting may be favorable to some other course. The successful preacher must be, in the good sense of the word, an opportunist—"All things to all men" that he may win some.

And on the question of **MANAGEMENT** we can but speak most delicately; for the golden mean lies right between the boss and the puppet. One preacher simply "runs" his church and another preacher is run by his church. The preacher who is a manager is between these two extremes.

And perhaps there is no bigger word than that word "co-operation," and there is perhaps no more difficult and no more necessary factor in the whole of the preacher's task than this. There may be a thousand reasons why the preacher does not obtain the co-operation of his people, but no matter what the reasons, he must have co-operation or fail. And we do not, personally, accept that analogy which would excuse the preacher who fathers factions and divisions on the ground that he is a proto-type of especially appointed prophets whose messages are too "hot" to be received by the people of his own generation. By this we do not mean that the preacher must obtain unanimous elections or even absolute unanimity of co-operation in all his projects. But we do mean that he must be able to work together with his people and get them to work with him, else he will fail. And co-operation is more a matter of spirit and temper than of methods and agitation. It is the product of ordinary good sense and proper equipoise rather than the result of intentional compromise and apparent amiability. The preacher must be right so frequently in matters of judgment and policy that the people will delight to agree with him and to work with him. And if the preacher sees clearly that he can never secure this willing acknowledgment of his leadership from the people of his present charge, there is only one thing to do and that is to MOVE ON.

WE MUST MAKE THE PEOPLE HEAR

AN intelligent woman testified that she was converted immediately following the first sermon she ever heard. This gratified us. But we were surprised when she went on to say that she was converted at the age of twenty and that she was brought up in a Christian home and that she had been a churchgoer all her life. But she went on to say that although she had been in the house where many a sermon was preached, she really did not hear any of them, because she did not listen. Her attention was never gained and her interest was never excited.

Her case may be exceptional, and yet we are not sure that it is entirely so. Undoubtedly it is a poor sermon which does not contain enough gospel to save all who hear it, but it is an exceedingly good sermon that compels any large per cent of those who need it most to hear it. And the preacher is not through with his task when he has merely preached the gospel in the hearing of the people. He must compel them to hear him.

We hold no brief as to how this compelling can be done. Rather we suggest that every preacher study his own methods, take cognizance of his strong points, face frankly his weakness and set in to make himself a preacher that the people will hear. He may have to change his style radically. He may have to forsake some methods and styles which he values very highly. He may have to inject an element of wit and humor that he does not altogether admire. He may have to give more care to his illustrations. He may have to develop the ability to tell stories interestingly. He may have to make his sermons shorter. But whatever he has to do to make the people hear him, he had better do it. For the best of preaching does no good unless someone hears it, and it will have to have some element of compulsion in it or few will listen.

It is said that when Henry Ward Beecher went to England in the early days of the American Civil War, he found himself facing a hostile crowd who sympathized with the South and were determined not to hear this defender of the union. But Beecher was just as set in his determination to "make them hear." He refused to be discouraged, to become irritated or to give up. At last the people heard and his threatened rejection became an ovation and his cause scored a triumph.

A preacher may preach the truth, and yet not have a hearing. And his want of a hearing may be chargeable to some fault that it is within his power to correct. We have personally known some preachers who were so deliberate and casual in their methods that we lost interest and developed a resentment before the man got to his point. Especially in these days, a preacher must not hold his audience in suspense too long. He must either make excuse or make good pretty quick and pretty often or his opportunity will pass.

THE BEAUTY OF RETIRING GRACE

IT would seem that the numbers of preachers who have grace to properly retire from a field in which their services are no longer required is comparatively small. It is as essential that a preacher should "go out like a lamb" as it is desirable that he should "come in like a lion." But there is something in the makeup of many preachers (we shall not attempt to say whether it is carnality or just raw, unmoral human nature) that makes it difficult for them to believe that people can truly love God without being especially fond of them; or to think it possible for someone else to succeed with a church in which their own success has been small.

We do not deny that there is also something in laymen which makes it easy to notice faults in the retiring pastor that they never observed in the "days of his strength," and we do not deny that there is something especially trying in the seeming indifference of those whom the pastor has poured out his soul to bless. But we are saying that there is need of "retiring grace" on the part of the preacher who is passing on to another field, whether he is passing on by his own election or on account of the failure of others to elect him.

The caliber of the preacher is at no time more definitely revealed than at the time when he is professionally "passing on." If he is a small man he is likely to wear a woe-begone countenance in the presence of his friends in order to excite their sympathy. Or he may go to the other extreme and take the attitude of an escaping prisoner and by his words and attitudes cast a shadow upon the very people whom he but recently called his "beloved people." The little preacher will tolerate factions which are favorable to himself, and in some instances may even encourage divisions among the people he can no longer shepherdize. The small preacher may allow his own interest to lag weeks in advance of his actual departure, and he may even find it possible to recall unfavorable recollections or to spread passing rumors concerning his successor who is not yet on the field. In fact a retiring pastor who is small and whose grace is at a low ebb may cut the possibilities of his successor's success square in two.

But we know there is retiring grace for the passing preacher, for we have seen some who possessed it. Even when they were "voted out" their opposers had to agree that they were "good losers." And when they were moving of their own accord they moved so gracefully that their last days with their church were rich with accumulated benedictions. They gave special care to speak favorably of their successor and left him lists of addresses and informational notes that were of great service to him in taking up the work of his new parish. These men kept their own heart interest until the very last duty was performed, and turned their faces toward their new fields with the sunshine of an unselfish service still lighting their way.

Every preacher will need retiring grace at least once in his life, and most of us will need it several times. And seeing that it is so precious a grace, is it not worth the offering of at least one earnest prayer that we may possess it?

THE PROVIDENCES OF THE GOOD MAN'S LIFE

It seems to us that there is nothing which should be clearer to a genuine Christian, and especially to a preacher of the gospel, than the fact that God constantly "interferes" in the course of one's life. Personally, our experience is that we seldom get either help or hindrance from the source from which we expected it.

Even so serious a matter as one's place and calling in life is often determined by providences so strange that we are inclined to call them "accidents." Some of the most useful missionaries were bound for different fields from the ones in which they did their work, and the change seemed purely accidental, although it proved to be truly providential. And many preachers have found their most fruitful fields by the medium of disappointments. It is just as important that the preacher should be pliable and trustful as that he should be obedient.

DEVOTIONAL

LETTERS ON PREACHING

XXII. The Literary Elements in the Sermon

AFTER a preacher has, by prayerful study, obtained his theme, and text and the truths of the message, and the outline or order of presenting those truths, it is still necessary to clothe his message in appropriate and impressive speech. When the officials of Fifth Avenue Presbyterian Church in New York City were looking for a new pastor to fill that highest salaried pulpit in the world, we learned from the public press, that they were looking for a man who would preach the full orb'd gospel of Christianity in literary English. All the world knows that Dr. Jowett of England was chosen.

Let all preachers take notice. In the English speaking nations especially, culture is so widespread and so well nigh universal that the language of the sermon becomes very important. There is a very common and increasing complaint against public speakers who "murder the king's English." Anything, therefore, that increases or detracts from the usefulness of an ambassador of Christ is no trifling affair.

I. First then, let it be a matter of constant effort to speak grammatically and pronounce correctly. Pronunciation varies and changes somewhat. Grammatical forms are more fixed. But he who has been honored by the infinite God with a call to be a messenger of the Most High should have respect enough for himself and for the Holy One who called him, to master the forms of correct language by earnest and ceaseless study.

It is well to reflect that the English language will well reward study; it has become one of the most affluent languages ever spoken, as Emerson said: "A sea which receives tributaries from every region under heaven." It has many times more words than any one speaker or writer can master and use.

Above all, let not the man of God indulge himself in the use of incorrect speech or slang. It involves too much of a condescension for one in a position so exalted. "Everyone writes so

well now!" Tennyson once said half complainingly. "And," said Pattison, "the day is coming, let us hope, when everybody will speak so well as to demand from the ministry 'sound speech that cannot be condemned.'"

II. It may be asked by some who have not had the opportunities of a college, "How shall we acquire this literary style?"

1. I answer unhesitatingly, read observantly and fairly saturate your mind with the language of the King James Version of the Bible. When Shakespeare wrote and that version of the Scripture was made, our English language was at the zenith of its literary style. It is not nearly so accurate a translation as the Revised Version; but it is incomparably superior in its impressive and elegant English.

When the Prime Minister of England gave to Daniel Webster the present of a Bible, our great statesman said in reply, "You could have given me nothing that would have honored or pleased me more. If I have any greatness of thought or excellence of speech I owe it to the Bible, which I began to read at my parents' knee." Abe Lincoln's Gettysburg speech, as soon as it reached England, was pronounced by English critics to be a gem of English literature. And Lincoln got his style by drinking at the fountain of Holy Writ.

Martin Luther, the great reformer said, "It [the Bible] is the only book to which all the other books in the world are but waste paper." Canon Farrar wrote of the Bible: "Its words speak to the ear and heart as no other music will, even after wild and sinful lives; for in the Holy Scriptures you find the secrets of eternal life, and they that testify of Jesus Christ."

The great novelist, Charles Dickens, gave to his son Edward a New Testament as he was starting for Australia and wrote, "I put a New Testament among your books, because it is the best book that ever was or ever will be known in the world, and because it teaches you the best lessons by which any human creature can be guided."

John Milton, one of England's greatest statesmen, and next to Shakespeare, her greatest poet,

wrote: "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach." As great a master of literature as Thomas Carlyle pronounced the book of Job to be "the sublimest piece of literature of all ages."

Sir Wm. Jones, the great English scholar, who mastered twenty-eight languages, and knew the world's literature, wrote, "I am of the opinion that the Bible contains more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books in whatever age or language they may have been written."

Talk about model literature for a young preacher. It is at his elbow. Let him begin with the dying prayer of Jacob in the forty-ninth chapter of Genesis. Begin with the twenty-second of Deuteronomy and read the farewell songs of Moses, and the ninetieth Psalm, and the Book of Job, and it may dawn on him that Moses was not only a statesman and historian, and a master of men, but also a master in literature. Let him bathe his mind in the crystal waters of the Psalms and try to reproduce them in other words of his own, and preserve the lofty diction and nobility of thought and the spirituality and the repetition or contrast of ideas, with the delicate balance of the members of the sentences. Let him try to do this with a score of Psalms and see if he does not conclude that he is in the presence of the poet laureate of all the ages.

Let him read the majestic utterances and try to follow the sublime thoughts of the prophets as they mount up to the very throne of God. He will feel at once if he thinks soundly, that he is pondering more than human words and human thoughts, but is communing with the infinite God himself. He will find that the Bible has its own stamp of inspiration and divinity. When he comes to the New Testament, even as a student of its literature, the young preacher will find an amazing deftness of description and brevity of expression, and self-restraint of the inspired writers, stating the most astounding facts of all history with an artless simplicity and an utter absence of all attempt to make an impression, that was above all human art, the astonishment and bewilderment of the literary men of every age.

Renan pronounced the Gospel of Luke to be "the most beautiful book in the world." The Gospel of John is the spiritual, the theological,

the doctrinal gospel, that introduces us to the God-man, "who dwelt in the bosom of the Father before the world was." Its words could not be more simple; and its thoughts could not be deeper and be intelligible to man. These gospels are so wonderful, alike in their greatness and their simplicity, that a board of pompous higher critics, with all their combined scholarly astuteness, could not add ten appropriate original lines to Christ's Sermon on the Mount, or five additional sentences to His intercessory prayer. The preacher that can catch the literary style of these Bible writers is sure of fame and immortality.

2. Of all men, the preacher must be careful what he reads. It is criminal for him to fill his mind with infidelity. A trunk full of infidel books went with B. Fay Mills on a summer vacation. Mills came back with a trunk load of infidelity in his mind and heart, from which he never recovered. He was lost to the cause of Christ. It is almost as criminal for a minister to occupy his time with the carelessly written drivel and slush of common-place literature. There are men who write a virile, sinewy, elegant English. They are the men to feed the preacher's mind. A classmate of ours, a doctor of divinity, told us that he read Lord Macaulay's Essays an hour before he began to write on a sermon to get his mind tuned to the pitch of noble language.

Such a course is wise. The great preachers who have been the masters of assemblies such as Spurgeon, H. W. Beecher, DeWitt Talmadge, Bishop Simpson, Canon Farrar, Joseph Parker, Alexander Maclaren, Bishop Quayle, Dwight Hills, Wm. M. Taylor, and multitudes of other noble writers and speakers that might be named should be the constant companions of the young preachers. These men were all preachers who could command audiences and move men and hold intelligent congregations together in the same sanctuary year after year. And, mark you, there was some reason for it. Ministerial success is no accident. They all had mastered their art. They did not disgust their audiences by noise, rant and uncouth speech.

But on the other hand, never forget that all these preachers that I have named not only used a noble English style, but they all had something to say. Pope's satire would never describe them:

"How fluent nonsense trickles from his tongue."
Spurgeon sets forth the wickedness of preaching trifling nothings and empty platitudes and vanities in fine language as follows: "The art of saying

common-place things elegantly, pompously, grandiloquently, is not lost among us, although its utter extinction were a consumation devoutly to be wished. Sermons of this sort have been held up as models, and yet they are mere bits of bladder blown out until they remind one of the colored balloons sold by street venders to the juveniles on show day. . . . It is infamous to ascend your pulpit, and pour over your people rivers of language, cataracts of words, in which mere platitudes are held in solution like infinitesimal gains of homeopathic medicine in an Atlantic of utterance. Better far give the people masses of unprepared truth in the rough, like pieces of meat from a butcher's block, chopped

off anyhow, bone and all, and even dropped down in the saw-dust, than ostentatiously and delicately hand them out upon a china dish a delicious slice of nothing at all, decorated with the parsley of poetry and flavored with the sauce of affectation!"

We have a great God who has given us a great gospel of salvation for a dying world. The preacher should get his soul filled with it, possessed by it until he is aflame with a burning desire to pour it out upon the people. Then, filled with the Spirit, let him speak in such appropriate words as the Holy Spirit will indite, and with such unction as He only can give, and surely he will not speak in vain.

HINTS TO FISHERMEN

By C. E. CORNELL

THE WATCHFUL, WAITING CHRIST

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Under the title of "When the Great Guest Comes," Edward Markham has written the following delightful verses:

"As the cobbler mused, there passed his pane,
A beggar drenched by the driving rain,
He called him in from the stony street
And gave him shoes for his bruised feet.
The beggar went, and there came a crone,
Her face with wrinkles of sorrow sown,
A bundle of faggots bowed her back,
And she was spent with the wretch and rack.
He gave her his loaf and steadied her load
As she took her way to the weary road
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of reach of the world's alarms.
The day went down in the crimson west,
And with it the hope of the Blessed Guest,
And Conrad sighed as the world turned gray:
"Why is it, Lord, that Your feet delay?
Did you forget that this was the day?"
Then soft in the silence a Voice he heard:
"Lift up your heart for I kept my word.
Three times I came to your friendly door;

I was the beggar with the bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."

A MENACE TO THE HOME, THE STATE, THE NATION

The divorce evil is growing. It threatens the very foundation of our social life. Something ought to be done to curtail this growing evil. Here are some timely words uttered by Dr. F. D. Leete:

Preachers who pose as leaders of righteousness, and yet marry divorced scoundrels to their paramours should be held up to a just public scorn. I wish that all weddings, with the names of the officiating ministers, were published in the papers.

"If virtue is to be protected the churches must halt at their doors the sinful divorcees who are trying to creep into respectability through their membership, and fraternities must cease to honor with high office men who have committed grave crimes against innocent womanhood and childhood.

"The state laws are most corrupt, and should be so changed that honorable people, who find it absolutely necessary to obtain divorce for self-protection, need not bear the suspicion which attaches to the great majority of those divorced.

"Divorce with marriage should only be allowed in cases of proved adultery. Marriage licenses should state whether the people entering on the

hymeneal contract have been divorced, and they should name the cause for which the divorce is granted.

"Legal separation for necessary reasons should be honorably distinguished from the attempt to form legally polygamous relations. The law of God should be made the criterion for the state and the processes of the courts. This is the only way that will bring good to men and save our homes from destruction."

ALWAYS GROUCHY

Stewart Edwin White, the noted author, returning from a hunting trip in Africa says: "Of all animals of the world, the African Rhinoceros furnishes the most excitement to the hunter. Generally the hunter keeps away from the beast. He is the worst grouch in existence, and never sees a happy day. Every phase of life is looked upon from a morose, gloomy view point of the Rhino, and as a result his society is not sought very much. He fights when there is cause, and when there isn't cause. He lowers his head and charges in the direction of any suspicious noise that he hears, and he is continually going out on false alarms when there isn't anything going on within five miles of him. As a result, he is an uncertain result to the hunter, and interferes considerably with his happiness. He comes charging in just when he is not wanted."

This description of the Rhino very accurately describes many men and women who are possessed and dominated by carnality. We have seen numbers of such persons who seem to never see a happy day. They are always *grouchy*, always ready for a *scrap*, or will get up one at any time day or night. They are completely dominated by the "old man" of sin; always gloomy, morose, sour, discontented. Such individuals are awfully hard to live with. You can never tell just when they will charge.

Thank God! this Rhino disposition can be cured. The "old man" of sin can be electrocuted by the baptism with the Holy Ghost and fire. After this momentous event, the disposition will be so changed that it will be a pleasure to live, and a joy to others with whom you must live. Friend, be sure and get the Rhino disposition eradicated.

WITH ALL MY SOUL

Here is a delightful illustration from the Talmud:

Rabbi Eleazer sat in the temple with his disciples about him. And he spake saying: "It is

commanded, thou shalt love the Lord, thy God with all thy soul, and with all that is loved by thee. Why is it so commanded? Does not 'with all thy soul' include 'with all that is loved by thee?'" Then there was silence; for Rabbi Eleazer waited to hear what his disciples would say, and none ventured to speak. The Rabbi continued: "Hearken, and I will tell why it is so commanded. Some people love themselves more than they love their money; such are commanded to love the Lord with all their souls, for if that command be obeyed, their money will belong to God. But other people love their money more than themselves; such are commanded to love the Lord with all that is loved by them, for that will include themselves." And all marveled at the wisdom of Rabbi Eleazer.

Not far from Rabbi Eleazer sat Rabbi Akiba with his disciples about him. And certain scribes came and told Rabbi Akiba what Rabbi Eleazer had said about the meaning of "with all thy soul," and asked him, "what sayest thou?" The Rabbi Akiba spake, saying, "'with all thy soul' means, 'even though thy life be demanded of thee.'"

GOD'S HAND

Aviator Rodgers who came across the Continent in his bi-plane, started from Pasadena to Long Beach, Calif., on a recent Sunday afternoon. The preachers and other Christian people had protested against his flying on the Sabbath, thus attracting thousands to the Beach to desecrate the holy Sabbath. But he would not listen and started. He did not go far until his machine broke and he was forced to land. After fixing the biplane he started again, but only went a comparatively short distance, when he was forced to land, when he came down in a heap, with his machine smashed and he seriously injured. Only seven miles lay between him and the goal, where, it is said, 50,000 people were awaiting to see him.

He immediately gave it out that there would be no more flying on the Sabbath and seemed at least, to have some compunctions of conscience, after narrowly escaping with his life. God has a way of letting men know of His displeasure. Those who defy God must face His judgments. God can very easily defeat the purpose of the most crafty. The Sabbath desecraters of this country must face violated law and an angry God at the Judgment. "Remember the Sabbath day to keep it holy."—*Selected.*

BAD-TEMPERED CHRISTIANS

There is a story going the rounds of the religious press about the famous New England preacher, Jonathan Edwards, and the young man

who came to him as ask for his daughter. It runs like this:

You can't have her, said Mr. Edwards.

But I love her.

No matter, you can't have her.

But she loves me too.

I say you can't have her.

But I am well off and can support her.

You can't have her, I tell you.

Why not, Mr. Edwards? What have you against me?

Nothing.

Well, then why can't I have Emily?

Because I think you are a decent sort of a man, too good for her.

What, Mr. Edwards, what in the world do you mean?

She's got a wicked temper, and you would not be happy with her.

But I thought she was a Christian?

So she is, young man; so she is. But before you live as long as I have, you'll find that there are some people in this world that the grace of God can live with, but you can't.

It is a common notion, and experienced by very many, that Christians must get mad and cannot help it. If the doctrine and experience of entire sanctification could only be preached, thousands who are now troubled, disturbed and made to lose out in their Christian experiences, would find deliverance from the "old man" of sin, the fundamental cause of carnal anger. Then they could keep sweet under the most trying circumstances.

Let it be noted with emphasis: there is deliverance from a bad temper. The blood of Jesus can eradicate "the sin" that doth so easily upset, and when that is accomplished, or the cause of the temper removed, the temper will be sweet instead of devilish. Hallelujah! for the possibility and the fact!

THE PASTOR OF A CHURCH SUCH AS OURS

Works no longer hours, perhaps, than many men and women engaged in other lines of endeavor. But it is the variety and range of interests that wear away his nervous energy. His attention and interest must travel the gamut of human interests—a marriage altar, a newly made grave, a dinner party, a wayward boy, a fallen man, a business adventure, a wasted life, a church program and study classes, somebody's hurt feelings, somebody's long tongue, a noon-Southwide concern, a committee meeting, Wednesday and

Sunday services, day speaking engagements, and finally, obligations in his own home.

He must also deal with the gamut of human emotions—doubt, fear, anger, jealousy, love, hate, hope, ambition, pain, sorrow, scorn, pride, vanity, shame. He must meet them all, and meet them in the spirit of Christ. For God's man, it is a life filled with wondrous things. It is, nevertheless, a strenuous life, and perhaps some day a cartoonist will make himself famous showing "Why Pastors Get Gray."—*Church Chimes*, Louisville, Kentucky.

BULLETIN BOARD SLOGANS FROM THE EXPOSITOR

Doubt digs the grave of faith.

Prayer is no substitute for paying.

Persecution will bring out virtue or villainy.

A man's only business is to put God to the test.

The world could be saved with the money that good men squander.

Honesty is the one business policy that need never be changed to keep up with the times.

You can't change the past, but you can ruin a perfectly good present by worrying over the future.

COURAGE AND PERSISTENCY

"Three things have taught me courage—

Three things I've seen today:

A spider re-weaving her web

Which thrice had been swept away;

A child refusing to weep

In spite of a cruel pain,

And a robin singing a cheery song

In the midst of a chilling rain."

—CHARLES CARROLL ALBERTSON.

THE SIGNIFICANCE OF 'ACCORDING' IN THE 119TH PSALM

The Psalmist uses this word seventeen times in this the longest psalm in the Bible. It is striking, look it up.

DID JESUS ADVISE HIS DISCIPLES TO BUY A SWORD?

Luke 22:36 says: "Then he said unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one."

Vincent, in his *Word Studies* says: "But *sword* is not governed by *hath*. It is too far off in the sentence. The meaning is, he that hath not a *purse* or *scrip* (and is therefore penniless), let him sell his garment and buy a sword."

McLaughlin comments: "Henceforth the disciples must be engaged in a warfare against sin.

He who has no sword must have one, even if he has to part with some of his clothing to buy it. We must understand Him as speaking figuratively when He says 'Sell your garments and buy a sword.' As much as to say prepare for the contest. The contest is more than a fight of carnal warfare. It was to be a great battle between sin and holiness. The R. V. has it thus, 'He that hath no wallet, let him sell his cloak and buy a sword.' It is as much as to say let the Christian ministry make proper preparation for their great work of combating sin. We are certain we are right in saying the buying the sword is a figure or symbolism of the spiritual warfare in which they were to engage, for in verses 50, 51 He forbade Peter using the literal sword. Godet says, "It is clear that in the mind of Him, who said, 'I send you forth as *lamb*s among wolves this weapon represents the power of holiness in conflict with the sin of the world—that sword of the Spirit, spoken of by Paul (Eph. 6:17).'" As this passage comes in connection with Peter's temptation, it would seem to teach that we are to wage aggressive warfare against a tempting devil, as the best method of resisting and overcoming temptation."

OUR GOD

As for God, His way is perfect; the word of the Lord is tried; He is a buckler to all those that trust in Him. For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect.—Psa. 18:30-32.

Just to let thy Father do
What He will;
Just to know that He is true,
And be still;
Just to trust Him, that is all!
Then the day will surely be
Peaceful, whatso'er befall,
Bright and blessed, calm and free.

—FRANCES RIDLEY HAVERGAL.

CHRIST'S WILL

Christ left—
His purse to Judas (John 12:4-6).
His body to Joseph of Arimathea (Mark 15:43; Luke 23:51-53).
His mother to John, son of Zebedee (John 19:26, 27).
His spirit back to His Father (Luke 23:46).
His clothes to the soldiers (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23, 24).
His peace to His disciples (John 14:27).
His Supper to His followers (Luke 22:19).

Himself as an example as a servant (John 13:15).

His Gospel to the world (Matt. 28:19).

His presence always, to the end of the world (Matt. 28:20).

—W. H. VAIL in *The Churchman*.

CHOICE BOOKS

Every active pastor of the Church of the Nazarene ought to have the following books in his library for ready reference.

Wesley's "Plain Account."

"Wesley on Christian Perfection," by Wood.

"Perfect Love," by Wood.

"Faith Papers," Keene.

"Possibilities of Grace," Lowrey.

"Half Hours with St. Paul," Steele.

"The Borderland of the Supernatural," White.

"With Christ in the School of Prayer," Murray.

"The Christian's Secret of a Happy Life," H. W. Smith.

"Wesley's Sermons," 2 vol.

Any or all of these choice books can be secured through our Nazarene Publishing House. They are worth their weight in gold.

JESUS

"And his name shall be called Jesus, for he shall save his people from their sins." How plain and pointed is the declaration of this text! What authority there is attached to it, coming as it did from the angelic visitant, delegated by the authority of the court of heaven, for the express purpose of declaring such joyous news to our degraded and sin-cursed race! Jesus! how significant the name—how expressive of the object of his advent! The object of the promised Jesus, was to save His people from their sins. Not some particular sin—not a part of them—but (Oh glorious hope) all—yes, yes, ALL of their sins. Then how utterly inexcusable are we, if we fail to avail ourselves of the glorious provision! May the God of love, through the intercession of Jesus, and the sanctifying agency of the Holy Ghost, purify our hearts by saving us from our sins, and preserve our souls and bodies blameless unto the second coming of our Lord Jesus Christ. Amen.

COMPLETE ABANDONMENT

"To obtain amendment, and perfect the cure which we seek from the divine Physician, we must, as becomes every reasonable patient, give ourselves up to His management, abandon ourselves to His care, and endure His operations.

though painful to our corrupt nature. We must drink of the cup which He presents to us—even the cup of suffering. Fear it not when His hand administers it. He has tried the utmost force of it, and drunk it to the dregs Himself; but, tenderly compassionate as He is, and conscious of our weakness, He will administer it to us in such due proportions, and with such sweet infusions of heavenly peace and consolation, or other spiritual support, that it will prove the cup of health—the cup of salvation.”—*Haylyn's Lectures*.

THE POWER OF ELOQUENCE

The writer heard the celebrated and matchless orator John B. Gough in his palmy days. He was lecturing on temperance in Cleveland O., and had an audience before him of approximately 5000. With pathos and beauty of expression unsurpassed, he built an imaginary Temperance Temple to indicate the final overthrow of the saloon. His eloquence was irresistible as he put story on top of story. Finally the climax came in placing the pinnacle. With a sweep of livid, burning oratory inexpressible in cold type, he swayed that audience and pulled nearly everyone from their seats gasping for breath. There the great audience stood, held spell-bound under the sway of his matchless eloquence. It was a tense moment and very unusual. But it was grand and never to be forgotten.

THE SANCTIFIED FRUIT OF AFFLICTIONS

Every storm escaped by the prudent mariner, adds to his dexterity in working his vessel amid tempests in the future. It is true of the saint. All storms hasten him to, and finally will land him in heaven at last. Meanwhile, all his sufferings are heavenly gifts, and should be sanctified for a calm.

If God smites, it is with a healing hand, and when He casts down, it is to revive again. It was said of Arnoldus, the famous physician, that “an incision made by a golden knife never swells.” The most acute afflictions only let out heart corruptions, and hasten a cure. The graces of saints are never more resplendent than in adversity, nor their subsequent growth more apparent.

Husbandmen say that thunder-showers make grass to grow; that we may see it. It shoots quickly by the sulphurous rain and sunshine. Let us beware of a murmuring spirit, when clouds of affliction gather over us and drop fatness into the soul.—(Psa. 65:11). Let afflicted persons remember that continual sunshine scorches a land into barrenness; and many a good soul loses much

of its verdure by fair weather. Our heavenly Father takes the rod into His hand of love; and when He whips His children, it is with twigs, cut from the balsam-tree of Judea, which though it smarts, it quickly cures!

Providence is often witnessed in sudden and notable escapes. It is related of one that was lame, who, being at church when the Popish soldiers rushed in to murder, forgetting his crutches ran away; and, his spirits being briskly agitated by the fright, received the perfect use of his limbs! Such sudden deliverances drop down from heaven.—*From an old Author*.

“I AM THE GUN”

The following unique and suggestive poem was written by Mrs. Edna Linsley Gressitt. Mrs. Gressitt was a Japanese missionary for many years. The poem was first published in Japan. The message of her verse is poignantly phrased and is in accord with the best sentiment prevailing in America today.

Mothers! I am the gun; I kill your boys.
The bonny boy you nursed and held and dressed,
Who said “Good-by,” and caught you to his breast—

In some far land I lay him, (as they say) to rest.
He had a worthy heritage to leave to future time;
I mangle his fine form and mingle it with grime.
He should have been a link in mankind's upward climb.

Why bear your boys? I am the gun
And I shall kill them, one by one.

Teachers! I am the gun; I take your boys,
The strongest and the quickest, the bravest and the best,
The brightest and the purest—and then perhaps the rest.

I'll take the curly head bent o'er that Latin page,
I'll take that lad that runs the fastest for his age,
The one who makes inventions, the dreamer of the dream,

The finder of rare beetles, the whole gay baseball team,

You tell them they'll be makers of a better world to be

And then you send them out to take their chance with me;

Some I'll kill and some I'll curse;
Some die by me—and—some—do—worse!

Why teach your boys? I am the gun,
And I shall take them one by one!

Citizens! I am the gun; I waste your all.
I sap your strength, I end your health,
I maim your forms, I waste your wealth.

I am the crucifier of courage on the cross,
 I am the great transmuter of value into loss.
 The brains and means and money that should
 conduce to life
 I use for spreading hatred and dread, death-
 healing strife.
 Why cherish aught? I am the gun.

Young folks! I am the gun; I hide The Gleam.
 To me alone the power is given
 To kill ideals and close up heaven.
 Not poverty nor illness, not failure for you now,
 Not ignorance nor sorrow your seer souls can
 bow;
 But I change love to hatred; I poison all your
 soul;
 I turn humanity backward from its upward shin-
 ing goal.
 Why sight The Gleam? I am the gun
 Destroying ideals, every one.
 —*The Star-News*, Pasadena, Calif.

THE FRIGHTFUL CAUSE OF WAR

Zion's Herald calls attention to the awful cost of war as set forth in a remarkable little book, just from the press by Tell A. Turner. The author the "Causes of War and the New Revolution," analyzes over sixty wars of the past three and a half centuries and demonstrates with cold facts and figures the utter futility of war as a means of settlement for national and international controversies. He also makes it clear that loss, only

loss, comes to all those who engage in such struggles.

To consider only one of these sixty or more conflicts, what did the World War cost in human terms?

The final reckoning when the struggle closed showed, according to Professor E. L. Bogart's estimates, 9,998,771 persons reported under the head of "known dead"; 6,295,512 "seriously wounded"; 14,002,039 "otherwise wounded"; and 5,983,600 classified as "prisoners or missing." Can any sane man or woman fail to hear the tolling of the bell when he contemplates this wholesale slaughter of human beings?

What did the World War cost in dollars and cents?

Property losses on land amounted to \$29,960,000,000; on sea, \$6,800,000,000; loss of production totaled \$45,000,000,000; war relief, \$1,000,000,000; and loss to neutrals, \$1,750,000,000. Professor Bogart summarizes the total indirect cost of the war at \$151,612,542,560 and the direct cost net at \$186,333,637,097, making a grand total of \$337,946,179,657. (THREE HUNDRED AND THIRTY-SEVEN BILLION, NINE HUNDRED AND FORTY-SIX MILLION, ONE HUNDRED AND SEVENTY-NINE THOUSAND, SIX HUNDRED AND FIFTY-SEVEN DOLLARS).

Was the struggle worth it? Did it pay? No! a thousand times no!

HOMILETICAL

TRIUMPH OVER DEATH

By REV. C. E. CORNELL

TEXT: Job 14:14, "If a man die, etc."

I. INTRODUCTION

The stern fact of death.

Ameliorating phraseology:

"The pilgrim of the infinite."

"The undiscovered country."

"Beyond death."

"The shadow of the dial."

"The adventure of life."

"This life and the next."

"The assurance of immortality."

"Beyond this vale of tears."

"The passing on."

"He has arrived."

"We shall not all sleep."

II. WHAT REASONS HAVE WE FOR BELIEVING THAT AFTER DEATH HERE WE SHALL LIVE AGAIN?

Three incontrovertible reasons:

1. The nature of man.

2. The character of God.

3. The experience of Christ.

The first is the *human* argument, the second is the *scriptural* argument, and the third is specifically the *Christian* argument.

1. Nature of Man.

1. He is subject to moral law.

2. He feels the constraint of duty.

3. He is ruled by moral ideals.

2. The Character of God.—Religious argument.

1. God created man.
2. God redeemed man.
3. God condescends to love man and call him His friend.
4. Holy fellowship—shall this all end?

“No one can pluck you out of your Father's hands.”

3. The Experience of Christ.

1. The most conclusive argument of all.
2. He really died and then came to life.
3. An historic *fact*.
4. The “first fruits of them that slept.”

Illustrations: *The Christ that we love and gladly worship is not a dead Christ, but a living Christ. Every prophetic utterance concerning Christ is fulfilled to minutest detail. His resurrection confirms the past, and is a guaranty for the present and future. Had He not broken the bonds of death, prophecy would have failed and the Bible become a false guide. But, as He said He would do, He came forth from the grave, in spite of every precaution to prevent Him. His resurrection is the crowning demonstration of His Sonship and Messiahship, and is a culminating proof that He came forth from God. His resurrection certifies immortality, and stamps victory on every human soul saved by His blood. If He lives (and He does live), we shall live also. Glory!*

“THE POOR IN SPIRIT”

By C. E. CORNELL

TEXT: Matt. 5:3.

I. INTRODUCTION

1. The Sermon on the Mount the masterpiece of Jesus.
2. The platform of the new dispensation.
3. The inauguration of the twelve apostles.
4. The establishment of the new dispensation, or the *kingdom of God on earth*.

Illustration: Of that kingdom God is King, but God is also Father; so that this dispensation is both kingdom and family; by coming under its dominion we become not only subjects but *children*.

II. THE SIGNIFICANCE OF THE TEXT

Some points:

1. All night in prayer.
2. The nine benedictions—Beatitudes.

3. The Mountain.

4. The crowds.

5. The Teacher teaching teachers.

6. The above fundamental to all the other Beatitudes.

Illustration: The word “Blessed.” From the Latin word *Beatus*, meaning Beatitude.

III. “POOR IN SPIRIT”

1. *Poverty* of spirit.

Illustration: The Spirit is the immortal nature in man. The moral part of the human soul wherewith a man is religious.

Utter spiritual destitution. Poverty—a receptive vacancy. The ego dead. A felt want for the gospel. The root of all true faith and trust in God.

From poverty to riches; a glorious transition.

NICODEMUS AND JESUS

By R. J. KIEFER

TEXT: John 3:1-21.

1. THE INQUIRER

1. Nicodemus means ruler of the people.
2. Ruler of the Jews.
3. Pharisee.
4. Member of the Sanhedrin.
5. Church member.
6. Man fearing spirit (came by night) v. 2.
7. Acknowledged the divinity of Christ. Teacher came from God (v. 2).
8. Acknowledged the omnipotence of God. (miracle worker) v. 2.
9. Acknowledged that God was with Him (v. 2).
10. Understanding darkened, looking at the material v. 4.
11. Spiritually blind, could not see the kingdom of God.

2. TEACHER, JESUS CHRIST THE SON OF GOD

1. Nicodemus applied at the right source.

3. TEACHING

1. Fleshly birth.
 - a. Born of water (Not baptism).
 - b. Flesh begets flesh.
 - c. Earthly.
2. Spiritual birth.
 - a. Born again (from above) v. 3.
 - b. Born of the Spirit, v. 5.
 3. Spirit begets spirit, v. 6.
 - d. Like wind.
 - e. Heavenly, v. 12.

4. HOW NEW BIRTH MANIFESTED

1. See the kingdom of God, v. 3.

2. Enter the kingdom, v. 5 (Born in).
 3. Gives eternal life.
 4. Saves (v. 17) from:
 - a. Perishing, vs. 15, 16.
 - b. Condemnation, v. 18.
 - c. Darkness and love of it, v. 19.
 - d. Evil deeds, v. 19.
 - e. Hating the light.
 - f. Dodging (lest his deed should be re-proved) v. 20.
 - g. Shunning the light.
 5. Do the truth.
 6. Come to the light, v. 21.
 7. Reveal your works.
5. HOW OBTAINED
1. Believe on the Lord Jesus Christ as
 - a. The Son of God only begotten of the Father, v. 16.
 - b. Son of man, v. 13.
 - c. Came down from heaven, v. 13.
 - d. Witness, v. 11.
 - e. Lifted up Savior, v. 14.
 - f. God's gift of love, v. 16.
 - g. Sent from God (No imposter) v. 17.
 - h. Appropriating all and making Him your Savior.

A COMPLETED SALVATION

By C. E. CORNELL

TEXT: Heb. 1:3.

- I. INTRODUCTION.
The Book of Hebrews, Paul the author.
- II. FOUR BIG WORDS. THEY CANNOT BE MIS-APPLIED.
 1. The significance of Bible statements.
 2. Language means *something*.
- III. "HIMSELF."
 1. Expound the context. Heb. 1:1-4.
 2. "Himself" human-divine. He brought salvation divine for the human.
 3. Christ no deceiver.
 4. No experience genuine without Christ's divine seal.
- IV. "PURGED."
 1. Purged, its primal meaning: "To purify or cleanse by separating, and carrying off whatever is impure and foreign. To remove by purification and cleansing."—Standard Dictionary.
 2. Purge—More literally, having wrought a purification; that is, a purifying by His atonement as our priest. Appropriated to the individual by an act of faith.
- V. "OUR."

Individually—collectively.

Of no meaning without personal appropriation.

The provision makes possible the experience.

VI. "SINS."

1. ALL sins. Actual—inbred.
2. Because of *our* need.
3. Order. Forgiveness for actual sins, and purging for inherited sin.
4. The excellency of pardon.

Illustration: Frederick William Faber, author of many beautiful hymns. A Roman Catholic priest, born in England, June 28, 1815. Died in 1863. A man of deep piety. He wrote the following poem describing his conversion:

The chains that have bound me are flung to the wind,
By the mercy of God the poor slave is set free
And the strong grace of heaven breathes fresh o'er my mind
Like the bright winds of summer that gladden the sea.

There was naught in God's world half so dark or so vile,
As the sin and the bondage that fettered my soul;
There was naught half so base as the malice and guile
Of my own sordid passions, or Satan's control.

For years I have borne about hell in my breast;
When I thought of my God it was nothing but gloom;
Day brought me no pleasure, night gave me no rest:
There was still the grim shadow of horrible doom.

It seemed as if nothing less likely could be
Than that light should break in on a dungeon so deep;
To create a new world were less hard than to free
The slave from his bondage, the soul from its sleep.

But the Word has gone forth, and said, let there be light,
And it flashed through my soul like a sharp passing smart;
One look from my Savior, and all the dark night,
Like a dream scarce remembered, was gone from my heart.

I cried out for mercy and fell on my knees,
And confessed, while my heart with keen anguish was wrung
'Twas the labor of minutes, and years of disease
Fell as fast from my soul as the words from my tongue.

And now, blest be God and the dear Lord that died!
No deer on the mountain, no bird in the sky,

No bright wave that leaps on the dark bounding
 tide,
 Is a creature so free or so happy as I.

VII. PURGING, OR CLEANSING.

1. Holiness or entire sanctification subsequent to regeneration.

What is Christian holiness?

Webster says, "Holiness is the state of being holy; freedom from sin; sanctified affections; the state of being hallowed or set apart for God or His service. In a general sense, to cleanse, purify, make holy.

The Bible is full of it. Will you believe the Bible?

Bishop Foster says: "It breathes in prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in prayers, sparkles in poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of its whole scheme, from its Alpha to its Omega, from its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attained! Holiness a present duty, a present privilege, a present enjoyment, is the progress and complement of its wondrous theme! It is the truth glowing all over, webbing all through revelation; the glorious truth which sparkles and whispers and sings and shouts in all history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth of the system."

UNITY

By C. E. CORNELL

TEXT: ACTS 1:14; 2:1.

- I. COULD WE HAVE PENTECOST NOW IF CONDITIONS WERE MET?

1. We could have a mighty demonstration.

- II. "WITH ONE ACCORD"

Illustration: The word is very expressive: It signifies that all their minds, affections and desires, and wishes, were concentrated in one object, every man having the same end in view; and, having but one desire, they had but one prayer to God, and every heart uttered it. There was no person uninterested—none unconcerned—none lukewarm; all were in earnest; and the Spirit of God came down to meet their united faith and prayer. When any assembly of God's people meet in the same spirit they may expect every blessing they need—CLARKE. The word "continued" here means *persisted obstinately in*. Steady persistent—R. V. steadfastly. "Accord"—symphony.

III. WHO WAS OF "ONE ACCORD?"

1. One accord—with ourselves.
2. One accord—with each other.
3. One accord—with God.
4. One accord—one desire.

GOD'S GREATEST MESSAGE

By A. M. HILLS

TEXT: "God is love" (1 John 4:8).

Dr. Torrey once said: "This sentence has in it but three words. Each word is a monosyllable. One word has four letters, one three, and one only two; yet those nine letters forming three monosyllables, contain so much truth that the world has been pondering it for eighteen centuries, and has not got to the bottom of it yet. That is the greatest sentence that was ever written."

I. GOD'S LOVE IS UNIVERSAL

"God so loved the world" (John 3:16).

"He is not willing that any should perish" (2 Peter 3:9).

"He tasted death for every man" (Hebrews 2:9).

The sun lights not only the mountain tops, but the lowliest vales; not only the ocean but the dew drop; not only the giant Sequoia tree, but the humblest plant that grows. So God loves.

II. GOD'S LOVE IS SPONTANEOUS

He loves not because we first made ourselves beautiful and worthy to be loved. But when we were in depravity and sin and wholly unlovely and undeserving, even then He sought us, and tried to love us into something worthy of Himself.

III. HIS LOVE IS SELF-SACRIFICING LOVE

"He so loved the world that He gave." Dr. Joseph Parker once said that if love were represented by a straight line, sacrifice would be the last point in the line. In other words, people love you just as much as they will sacrifice for you, and no more. The mother loves as much as she will do and bear and suffer for her child. The soldier loves who will suffer and die for his country. Measured by such a test, how great is the love of God? "He so loved the world that he gave his only begotten Son"—all He had. Christ loved enough to give Himself.

IV. GOD'S LOVE IS PERSONAL LOVE

It lavishes itself upon the individual. King George loves in a general way the four hundred millions of people in his realm. But how

many individuals does he love with a tender personal affection? Perhaps not one thousand. But God is infinite, and can lavish Himself on you and me, as if there were no others in the universe.

V. GOD'S LOVE IS PATIENT LOVE

How long He has waited for us to respond to His affection! How long He has endured our meanness! our contemptuous neglect! our wilful sins! our cruel rebellions against His authority! And, oh, matchless patience, He waits to be gracious still!

If we despise such mercy, and continue to abuse such love, what can we expect but the deepest damnation?

**MIND ACTIVITIES; DEPRESSIONS--
IMPRESSION**

By C. E. CORNELL

Text: Rom. 12:3; Phil. 2:5.

I. THE MIND OF MAN HIS GREATEST POSSESSION.

1. The capabilities of the brain—or mind—the greatest marvel of life.
2. Composed of millions of units, each unit playing its definite part of the whole.

"In fineness of operation and delicacy of construction any piece of machinery as compared to it is crude beyond description."

3. Character is said to have more than 6000 attributes or traits of personality. The mind plays an important part.

II. THE POWER OF THE MIND OVER MATTER.

1. Over the flesh.
2. Over circumstances.
3. Over associates.
4. Over difficult problems.

The mind to *obstruct* or to *help*.

A great question: Are you the man or woman that you ought to be?

"Beneath the Self of which you are conscious there is a hidden, an unsuspected Self, a thing of sleeping strength and infinite possibilities. That *Self* is the man or woman you ought to be."

III. THE MIND OF CHRIST TO STIMULATE THE NATURAL MIND.

1. The self of courage.
2. The self of confidence.
3. The self of faith.
4. The self of decision.

Courage—The quality of mind that meets danger with intrepidity; calmness, firmness, bravery.

Confidence—A state of mind that brings a feeling of trust; reliance upon another.

Faith—A firm conviction of the truth of what is declared by another. Belief in the Word of God, of Christ as the Savior.

Decision—The act of deciding whether to do or not to do; resulting determination.

IV. THE CHRIST MIND IN ITS RELATION TO DEPRESSION AND IMPRESSION.

1. Mind depression. Causes: Sickness, pressure of a severe trial, business reverses, character slandered, backsliding, coldness, neglecting Christian duties, stinginess, failing to walk in the light, discouragement.

2. Impressions. From above and from below.

Impressions from above are persuasive. God does not drive, but He leads His children. Impressions from below are loud, clamorous, feverish, and these seek to drown the Spirit's voice.

Testing Impressions. Apply the following tests: Are they

1. Scriptural.
2. Right.
3. Providential.
4. Reasonable.

V. SALVATION: VALUE TO THE MIND OR RIGHT THINKING.

1. A mind stimulus.
2. A mind vision.
3. A mind triumph.
4. Hope, Home and Heaven.

THE LAW OF LOVE

FURNISHED BY C. E. CORNELL

Text—For God so loved the world that he gave his only begotten Son (John 3:16).

I. GOD'S LOVE FOR US.

1. His patience.
2. His long-suffering.
3. His mercy.

II. OUR LOVE FOR GOD.

1. Love that serves—Thou shalt love the Lord thy God . . . and him only shalt thou serve.
2. Love that trusts—Perfect love casteth out all fear.
4. Love that separates—Love not the world, neither the things of the world.
5. Love that purifies—Create in me a clean heart, O God.

—REV. H. L. BOURNER.

THE GREATEST PRAYER

By A. M. HILLS

TEXT: "I pray for them" (John 17:9).

This is one sentence of the greatest prayer ever recorded, that went from this wicked world to heaven. It was the Intercessory Prayer of Jesus a few hours before He died on the cross. Who are the fortunate ones for whom He prayed?

I. THE BIBLE DESCRIBES THEM PLAINLY

1. Jesus had called them, and they had forsaken all to follow Him.

2. They had preached and cast out demons.
3. They had kept God's word (Chapter 17:6).
4. They had believed in Jesus (verse 8).
5. They were given to Jesus by the Father who owned them (verse 9).
6. Jesus was glorified in them (verse 10).
7. "The world hated them because they were not of the world" (verse 14).
8. Glorious Company! "And all others who should ever believe through their word." Do these words describe us?

II. NOTICE THE PRECIOUS THINGS FOR WHICH JESUS PRAYED

1. "I pray that thou shouldst keep them from the evil one." So many lose love, hope, joy, devotion, loyalty to Christ. How much we need to be kept.
2. Jesus prayed: "Sanctify them" (verse 17). They were already Christians and preachers, but they needed more, even the cleansing of sanctification which only God could give. "Sanctify." Aorist tense, immediately. Not by slow growth or development—*instantaneously!* Century Dictionary—"Sanctify—The act of God's grace whereby we are cleansed." How long does it take God to put forth an act? As quick as a flash of lightning!
3. He prayed for Christian unity (verse 21). Much talked about, but little experienced, because so few are sanctified. Probably not union of outward organization. The Church was never so corrupt as when the Roman Catholic included all. God wants the Church united in holiness, Christlikeness, fellowship, and co-operation!
4. "That the world may believe." Divisions and dissensions and proselyting are a stumbling-block to the world, especially on mission fields. Close-communion and exclusiveness and opposition are a disgrace.
5. "I will that they may behold my glory." By and by the gospel will prevail and be triumphant. "The earth will be full of the knowledge of God as the waters cover the sea." By and by with us as individuals, temptations will be past, the last enemy overcome. The sorrows and trials will be like a forgotten dream. We shall be gathered home with all the blood-bought and the redeemed, to see the King in His glory, and be forever like Him.

What will you take for your interest in this prayer?

PASADENA, CALIFORNIA

"SALT AND LIGHT"

By C. E. CORNELL

TEXT: Matt. 5:13-16.

- I. THOUGHTS LEADING UP TO THIS DISCOURSE. HOLINESS AND THE NATURAL SIMPLICITY OF JESUS' ILLUSTRATIONS.
- II. THE EFFECTIVENESS AND NON-EFFECTIVENESS OF SALT.
 1. A preservative.
 2. It creates hunger and thirst.
 3. Savor lost. How? Chemical decomposition. Other reasons. Bituminous salt used to neutralize the smell of the burning meat. This salt from Lake Asphaltites.
 4. Savorless salt worthless. Insipid—injurious to soil. Only good to be trodden upon. So the man who has lost the grace of God.
- III. "YE ARE THE LIGHT OF THE WORLD."
 1. Religion is not secluded, or solitary.
 2. Men light candles, God lights men. The candle puts forth vigor to produce light. So must the Christian.
- IV. "LET" YOUR LIGHT "SO" SHINE.
 1. You cannot shine unless you have your own light.
 2. Light begins with conversion.
 3. Holiness is the electric light of the soul.
- V. EXAMPLE. "BEFORE MEN."

Illustration: "The Mosque of St. Sophia, in Constantinople, is always fragrant with the odor of musk, and has been so for hundreds of years, ever since it was rebuilt in the ninth century, the curious part of it being that nothing is done to keep it perfumed.

"The solution to the seeming mystery lies in the fact that when it was built, over one thousand years ago, the stones and bricks were laid in mortar mixed with a solution of musk."

Those who laid these stones have been long ago forgotten; but the influence of their work remains.

If the deeds we do are full of kindness and love, long after we have passed away their fragrance will linger in the world. Our deeds should be as fragrant as the Mosque of St. Sophia.

Illustration: In a certain European city, at a large hotel, a thing happened every day that marred what otherwise might have been an ideal life to the guests.

A bright little girl, about twelve years old, as soon as the meals were over went at once to the drawing-room and began to play on the piano with one finger a familiar tune. When she came

to a certain place she struck a false note which grated on the ears of the listeners. Three times a day for several days for twenty minutes at a time she kept this up, always playing the same tune, always striking the same discord.

Just when the annoyance had reached its height, a young musician and his wife arrived. At the end of the first meal thereafter, the little girl left the table and began to play.

The musician quickly took in the situation and drawing a chair up behind the little girl he put his arms around her and put his hands on the keys. Whenever the little girl struck a note he wove around it the most exquisite harmonies, and when she struck the same old discord the music transcended all the rest. The room was soon crowded with people. They came from the dining-room. They heard from upstairs and came down. They came from the street. The musician lifted the little girl down and taking her by the hand bowed to the audience, saying: "Allow me to present the little girl who played the music. I only played the harmonies."

We can all do that; let us go back from our churches to our work encouraged and inspired. Let us go back to the old place, to the humdrum toil, to play the same old tune and yes! to make the same old discord, but let Him weave in the harmonies. Jesus is the great harmonizer of the world's disharmonies.

POINTS FOR PREACHERS

The Preacher

By WILLIAM HESLOP

I. THE PREACHER IS A FISHER OF MEN

"Follow me and I will make you fishers of men" (Matt. 4:19).

1. The world is the sea.
2. The restlessness of the sea is a picture of the restlessness of man.
3. The stormy sea is a picture of man stirred by passion and lusts, etc.
4. The sea is full of fish as the world is full of men and both may be caught by the skillful and practiced fisherman.
5. Patience, perseverance, self-sacrifice is needed to catch both fish and man.

II. THE PREACHER IS A SOWER OF SEED

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

1. The preacher is a busy man—"Goeth Forth," present tense.
2. How he sows is revealed in the words "and weepeth." There are not many weeping preachers today, we are adepts

at skinning, clubbing, and killing, but not many great at weeping and making alive.

"They that sow in tears shall reap in joy."

3. What he sows is shown also in the text "precious seed."

a. The Word of God.

b. Believers (and both are living).

III. THE PREACHER IS A WATCHMAN FOR SOULS

"They watch for . . . souls" (Heb. 13:17).

1. An office of trust.
2. A place of responsibility.
3. Vigilance is necessary.

Which Bible Shall We Read?

This is a very timely question. The market is full of so called Bibles—Shorter Bible, Scofield Bible, Moffatt's Bible, Revised Version Bible, Rotherham Bible, etc., etc.

Which shall we read? The plain answer for plain people is: Read the Authorized Bible.

Scofield's notes are full of anti-holiness, anti-second blessing and the Scofield Bible is NOT the Word of God. It is God's Word plus what man thinks and says. Scofield has a right to his own opinion the same as Eliphaz, Zophar and Bildad, but my opinion is as good as their's and has no business being called Bible.

Moffatt's Bible is all opposed to the Wesleyan doctrine of entire sanctification. The Shorter Bible is too short to cover a man's sin and shame.

The Revised Version is also utterly untrustworthy. The fact is it is not a revised version at all but a NEW version. We wish to show why it is untrustworthy and why I keep it in my study as a man's help the same as other books.

1. It omits the last twelve verses of the Gospel according to St. Mark. This is a victory for the critics since these verses are admittedly in hundreds of the best manuscripts and versions. The Church Fathers almost unanimously accepted them. The last twelve verses of Mark are God's word and we cannot allow them to be taken or stolen from us.

2. Luke 2:14, has been changed and robbed of all its meaning.

3. Matt. 18:11, is entirely omitted from the so called Revised Version.

4. Matt. 14:30 "And when He saw the wind boisterous." The Revised version omits the word boisterous and makes the text ridiculous.

The R. V. says that "Peter saw the wind" and if Peter saw the wind he was the first man who ever did and the last one too.

5. 1 Tim. 3:16 in the Revised Version is a tremendous victory for the higher destructive critics. The Authorized Version says "God manifest in the flesh." The Revised Version says, "He who was manifest in the flesh." This is a blow at our Lord's Deity.

6. Mark 6:11 omits the warning.

7. Matt. 5:44 is all mutilated. Most of the changes of the Revised Version are absolutely unnecessary.

8. 2 Tim. 3:16 is altered to read "Every scripture given by inspiration." Here is a great victory for the infidel critics. The Authorized Version says "All Scripture is given by inspiration of God." This allows men to choose as to what is inspired and if they think the book of Jonah was not inspired then the Revised Version supplies them with a jack in the box loop hole to jump through. The fact is the defence of the Revised Version has utterly collapsed. It is well known in England that one of the most pious and godly members of the Revision Committee resigned. The Chairman himself (Bishop Ellicott) has given his own case away.

The Tercentenary Edition of the Bible 1911 with 34 Hebrew and Greek scholars have utterly repudiated 98 per cent of the changes and omissions of the Revised Version. The only Bible that should be carried around and preached from in pulpit, platform or from desk is the Authorized Version of 1611. All other books and all other versions and all other Bibles whether Scofield's or Heslop's Bible should be merely used as HELPS.

THE ILLUMINED NEW TESTAMENT

By WILLIAM HESLOP

MATTHEW CHAPTER 2:11, "*Gold and frankincense and myrrh.*"

1. Christ is rejected by His own.
2. Found and worshiped by a few Gentiles, i. e. Wise men. The expression "wise men from the east" has reference to eastern astrologers, interpreters of dreams, etc. These men were earnest seekers after truth. Be wise and seek Christ.

Wise men in the original is *MAGI*, i. e., men who studied astrology, men who practiced sooth-saying and necromancy. The term *Magi* or wise men is often applied to learned persons and especially to those skilled in the science of Astronomy.

3. Follow the light (Star) and it will lead you to

Christ (Sun). Some of our guiding stars which will lead to Christ are:

1. The Church of the Nazarene.
2. The Conscience.
3. The Bible.
4. Seek and ye shall find.
5. The religious authorities are ignorant and indifferent.
6. The world rulers get mad at Christ.
7. Christ however still lives. "He ever liveth."

In a coming day the wise will all go to Jerusalem and worship the King!

Note on Verse 11, "Gold and frankincense and myrrh."

1. Gold speaks of Christ's divine nature.
2. Frankincense speaks of Christ's holy life.
3. Myrrh speaks of Christ's suffering and death. "And when they were come into the house, they saw the young child . . . and fell down, and worshiped him: and when they had opened their treasures, they presented (margin, offered) unto him gifts; gold, frankincense, and myrrh."

These wise men were evidently divinely instructed as to the gifts they presented to the child Jesus: the gold symbolizing His divine nature: the frankincense, foreshadowing the beauty and fragrance of His pure and holy life; and the myrrh (obtained by piercing the trunk of the tree and bruising the gum when dry), foreshadowing His death . . . smitten, stricken, bruised. "He poured out his soul unto death."

Satan's wholesale attempt to damn the race. Matt. 2:16-21.

Satan not only seeks to destroy individuals but he has made fourteen attempts to damn the race wholesale, and but for a divine miracle he would have succeeded.

1. Adam and Eve.
2. Abel.
3. The ark and Noah.
4. Ishmael and Isaac.
5. Esau and Jacob.
6. Joseph.
7. Pharaoh and Moses.
8. Pharaoh and Hebrew males.
9. Pharaoh and Israel at the Red sea.
10. Amalek.
11. Saul and David.
12. Athaliah and Joash.
13. Herod at Christ's birth.
14. The great temptation of Christ as well as at Gethsemane and finally at Calvary.

Each and every time only a miracle of divine love, grace, and power saved the race of man-

kind from wholesale damnation. Selah!

The last and all-inclusive and all-conclusive miracle was the Resurrection of Christ.

Satan made twenty-one unsuccessful attempts on the life of Christ. Selah!

A Model Preacher

John 5:35

NOTICE

1. His Character—(a) Holy. (b) Filled with the Spirit. (c) Humble.

2. His Commission—(a) Sent from God. (b) To men.

3. His Mission—(a) A witness. (b) A voice.

4. His Message—Repentance. Fruit. Exaltation of Christ.

5. His Habits—His meat was locusts and wild honey—that is, he was content with plain food and ordinary clothes.

6. His Sphere, Charge or Church

(a) The wilderness, i. e., outside of the back-slidden church of his day. John the Baptist was a come-outer and a stay-outer, too.

(b) He was a first century nonconformist.

7. His success

(a) Hated by some.

(b) Feared by others.

(c) Followed by a few.

(d) Killed at last.

(e) Commended by Christ.

8. The Preacher is a Builder—“*As a wise masterbuilder*” (1 Cor. 3:10).

(a) Foundation.

(b) Plan.

(c) Labor.

9. The Preacher is a Laborer—“*We are laborers together with God*” (1 Cor. 3:9).

(a) Worthy of his hire or meat.

(b) Not his own.

(c) Diligent in business, boiling hot in spirit, serving the Lord.

10. The Preacher is a Shepherd—“*Should not the shepherds feed the flocks?*” (Ezek. 34:2).

(a) Feed, not fleece.

(b) Feed the flocks, not skin the goats.

(c) Lead the flock.

(d) Protect from enemies.

(e) Help the weak.

(f) Carry the lambs.

(g) Care for all.

11. The Preacher is a Steward—“*Stewards of the mysteries of God*” (1 Cor. 4:1).

(a) Mysteries of the kingdom. Matt. 13.

(b) Mystery of Israel's blindness. Rom. 11:25.

(c) Mystery of the Church. 1 Cor. 2:7.

(d) Mystery of the rapture. 1 Cor. 15:51.

(e) Mystery of iniquity. 2 Thess. 2:7.

(f) Mystery of the Incarnation. 1 Tim. 3:16.

(g) Mystery of Babylon the great. Rev. 17:5.

The Minister's Model

John 9:44

1. I must *work*.

2. The works of *Him*.

3. That *sent* Me.

4. While it is *day*.

5. The *night* cometh.

Time is short.

Satan is busy.

God is in earnest.

Christ is coming.

Men are dying.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Atonement of Christ

How can the blood of Jesus deliver from the power of sin? An illustration is found in the manufacture of antitoxine. It is a well-known fact that in the blood of persons who recover from certain contagious diseases there is produced a condition which renders the patient immune for a long period thereafter. The securing of this chemical blood constituent for medical use is thus described by Dr. H. N. Martin:

“In some diseases of which diphtheria is the best-known example, the bacteria do not spread through the body, but take up their abode on a convenient surface where they develop and whence they discharge their toxin into the blood. Successful combating of such diseases requires only that the toxine be neutralized. In course of time the bacteria will reach the end of their development and die.

“The antitoxine for any particular kind of toxine will neutralize it whether produced in the body which is infected, or in some other body from which it is transferred to the infected one. This fact has made possible the development of the well-known antitoxine treatment. Animals, usually horses, receive doses of toxine obtained by growing the bacteria or culture media in proper vessels. These doses are small at first, but are gradually increased as the animal acquires

immunity. In course of time the blood of an animal so treated contains large quantities of antitoxine. Considerable amounts of blood can be withdrawn from animals the size of horses without their suffering the slightest inconvenience. It is thus possible to obtain abundant supplies of antitoxine."

Thus, antitoxine is simply the blood of an overcomer, one who has met the enemy, fought the battle, and triumphed gloriously. Jesus has done just that for us. He is our overcomer, and by His triumph on the cross, we can be forgiven and cleansed.

Make-Believe

Down the Santa Monica way on the Pacific Coast for many years stood a movie village. It was not a real community—just a make-believe for filming pictures.

There were houses in it; but they were just fronts supported by scaffolding behind—they were shells just one wall deep. Vines clambered up over the houses; but they had no roots. They were freshly festooned up over the gables for each picture.

If you entered a door, you found no room, no hearth-stone, no family gathered around the flickering flames. No children prattled their prayers at the knee of any mother.

A romantic chapel lifted its steeple above the sea; but it whipped no waves into place by its devotions. When you went into the church, you were on a shelf of rock above the beach. It was an institution with a one-board deep purpose. No pulpit fronted the pews with truth—indeed, there were no pews, no people.

Everything was just one board deep. Everything was in the shop window. All the religion was on the outside of the place of worship.

The world is full of picturesque personalities and institutions. Many of them are impressive upon first appearance, and yet they do not wear. Their character so-called is but skin deep.

They are turgid and blustery; but you soon strike bottom. They chatter with shallowness.

If you enter the front door, you are at once in the back yard.—W. L. Y. DAVIS.

Faith and Passion

Paul declared, "The love of Christ constraineth us; because we thus judge, that if one die for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." That is, faith in the death of Christ as sufficient for the salvation of all man-

kind must be coupled with a surging passion of love for the souls of men and a desire to see them saved. Every electric current has two elements—voltage and amperage. The voltage is the volume of the current, and the amperage is the force with which it travels. An electric current for automobile ignition is stepped up to a high voltage, but its amperage is so low that a person can receive the shock of it with only a little discomfort. Give a high amperage coupled with a high voltage, the current would be deadly in its effect. So with Paul's religion. He had the voltage of a great gospel plus the amperage of a mighty passion, and the result was his amazing ministry—deadly indeed to the works of darkness.

Forgiveness

When the Moravian missionaries first went to the Eskimos they did not find any word in their language for forgiveness. So they had to manufacture a word, and it is this—*Issumagijoung-nainermik*. A formidable looking word that, but one of beautiful meaning—*Not-being-able-to-think-about-it-any-more.*—TARBELL'S.

God's Fearful Presence

In the old days it was customary to open the Connecticut legislature with an "election sermon." On one occasion the chosen preacher was one of the Strong brothers, and his modesty shrank from the grave responsibility. On the way to the place of assembly he disclosed to his brother his oppressive burden of reluctance to face such an audience, a body among whom would be found lawyers and judges, generals and statesmen, doctors of divinity and doctors of law, governors and ex-governors—the flower of the commonwealth. "How can I venture before such an audience?" "You have only to remember," answered his brother, "that other Presence, so august that in comparison all human presence becomes utterly insignificant, and preach as in the Presence alone." With this thought, he went fearlessly to the discharge of his duty. Rev. Dr. Samuel H. Cox recalled this incident when in a momentous crisis of his life he addressed the Evangelical Alliance with its representatives of all nations, and the thought of that same Presence nerved his fainting spirit.—DR. A. T. PIERSON.

Lift up Your Eyes

When Dr. Thomas Guthrie, the great Scotch preacher, had left his beautiful country parish of Arbilot to begin the work of St. John's in the heart of the worst district of Edinburgh, he was standing one day on the George IV bridge, which spans the Cowgate, looking over the

crowded tenements and the narrow closes in their filth and squalor and sin, longing for green fields, and thinking with a heavy heart of the terrible task before him, when he felt a heavy hand on his shoulder and heard the gruff, hearty tones of Dr. Chalmers, who had a prophet's eye and a prophet's voice, as with his other arm he swept in wide gesture over the parish, "A magnificent field of operations, sir—a magnificent field of operations!" This was Christ's vision. May God make it ours.—DR. A. S. HOYT.

God's Offer of Pardon

During the visit to Canon City, Colo., in 1899, the Governor of the state, hearing that Mr. Moody was to speak at the Penitentiary on Thanksgiving Day, wrote him, enclosing a pardon for a woman who had already served about three years. Seven years more were before her. Mr. Moody was greatly pleased to be the bearer of the message. The woman was quite unaware of the prospective good fortune. At the close of the address, Mr. Moody produced the document, saying, "I have a pardon in my hands for one of the prisoners before me." He had intended to make some further remarks, but immediately he saw the strain caused by the announcement was so severe that he dared not go on. Calling the name, he said: "Will the party come forward and accept the Governor's Thanksgiving gift?"

The woman hesitated a moment, then arose, uttered a shriek, and, crossing her arms over her breast, fell sobbing and laughing across the lap of the woman next her. Again she arose, staggered a short distance, and again fell at the feet of the matron of the prison, burying her face in the matron's lap. The excitement was so intense that Mr. Moody could not do more than make a very brief application of the scene to illustrate God's offer of pardon and peace.

Afterward he said that should such interest or excitement be manifest in connection with any of his meetings—when men and women accepted the pardon offered for all sin—he would be accused of extreme fanaticism and undue working on the emotions. Strange that men prize more highly the pardon of a fellow-man than the forgiveness of their God.—W. R. MOODY.

The Autobiography of Dwight L. Moody

"Some day you will read in the papers that D. L. Moody, of East Northfield, is dead. Don't you believe a word of it. At that moment I shall be more alive than I am now, I shall have gone up higher, that is all; out of this old clay tene-

ment into a house that is immortal—a body that death cannot touch; that sin cannot taint; a body fashioned like unto His glorious body.

"I was born in the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever."

Thoughts on Holiness

Speaking of holiness in the Bible, Bishop Foster says: "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language and burns in the spirit of the whole scheme, from alpha to omega, from the beginning to its end. Holiness! Holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, . . . is the progress and completeness of its wondrous theme.

"Christian Perfection is a spiritual constellation made up of these gracious stars—perfect repentance, perfect faith, perfect hope, perfect charity for our visible enemies as well as for our earth relations, and, above all, perfect love for our invisible God, through the explicit knowledge of our Mediator, Jesus Christ; and as this is the last star, love, is always accompanied by all others, as Jupiter is by his satellites."—JOHN FLETCHER.

"Holiness is gold without alloy. It is peace without variance, strife, unrest, and discord.—It is love without coldness, bitterness and uncharitableness.—It is assurance of faith rid of every vestige of unbelief. It is fullness of joy with doubts, blues, and despair extracted. It is long-suffering without any feeling of complaining or repining. It is meekness without the dregs of impatience, peevishness, or fretfulness. It is kindness without the roots of hardness, censoriousness and uncompassionateness. It is like a glass of water without dregs, like the fort with the last enemy routed. It bears sorrow without murmuring, hopes without fatigue, submits without dictating, follows without hesitating. Has "its fruit unto holiness, and the end everlasting life."—*Selected.*

Holiness is the center of prophetic utterances, the theme of the songs of the psalmist, the es-

sential teaching of the gospels, the glorious revelation of Calvary, the burden of apostolic messages of the Church, the essence of John's vision of future glory.

Holiness, perfected in God, required for man, provided in Calvary, to be enjoyed here and hereafter, is the center of all gospel preaching.

As the Holy One God hates sin and seeks to destroy it. As the Holy One God seeks to make the sinner holy, and take him up into His love, or communicate His nature to the believing soul.

Holiness is the union and interpretation of God's keeping to Himself and His distance; of His exclusiveness and His self-revelation; of separation and fellowship.—OEHLER.

"By the communication of God's holiness the creature partakes of God's moral excellence, which is perfection, the beauty of the divine nature."—*Selected.*

Holiness is the high mountain peak of the Bible, the outstanding feature of God's revelation to us through His Word.

DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

A Series of Sermons on Philippians

THEME—A Prayer for Things Worth While.

Text—Philippians 1:9-11.

A prayer for

- I. Increased love.
"That your love may abound yet more and more."
- II. Spiritually discerning things excellent.
"That ye may approve things that are excellent."
- III. Sincerity and blamelessness.
"That ye may be sincere and without offence till the day of Christ."
- IV. Filled with the fruits of righteousness. v. 11.

THEME—Life or Death; What Matter?

Text—"For to me to live is Christ, and to die is gain" (Phil. 1:21).

THEME—Others.

Text—"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves. Look not

every man on his own things, but every man also on the things of others" (Phil. 2:3, 4).

THEME—The Mind of Christ.

Text—Phil. 2:5-8.

- I. Christ's position before His humiliation.
"Being in the form of God."
- II. Christ's humiliation.
 1. Sacrificed present position.
"Thought it not robbery to be equal with God." see R. V. and marg. reference)
 2. Emptied Himself of divine manifestations.
"Made himself of no reputation."
 3. Humiliation for death, even the death of the cross.
- III. This mind of Christ have in you.
"Let this mind be in you." This mind of humiliation and service for the sake of others.

THEME—The Name above Every Name.

Text—Phil. 2:9-11.

- I. Because of Christ's humiliation He enjoys this exaltation.
"Wherefore God also hath highly exalted him."
- II. His name above every name.
"Give him a name which is above every name."
 1. Because it is the only name of salvation. Acts. 4:12.
 2. Because it is the name used for answered prayer. John. 16:23, 24.
 3. Because this name is the Christian's Defence. John 17: 12.
- III. The exalted Christ.
 1. Every knee shall bow.
 2. Every tongue shall confess.
 3. That Jesus Christ is Lord.

THEME—"Sweetest Name on Mortal Tongue."

Text—"Jesus Christ is Lord." Phil. 2:11.

- I. Jesus is the name of a man, and brings to us a Brother.
- II. Christ is the name of an office, and brings to us a Redeemer.
- III. Lord is the name of a dignity, and brings to us a King.

THEME—Working Our Salvation.

Text—Phil. 2: 12, 13.

- I. God works in us.
 1. With a purpose to work out His will in us.

2. With a dynamic that we may do His will.
- II. Man works out what God works in.
1. By yielding to God's inner workings.
 2. By carefully conforming his outward life to His inner experience.
"With fear and trembling."

THEME—Light in the Darkness.

Text—"Among whom ye shine as lights in the world." (Phil. 2:15).

- I. Shine as lights by having a contented spirit.
"Do all things without murmurings and disputings." v. 14.
- II. Shine as light as the sons of God.
As such be blameless, harmless and without rebuke in contrast to a crooked and perverse nation. v. 15.
- III. Shine as lights by holding fast the word of life. v. 16.

THEME—Self Instead of Christ.

Text—"For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's" (Phil. 2:20, 21).

THEME—Paul's Profit and Loss Account.

Text—"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:8).

- I. Note what Paul counts loss. vs. 5, 6.
(Five things which people are substituting for Christian experience today).
 1. His dedication as an infant.
"Circumcised the eighth day"—cannot substitute for Christ.
 2. His family and national relationship.
"Of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews." Just as people today call themselves Christians because they have had Christian parents, or have been born in a Christian nation.
 3. His church affiliation.
"A Pharisee." More than this needed.
 4. His zealotry, conscientiousness, sincerity. "Concerning zeal, persecuting the church." "Served God with a good conscience from my forefathers" This all is good, but it cannot substitute for a vital experience. (2 Tim. 1:3).
 5. His own righteousness, or morality.
"Touching the righteousness which is in the law, blameless."

- II. What Paul gained. vs. 8, 9.

1. A personal knowledge of Christ.
"The excellency of the knowledge of Christ Jesus my Lord."
2. A higher righteousness.
"The righteousness which is of God by faith."

THEME—Knowing God.

Text—"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:10, 11).

THEME—The Goal in View.

Text—"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

THEME—Living Up to Present Attainments.

Text—"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing" (Phil. 3:16).

THEME—Other Worldliness.

Text—"For our conversation (citizenship, marg. ref.) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body (Phil. 3:20, 21).

THEME—Paul's Sure Cure For Care.

Text—Philippians 4:6, 7.

- I. Worry about nothing.
"Be careful for nothing"
- II. Pray about everything.
"But in everything by prayer and supplication . . . let your requests be made known unto God."
(If it is big enough to worry over it is big enough to pray about.)
- III. Be thankful for all things.
"But in everything . . . with thanksgiving."
- IV. Peacefully rest in God.
"And the peace of God, . . shall keep your hearts and minds."

THEME—Thinking the Best.

Text—"Finally, brethren, whatsoever things

are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

THEME—Our Need—God's Wealth.

Text—"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

Series of Evangelistic Sermons on "One Thing"

- I. "One thing thou lackest." Mark 10:21.
- II. "One thing is needful." Luke 10:42.
- III. "One thing I know." John 9:25.
- IV. "This one thing I do." Phil. 3:13.

Another Series on Bible Questions

- I. "Where art thou?" Gen. 3:9.
- II. "Where is thy brother?" Gen. 4:9.
- III. "What doest thou here?" 1 Kings 19:13.
- IV. "What is your life?" James 4:14.

PRACTICAL

THE GREEK TESTAMENT IN THE LIGHT OF RECENT RESEARCH The Deity of Christ in Mark's Gospel

By BASIL W. MILLER

WHEN one seeks a critical view of the deity of Christ according to the Gospels he must begin with a study of Mark. Even though the *Logia of Jesus* or the Q of criticism were existent, still since it does not exist as such today, we cannot largely depend upon it for a knowledge of what the early Church believed about the Christ. Or if we accept the conclusions concerning the existence of Q, then the next earlier source for a study of Jesus is that of Mark's Gospel. Mark easily wrote within thirty or forty years after the death of Christ, and retained the correct story of the Savior as related to him by Peter and possibly by other disciples who walked with the Master. Modern criticism is divided in its opinion as to the Gospel of Mark. By some critics it is affirmed that Mark wrote accurate history under the guidance of Peter, while on the other hand it is declared that he too, as the other authors, colored his writings with the later theology of Paul, and that herein we do not have the accurate story of the life of Jesus.

It is hardly necessary to prove that Mark is the author of the Gospel bearing his name. For even the rankest critics, as Pfleiderer, declare bluntly, "Nothing can be urged against the Church tradition that their gospel was written by John

Mark." Papias expressly says on the authority of the "Elder," whom Zahn, the orthodox German scholar, says is the Apostle John or at any rate the Presbyter John, that "Mark having become the interpreter of Peter, wrote accurately what he remembered of the things said or done by Christ, but not in order." Papias adds that Mark himself was not a personal follower of Jesus, but of Peter, and that he wrote down what he remembered of Peter's teachings concerning Jesus. This account of Mark's Gospel is supported by the testimony of Irenaeus, Clement of Alexandria, Tertullian, Origen, Eusebius and Jerome. Some locate Mark in Alexandria, and others in Rome when he wrote the Gospel. Jerome says that Mark wrote during the lifetime of Peter and that the work was commended by Peter. Mark was with Peter in Rome (1 Pet. 5:3). The Gospel shows that it came from an eyewitness. The vivid details about the looks and gestures of Jesus must have come from one that heard and saw Jesus. Mark's Gospel, being the shortest, is more graphic than the others. Eusebius writes, "Mark, indeed, writes this, but it is Peter who so testifies about himself, for all that is in Mark are memoirs of Peter" (*Demonstration Evangelica*, III. 5). But in the true sense, as Von Soden does, Mark's Gospel can be called "The Reminiscence of St. Peter written by St. Mark." Often it has been noted, as is the case with Robertson, that Peter's Sermon in Acts 10:37-41 is a good summary of Mark's Gospel. Zahn makes quite a

little of the tact that in Papias we have the first criticism of Mark's use of Peter's material.

If one admits that Peter's discourses form the main source of Mark's Gospel, and this is the oldest of the Synoptic Gospels, then what is the relation of it to the Logia of Jesus? This question is forcibly asked by Robertson. Bacon of Yale states, "Even our preliminary survey of the contents is enough to prove that this Gospel is very much more than a mere editing of Peter's discourses." It is now generally admitted that Q was used by Mark, though the exact content of Q are not agreed upon. Some would make it the Aramaic (Hebrew at that time used in Palestine) Matthew of Papias. Ramsay thinks, as stated in a former article, that Q was written down by Matthew during the ministry of Jesus, and that doubtlessly Mark had recourse to this when he prepared the second Gospel. To this there can be no valid objection of any kind. For as Luke states he made various uses both written and oral for his Gospel. Mark has suffered much at the hands of the critics; some assert that there were several writers. Wendling in his *Die Entstehung des Marcus-Evangeliums* advocates three different writers. But as to such—while clearing the ground for a discussion of the doctrine of Mark—even the most liberal critics are not in agreement.

As to the language of Mark it is almost certainly the current Greek *koine* in which it was written. Some scholars say that it was written in Latin, since Mark uses many Latin words, and possibly wrote in Rome. But as Robertson remarks, "Greek was used in Rome as elsewhere. Paul wrote his Epistle to Rome in Greek and Marcus Aurelius write his meditations in Greek." Some advocate that Aramaic is the original language of this gospel, since Mark was a Jew and he transliterates a number of Aramaic words like *corban* and *ephphatha*. Mark was bilingual and was at home in either Aramaic or Greek, and doubtless he was acquainted with the Latin. The presently accepted view is that Mark wrote in Greek. Mark has at last come into his own. All that criticism has been able to do, the Gospel still remains unshaken as to its authenticity and genuineness. It is the basis of the problem for the study of the life of Christ; even though there is validity to the modern theory of Q or the Logia of Papias, still Mark stands unshaken in his simple, direct story of the life of the Master.

What then does Mark in his historical certi-

tude have to say about the deity of Christ? Some scholars have tried to misrepresent Mark in their desire to discredit John. They have charged the objectivity of his writings against the theological thesis of John's Gospel. And in this way they have tried to eliminate the deity of Christ from the second Gospel. Some critics have tried to give us a Petrine Christ, as opposed to the Christ of the redactors or editors of Mark, as they affirm existed. But in such wild attempts they have failed, and even contradict each other.

In his teachings concerning Jesus, Mark as the earlier writer, is in harmony with the other Gospels and with the rest of the New Testament. He writes, "The beginning of the Gospel of Jesus Christ, the Son of God." It is immaterial whether we take this as a part of the Gospel or as Swete suggests just a headline; it is an accurate description of the Book. Some manuscripts do not have the words, "the Son of God" but others do. Mark is giving us the story of the good news of the Son of God, Jesus, that is the Christ. Mark makes no attempt to reconcile the humanity of Jesus with the deity of Christ. He but states the facts as they are, and lets them there remain. He draws his pictures boldly as Peter did in preaching.

At the baptism of Jesus the Spirit rests on Him and the Father says that "Thou art my beloved Son, in thee I am well pleased" (Mark 1:11). Peter probably heard John the Baptist who was present tell about the voice from heaven. But Mark at the offset declares the deity of Christ in a sense that is not true of other men, but in the sense of John, that He is equal with the Holy Spirit. Robertson writes, "In reality the doctrine of the Trinity is contained in Mark 1:9-11 in Mark's concrete fashion. He states the facts and leaves us to draw our conclusions from them. The demoniacs hail Jesus as the "holy One of God" (1:24) and Jesus does not repudiate the description. In 3:11 the unclean spirits said, "Thou art the Son of God." But Jesus did not deny this assertion. He admitted it, "And He charged them much that they should not make him known" (3:12). Here He openly confesses His deity. The disciples early accepted Jesus as the Messiah. But they did not comprehend His deity. It was not until after the coming of the Holy Spirit on Pentecost that they really grasped this thought. When they saw Him walking on the waves they said, "Who then is this, that even the wind and the sea obey Him?" (4:41). The people had various ideas about Jesus. Some

took Him as the Messiah; others thought of Him as Elijah, and some considered Him another prophet.

When Jesus claimed authority to forgive sins it was thus understood by the Pharisees to be an equality with God and thus to blaspheme: "He blasphemeth: who can forgive sins but one, even God?" (2:7). Jesus did not here disclaim equality with the Father. But He said, affirming His divinity, "that ye may know that the Son of man hath authority on earth to forgive sins" (2:10). Certainly here Mark places Christ in the light of making a claim of deity by this act and by His words of defense.

In the Transfiguration scene Jesus is specifically addressed by God as His Son: "This is my beloved Son: hear ye Him" (9:7). Most assuredly this tremendous experience places Him in the light of the Son of God. Moses and Elijah came back to pay homage to Jesus and to converse with Him. Even though one wished to explain away the historical character of the Transfiguration, as the critics do, still the same fact remains that this Gospel presents Jesus as divine on this occasion as also at His baptism. The testimony of the demons may be discredited because of those who speak, but here it is the Father that addresses the scene. Robertson well writes, "The witness to Jesus as the Son of God is given from heaven and from hell" (*The Christ of the Logia*, 50).

In the triumphal entry into the Holy City Jesus allowed Himself to be proclaimed the Messiah and He evidently planned the entry as a formal proclamation of His messiahship (11:1-10). In the parable of the husbandman, He is the beloved Son whom they slew, and the enemies of Christ so understood Him (12:1-12). Jesus claims to be David's Son, and David's Lord. He referred to Psalm 110. In the eschatological discourse (chapter 13) on the Mount of Olives He refers to Himself as the Son of man coming in the clouds with great power and glory (13:26) and as the judge of the earth. He also says that He is the Son in relation to the Father, which is a distinct claim to deity (13:22). This is John's favorite method of portraying the deity of Christ. In John's logos doctrine John makes an attempt to reconcile the humanity and the deity of Christ; but Mark in no place does such. He merely states the bold facts as they are. In the agony of the garden He calls to the Father as "Abba, Father" (14:36). Here he uses both the Aramaic and the Greek words as Paul does in Romans

8:15. On the cross the noble words, "My God, my God, why hast thou forsaken me?" (15:34) while affirming His humanity do not disprove His deity. Even at His death the Roman centurion exclaimed "Truly this man was the Son of God" (15:39) and thus showed the deity of the Master. The Sanhedrin put Jesus to death but He arose from the grave as Mark shows in 16:1-8. The grave could not hold Him. With Mark's Gospel alone we could face a gainsaying world with Jesus Christ the Son of God.

Our position is becoming stronger. The liberals are but weaving meshes in which they are entangling themselves. If the writings of Luke stand the test of historical certitude, if even from the critical standpoint the Logia affirms the deity of the Master, and if from the earliest source, in spite of all that criticism is able to do to tear to shreds the deity of Christ in this Gospel, we still find the simple, yet marvelous story of the deity of the Lord Jesus surely this record must be true. What more can we ask? The farther research goes, that dares face the whole question, the more firmly stands the story of the Gospels that Jesus was the Son of God, the divine Lord of heaven and earth. It is also discovered that the earliest sources corroborate the records of the latest—though they were written several years the earlier. But on the other hand, we find the same to be true if we reverse the process. In the latest records, we find no essential doctrine, that is not openly taught, or declared in the germ in the earliest. Truly they each bare record that Jesus is the Son of God.

PITTSBURGH, PA.

PREACHING THAT AWAKENS, CON-VICTS AND SAVES

By A. W. ORWIG

ANY other kind of preaching is more or less defective, however good it may be as to orthodoxy and literary merit. Nor should the awakening be confined to the unsaved, although that should always be sought. Preaching should also have the awakening element as it relates to those who are already saved. It is often necessary that they be aroused to a deep sense of their need of still greater spiritual attainments. The divine injunction to "grow in grace and in the knowledge of the Lord Jesus Christ" is applicable to all Christians at all times.

The awakening of which I speak is not always similarly manifested. Temperament and other considerations enter into the matter both as to the preaching and its results. Some persons do not openly and at once respond to their convictions, whether saint or sinner, but go home and privately seek that for which they are convicted. They may be just as sincere and deeply wrought upon as those who, in the public manner, seek God either in the pardon of sin or for a deeper work of grace. And the work done for and in them may be fully as effectual as if done publicly and under the stimulus of various propitious circumstances. Indeed, in some cases the work may be deeper and more abiding. But let not this statement influence any one to refuse to go forward to the altar of prayer when impressed to do so. A public seeking of the Lord has its advantages, and some have been unable to find pardon and peace in any other way, especially if prejudiced against such a procedure. We are scripturally informed that "there are diversities of operations, but it is the same God which worketh all in all."

But now let us look at a few of the religious awakenings as recorded in God's Word. There are accounts of both public and private inquiry and conviction, as also of conversions. Under the faithful and fearless preaching of John the Baptist, men inquired publicly, "What shall we do?" They were promptly answered according to their particular derelictions or sins, and repentance was urged upon them. So, also, when the apostle Peter preached on the day of Pentecost, many "were pricked in their heart" and inquired, "What shall we do?" They were conscience-smitten and convicted of sin. Doubtless some of them had been among the mockers a short time before. And Peter's quick and direct answer was, "Repent," etc. The Philippian jailer, being awakened and convicted of sin, also earnestly cried out, "What must I do to be saved?" He was at once directed to the Lord Jesus Christ. The rich young ruler and Nicodemus, also the woman at the well, were cases of private inquiry, and all faithfully dealt with by Jesus, even though the young ruler stifled his conscience and clung to his idol.—money. Another case of private inquiry was the Ethiopian, who sincerely asked of the evangelist Philip as to the way of salvation.

Ah yes, the preacher should be so filled with the Holy Spirit, with faith, divine truth, and a love and passion for souls, that men will be awakened from their slumber of sin, deeply convicted, and seek God with the whole heart, resulting in their salvation. This is unquestionably

the divine order, and no power on earth or in hell can thwart God's plan in the redemption of souls save the sinner's own obstinate refusal to repent of sin and his rejection of the Lord Jesus, as far as God and the sinner are concerned.

But how great is the responsibility of the preacher, as a co-worker with the Holy Spirit, in securing the conviction of the unsaved and bringing them to God! How very closely he should walk with God and how holly he should conduct himself before men! How utterly free he should be from desiring and seeking the praise or honor of men! If he be a really pure and Spirit-filled man, with no vain ambition, God will surely bless his labors in the salvation of sinners and in building up believers in holiness. Nothing is truer than that if the Holy Spirit is richly in the pulpit, the same Spirit will soon get into the pew.

Oh what a snare and hindrance to truly successful gospel work is unholy pride or self-seeking! An eminent deceased preacher declared that for sixteen years he preached the gospel with all the logic at his command, but that the results were disappointing. No wonder, when he depended upon his "logic" or anything else merely human. But later his eyes were opened to see his need of the fullness of the Holy Spirit. And, on receiving Him in that degree, there were more conversions in the following sixteen months than he had seen in the previous sixteen years. Verily,

*"All our works are sin and death
Till Thou Thy quickening Spirit breathe."*

The disappointments and heartaches of preachers, because of indifferent success, would vanish were they to renounce all carnal ambitions and obtain the fiery baptism of the Holy Ghost. But this baptism, blissful and effective as it is, needs to be supplemented with new and mighty anointings as we continue to preach the glorious gospel of the Son of God. Although the disciples were Spirit-baptized on the day of Pentecost, we read that afterward they prayed and that "they were all filled with the Holy Ghost." Let us not depend on past effusions of the divine Spirit, but in all our God-assigned work seek fresh and larger girdings of power from on high. A heart thus on fire for God will ensure a tongue of fire, and sinners will melt under the burning truth and cry out for mercy and salvation. And Christians will hunger and thirst for the fullness of God and be clothed with new zeal and power for labor in His vineyard.

THE IMPORTANCE OF THE COUNTRY CHURCH

By I. T. STOVALL

THE subject we are to discuss, "Importance of the Country Church," is given little thought today. The location and environment of this church is of some importance. Being surrounded by natural scenery, God's handiwork, it is in a place of quietness and beauty. In this article we want to try to show the importance of this kind of church work. And to do so we will use the three following divisions: The character of the country people; The neglect of the country church; and The important place of the country church.

The country people are generally a settled and fixed people. They have strong convictions and are not easily moved from what they think is right. They are contented and happy where they are and are not wanting continually to change climates and locations. They are generally liberal and very hospitable. These characteristics of a people make possible the building of strong churches. These people have not the worldly attractions to draw them away from God that their city neighbors have. The church is the center of attraction for them. On Sunday all go to church or nowhere at all. Big crowds attend the revival because there is the place of greatest attraction for them. Their character and environment is such that a majority of the great leaders of both church and state have come from the country, or were born and reared in the country. This people is not altogether a poor people. Some have pictured them as just a poor ragged ignorant people. It is true that many of them have little money, but they have a home and a way of making a living. Expenses being small, they do not need much money. While many are poor and have had little school advantages, many are rich and well educated.

We will next discuss how the country church is neglected. There is a great tendency these days to leave the country and go to the city. Some go for shorter hours of labor; for better wages; for more conveniences, etc. The business man, the professional man, and the preacher are seeking for the advantages and conveniences of the city. There are some excuses for the people to leave the country. The many sinful and worldly attractions offered by the city is one reason that draws the young people. Another reason, the country church is neglected by the ministry: No

one to stay with the church and make it spiritual and a center of attraction. Do we not find the majority of vacant church buildings in the rural districts? The churches are vacant or have no shepherd but there are still many people there. They are the right kind of people to make a strong church but where are the workers who will go and stay with the job? Many Christian workers are hurrying off to the city when they might build a greater work in the country. Here is a great field that must not be neglected by the Home Mission Board and the evangelists as well as the pastors. To the centers of population! is the great cry in home mission work. Though these centers are important places to reach, we must not leave and neglect the rural districts.

Since looking at the character of the country people and seeing how these churches are neglected, we want next to consider the place of the country church. We find some place given to this work in the Bible. The angel of the Lord brought the first good tidings of a Savior's birth to the country shepherds in the field. And the angel was not alone in this out-of-the-way place, but accompanied by a multitude of the heavenly host. Jesus, the greatest missionary evangelistic pastor, took time to stop in the small villages and help the country people. Many times we find Him on the mountain side and by the sea teaching the multitudes. To be alone in secret prayer He goes out into the desert solitary place and there prays. Among the parables He taught, many are taken from country life. But the importance of the country work is not realized today. The trend of Christian thinking and writing is to give it little place. It is just a place for beginners, a place to get started. Success in the ministry is measured in the minds of many by the ability to get away from the country church to the city. The place of the country church is so important that it needs educated and experienced workers. It is not a place just to get experience but a field where strong and lasting works can be established. The skilled and experienced evangelist or pastor could be used here to build good settled churches. He could get big crowds and have great revivals. To remain in this field of labor he would have to deny himself of many conveniences of the city and patiently endure many inconveniences. The salary would be small but the expense also small. There are very few country churches or circuits that could not furnish a pastor a home, with no rent, and as many acres of ground as he needed to raise his garden

and fruit; a place for his poultry, hogs for meat, and milk cow; and in many places the fuel would be free. Here he would have plenty; get good physical exercise; and have a quiet place for prayer and meditation.

What shall be our conclusion after considering the characteristics of this people? We have seen that they are a sturdy, fixed, settled, contented, liberal and hospitable people; that the church is the center of attraction; and that they have produced the majority of public leaders in both church and state. We believe there is need for alarm when such a bulk of people with characteristics that are essential in making a strong and permanent church are being neglected by Christian workers. Because of these conditions we make a plea that more attention may be given to this important field. And let us join in prayer to the Lord of the harvest that He will send forth laborers—into the country. These neglected people are precious and valuable. Who will go and stay with them and teach them the way of life? Here am I, send me.

HIGHWAY, KENTUCKY.

OILING THE MACHINERY

By C. B. WIDMEYER

VISUALIZE with us a great locomotive standing on the tracks hitched to a long train of cars, boiler filled with steam, tender loaded with water and coal; but the train does not get under way because the engineer is oiling the machinery. This oiling is necessary if the journey be made successfully; but picture a moment the unrest and dissatisfaction should this oiling continue some thirty or fifty minutes. The passengers are on board to make a trip and are anxious to reach their destination.

Perhaps the pastor is the great engineer whose duty it is to sufficiently oil the church machinery to insure a safe journey. Professors of homiletics give advice to young preachers, and yet many times it is unheeded and the preaching service is filled with almost everything but preaching.

An occasional, or less interested member of the church, may often be puzzled to know just what is the purpose of the Sunday morning hour of worship. Is it a booster meeting for the Sunday school, or for the prayermeeting, for the missionary meeting, or for the N. Y. P. S., or for the church board? How much time should be devoted to announcing these activities may be de-

batable but there can be little question as to what time one should give to "secular announcements." Someone has a house to rent, someone wants a job, someone wants an automobile for service, and someone wants a painter. There is a time for everything. It may be all right for the engineer to polish the steel on his great engine but it is hardly right for him to do so when he has a train load of passengers trusting him to bring them to a certain destination on time. But may we say that often the preacher is not to blame for the long preliminaries. Brother so and so feels that his announcement must have special attention and half dozen others feel the same way about their announcements. The pastor wants to be kind to all, but many times these announcements have a tendency to tire the preacher and distract the audience so that the first ten or fifteen minutes the preacher has to labor to get the attention of the congregation when he begins his sermon. Too often he is obliged to shorten the sermon because of the lengthy preliminaries, many of which interested only a small group. If the sermon holds a bit long the preacher is further hindered by people leaving the service.

The question is asked, "What is the purpose of the Sunday morning preaching service? Why do people come to church? Do they come to meet each other or to meet God? Should not the hymns and the prayer tend to lead the mind of the congregation along the line of thought that will prepare them for the message. It is much easier for a faithful minister to bring God's message, to those worshipers who are filled with awe and reverence. The minister should enter his pulpit with a spirit of devotion and be the example to the young people in godly reverence. But this duty is not alone the pastor's; it belongs to every member of the congregation.

The question of manifestations of the Spirit also comes to us. Too often man puts on the program and then asks God to bless it; man is blessed when he walks in the way of the Lord. Cornelius and his household came to church, says Peter, "to hear all the things that are commanded thee of God" (Acts 10:33). Obedience to leadership will bring success and blessing upon any church. The true man of God does not hinder the Spirit; but never does the Spirit work as a mere duplicator. Sister B. is blessed and then Sister J. is too. A certain song is sung and Brother J. has to take his run through the church aisle. Working up a meeting usually ends in failure and sometimes in disgust. There is won-

derful spontaneity where the Spirit of the Lord is. It takes time to "work up a meeting;" but it does not take long for God to send a real meeting down.

In the ideal congregation there is unity, reverence, attention, sympathy, obedience and appreciation. Our programs should be to worship the Lord, "in the beauty of holiness and to come into His temple with thanksgiving." Let the church watch lest it allow too many "specials" to crowd out the mighty unctious preaching of the rugged truths of the Bible. Hungry hearts can be satisfied with nothing less than Calvary; all the side lines have their place and may be a means to an end; but let us beware as the busy age rushes upon us lest the preaching of the gospel be crowded out.

In this intense age filled with high tensioned people a service can be too long. An hour and a half for the Bible school, plus an hour and a half for the preaching service makes up a pretty full morning, and longer services only end more often in failure than success. We must have the preaching, for through preaching men are brought to Christ; then what must we do? There is just one thing to do, and that is shorten the period of announcements and preliminaries.

A PASTORAL QUESTIONNAIRE

(In Three Parts)

PART TWO

WHAT SHALL THE PASTOR DO—

7. If he is palavered over? Don't receive it. Let it be like water on a duck's back. If words of appreciation are given sincerely, these may be received with appreciation and will be a means of encouragement. But refuse palaver, and be sure that God gets the glory of your ministry and life. What preacher has not been chastened at this point, until he has learned to give God all the glory? A young preacher had been "getting off" finely. Folks were making remarks. They were saying that he was a fine preacher. They bragged and palavered until he was almost convinced himself that he was a fine preacher. Then came the morning with the fatal text. "Blessed is the man that endureth temptation: for when he is tried" etc., he announced as his text. He began with a full head of steam, but in five minutes that head of steam was as fine as a needle point. He was left alone. So he took a new start, and re-announced his text. But again he was left

alone. Nonplussed and with despair in his face he yelled at the audience "Let's pray!" and flopped himself down on the pulpit platform and prayed and grabbed for help like a drowning man. He was beginning to humble himself and give the Lord a chance. He got up, re-announced his text, started in again with a full head of steam, but in another five minutes, it had all blown off. Again he was alone. He was being blessed with temptation! If he will only endure it! He quickly did a wise thing. He dismissed. To use his own words, he grabbed his hat, stuck his tail between his legs and got to the side door as soon as possible. He fled to the refuge of the woods. He tried to see no one for three days. So it was one preacher learned that palaver is sickening. Don't receive it.

8. If his salary is falling behind? Take it up with the church board at the regular monthly meeting. If the shortage is due to any fault of the pastor, such as failure on his part in pastoral visitation, let him correct his own fault. If it is due to neglect on the part of the stewards, the consideration of the matter will likely correct this. If it is due to a wrong plan, or no plan at all, start in at once, adopt a good workable system and work it. Don't be raspy, be considerate. You not only need your salary in order that all necessary current obligations may be met, and the preacher left unembarrassed to do his work, but the church needs to have it paid, for the moral effect and encouragement. Don't go around from member to member complaining, and seeking sympathy and pity. That will kill you. There are necessary finances in the life of a church, and all sensible members know this. Have an agreement at the beginning of your pastorate, well understood by both parties to the case. Then live up to your agreement, give value received, and give proper attention to see that the duly authorized financial plan of the church is worked. In so doing, you will receive your salary.

9. If a member sues at law another member? See the parties at once, and read 1 Cor. 6:1, "Dare any of you, having a matter against another, go to law before the unjust, and not before saints?" and succeeding verses, and again play the part of a peacemaker. Prevail on the members concerned to see the moral aspect of the case, and in most instances if they will admit the moral issues at stake, they will be reconciled of their own accord. If with the moral aspects of the case admitted, it is yet a case in which the

parties find it difficult to adjust their honest differences, then prevail upon them to choose brethren to arbitrate their differences, and to settle the point at issue, and thus keep the devil from winning over them.

10. If he becomes discouraged? Don't. Refuse to be discouraged. Read the promises. Read about the victories and deliverances of others. Pray. Trust. But don't be discouraged. But says one, suppose in spite of all I can do, I become discouraged? You will have to pick up courage again, so it is better never to lay it down. Discouraged, you are whipped. With courage and faith you can never be down. "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

11. If darkness comes over him? Let us hope this experience may never come to you. But in the life of many a preacher there has come some such time as may be called a period of darkness. Peter Cartwright tells of such an experience in his autobiography. Others have told of it. It would seem the thing to do is to hold steady, have a fixed heart purpose, adhere to the path of duty and responsibility, and wait before the Lord to learn His lesson, and in His own good time He will cause the light to shine again.

12. If preaching becomes difficult? This MIGHT happen, and it MIGHT be for more than one reason. Well, what do you do when sometimes it becomes difficult to pray? You just pray, and pray on, and trust, until as you say, you have prayed THROUGH. Try that with preaching. Be sure to give your best in preparation, then preach, and preach again and trust, and preach again your best, until you preach THROUGH.

13. If he is insulted to his face? Keep still. Let the mind that was in Christ, be in you. The other fellow who can come down to insulting a true minister of the gospel has become mighty small, and in such event, you are so much BIGGER,

you can afford to pass it up. There are more ways than one to be big, so I would suggest that this is one way to be a big preacher. You will remember doubtless hearing Uncle Buddie tell of the occasion when a man cursed him to his face, and because Uncle Buddie only kept quiet and said, "Well, praise the Lord, Brother," the curser told him he didn't have sense enough to know when he was insulted. To be a success as a holiness preacher you will have to carry on well under pressure, and to do that, one's experience must be real. True love in the heart for the souls of men will carry you through.

FACTS AND FIGURES

By E. J. FLEMING

The Treasurer's Report of Harvard University for 1926 shows that the university has assets, exclusive of land and buildings, totaling \$86,540,000 thus placing it at the head as the richest university in America. It costs \$8,000,000 a year for maintenance and over \$1,000,000 is paid in salaries for the faculties.

During 1925 child labor increased in twenty-four out of twenty-nine large industrial cities. Out of twelve states and twenty-nine cities, having more than 100,000 population, eight of the states and twenty-four of the cities had increases in the number of labor permits issued to fourteen and fifteen-year-old children. These figures are taken from the report of Grace Abbot, Chief of the Child Labor Bureau.

It is interesting to know that a recent religious student survey of one of the southern universities showed the following: 13 denominations were reported; 69 students were not members of any church; in a survey of intended vocations of 771 students, 226 purposed to be teachers, 111 business, 100 law, 75 medicine, 65 engineering, and 52 the ministry.

According to the National Census of 1920 there were nearly 5,000,000 American men and women who could neither read nor write. At the request of the United States Bureau of Education, the General Federation of Women's Clubs will take a leading part in a campaign to remedy that condition before the 1930 census is taken.

The following facts are interesting:

In 1925 we sold Asia 9,539,355,000 cigarettes, China being our largest customer and using nearly 7,000,000,000.

The twenty-five boards connected with the United Stewardship Council of Churches of Christ of the United States and Canada gave \$88,845,-000.00 to benevolences of all kinds in 1925. The two leading Methodist churches gave \$135,000,-000.00 to religion. Draw your own conclusions.

Statistics furnished by the United States Government reveal that 2,155,000 persons moved from farms to cities last year and that 1,135,000 moved from cities to farms, showing a net loss to the farms of 1,020,000.

Dr. John O. Bower of Philadelphia, addressing the American Medical Association, stated that 11,680 persons died last year during attacks of appendicitis because they were given laxatives. Dr. Bower said, "In the presence of abdominal pains, never give laxatives. Call your family physician and apply an ice cap or hot water bottle."

More than 22,000,000 motor vehicles were registered in the United States last year, an average of one to every six persons, being an in-

crease of 10.3 per cent over the preceding year.

More than one-third of the nation's population spent their vacations last year touring. They spent for camping, hotels, gasoline and other items about \$3,000,000,000.

We copy the following from an exchange:

"A tabulation of statistics for the 1925 farm census shows that, as compared with the figures for 1920, there has been a decrease in almost everything but mortgages. The farm population has gone down from thirty-one million to twenty-eight million. The number of farms has been reduced from 6,448,343 to 6,371,640. In each case, the number of farms operated by full owners is a little more than half of the total, but the number of full owners has diminished from 3,366,510. to 3,313,490. But both the total amount of mortgages and the ratio of mortgage to value have increased greatly: mortgages from four billion to ten billion. In 1920 the owners of mortgaged farms had an aggregate debt amounting to 29 per cent of the total value. In 1925, the debt amounted to 41.9 per cent.

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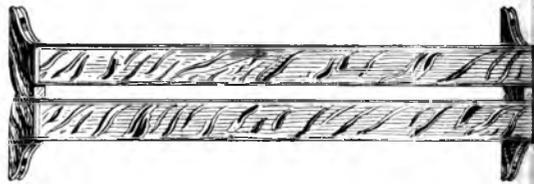
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